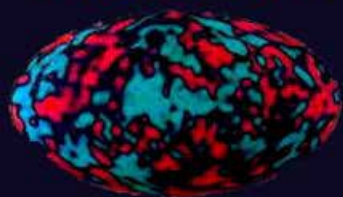
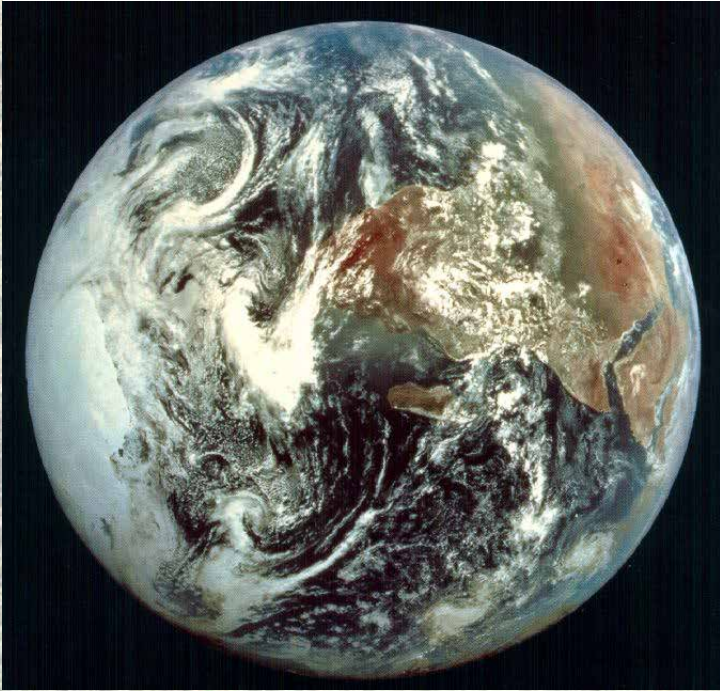


The
Black Book
of
Many Colours



Chris King

The Black Book of Many Colours*



Hymn to Eve

*Dear immortal Eve,
Mother of All the Living,
your prodigal son and spouse,
a mortal Adam, to end the cycle of death,
the epoch of dominion,
is returning
to the garden
Maria's gift,
the fruit of
the Tree of Life,
fertilized by lightning,
which Hochmah knew
Yahweh had taken from us.
I hope this gift pleases you,
for in it we will both find the
love song of immortality
Christ of her King.*

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Index I i

Wake Up Dead Man

*Jesus, Jesus help me
I'm alone in this world
and a fucked up world it is too
tell me the story
the one about eternity
and the way it's gonna be
WAKE UP DEAD MAN
WAKE UP DEAD MAN*

*Jesus, were you just around the corner?
Did you think to try and warn her,
or are you working on something new?
If there's order in all this disorder,
is it like a tape recorder?
Can we rewind it just once more?
WAKE UP DEAD MAN
WAKE UP DEAD MAN - U2*

The Black Book of Many Colours

A sura from the Axis mundi

Chris King

Prologue:

The Black Book is both the doomsday book and the book of forgiveness in the re-flowering of immortal life on Earth. It is the requital in true love culminating the patriarchal epoch. Its blackness is totipotentiality pregnant within the void. Through its very blackness, it is the dispelling of evil. It is the healing of the war of light and darkness in the sacred marriage of dark and light - complementarity - the Tao of physics. This is at once peace - Sakina - the reunion between woman and man and between humanity and nature - Holy Matrimony.

It is the Book of Many Colours because it is the seed of unfolding diversity, through which the tree of life can unfurl. It liberates diversity in healing the war of darkness and light in the complementation of unity and diversity the pregnant dark and the many colours of the light represent. This is the healing of the Fall from Eden in the fruit of the knowledge of dark and light, healing analytic knowledge of the opposites in Wisdom, in the fruit of the tree of life.

The black and many coloured book is conceived as a fractal of the millennium in transformation. It consists of several short chapters, some of which unveil cosmology, bioapocalypse and the injustices committed by religion, in pronouncing forgiveness, liberation and the healing of nature in the flowering of life on Earth.

The Black Book celebrates the return of the Queen of the South - "Black but comely" who shall rise up in judgement on the men of this generation - the Shulamite or darkened one, the repressed river of feminine Wisdom which forms the missing key to the sustainability of human culture and those to come, through the long-term investment in life the feminine generative strategy embraces.

The Black Book is our key to our awakening, to our cosmological coming of age in space-time, as a living part of the unfolding fabric of the sentient universe. The Black Book is thus the book of enlightenment in diversity.

*Its promise is the promise of the rainbow,
sun and verdant moisture, life everlasting,
abundance bursting from fertile ground.*

In recognition of Regina Schwartz' closing statement in 'The Curse of Cain': "My re-vision would produce an alternative Bible that subverts the dominant vision of violence and scarcity with an ideal of plenitude and its corollary ethical imperative of generosity. It would be a Bible embracing multiplicity instead of monotheism. And I hope that this description of the Bible will also serve to describe its future, that it will not only tell of proliferation, but that new versions, decrying the violence of monotheism, will proliferate. I anticipated concluding with the injunction from Augustine to 'close the Book.' For him, faith had superseded it; for me, its ancient agonistic values are far too dangerous to continue authorizing. The old 'monotheistic' Book must be closed so that the new books may be fruitful and multiply. After all, that was the first commandment.

Introduction:

The Black Book is a 'critical mass' compactification of the existential cosmology originally conceived in the CD/html encyclopedia "Genesis of Eden". Its purpose is to pronounce the cosmology of life and consciousness, account the destruction wrought by the patriarchal epoch, particularly in regard to biodiversity and gender repression, and to unveil the new millennium in the epoch of unfolding life.

The first sections are scientific and may appear dense to the general reader. Any unanswered questions in this section can be found in modern scientific works or in Genesis of Eden itself. While compact, this section is intended to provide at least the bones of a modern Genesis account in which humanity, both in terms of biological evolution and the conscious brain, can be understood in the cosmological perspective.

The first chapters provide a compact theory of biocosmology stemming from inflation and cosmic symmetry-breaking. The inflationary universe leads to a symmetry-breaking view of the 'periodic' table of the elements in which the chemical form of life on earth is an optimal interactive consequence of the cosmological origin. This leads to the RNA-era concept of life's origin now current.

A cosmological view of evolution is then elaborated in which, despite random mutation and selective advantage causing an undirected diversification of form and complexity, universal algorithms lead to a cosmological view of the evolution of the sentient mammalian and hence human brain.

We then return briefly to quantum reality to understand the 'transactional' view of space-time interactions, then to mathematical chaos and its beauty and natural complexity. These two areas are then integrated in a model of the intentional conscious mind expressed in the dynamically uncertain quantum-chaotic aspects of brain dynamics, finally bringing together an integrated view of the human subjective condition in terms of wave-particle cosmology.

We then turn to the major crises facing the living Earth in terms of biodiversity holocaust, the destruction of the great forests, climatic and atmospheric change, population and pollution. An in-depth assessment is made of the predicament facing humanity in terms of an evolutionary mass extinction and its consequences for our future.

This leads on to a discussion of genetic technology and cloning and its impact on diversity and the questions still unanswered concerning developing an ethics of sensitive creative foresight which will protect our genetic future in the face of runaway genetic engineering from mechanistic and commercialistic motivations.

We then address the practical holocausts of violence perpetrated in the name of patriarchal culture: nuclear holocaust and contamination, chemical and biological war, genocide and political oppression, gendercide and female circumcision.

The remaining sections of the book address the subjective condition of human experience and how this forms a 'cosmology within' complementing the 'cosmology without' of the modern wave-particle description of physical reality. The theme of this entire section, comprising the majority of the book is the diversity of human consciousness and its healing through the appreciation of diversity and

the 'other', especially the repressed feminine and nature herself.

This section thus proceeds from natural diversity of the psychic plants to shamanism, to dreaming reality, Jungian archetype and synchronicity and then to the inner vistas of the subjective condition as expressed in Eastern traditions including Vedanta, Buddhism and the Tao.

We then move to the fertility tradition of the Goddess and centrally to Christianity in discovering the deep underlying unity of the sacred marriage of masculine and feminine, reconciliation with nature and the twin themes of sacrifice and violence on the one hand and reconciliation and holy matrimony on the other as expressed in the verdancy of the Song of Songs. A messianic expression of this healing is conveyed in the bridegroom, rebirth and requital chapters and an accounting is made of the violence of the patriarchal religious tradition.

We then examine the Yahwistic and Islamic traditions to complete the cycle of gender reunion by traversing the abyss between ancient Near Eastern paganism and the tortured relationship between Yahweh and the Asherah, carrying through into the apocalyptic tradition of dark and light and of Allah and his 'daughters'. We then revisit other aspects of the apocalyptic condition firstly in eucharistic terms in the parallels between living sacraments, the Dionysian tradition and sacramental Christianity and the Judaic tradition of messianism and its deep relationship with the abstract feminine in the form of Shekhinah - the manifestation of the divine on Earth. investigating the most remote of the 'lost tribes' the Maori prophetic tradition and its immanent healing of the nations.

Finally we bring all these traditions back together in the founding archetypal myth of human culture, the Fall from Eden and embrace in its consummation the healing of the biosphere from man's dominion over woman and nature alike.

The messianic implications of this apocalypse of the entire Biblical tradition are then absorbed in the democratic vision of liberating the repressed feminine in the 'bridal unveiling' the apocalypse represents. This is expressed in the visions of a spectrum of ecofeminist and feminine spirituality authors in their own words.

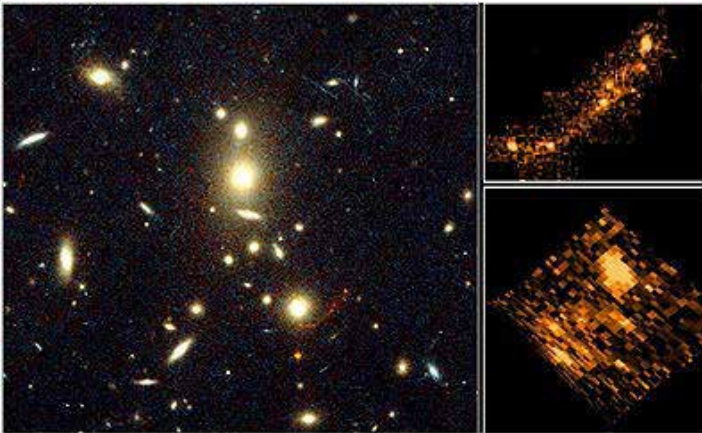
Finally we come to the core, the sociobiology of the repression of woman and nature in perceiving scientifically how the religious and cultural epoch of patriarchal dominion can be healed in restoring sanctity to woman and nature alike. In closing, we return to the fractal as vision of ecosystemic democracy.

A hidden thread pervading this entire work is that is the millennial apocalyptic, cosmological logos of the messiah and that this is a living aspect of quantum reality expressed in archetypal myth in the stream of human consciousness and in the 'caprice' of human history and represents a manifestation of the way in which the cosmic 'self' becomes incarnate in all of humanity coming of age in the realization that we, through the power of love and by accepting cosmic responsibility to cherish the Earth and replenish her and by giving back to the feminine and the females of this planet the sovereignty of reproductive and personal autonomy are, by this act, becoming the seed of the unfolding immortal flowering of sentient eco-cosmology the universe has struggled through evolutionary time to achieve.

Cosmic Inflation and Symmetry-breaking

Our Inflationary Origin

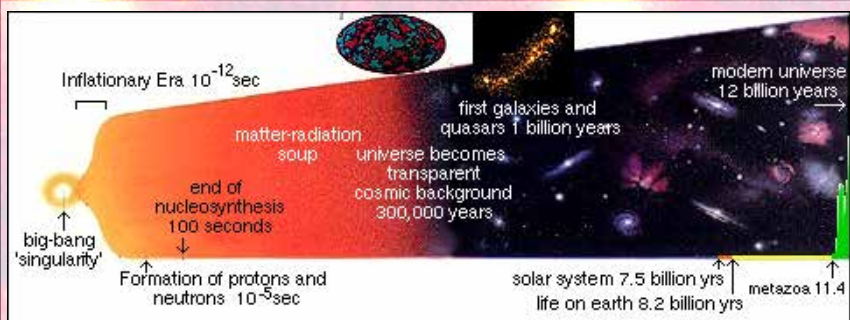
The universe appears to have an abrupt origin in which space and time as well as the galaxies and dark matter were created in a single explosive beginning, sometimes called the big bang. The evidence is pervasive, the increasing red-shift of recession of the galaxy clusters, the cosmic background radiation the phenomenally stretched and cooled remnants of the original fireball. Our view of the distant (and older by the time light has taken) parts of the universe such as the one below likewise confirm a different more energetic galactic early life.



Left: One of the most distant galaxies discovered lensed around a closer galaxy lower right centre. It has a red-shift of 4.92 and is approximately 13 billion light years away putting it at only about 7% of the current age of the universe. Galaxy types evolve. Quasars are grouped at about 20% of the current age when more matter was drawn in by collisions.. They are believed to have energetic black hole cores sending out powerful polar radiation jets. Right: Corrected for gravitational lensing (Hubble Public Gallery).

The clearest demonstration of the cosmic origin is the detailed picture of the cosmic background compiled by Smoot's team in 1992, shown on the front cover. This also brings up another basic property of the universe which may explain the big bang and why the universe appears to be moving apart just fast enough to expand for ever. This is cosmic inflation. Smoot's image shows irregularities of the early universe at the time radiation separated from matter. The fluctuations indicate vast irregularities within a very smooth regular beginning. Their scale and smoothing indicates they are fluctuations, possibly even of a quantum nature, which have become phenomenally expanded and smoothed.

The idea of inflation first came from problems about why the universe seems to have just enough energy to fly apart into space and no more, and why parts of the universe which couldn't have ever communicated since the big-bang at the speed of light seem to be so regular. Inflation describes the cosmic origin in quite a different way from a simple explosion.



Evolution of the universe from the big bang leading to inflation followed by the hot fire-ball and then galaxy formation. Life on Earth lower right yellow and green has existed for a third of the universes own lifetime (Redrawn from Sci. Am.).

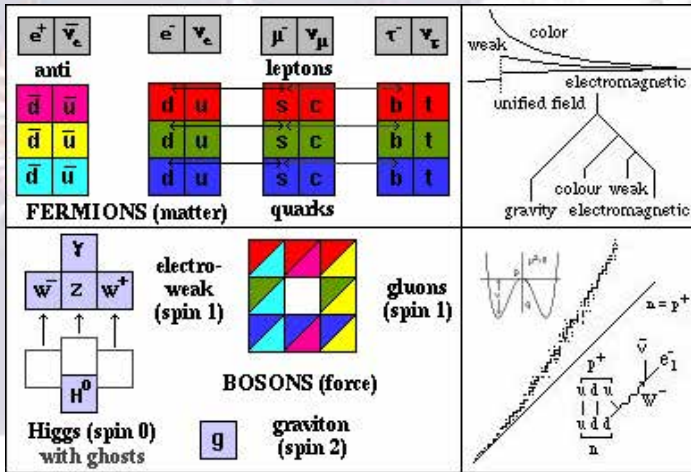
Symmetry-Breaking of the Fundamental Forces

The basis of the idea comes from symmetry-breaking, in which the fundamental forces of nature which make up the matter we relate to in the everyday world got the very different properties they have today. There are four quite different forces the first two are electromagnetism and gravity, both long-range forces we can witness as we look out at distant galaxies, the other two are the two nuclear forces. The colour force binds the nucleus together and makes the energy for stars and atom bombs, and the other weak force is responsible for balancing the protons and neutrons by interconverting the flavours of quarks and leptons.

These forces are believed to be alike at very great energies and to have been in a state of symmetry at the cosmic origin. This brings the strange connection between the microscopic forces and the explosion of the universe into play. A key process mediating the unification of the fundamental forces is cosmic symmetry-breaking. The short-range weak force behaves in many ways as if it is the same as electromagnetism, except the carrier particles which correspond to the photon are charged and very massive.

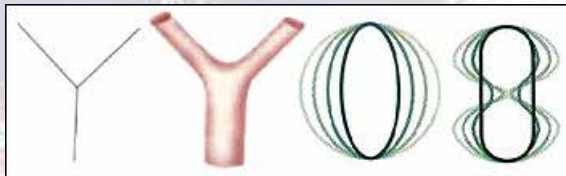
The explanation for this is that originally all the particles had zero rest mass like the photon, but the weak ones changed to become a short-range force by becoming massive and gaining an extra degree of freedom (the freedom to change speed). The idea is that the weak photons pick up an additional particle called a Higgs boson, a scalar particle with just one degree of freedom.

The elusive Higgs also explains why the universe flew apart. The universe begins at a temperature a little below the unification temperature - slightly supercooled, possibly even a result of a quantum fluctuation. The Higgs field is like a ferromagnet in that its lowest energy it is polarized. In the early symmetric universe empty space is forced into a higher-energy arrangement than its temperature can support. The result is a tremendous energy of the Higgs field which behaves as an exponential negative energy anti-gravity, inflating the universe in 10⁻³⁵ of a second to an order of magnitude of its present size.



Left: Standard Model of the four forces: The fermions which make matter are divided between quarks which experience all the forces including colour and leptons which experience only the electroweak and gravity. The forces and radiation are mediated by bosons. Electromagnetism is first united with the weak force through the Higgs boson (lower left) then with the colour force gluons (lower right) and finally with gravity (bottom). Right top to bottom: The forces converge at high energies, force evolution tree, vacuum polarization of the scalar Higgs field, the stable atomic nuclei with their increasing preponderance of neutrons are equilibrated by the weak force. This force is left-handed only. Bosons have integer spin and freely superimpose, as in lasers, making radiation. Half-integer spin fermions only superimpose in complementary pairs making matter. Weak interactions may explain the chirality of RNA and proteins (King).

This inflationary phase becomes broken once the Higgs field collapses by breaking symmetry in one way or another to create the asymmetric force arrangement we experience. This releases the latent heat as a shower of hot particles, the hot fireball. The end result is a universe flying apart at almost exactly the escape velocity whose kinetic energy is almost exactly equal to its gravitational potential. This is because the sign of gravity changed. Two factors which cancelled became two which added - an insignificant universe - almost nothing became one of almost incalculable proportions. In some models, inflation is a fractal branched structure like a snowflake which is perpetually leaving behind mature universes like ours on the stems.

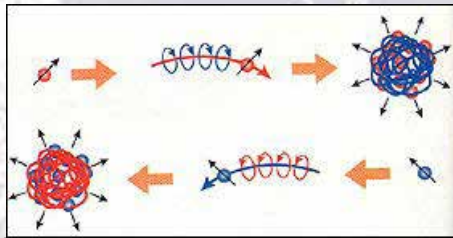


Left: Point particles have infinite self-energies and precise vertices of interaction, strings smooth both these. Right: Strings also have characteristic harmonic excitations (Wolfson, Sci. Am. Jan 96).

The deeper unification of gravity with the other forces brings new and deeper

mysteries into play. Theories which treat particles as points are plagued with infinities the very points themselves imply in terms of infinite concentrations of energy. The most successful way to solve this problem appears to be a form of super-string theory in which points particles become string, loop or membrane excitations at very small scales.

Generally these theories are based on super-symmetry - a partnership between bosons and fermions of adjacent spin and a more recent concept of duality in which fundamental particles may become composite and vice versa. These Kaluza-Klein theories require up to twelve dimensions all but four of which are believed to be compactified or curled up on sub-particulate scales, leaving only our dimensions of space-time as global dimensions. Such 'theories of everything' or TOEs have not yet fully explained just how the particular arrangements of particles and forces in our universe are chosen out of the millions of possibilities these higher dimensional theories permit. Notably the symmetry dimensions of the existing particles come close to the additional number required suggestion the key to compactification can be found in the particles themselves. Four-dimensional space-time appears optimal.



The concept of duality may solve intractable infinities by finding a dual representation which is convergent. In the dual theory, particles like magnetic monopoles, which are a composite of quarks and other particles become fundamental and quarks become composites of these. No particle is thus truly fundamental (Sci. Am. Jan 96).

The possibilities remain open between our universe having unique laws derived from fundamental symmetries or being one of many types of probability universe whose laws just happen to support complexity and life - a many-universes anthropic perspective. The anthropic principle asserts that the existence of (conscious) observers is a de facto constraint delimiting what laws of nature are possible. Regardless of these uncertainties in the final theory, the general features of cosmic inflation and symmetry-breaking as described are likely to remain central to our future explanations of the origin of the universe.



Compactification of most of the possibly twelve unseen dimensions leave only our four of space-time on large scales (Sci. Am. Jan 96).

Fractal Interactions and the Evolving Universe

Fractal Galaxies

The symmetry-breaking inflationary origin is not just the source of our large-scale cosmology and the structure of the quantum forces, but also is the key to all the interactive processes which give rise to the fractal structures of the evolving universe we see today on descending scales like a self-similar snow-flake: Galaxy cluster galaxies, stars and black holes, and finally the planets we have come to associate with life as we know it and in turn their satellites.



M100 from the upgraded Hubble: The dynamical instability of attractive gravitation leads to a fractal universe in which galaxies, stars and their orbital planets play a central and continuing role in the evolution of the large-scale structure. While some types of galaxy are intensive active large spiral galaxies like our own remain stable enough over the lifetime of the universe to support sun-like stars like our own over the 4000 million year life history of earth (Hubble public gallery).

Ancient religious views put man and the earth at the centre of the universe. The Copernican revolution displaced us from this central cosmological position as Earth became a mere satellite of the sun.

From there we have receded ever further until now the entire biosphere is portrayed as a transient skin on an insignificant planet on a smallish star in a universe torn by ultimate forces of annihilation from black holes to the red giant the sun will eventually become, engulfing us all.

Left: The Great Wall of galaxies. The Universe contains very large scale structures on fractally-expanding scales (Sci. Am. Jun 94).

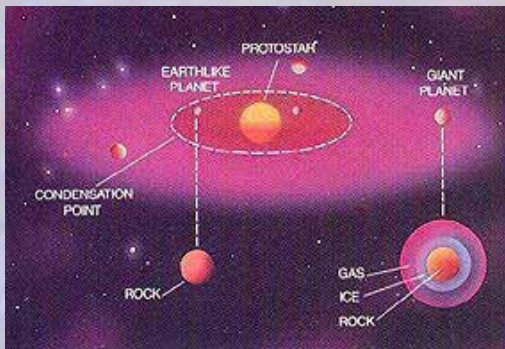
Our future is likewise doomed between an invincible crunch as the universe finally collapses and falls in again upon itself in on all-consuming black hole or, as now seems more likely, to expand forever in a slow but inevitable heat death. The universe requires an order of magnitude more matter than the visible galaxies. A variety of forms of dark matter have been proposed. Galaxies visibly spin too fast for their visible mass and would fly apart without dark matter. Cold matter is hypothesized to be anything from tiny choc-



olate dwarf stars, through neutrinos to exotic particles from symmetry-breaking.

Bertrand Russell touched the pulse of ultimate angst when he commented: "Such in outline, but even more purposeless, more devoid of meaning is the world which science presents for our belief. Amid such a world, if anywhere, our ideals henceforward must find a home. That man is the product of causes that had no prevision of the end they were achieving; that his origin, his growth, his hopes and fears, his loves and his beliefs, are but the outcome of accidental collocations of atoms; that no fire, no heroism, no intensity of thought and feeling, can preserve an individual life beyond the grave, that all the labours of the ages, all the devotion, all the inspirations, all the noon-day brightness of human genius, are destined to extinction in the vast death of the solar system, and that the whole temple of man's achievement must inevitably be buried beneath the debris of a universe in ruins - all these things, if not quite beyond dispute, are yet so nearly certain, that no philosophy that rejects them can hope to stand. Only within the scaffolding of these truths, only on the firm foundation of unyielding despair, can the soul's habitation henceforth be safely built. ... Brief and powerless is man's life, on him and all his race the slow, sure doom falls pitiless and dark ..."

Are things really this bad? Is there meaning or purpose to life in the universe? To close the circle, I will show that far from being an insignificant and doomed accident of fate, life and we ourselves, are a central product of cosmology.



Spectrum of rocky and gaseous planets forming in a stellar accretion disc (Sci. Am. Jan 91).

To begin this journey we need to look carefully at the interactive process that results from the complexification of the universe as it evolves over cosmological time. Attractive gravitation is a highly unstable force that gives rise to fractal clumping to form galaxies, and within the galaxies stars. The arms of large spiral

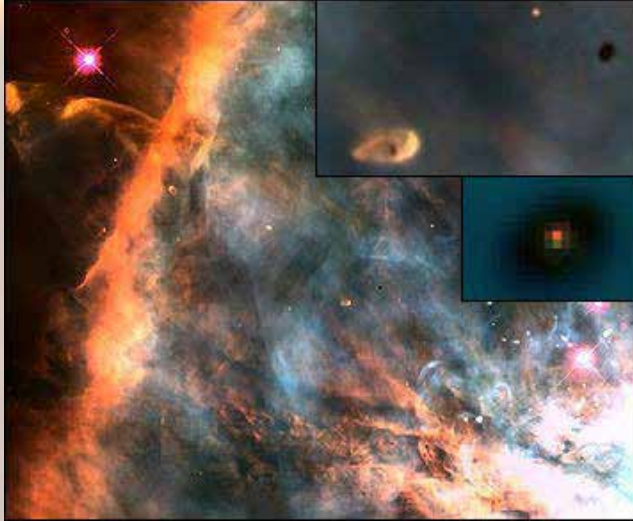
galaxies form stable environments for long-term star formation. The first generation stars are large hot quick-burning stars, but in their final stages of nucleosynthesis, as they go into supernova, they produce significant quantities of the chemical nuclei. These are in turn dragged into a second round of smaller much slower burning sun-like stars and their planetary systems to form the rocky and gaseous planets we find in our own solar system.



Diversity of the planets of the solar system Venus through to Uranus (Hubble Pub. Gal.).

Spectral Planets

The planets form a spectrum, but in addition have wildly divergent properties emphasizing the sensitive dependence planetary formation and evolution has on a variety of external conditions. The several other planets recently found around neighbouring stars have even more divergent characters.



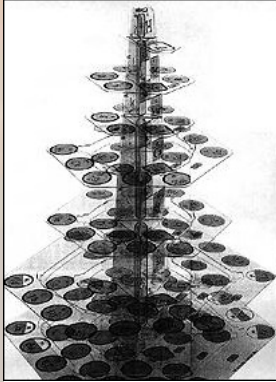
Propylids in the Orion nebula include a small dark object which appears to be a primordial star complete with dark planetary accretion disc (Hubble).

The universe under gravitation behaves rather like a Mandelbrot set in which there is an infinite variation in dynamics explored in the phase space. Given the frequency of planets now detected, it has become clear that they as well as stars are a central part of the fractal cosmological elaboration of gravity. This virtually guarantees the universe will explore the band of chemical and physical conditions found on Earth on a proportion of its sun-like planetary systems.

Now when we look at the wave-particle level we find an extraordinary fractal interaction process is beginning to take shape. Because of the strange unsymmetrical way the forces have broken symmetry we have ended up with a slight excess of matter. This matter looks asymmetric. The simplest form is hydrogen, an electron and a proton. But the positive proton is a thousand times as heavy as the negative electron. Furthermore the proton doesn't seem to be a single particle but a composite of three quarks rattling around loosely inside it. Hydrogen first formed in the cosmic fireball. At the point where radiation decoupled from matter in the cosmic fireball on the cover, the charged plasma became neutral atomic matter, releasing the photons as radiation to become the cosmic background.

What we are seeing here is the fractal interaction of the four forces in precedence of energy. The first force to interact is the colour force to form protons and neutrons out of composite quarks. The protons and neutrons then interact by a secondary effect of the colour force, the strong binding force of the nucleus. This in

turn gives rise to the energy of stars. This resolution of the colour force has two consequences for life. It gives birth to stars upon which life depends for its energy and thermal environment and it generates interactively the chemical elements upon which life depends.



The periodic table has chemical periodicities reflecting the mathematical properties of its quantum orbitals, however the non-linear electromagnetic potential causes chemical bonding and the complex fractal effects of successive weak bonds in the multi-molecular complexes of cellular organelles (Sci. Am. 98).

The strong nuclear force is capable of generating some hundred different atomic nuclei many of which are stable. In interaction with orbital electrons, these nuclei form a diverse array of chemical elements. These display both periodic properties inherited from the electrons quantum orbitals around the nucleus and non-linear interactions associated with the electromagnetic charges. It is these non-linearities which cause chemical bonding, but they also cause a fractal cascade of weak bond interactions which become cooperative and

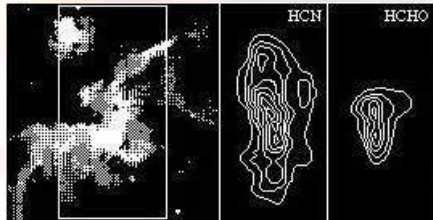
long-range. This makes possible the complex protein structures and multi-molecular complexes we see in cellular organelles and tissues. There is an important sense in which these multi-molecular complexes are the final interactive consequence of cosmic symmetry-breaking in which under photosynthetic stimulation from the parent star, biomolecules in a planetary biosphere finally manifest the entire fractal hierarchy of structure made possible by the initial act of cosmic symmetry-breaking. The final expression of this process is the conscious brain, thus giving both biology and consciousness itself a new and central position in the interactive cosmological scheme.

HCN and HCHO gas clouds in Orion nebula indicate life potential (King).

Cosmology and Life's Origin

Stardust and Interstellar Gas

A great number of possible scenarios have been put forward for where life began. These include everything from panspermia, e.g. from interstellar dust grains, accretion on comets then scattered on Earth, lightning, volcanic action, hot ocean vents, radiation including uv, and finally gentler terrestrial processes, such as alternate wetting and drying along shorelines. These kinds of approach treat the chemical molecules as an essentially random arrangement of possibilities and the origin of life as an adventitious accident in which an essentially arbitrary molecular accident gave rise to molecular replication of one sort or another. Because the chemical elements are capable of forming a vast array of molecular substances, it is easy to fall into the trap of perceiving them all to be simply potential 'building block' in this way.

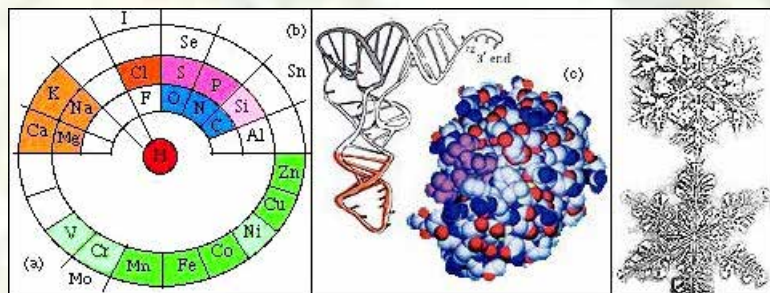




A variety of possible sources for the origin of life include cometary material, volcanoes, lightning and dehydration at shorelines (Sci. Am. Feb 91).

Cosmological Symmetry-Breaking and Life

However there is abundant evidence that the form of life we know and manifest is a central cosmological solution to the interactive process which is the consequence of cosmic symmetry-breaking. The form of this solution presents as a central interaction is as follows. Carbon-Nitrogen-Oxygen based life is a quantum interaction between the three most covalent non-metallic elements, the key multi-valent elements of the first row, and hydrogen, forming in effect a symmetry-breaking between the $1s$ orbital of hydrogen and the tetrahedral $2sp^3$ superposition of the CNO complex.

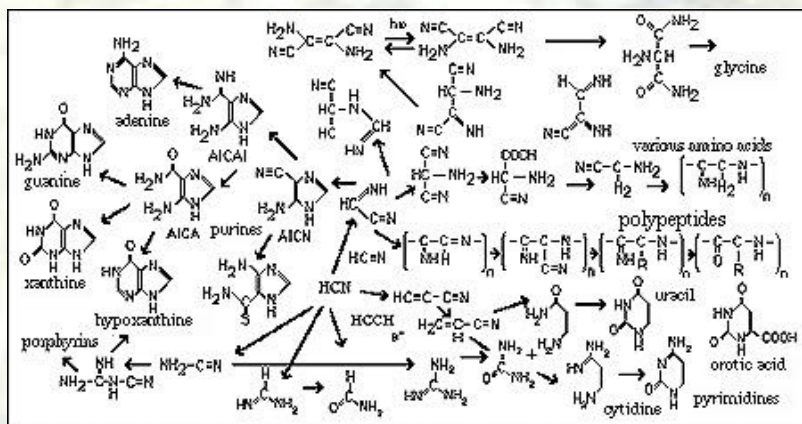


Left: Periodic table as a cascade symmetry-splitting firstly between H and CNO, secondary electronegativity-wise between CN and O successively then bifurcating the properties of the ionic mono and di-valent metals, the second row Si, P and S and finally the transition elements with their catalytic orbitals. Centre: t-RNA and lysozyme-substrate complex illustrate the long-range weak-bonding cooperativity involving H-bonding and the strong influence of water structures in the hydrophobic interactions of base-stacking and micelle formation (King, Watson et. al.) and in variety of forms of snowflake (Right).

This leads to a secondary bifurcation of electronegativity between non-polar C-H and the successively polarized N-H and O-H. These two interactions are responsible for the major divisions of the organic chemical realm, from the non-polar hydrocarbons through to the polarized dynamics of water and the aqueous

medium. This leads in turn to bifurcation between non-polar and hydrophilic phases, which is the basis for the cell membrane and the three dimensional structures of proteins and nucleic acids, which arise from a combination of induced water structures and other cooperative weak bonding effects, particularly H-bonds, which themselves strongly reflect the symmetry-splitting with H illustrated below. Water is itself optimal among almost all substances as a polar quantum-mechanical substrate for molecular complexity. Its exceptional specific heat illustrates its large number of internal quantum modes, which are complemented by its extended dynamic polar and H-bonding structures in which at any time eighty percent of the molecules are bonded in extended molecular arrangements, giving it an exceptional boiling point among hydrides. The partial ionization of water leads in turn to the bifurcation into acid and basic moieties.

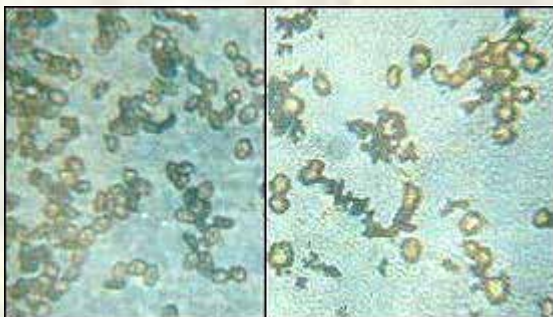
A second critical aspect of this symmetry-splitting is the way C, N and O form multiply-bonded structures at high energy which are then capable of polymerizing at gentler energies to form key biomolecules. The original experiments which 'sparked' the plausibility of a chemical origin of life were spark discharge into reduced mixtures of the hydrides of C, N and O, which in turn produced a variety of amino acids, polypeptides and key nucleic acid bases adenine and guanine. The details of this process can be seen in the formation of high energy bonds $-C\equiv C-$, $-C\equiv N$ and $-C=O$. These are formed by a variety of high energy processes because they are collectively the strongest covalent bonds in existence. Their occurrence is illustrated in the HCN and HCHO gas clouds above.



Polymerization products of HCN include RNA bases, porphyrins, amino acids and polypeptides (King).

HCN polymerizes to form an almost bewildering array of different biomolecules from amino acids through polypeptides to porphyrins and the purine nucleic acid bases adenine and guanine. Indeed the polymerization to the HCN pentamer adenine is so efficient it has been used as an industrial process. For a long time the synthesis of the corresponding pyrimidines cytosine and uracil seemed much more tenuous but in the nineties Calvin himself returned to cap the bag with high-yield syntheses of these simply by adding urea, itself a renowned pre-

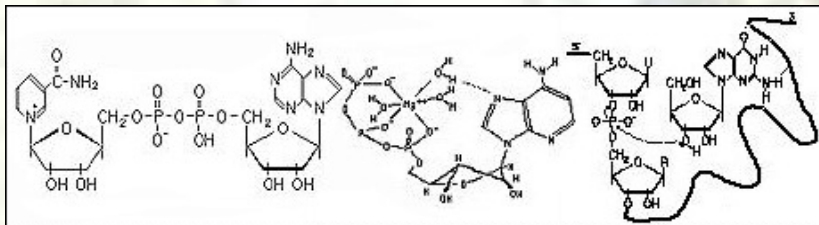
biotic, to the reaction.



Left: Spores of *Ps. aucklandii*. Right: Microcells made by the author by polymerizing HCN and HCHO in the presence of NH_3 and H_2O (King).

The polymerization formaldehyde leads also to a confusing array of virtually all the 5 and 6 carbons sugars but includes non-biological branched forms. For a long time the reaction

seemed to have no possibility of being selective for ribose, the 5-carbon sugar forming with mineral phosphate the backbone of RNA - ribonucleic acid, but more recently Echenmoser discovered that phosphorylated analogues such as phospho-glyceraldehyde do selectively polymerize to ribose. This sets the stage for the concept of RNA as a cosmological gateway, which is both the product of symmetry-breaking and the progenitor of all the subsequent genetic replicative capacity of living systems.



Left: NAD a nucleotide coenzyme used in the citric acid cycle and electron transport. Centre: ATP adenosine triphosphate is a triple union between ribose $(\text{HCHO})_5$ adenine $(\text{HCN})_5$ and mineral phosphate carrying dehydration energy as tri-phosphate. Right: RNA is capable of self-interaction catalytically through trans-esterification (King).

Cyclic Dehydration and the RNA Era

While some researchers still dispute the viability of RNA as the prebiotic progenitor molecule, a variety of evidence continues to mount in for this central idea. While modern life is genetically based on DNA and RNA is only an intermediate messenger in the genetic process, the details of cellular machinery abound with fossil evidence for a primary role for RNA. The fundamental difference between RNA and DNA is two-fold. Firstly RNA is theoretically polymerizable directly from prebiotic components as noted above, while DNA and deoxyribose are not. Secondly, because of the extra -OH group on its backbone, RNA can form complex three-dimensional catalytic conformations, while DNA is restricted to double helical forms. RNA can thus function as both a catalyst and a genetic database while proteins and DNA can only do one or the other.

The ribosome which assembles proteins using the genetic code is dependent on the triple interaction of messenger m-RNA, ribosomal r-RNA and transfer t-RNA to carry out the key steps of translation. These RNAs can function with virtually all the large number of supporting proteins removed. A variety of key metabolic reactions are supported by nucleotide coenzymes which appear to be metabolic fossils of a previous RNA epoch. Reverse transcriptases which make DNA copies of RNA sequences still abound, as do small functional snRNAs at key steps in nuclear metabolism. A key discovery was that these RNAs actually themselves carry out catalytic trans-esterifications on other RNAs.

Moreover the central energy metabolism of all life is the high phosphate dehydration energy of ATP - itself a monomeric unit of RNA. Capping this bag, all the key polymerization reactions of polypeptides, polynucleotides and polysaccharides occur by a dehydration step, removing adjacent -OH and H- to make water, driven again by dehydrated pyrophosphate energy. This involvement of phosphate energy which we have seen influencing prebiotic sugar polymerization is likewise key to the bridging of glycolysis the most primitive reaction breaking sugars down. Thus when looking for the reactions which precipitated bio-polymers, we need look no further than phosphate energy and dehydration itself, rather than complex catalytic chemical reactions at sea-floor vents or other sites. All that is required to make a huge difference is cyclic dehydration of a molecular milieu involving phosphate, ribose, and the bases A, G, C and U in a form which will not be readily degraded e.g. by uv-light.

For many years attempts to polymerize ribonucleotides proved so frustrating that many alternative hypotheses have been put forward including precursors such as peptide nucleic acids or even genetic takeover starting from 'replicable' defects in clay. However more recently several key gaps have fallen into place. Clay itself has been discovered by Ferris to be a catalytic substrate which holds nascent ribonucleotides in such a way as to facilitate their complementary replication sufficiently to generate oligo-nucleotides of lengths up to fifty units. This is effectively a subtle extension of the symmetry-splitting arising from the slightly more electronegative properties of phosphate by comparison with silicate, with its embedded positive metal ions.

Complementing this has been a burgeoning wealth of studies promoted first by Cech and later Shostak's team in which simple RNAs in great diversity are evolved to spontaneously develop catalytic potential to polymerize themselves and other molecules such as amino acids. Indeed these have been so successful that in a recent study, not only were the RNAs effective at a primitive form of peptide polymerization, but their active site sequences were remarkably similar to those holding the amino acids in living ribosomes, suggesting evolution may have found a cosmologically optimal solution to the translation problem.

Genetic Takeover of the Cosmological Milieu

Once we have complementary replicating RNAs we are into the epoch of genetic evolution proper. We can then say life has begun and we are dealing with the earliest phase of true biological evolution. However the cosmological line of reasoning extends from simple dehydrations on to a major genetic takeover of the overlying chemical environment through the gradual diversification of RNA to capture, along with sequenced protein synthesis, other major aspects of the cata-

lytic landscape which are themselves indirect consequence of the primal symmetry-splitting.

CCY Pro	CGY N-base	CUY V L P	n	CAY N-base	P
GCY Ala	GGY Gly	GUY V L P	n	GAY Acid	P
UCY Ser	UGY Cys	UUY V L P	P	UAY Stop	a
ACY Thr	AGY Ser	AUY V L P	a	AAY N-base	r

The genetic code described as a series of primary chemical bifurcations. The cosmological argument suggests major features of the code might be found on other planets (King).

Firstly the form of the genetic code itself displays key

features consistent with an origin in fundamental chemical bifurcations. This picture extends also to glycolysis and the citric acid cycle. The membrane and ion and electron transport likewise display common involvement of primitive nucleotide coenzymes suggesting that these structures all became involved in cellular dynamics during the period RNAs still had a major role in catalysis. The greater involvement of RNA in eucaryotes suggests they are archaic. Genetic analysis suggests eucaryotes and archaea (archibacteria) are more closely related than eubacteria. The oldest lineages of archaea and eubacteria are both thermophilic suggesting an early phase of life in thermal pools.



Modern stromatolites (left), built of cyanobacteria (blue-green algae). Schopf has found remnants of 3.6 billion-year-old stromatolites lying near fossils of 3.5 billion-year-old cells that resemble modern cyanobacteria, resembling strings of microscopic cells (right) (Sci. Am. Feb 1991).

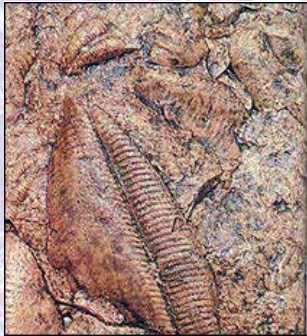
The First Signs of Life

Just as chemical and genetic research has pushed the process forward, so geological research has pushed the earliest date for the origin of life back. We are now able to find evidence for life as early as 3.85 billion years ago in the Isua formations. Arrhenius has found carbon 12 to 13 ratios consistent with life here. There are no rocks older than 3.96 billion and bombardment only stopped around 3.8 billion. Life appears to be present almost as soon as the oceans cooled enough to become liquid water.

Evolution: Emergent Complexity at the Edge of Chaos

Essential Evolution

Regardless of the second law of thermodynamics and the notion of the heat-death, on time scales of billions of years, the same order of magnitude as the age of the universe itself, life has been an immortal unfolding evolutionary process, which is negentropic, producing ever-increasing abundance and complexity, even though evolution is no one-way path to utopian progress, and indeed is intermittently punctuated by catastrophic extinction episodes, as Steven Jay Gould has noted. Because evolution arises from the supposedly random entropic nature of mutation itself, it is one of the fundamental processes creating order from disorder, utilizing the incoming free-energy of the Sun's radiation to form an open far from equilibrium system at the edge of chaos.



Opposite: Detail from the Mandala of Evolution - Dion Wright (Arguelles) Above: Slab containing fossil of Pteridinium from Namibia, a prominent organism from Earth's first multicellular fauna, called Ediacarian, which appeared some 600 million years ago, before the Cambrian explosion of modern life.

The evidence for evolution abounds in a way which is overwhelming. It comes from the fossil record, from studies of embryogenesis, from living examples over the short term and last but not least from the careful comparison of both phenotypic change and the comparison of genetic sequencing between organisms. However far and away the most convincing evidence for evolution is the fact that the genetic mechanisms clearly exist for muta-

tion, selective advantage and their elaboration in sexual recombination.

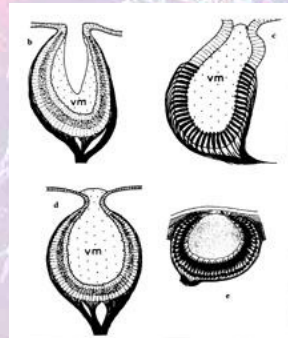
Intermediates between pit and camera eyes shows selection's capacity to explore 'phase space' (Dawkins 1996)

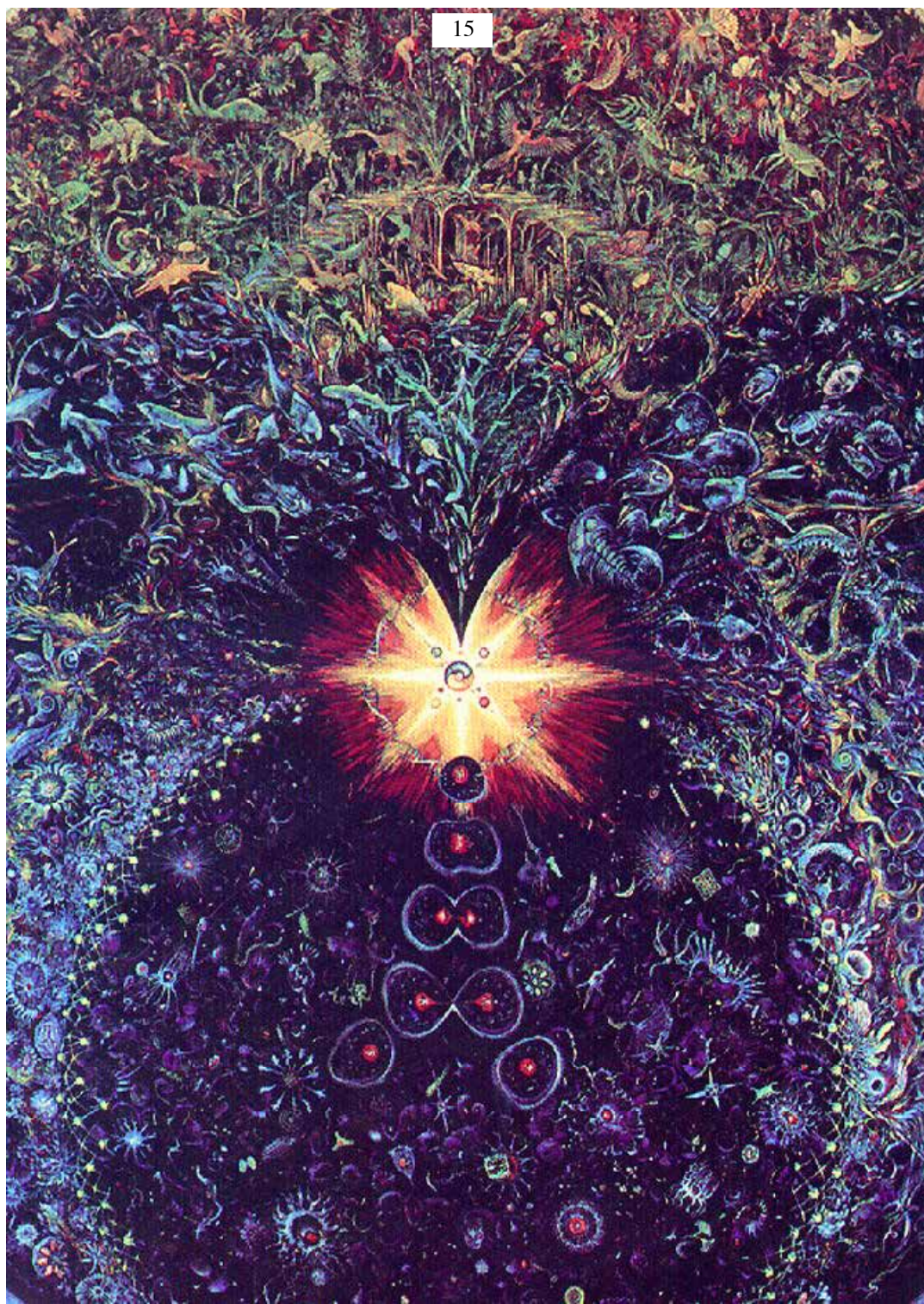
Chance and Necessity

Some of the most elegant steps of evolution are at once the most obvious. Although religious creationists have deemed the evolution of the camera eye an impossibility, the profound selective advantage of camera vision and the existence of all the intermediate forms from pit eye to camera eye demonstrate the way in which evolution has followed a path of gradual and almost inevitable bifurcation.

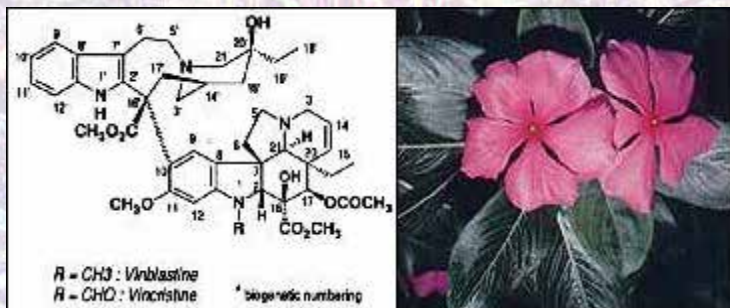
Evolution as a process is a combination of adventitious mutational change and selective advantage. This raises the question as to what extent evolution is merely a directionless accumulation of random idiosyncratic changes as opposed to a process which explores through selective advantage the niches available in the world at large or even the cosmological environment determined by the laws of nature.

Opposite: Mandala of Evolution Dion Wright (Arguelles).



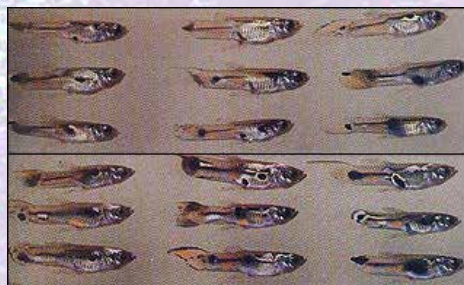


Ever since Charles Darwin first noted the key roles of natural selection and mutation, it has been clear that evolution displays both accidental qualities such as the occurrence of unique or unusual biochemicals confined to one or a few species on the one hand and on the other it displays major bifurcations of type which confirm evolution's capacity to explore the 'space of possibilities' and to open up the avenues made available by bifurcations of the natural and metabolic environment.



Cantharanthus rosea contains a unique anti-cancer agent vincristine, a result of a chance fortuitous mutation not found in other species (Ayensu 186).

Life on earth is evolved from five major kingdoms, the prokaryotes, the protista, plants animals and fungi, multicellular organisms being confined to the last three. It is clear that bifurcation into plant and animal niches constitutes a basic division of survival strategy and one which is fundamental to all photosynthetic life. The fungal division follows by a similar logic. The development of camera eyes the other senses, such as smell and hearing and of nervous systems and their neurotransmitters are likewise manifestations of selective advantage exploring the feasible phase space of strategies through repeated mutational events. This means that evolution, like all quantum phenomena, lies in the grey area between single 'accidental' events and a comprehensive global reaction arising from repeated events which explore the available domain.



Rapid real time evolution is illustrated in the loss of tails in male guppies (above) under siege from predators and the re-emergence of florid tails to advance courtship and thus reproductive advantage once the predators are removed.

Much greater diversification has occurred in chichlid fishes in a time span of only 15,000 years (New Scientist).

It is possible to detect the process of evolution in real-time in very short-term selection processes. The inner indications of morphogenic algo-

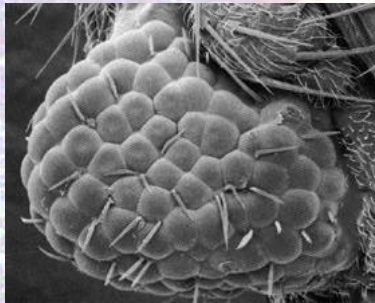
gorithms can likewise be witnessed in the capacity of related, but distant species to use variations of morphogenic schemes to fluently mimic a variety of other species through minor mutational adoptions of a single morphogenic algorithm. These instance of adaptive mimicry thus illustrate an interplay between mutation and selection on the one hand and universal genetic algorithms common to all butter-

flies on the other. Mimicry thus attests not just to the adaptability of evolution but to fundamental algorithmic themes of morphogenesis common to wide groups of organism. It is these 'universal algorithms' we will now examine further.

A single species on non-toxic butterfly (left) mimics three distinct related unpalatable species (right) (Viking).

Universal Algorithms and Cosmology

The question of fundamental morphogenic algorithms runs all the way through the long history of evolution on Earth. A massive radiative diversification appears in the Cambrian about 500 million years ago (p 22). This included a vast new spectrum of phyla with new body plans, only a minority of which still exist on the Earth today. While debate continues as to how sudden this onset was, and to what extent the later phases of the previous Ediacarian epoch had already laid the groundwork, there is a genetic basis for a fundamental algorithm for the metazoan body plan in the homeotic genes which have been discovered to effect morphogenesis in species as diverse as maize, fungi, the slime mold, insects and vertebrates including man. Homeotic genes have very strongly conserved functions. A whole sequence of corresponding genes are shared for example in the segmental development of both fruit-flies and the vertebrate nerve stem. Their genetic sequences are so strongly conserved that the pax6 homeotic gene in mice will induce ectopic eyes on the legs of fruit flies.

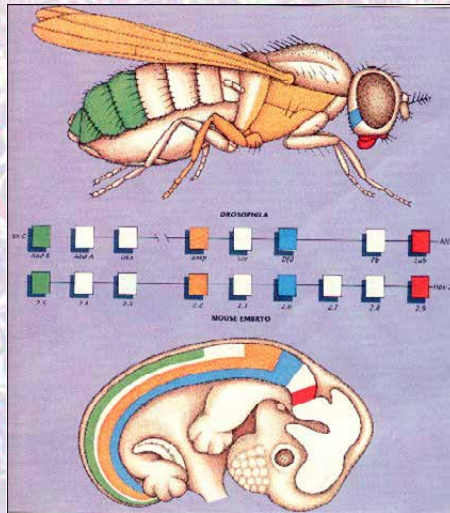


A mouse regulatory gene, pax6 is able to elicit ectopic eyes on the leg of a fruit fly, showing the genes even have comparable action. (Dawkins 1996).

A fundamental debate still rages about the nature of evolution. The selectionists were for a long time pitted against the neutralists. This is because key metabolic genes are so strongly conserved that essentially only neutral changes, which preserve their essential function and sometimes even their amino acid sequence, are viable, so only neutral changes survive. A second debate concerning

whether selection is always the driving force or whether accidental effects associated with mass extinction phases, which no evolving organism can take account of, also play a major role in shaping evolution - the concept of 'punctuated equilibrium'. Finally we have Darwin's 'third force' the developmental paradigm.

Hidden in the philosophy of many scientific evolutionists is also a dogma against the concept of progress which can come to mask understanding of the capacity of evolution to cumulatively increase the complexity of the living biosphere and its climax ecosystems. By its capacity to fix advantageous variation locally in parallel in the way genetic algorithms are optimally efficient at doing, evolution is a process operating at the edge of chaos, which over time (in the absence of mass extinction) does abet increasing complexity.



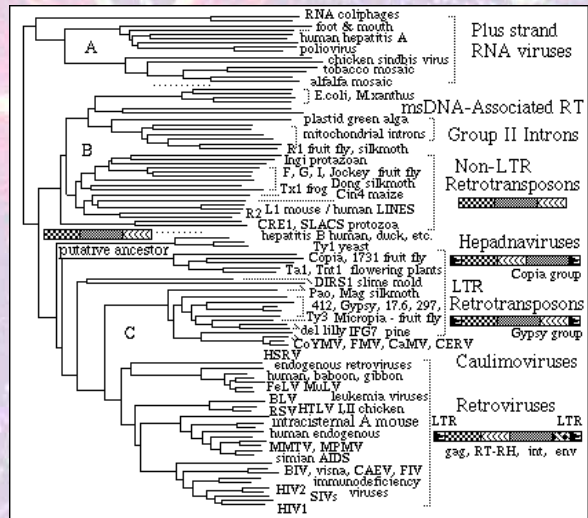
The commonality of homeotic genes in sequential organization spans arthropods and vertebrates and even extends to plants and fungi (Sci. Am. Jul 1990).

The evolution of sexuality has profoundly added to this situation of complexity by providing a second almost unlimited avenue for introducing new variation. Although the driving force of sexuality appears to be an evolutionary race between organisms and their parasites and predators, rather than an increased evolutionary rate per se, because this is a factor which operates in the first generation to provide the two-fold advantage over parthenogenesis required by Maynard-Smith's game theory sexual recombination has nevertheless transformed multicellular organism evolution by providing an almost endless

genetic variety in a way which has been pivotal in making diversity possible.

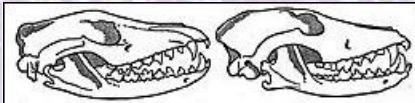
Evolution of RNA-instructing transposable elements from a common ancestor (from Xiong and Eickbush 1990)

A second quite different effect operating in evolution has been the advent of transposable genetic elements (King 1992). These make possible a kind of symbiosis between the regulatory structure of eucaryote genomes and transposable elements which, although they may act selfishly in their own right, may also become co-opted over time into the coordinated structure of host gene regulation. There is a diverse ecology of transposable elements from the hybrid dysgenesis elements of fruit flies through retroviruses such as the HIV virus and cryptic retroviral forms which integrate with the host genome and travel down the germ line to the 90,000 LINES and shorter SINES such as Alu which litter the human genome in up to 900,000 copies. Several of these have now been shown to have functional regulatory status implicating Alu as a regulatory factor in



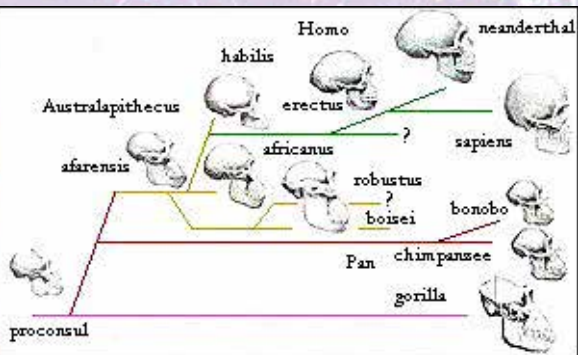
primate evolution (New Sci. 25 Sep 95). Key reactive immune genes Rag1 and 2 also appear to be derived from transposable DNA (NZ Herald 21 Aug 98). The specific protocols of transposition of such elements and their LTRs (long terminal repeats) make possible coordinated classes of mutational events which preserve whole regulatory sequences, which would have vanishing probability as random point mutations or translocations. Because retroviruses use RNA to instruct DNA they may be very ancient and originate from the RNA era. Such RNA-instructing agents have a common evolutionary tree consistent with such an interpretation (Xiong and Eickbush 1990 EMBO J. 9/10 3353-62).

It is also conceivable transposable genetic elements may facilitate a symbiotic form of 'integral evolution' centered on the ovum to facilitate intermittent somatic-germ events based on cell stress to bridge the long generation times of higher primates (King 1992). Such ideas raise a basic question - can evolution itself adapt to the evolutionary condition and take advantage of mutation as an active process? Evidence for reactive hypermutation has been found in procaryotes (Sci. Am. Sept 97, NS 14 Feb 98) and reactive mutations have also been found when heat-shock genes, associated with DNA repair are inhibited.

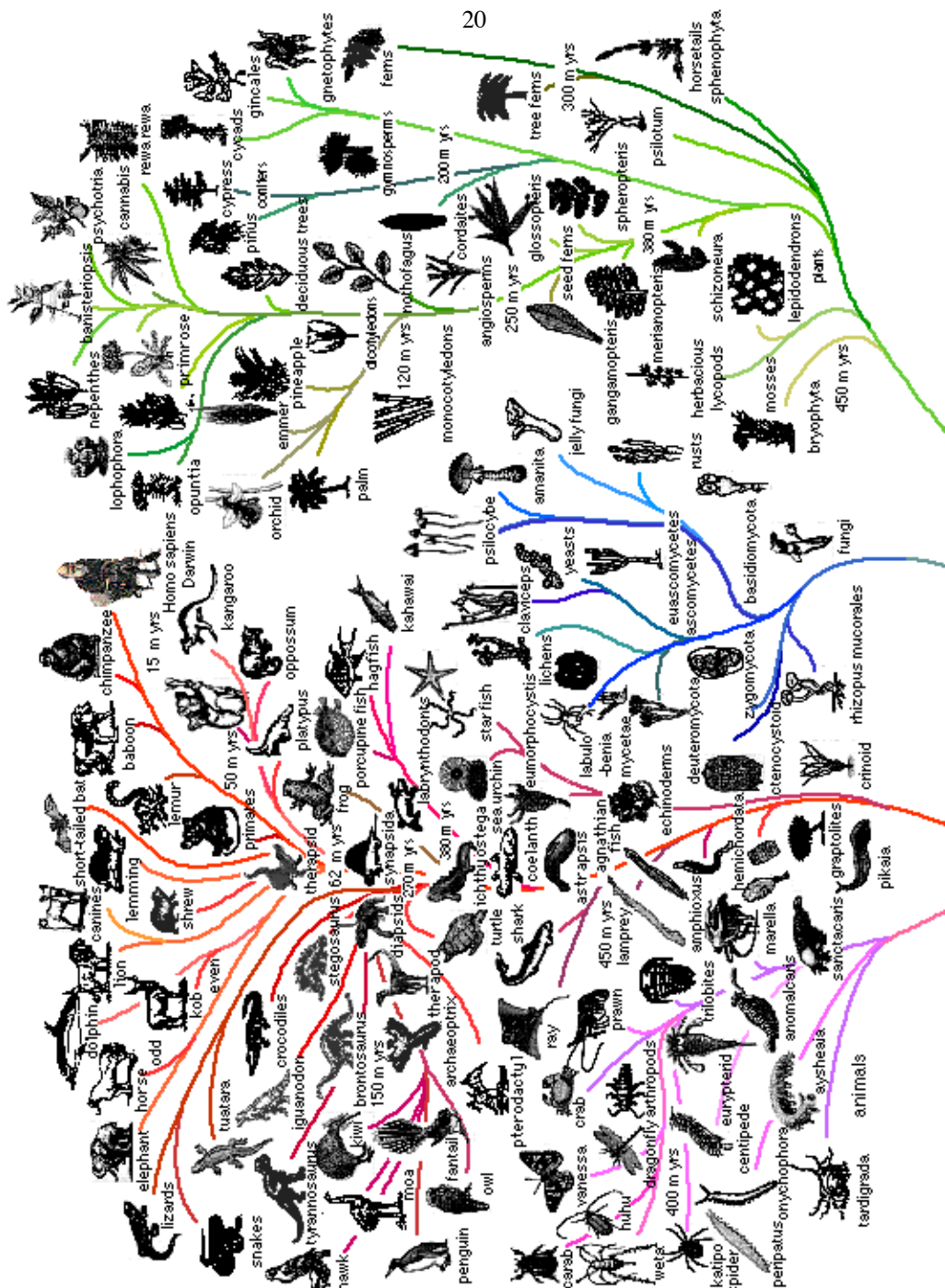


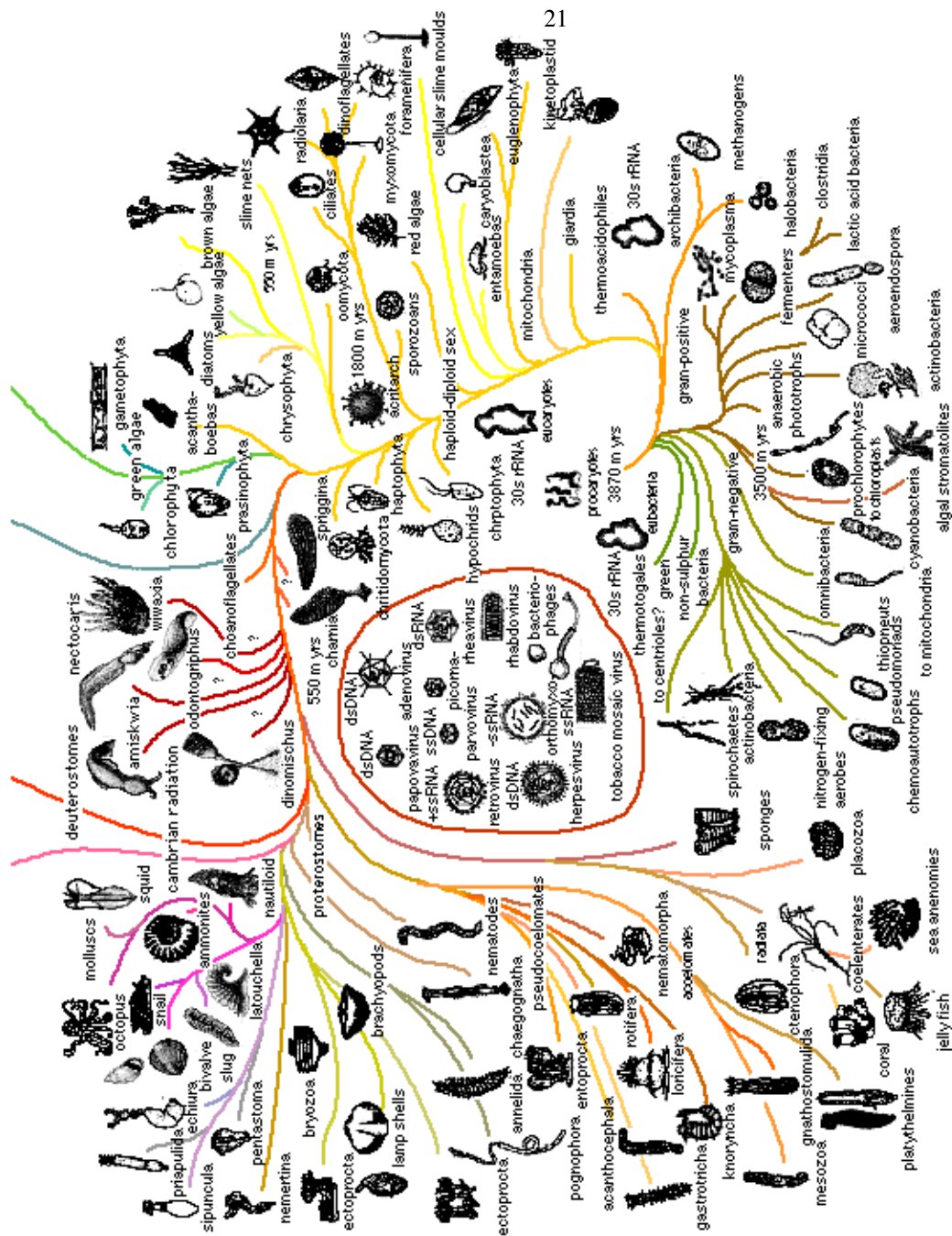
Unrelated marsupial and placental carnivore doppelgangers display developmental similarity (Koestler 1967 171), indicating presence of universal homeotic algorithms.

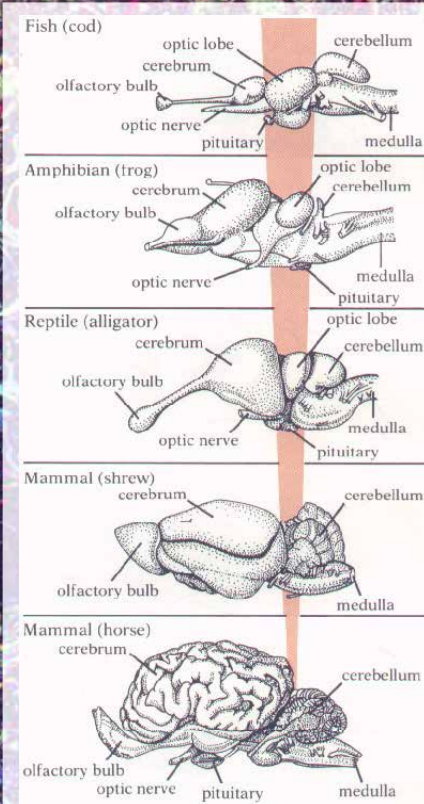
This brings us full circle to the cosmological question. Is the evolution of life on Earth merely a collection of adventitious idiosyncratic forms, or is there some underlying cosmological process also taking shape, leading to diversification and a culmination in an integrative meta-species as Teilhard de Chardin proposed in "The Phenomenon of Man"? The case I am going to make is that, just as evolution has responded to fundamental bifurcations in forming the plant and animal kingdoms, and perhaps even the arthropod-chordate inversion so it has in the evolution of the mammalian central nervous system, responded to cosmological realities of a quantum-mechanical nature in the form of universal adaptive algorithms underlying brain development and function.



Left: Early human embryo with fish-like fins. Right: Periods in which there have been more than one species of specialized hominid have given way to a single meta-species. Homo is more closely related to the chimpanzee than the chimp is to the gorilla. (BBC, King).







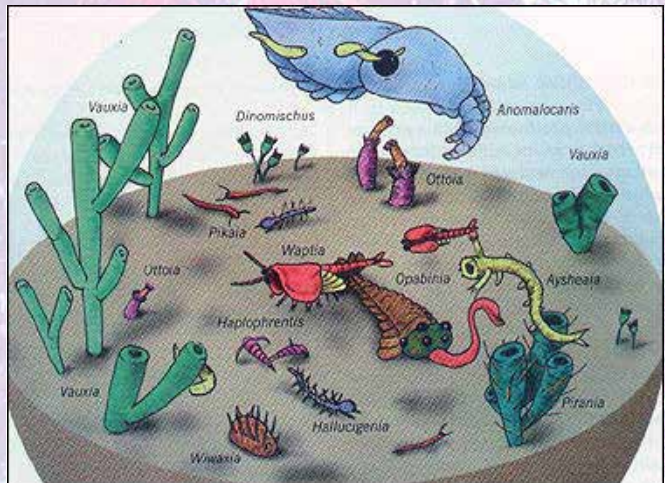
Evolution of the mammalian brain showing development of the cortex and relative reduction of the midbrain (Keeton)

The mammalian brain is functionally different from its reptilian predecessor. The elaboration of the cerebral cortex and limbic system has made possible a generalization of function which has replaced imprinted mechanisms of instinct with more generalized and flexible emotional and cognitive processes which permit complex social and strategic behavior in mammalian societies. These have had significant effects on the whole mammalian kingdom because they make for new subtleties which modify instinctual reactions supporting strict kin altruism with complex social reciprocal altruism changing the face of the evolutionary game of survival.

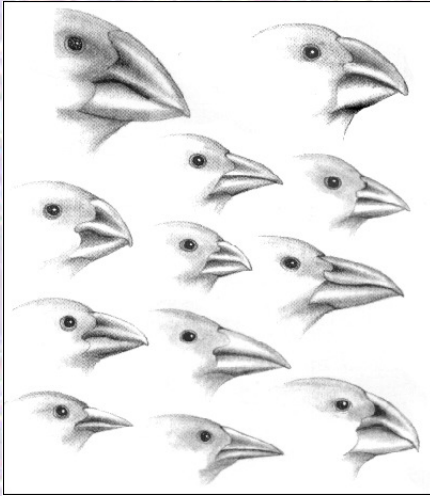
Human evolution has selected for generalization of cerebral function. While the human brain is in many ways a typical mammalian brain, humanity has become a meta-species, adopting a whole ecosystem of cultural niches, because the evolutionary process has converged towards a universal solution of the physics and physiology of conscious cognition and sense perception.

A selection of Cambrian organisms. Major existing phyla are represented as well as a diverse variety of body plans no longer seen (New Sci. 97).

The architecture of the sensory cortices appears likewise in evolutionary terms to be an elaboration of a new and more generalized embryogenic



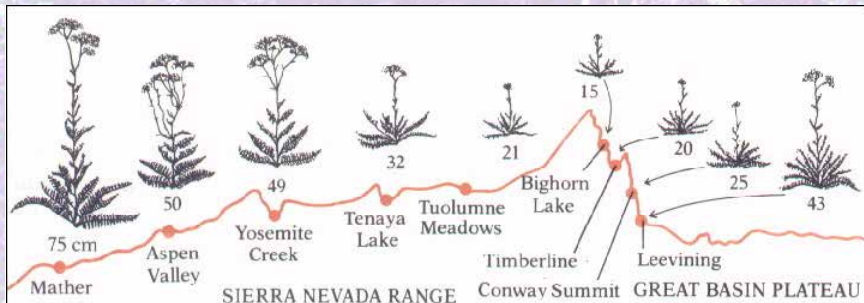
scheme which can represent the dynamics of all of the quantum sense modes within the same general scheme. The generality of these neuro-embryogenic 'algorithms' is also attested to by the plasticity of the cortex in terms of the evolving function of particular areas over time after injury or learning a new skill. The result is a brain converging to the quantum and cognitive limit, both sensorily sensitive in each of the principal quantum modes of interaction and possessing generalized sensory processing capabilities arising from edge of chaotic dynamics and quantum electro-physiology, thus representing a universal and in this sense cosmological solution generated by evolution to the existential dilemma.



Natural genetic variation in Darwin's Galapagos finches adapted to a variety of endemic niches (Keeton)

The origins of this universal solution began at the beginning of eucaryote evolution with the first excitable cells (p 53). Through sensitive dependence, the chaotic excitable membrane forms a multi-mode quantum sense organ through the perturbations photons, chemical orbitals and quantum oscillations have on the excitation. These are the quantum equivalents of sight, smell and sound. The advent of amine and other neurotransmitters is very early running back as far as the slime mould and may arise from fundamental chemical bifurcations of the membrane. The limits of sight, hearing and smell are all at or close to one quantum.

Natural genetic variation arises in any reasonably sized gene pool and is continually enriched by sexual recombination. Most populations of organisms display such natural variation which is at all times capable of responding to changes in the natural and organismic environment of host, predators and parasites.

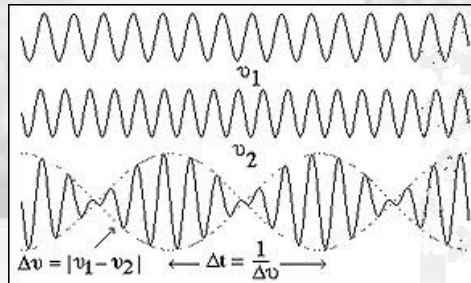


Natural geographical variation in the genotype and phenotype of millfoil *Achillea lamulosa* with altitude (Keeton).

Transactional Quantum Reality

Although most people live in the classical Newtonian 'universe', this expired last century. We are living in a quantum universe, not a classical one. Our world is very subtle and much more mysterious than the 'building blocks' view of the universe. Many people lead their lives at the macroscopic level as if quantum reality didn't exist, but the correspondence principle by which the quantum world is supposed to fade into the classical world is never fully realized for a host of reasons.

Chaotic, self-critical and certain other processes may inflate quantum effects into global fluctuations. Conscious interaction with the physical world may likewise depend both on quantum effects and chaos in its functioning. The entire universe may be a self-consistent interconnected whole which has emerged from a single quantum wave function. For these reasons it is necessary for us to understand how the quantum works and how it may differ from our classical view of order, solidity, determinism and mechanism.



Measuring a wave frequency with beats has intrinsic uncertainty to the time.

Uncertainty of Timing Wave Beats

Supposing we try to imagine how we would calculate the frequency of a wave if we had no means to examine it except by using another similar wave and counting the number beats that it makes against a standard wave we generate. This is exactly the situation we face in quantum physics, because all our tools are ultimately made up of the same wave-particle quanta we are trying to investigate. If we can't measure the amplitude of the wave at a given time, but only how many beats occur in a given period, we can then only determine the frequency with any accuracy by letting several beats pass. We then however have let a considerable time elapse, so we don't know exactly when the frequency was at this value.

The relationship between the frequencies and the beats is:

$$\Delta v \Delta t \geq 1$$

The closer we choose our frequency to get a given accuracy, the longer the beats take to occur. From this basic relationship we cannot know the time and the frequency simultaneously

Einstein's Law

Now things start to get interesting. Despite gaining his fame for discovering relativ-

ity, and the doom equation $E = mc^2$ which made the atom bomb possible, Einstein's law is actually a fundamental equation of quantum mechanics. It says:

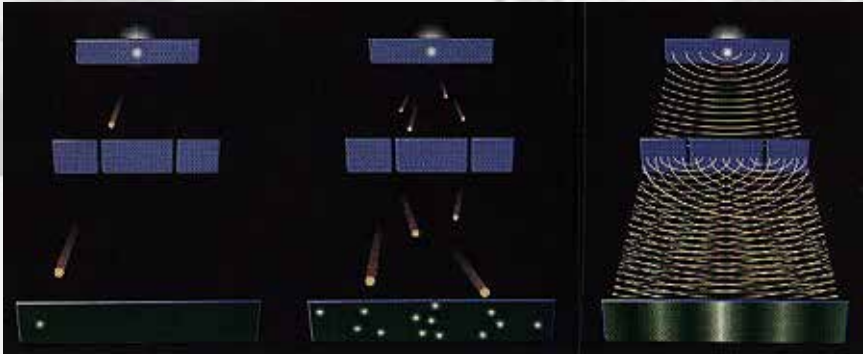
$$E = h\nu$$

Heisenberg's Uncertainty

When we examine Einstein's equation, we see that energy is somehow intimately related to frequency - in a sense it IS frequency. Measuring one is necessarily measuring the other. If we apply the above together, we immediately get:

$$\Delta E \Delta t = h \Delta \nu \Delta t \geq h$$

This tells us something is happening which is impossible in the classical world. We can't know the energy of anything and the time it happened simultaneously. The closer we try to tie down the energy, the less precisely we know the time. This peculiar relationship places a specific taboo on knowing all the features of a situation and means we cannot predict precise outcomes, only probabilities. The way in which this happens is illuminating. The same goes for momentum and position.



Two-slit interference experiment (Sci. Am. Jul 92)

Complementarity Interference and Superposition

Each quantum can be conceived as a particle or as a wave but not both at the same time - this is complementarity. Depending on how we are interacting with it or describing it, it may appear as either. We are all familiar with the fact that CDs have a rainbow appearance on their underside. This comes from the circular tracks spaced a distance similar to the wavelength of visible light. If we used light of a single wavelength we would see light and dark bands. We can visualize this process more simply with just two slits as below. When many photons pass through, their waves interfere as shown and the photographic plate gets dark bands where the waves from the two slits reinforce, because the photons are more likely to end up where their total wave is large. The experiment confirms the wave nature of light, since the size of the bands is determined by the distance between the slits in relation to the wavelength where c is the velocity of light:

$$\lambda = \frac{v}{c}$$

Now when just one photon is released from the bulb it is emitted as a particle from a single hot atoms electron jumping orbits, but it passes through both slits as a wave. After this the two sets of waves interfere as shown in the diagram.

The evolution of the wave is described by a deterministic wave equation, for example for a massive spin-0 particle we have:

$$\left(\frac{\partial^2}{\partial t^2} - \nabla^2 + m^2 \right) \varphi = 0$$

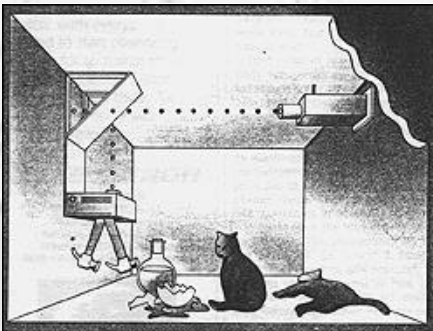
The photon has to be absorbed again as a particle by an atom somewhere. Where does it go? The rules of quantum mechanics are only statistical. They tell us only that it is more likely to end up where the amplitude of the wave is large, in fact the probability is the square of the wave's amplitude:

$$P = \varphi^* \varphi$$

Unlike classical causality, quantum theory describes all future (and past) states as probabilities. Unlike classical probabilities, we cannot find out more about the situation and reduce the probability to a certainty, because of the limits imposed by quantum uncertainty.

Really the photon could end up anywhere the wave is non-zero. Nobody can tell exactly where for a single photon. Each individual photon really does seem to end up somewhere, because we will get a scattered pattern of individual dark crystals on the film at very low light intensities. This is the mysterious phenomenon called reduction of the wave packet. Effectively the photon was in a superposition of states represented by all the possible locations within the wave but suddenly became one of those possible states absorbed into a single localized atom. Only when there are lots of photons does the behaviour average out to the wave distribution. So is this quantum free-will? It may be.

The Cat Paradox and Quantum Reality



The situation is the subject of a famous thought experiment by Schrödinger, called the cat paradox. In the cat paradox, we use an interference experiment with about one photon a second and we detect whether the photon hits one of the bright bands to the left. If it does then a cat is killed by smashing a cyanide flask. Now when the experimenter opens the box, they find the cat is either alive or dead, but quantum theory simply tells us that the cat is both alive and dead, each with differing probabilities - superimposed alive and dead states. This is very

counterintuitive but fundamental to quantum reality.

This clash between subjective experience and quantum theory has lead to much soul-searching. The Copenhagen interpretation says quantum theory just describes

our state of knowledge of the system and is essentially incomplete. Some people think all the possibilities happen and there is a probability universe for each case. This is called the many-worlds interpretation. It suffers from one difficulty which there are always elaborate explanations to circumvent. All the experience we have suggests just one possibility is chosen. The one we actually experience. Some scientists thus think collapse depends on a conscious observer. Others try to discover hidden laws which might provide the sub-quantum process, for example a particle piloted within a wave as suggested by David Bohm.. This also has certain difficulties but we will examine a theory called the transactional interpretation which has features of all these ideas.

In many considerations people try to pass the intrinsic problems of uncertainty away on the basis that in the large real processes we witness individual quantum uncertainties cancel in the law of averages of large numbers of particles. However history is a unique process out of many such possibilities at each stage of the process. Critical decisions we make become watersheds. History and evolution are both processes littered with unique idiosyncratic acts in a counterpoint to the major forces shaping the environment and landscape. Chaotic processes are potentially able to inflate arbitrarily small fluctuations, so molecular chaos may inflate the fluctuations associated with quantum uncertainty.

The Two-timing Nature of Special Relativity

A second fundamentally important discovery in 20th century physics was the special theory of relativity. In Maxwell's equations, light always has the same velocity, c regardless of the movement of the observer or the source. Einstein realized that Maxwell's equations and the properties of physics could be preserved under all inertial systems [principle of relativity] only if the properties of space and time changed according to the Lorenz transformations:

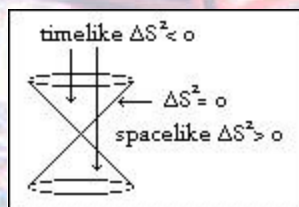
$$x' = \frac{x - vt}{\sqrt{1 - v^2/c^2}}, y' = y, z' = z, t' = \frac{t - (v/c^2)x}{\sqrt{1 - v^2/c^2}}$$

as a particle approaches the velocity of light. Space becomes shortened along the line of movement and time becomes dilated. Effectively space and time are being rotated towards one-another like a pair of closing scissors. Consequently the mass and energy of any particle with non-zero rest mass tend to infinity at the velocity of light:

$$m = \frac{m_0}{\sqrt{1 - v^2/c^2}}$$

By integrating this equation, Einstein was able to deduce that the rest mass must also correspond to a huge energy $E_0 = m_0 c^2$ which could be released for example in a nuclear explosion, as the mass of the radioactive products is less than the mass of the uranium that produces them by just such an amount, thus becoming the doom equation. General relativity goes on to associate gravity with space-time curvature.

In relativity, space and time become related entities which form a composite four dimensional space-time, in which points are related by light-cones - signals travelling at the speed of light from a given origin.



Space-time light cone permits linkage of 'time-like' points connected by slower-than-light communication. In the 'space-like' region, temporal order of events and causality depends on the observer.

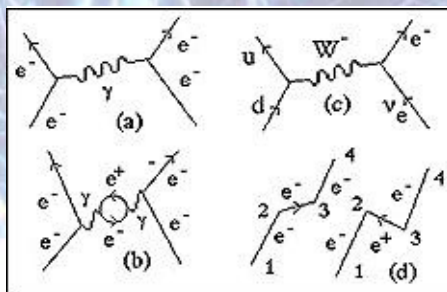
Another significant feature of special relativity is the fact that the relativistic energy-momentum equation $E^2 = p^2 + m^2$ has dual energy solutions:

$$E = \pm(\sqrt{p^2 + m^2})$$

The negative energy solution has reversed temporal behaviour in space-time. The solution which travels in the normal direction (subsequent points are reached later) is called the retarded solution. The one which travels backwards in time is called the advanced solution.

Relativistic Quantum Field Theories

We have seen about waves and particles, but what about fields? What about the strange action-at-a-distance of electro-magnetism and gravity? Special relativity and quantum theory combine to provide succinct explanations of force fields, in fact they are the most succinct theories even invented by the human mind, accurate to at least seven decimal places. Richard Feynman and others discovered the answer to this riddle by using uncertainty itself to do the job. The field is generated by particles propagated by a rule based on wave spreading. However these particles are called virtual because they have no net positive energy and appear and disappear entirely through quantum uncertainty, so we never see them except as expressed in the force itself, unless we put energy into the system. When we do so however, for example by oscillating the field as in a radio transmitter, the virtual force-field photons become real positive energy photons we hear as radio. We can thus conclude virtual and real particles are identical in principle. This then raises the possibility that all particles require an emitter and absorber and arose like virtual particles through interaction when the universe first emerged.

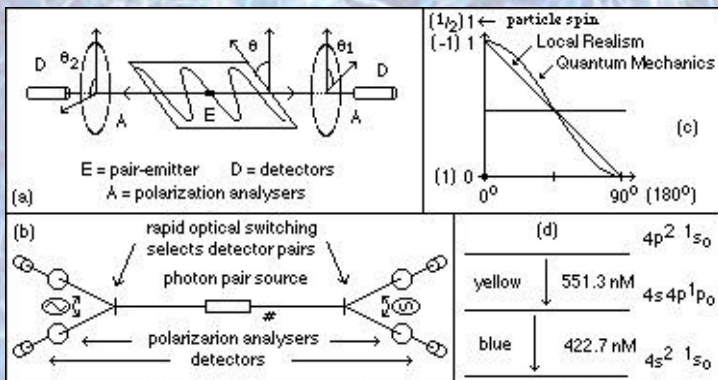


Quantum electrodynamics: Two Feynman diagrams in the electromagnetic repulsion of two electrons. In the first a single virtual photon is exchanged between two electrons, in the second the photon becomes a virtual electron-positron pair during its transit. All such diagrams are integrated together to calculate the strength of the electromagnetic force. (c) A similar diagram shows how neutron decay occurs via the W^- particle. (d) A time reversed electron scattering is the same as positron creation and annihilation (King).

The electromagnetic force is generated by virtual photons exchanged between charged particles existing only for a time and energy permitted by the uncertainty

relation. The closer the two electrons, the larger the energy fluctuation possible over the consequently shorter time taken to travel between them and the greater the force on them. Even in the vacuum, where we think there is nothing at all, there is actually a sea of all possible particles being created and destroyed by the rules of uncertainty. These often have pivotal effects. By integrating all possible particle interactions over every possible path, force fields can be completely explained in terms of exchanged virtual particles, above (a,b). The results predict details such as the magnetic moment of the electron (the electron, despite being a fundamental particle, still behaves like a tiny spinning magnet) with astonishing accuracy. All the four forces of nature can in principle be explained in this way, although the others have additional complexities which we shall examine later. In particular, each more complicated diagram in electrodynamics is $1/127$ (ee/hc) times smaller in contribution, so the infinite set of diagrams converges to a finite result. This does not happen with some of the other forces, notably the strong nuclear force.

Relativistic equations in quantum electrodynamics always have both advanced and retarded solutions because of the two square roots of special relativity. When the Feynman diagram for electron scattering becomes time-reversed, it then becomes precisely the diagram for creation and annihilation of the electron's anti-particle, the positron, as shown in (d). This hints at a fundamental role for the exotic time-reversed advanced solutions.



(a) Pair-splitting experiment for photons. (b) Time-varying analysers are added driven by an optical switch to fast for light to cross the apparatus. (c) The results are consistent with quantum mechanics but inconsistent with Bell's inequalities for a locally causal system. (d) The calcium transition. (King)

Collapse of the Wave-packet and Pair-splitting Experiments

We have already seen how the photon wave passing through two slits ends up being absorbed by a single atom. Just how large such waves can become can be appreciated if we glance out at a distant galaxy, whose light has had to traverse the universe to reach us (p 48). The ultimate size of the wave of such a photon is almost as big as the universe. Only one photon is ever absorbed for each such wave, so once we detect it, the probability of finding the photon anywhere else, and hence the amplitude of the wave, must immediately become zero everywhere in space-time. How can this happen if information cannot travel faster than the speed of light? For

a large wave, such as the light from the galaxy, this collapse process has to cover a large swathe of the universe. Because we can't sample two different points of a single-particle wave, it is impossible to devise an experiment which can test how a wave might collapse.

However it is possible to devise a single wave with two particles in it, just as it is possible to get many particles into a common wave, for example in a laser. If we can make a wave with precisely two particles, we can see how the collapse of one particle's wave effects the other. For example a calcium atom with an excited zero-spin s orbital can radiate two photons, each of spin one, to transit to its zero-spin s ground state, via an intermediate spin-one p-orbital state. This releases a blue and a yellow photon, each of which may travel off in opposite directions, with complementary polarizations. This applies the refinements of David Bohm to the Einstein-Podolsky-Rosen experiment.

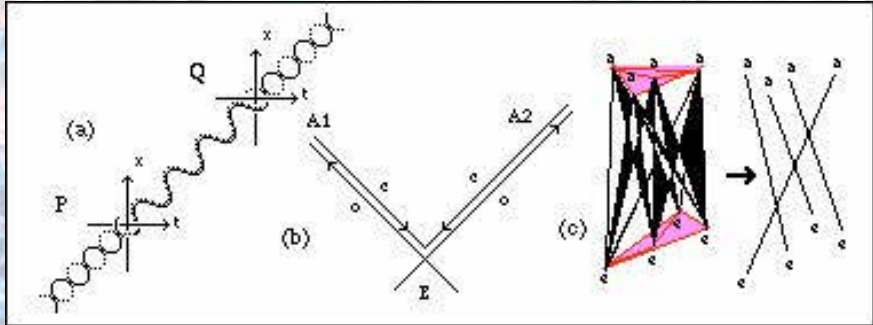
Now it turns out that the polarization of neither photon is defined until we measure one of them. The same thing goes for the spin of a pair of correlated electrons or other particles. When we measure the polarization of one photon, the other immediately has complementary polarization. The probability of a given polarization varies sinusoidally with the relative angle between the detectors in a manner inconsistent with any locally-causal theory based on information travelling at the speed of light from one particle or detector to the other, as proved in a famous theorem by Bell. The phenomenon is called quantum non-locality. The effect persists, even when the detectors are switched so fast that there is no time for information to pass across the apparatus at the speed of light as demonstrated by Alain Aspect.

There have been since this result in the 1980s a veritable conjurer's collection of experiments, all of which verify the predictions of quantum mechanics in every case and confirm all the general principles of the pair-splitting experiment. Even if we clone photons to form quartets of correlated particles, any attempt to gain information about one branch of such a multiple branching collapses the correlations on all the related twins. Furthermore these effects are retrospective, leading photons to be able to be superpositions of states which were created at different times. It is also possible to 'uncollapse' or erase such losses of correlation by re-interfering the wave functions so we can no longer tell the difference. This successfully recreates the lost correlations, inducing information about one of the particles and then erase it again by re-interfering it back into the wave function provided we use none of its information - the quantum eraser. In such situations the interference, which would be destroyed had we looked at the information, is reintegrated undiminished. Quantum teleportation, in which information creating a quantum in a given state is 'teleported' by another has also become an experimental reality (see Genesis of Eden). These experiments give us a broad intuition of quantum reality.

The Transactional Interpretation

For reasons which immediately become apparent, this collapse has to not only be immediate, but also has to travel backwards in time. Since the two photons are linked only through the common calcium atom, their absorptions are connected via a path travelling back in space-time from one detector to the calcium atom and forward again to the other detector. Trying to connect the detectors directly, for example by hypothetical faster-than-light particles called tachyons, has significant problems. Tachyons transform by the rules of special relativity, so a tachyon which

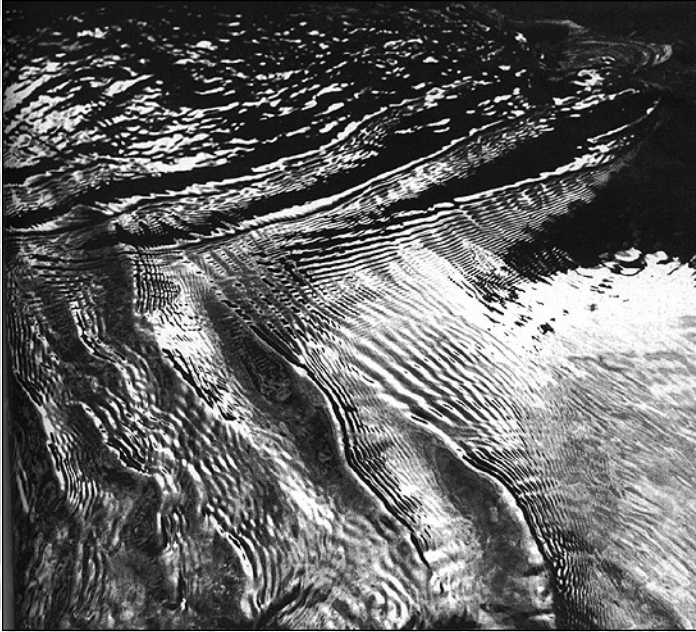
appears to be travelling at an infinite speed according to one observer, is travelling only at a little more than the speed of light according to another. They also cause weird causality violations. There is thus no consistent way of knitting together all parts of a wave using tachyons. Even in a single-particle wave, regions the wave has already traversed also have to collapse retrospectively.



(a) In the transactional interpretation, a single photon exchanged between emitter and absorber is formed by constructive interference between a retarded offer wave (solid) and an advanced confirmation wave (dotted). (b) The transactional interpretation of pair-splitting. (c) Collapse of several related transactions (King).

In the transactional interpretation, such a backward travelling wave in time gives a neat explanation not only for the above effect, but also for the probability aspect of the quantum. Instead of one photon travelling between the emitter and absorber, there are two shadow waves which superimposed make up the complete photon. The emitter transmits an offer wave both forwards and backwards in time declaring its capacity to emit a photon. All the potential absorbers of this photon transmit a corresponding confirmation wave. The confirmation waves travelling backwards in time send a hand-shaking signal back to the emitter. A non-linearity now reduces the set of possibilities to one offer and confirmation wave which superimpose constructively to form a real photon only on the space-time path connecting the emitter to the absorber. This always connects an emitter at an earlier time to an absorber at later time because a real positive energy photon is a retarded particle which travels in the usual direction in time. If you wish, you can think of a negative energy photon travelling backwards in time as the anti-particle of the positive one and it will have just the same effect. The two are thus identifiable in the transactional interpretation, just as in quantum electrodynamics.

The hand-shaking space-time relation implied by the transactional interpretation makes it possible that the apparent randomness of quantum events masks a vast interconnectivity at the quantum level, which has been termed the 'implicate order' by David Bohm. This might not itself be a random process, but because it connects past and future events in a time-symmetric way, it cannot be reduced to mechanical determinism.



Waves on water (Schwenk)

The Sensitivity of Chaos

The Mythology of Chaos

Chaos in the Britannica is 'a condition of utter disorder or confusion as the unformed primal state of the universe' citing either utter disorder and confusion or an unfathomable abyss as definitive. The Greek root is abyss - to yawn or gape. The Oxford Dictionary speaks of 'formless void or great deep of primordial matter, this personified as the oldest of the Gods, utter confusion'.

Grollier notes that in Greek mythology, Chaos was the unorganized state, or void, from which all things arose. Proceeding from time, Chaos eventually formed a huge egg from which there issued Heaven, Earth, and Eros (love). According to Hesiod's Theogony, Chaos preceded the origin not only of the world, but also of the gods.

In Hebrew myth *tohu wabohu* is the universe without form and void as in Genesis 1:2:

*And the earth was without form, and void;
and darkness was upon the face of the deep.*

Barbara Walker likens chaos to the undifferentiated raw elements occupying womb of the world-goddess between destruction and recreation of the universe.

The war of light and dark (p616) is very much the battle of chaos as dark and

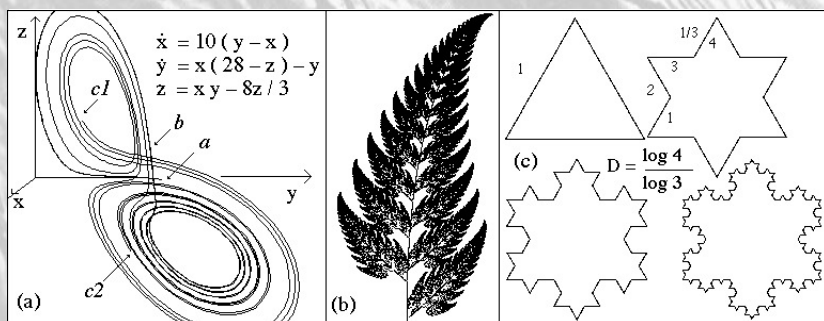
order as light principle. This is enacted in diverse myths of origin typified by the Babylonian overthrowing of Tiamat as the feminine primal abyss and ancient mother by Marduk the youthful male slayer of chaos in the name of the civic, and world order. The same theme is extended to the cosmic in the Zoroastrian war of darkness and light which became in Jewish and Christian thought the war of God and the devil.

The Nature of Chaos

This opposition between chaos and order is a fundamental misunderstanding of the natural condition. Far from being the nemesis of order, most complex systems arise from the mutual interaction of chaos and order, chaos transforming a system through *bifurcation* or 'abrupt change under continuous transformation' typified by changes such as a wave breaking or a bubble bursting. Bifurcations can also introduce new structure and hence increasing complexity, particularly in transition from chaos to order or in dynamics at the 'edge of chaos'.

The failure to appreciate chaos has led in science to chaos being one of the last frontiers discovered, over fifty years after relativity and quantum theory, essentially because the will to order among scientists is so strong that somehow in their rush to fit every phenomenon into a mechanistic Newtonian fantasy, the fact that virtually all interesting natural phenomena involve chaos, from the waves on the beach to the beauty of a forest and the patterns of our own brain waves.

Here follows a simple description of mathematical chaos. Mathematicians immediately distinguish dynamical chaos from any random, or stochastic process in which events are determined by probabilities. Dynamical chaos is not simply disorder and randomness. Chaotic systems, such as the waves on this page, have well-defined laws and physical states at least as classical systems.



- (a) Sensitive dependence on initial conditions is illustrated by the Lorenz flow. Trajectories starting ϵ -close at a have exponentially separated by b and are in distinct parts of the flow by $c1$.
 (b) The fern leaf is an example of a fractal generated by a simple multi-linear transformation.
 (c) Non-integer fractal dimension D of the Koch flake. Each side is repeatedly replaced by 4 sides of length $1/3$.

Chaotic systems thus have a well-defined dynamic and may even be deterministic, but this dynamic is one which doesn't settle down either into equilibrium or

any particular periodicity or resonance, but wanders erratically over time in a way which is very deceptively similar to randomness.

The Lorenz butterfly catastrophe: a puff of a butterfly in a chaotic system can become a tropical cyclone. Weather is thus intrinsically unpredictable.

The essential 'axiomatic' characteristics of classical chaos are threefold:

1. Sensitive dependence:

Lorenz the father of chaos theory noted the butterfly catastrophe that the puff of the wings of a butterfly flying in Hawaii could later become the wild fluctuation of a tropical cyclone. Arbitrarily small changes can later become amplified into global fluctuations if the system is chaotic.



2. Topological mixing: Any small open region will eventually become mixed over any other. This means the dynamics is very tangled so any orbit goes almost everywhere in 'phase space'. This is precisely what happens in an egg-beater. This mixing property or *ergodicity* makes orbits appear random.

3. Dense periodicities: Chaotic phase space is densely permeated with repelling periodicities often of infinitely many types.

The dynamic is thus complex, unstable and unpredictable.

Sensitive dependence causes chaotic systems to become fundamentally unpredictable even when they are deterministic because they cannot be accurately computed, since arbitrarily small errors in the computation rapidly become global inaccuracies.

This unpredictability is at the core of the difficulties of weather prediction, but it also lies at the root of many phenomena from the stock market to nuclear holocaust, from the heart beat to the form of our lungs, from brain dynamics to the laser pulse, from the pattern of forest clearings to biodiversity.

Associated with many chaotic systems are beautiful complex self-replicating or patterns called fractals after their properties of self-similarity on smaller and smaller scales. Fractals are typified by the snowflake, trees and our lungs.

Chaos occurs from the fractal structures of galactic clusters, through the erratic orbits of comets to the dynamic many-body energetics of the atomic nucleus. Quantum systems display certain modifications of the chaotic condition suppressing some of the fine details of the complex orbits through wave-overlapping emphasizing the hidden periodicities, but nevertheless molecular kinetics is a living example of quantum chaos - unstable wave-particle billiards (p47).

Many apparently periodic phenomena are actually chaotic. The heart beat

appears periodic but the healthy heart is actually tuned by chaos. This allows the brain and heart pacemakers and the heart cells themselves all to keep in feedback resonance and results in no two heartbeats having exactly the same duration, rather like a dripping tap.



Whirls of water passing a stick (Schwenk).

The universe is clearly a chaotic fractal in its galactic manifestation and some models of cosmic inflation are also fractal. However the supposedly chaotic formless 'big-bang' is as much described by symmetry-breaking of an almost isotropic germinal state, marred only by quantum fluctuation. Herein lies the ultimate source of chaos - quantum non-locality.

Population Catastrophe and the Beauty of Fractals

Let's consider the most serious question vexing humanity - the boom or bust nature of the human population explosion. Will we explode to an unsustainable population and wipe ourselves out with a global famine, or will we settle down nicely into equilibrium all a bit hungry but survivors as the population settles to a new plateau?

The answer to this question is exceedingly complex and opens out the jewel of complexity hidden within chaos.

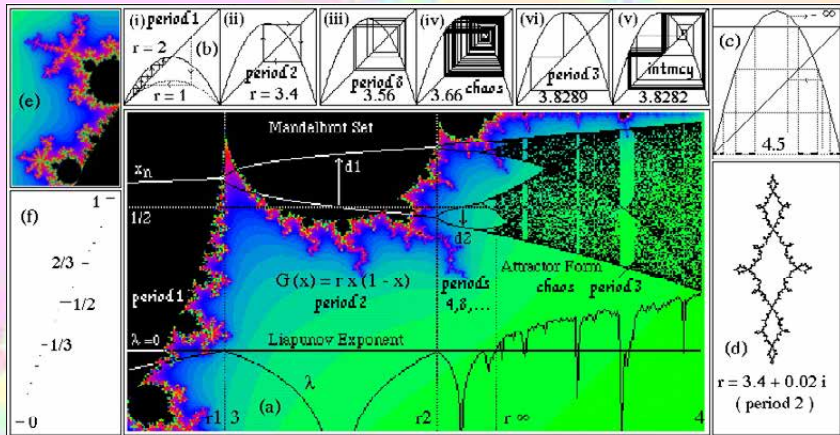
We will illustrate some of the elementary properties of chaos by looking at the simplest system of all. A simple quadratic iteration in one variable. It is an archetype of the population explosion dilemma. How to feed an exploding population without boom and bust destroying the species.

The quadratic logistic map:

$$x_{n+1} = G(x_n) = rx_n(1-x_n)$$

describes seasonal natural population growth in a constrained area. The term rx_n determines exponential growth, while the additional term $(1 - x_n)$ limits growth in proportion to the unconsumed food resource. Many possibilities arise depending on the growth rate r .

One way to picture such an iteration is to pick an initial value x and evaluate y by moving vertically to the curve $y = r x (1 - x)$. Next we let $x = y$ by moving horizontally to the sloping line. The two steps result in one iteration, i.e. $x_{n+1} = y = r x_n (1 - x_n)$ as shown in $(b_i - b_{vi})$. Another is to plot the final point set the system ends up in after many iterations vertically for varying r as in (a). This set is called the attractor of the system.



The logistic map: (a) The attractor initially is a single curve (point attractor) but then repeatedly subdivides (pitchfork bifurcations) finally entering chaos (stippled band). Subsequently there are windows of period 3, 5 etc. with abrupt transitions to and from chaos. The Lyapunov exponent $\lambda \leq 0$ until chaos sets in. During chaos it remains positive. The Mandelbrot set illustrates the fractal nature of the ordered and chaotic regimes when x & r are extended to the complex number plane. (b) A series of 2-D views of the iteration, including periods 1, 2 and 8 chaos, intermittency, and period 3. (c) The non-escaping points form a disconnected repelling fractal for $r = 4.5$. The attractor has now broken up resulting in a Julia set. (d) A connected Julia set for complex logistic [x -axis vertical]. (e) Two Mandelbrot bulbs with mode-locked rotations of $1/5$ and $1/7$ in their dendrites. (f) The devil's staircase - a fractal of mode-locked twists on the bulbs.

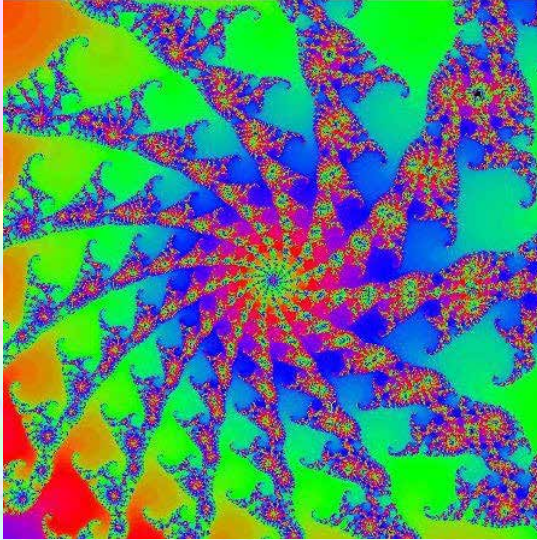
As the parameter r varies, the behavior of the iteration goes through a sequence of different stages separated by sudden changes or bifurcations. As the value of r increases from 1, the system firstly tends to a fixed equilibrium point (period 1) then bifurcates to a flip-flop (period 2), subsequently period doubling to form periods 4, 8, 16 etc. to infinity.

At this point, a new erratic behaviour emerges, and the system wanders with no fixed period. Chaos has appeared. All of the previous periodic attractors continue to exist hidden in the chaos as repellers, generating a tangled repelling flow, whose spreading causes sensitive dependence. As r increases further, windows of order, with new periods such as 3 appear. There is a new and abrupt type of transition from chaos to order in which intermittency of periodicity occurs. This occurs after only one bifurcation rather than the infinite sequence required in period doubling. There is yet a third type of chaotic transition represented by the 'devil's staircase of mode-locked rotations on the bulbs

During the chaotic phase, any perturbation, however small in the x position results in an iteration which, given enough steps, wanders far away from the original one - sensitive dependence. When the system is chaotic, the exponential of the spreading of close points under the iteration, called the Lyapunov exponent, is positive. When the system is ordered it is negative.

Finally when r crosses 4 a new situation emerges. The attractor becomes unstable and the iteration can escape to infinity. All that is left is a residual set of

points, which do not escape, but are mapped chaotically among themselves. This Julia set has a complicated self-similar structure like a fern leaf or a snowflake and is called a fractal. Invariant sets of chaotic systems in several dimensions are generally in the form of fractals, which are also characterized by having a non-integer dimension. The Koch flake for example (c) has a fractal dimension between 1 and 2 of $\log 4 / \log 3 = 1.26$.



A portion of the Mandelbrot set of the logistic map.

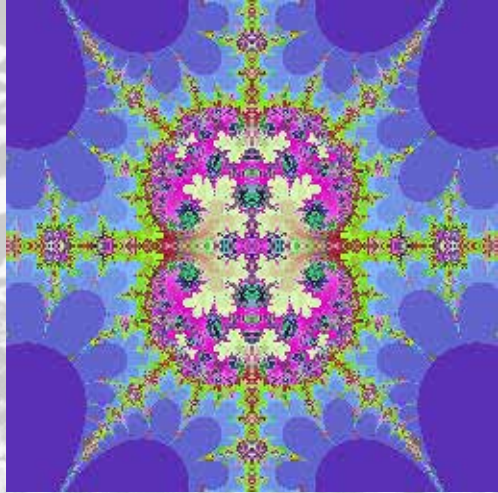
The fractal invariant sets can be seen in far more detail and beauty if the real number equation above is extended to the plane of complex numbers. The Julia sets now clearly appear as fractals, each with a differing fractal structure depending on the value r . The sector of the Mandelbrot set shows that the set of all r values for which the Julia set is connected, as in (d) but not in (c), is a universal fractal, which varies in structure in each of its parts and on successive microscopic scales. For this reason it

has been dubbed the most complicated mathematical structure ever known. A third transition to chaos called mode-locking occurs in the periodic rotations associated with the fractal bulbs on this set and the non-periodic rotations in between. The mode-locked values of r form intervals in a fractal function called the devil's staircase, in which each fractional rotation becomes locked in for an interval of values, but each irrational rotation has only a single point value.

Chaos occurs in a surprising variety of phenomena, many of which appear at the surface to be periodic. Both the heart beat and the dripping of a tap, although periodic have chaotically intermittent variations in the beat period. The rings of saturn and the asteroid belt are governed by mode-locking chaos. When orbits of several astronomical bodies become mode-locked they interact strongly and may throw one-another out of orbit. The asteroids are in a belt where the periods do not mode lock and have been left behind. More generally a large variety of systems from the weather through earthquakes, movement of the continental plates, chemical and electronic oscillations, secretion of enzymes, fluctuations in the stock market and collision of successive billiard balls, through to brain waves and possibly cognition itself, involve chaos or chaotic phases. Chaos presents us with new properties of nature which are connected with the development of complexity. A chaotic system contains within it a fractal structure with diverse dynamics, including a dense set of infinitely many periodicities.

Julia set of the Complex Cosine

A system which can bifurcate between chaos and order over time can enter a mixing phase of chaos and then retrieve structure from the chaos by bifurcating back to order. A chaotic system can likewise be tuned to display any of its hidden periodicities. Many types of mathematical system appear to display complex evolving structures in the transition region between order and chaos. A variety of simple digital rules called cellular automata are capable of acting as universal computers when their rules are in the transition region at the edge of chaos.

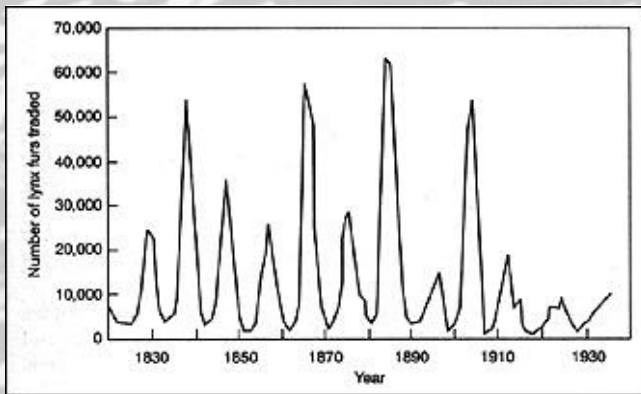


The Chaos of Nature

Much of the most beautiful aspects of nature arise from their fractal structures and textures, climax forests are chaotic systems both in terms of their fractal transformation, their species diversity and their fluctuating population dynamics. Both plants and animals are derived from fractal algorithms in nature and it is from these fractal algorithms that most of our understanding of form and diversity in nature comes. Evolution and its increasing complexity is a central instance of edge-of-chaos dynamics, as is our dynamical brain state when perceiving the chaotic diversity of nature. It is the very sensitive dependence of chaos which ensures the brain remains completely adaptable.



Kitami National Park.



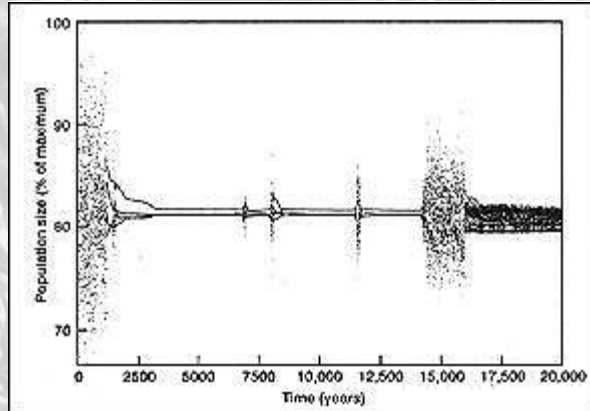
The lynx is the classic example of a species with regularly oscillating numbers, as shown here. It was once believed that lynxes were partners in a dynamically unstable association with their main prey, the snowshoe hare.

Recently it has been recognized that the cycle is driven instead by the interaction between hares and their food plants, with the lynxes

being carried along more or less passively by changes in the abundance of hares.

Furthermore climax forest displays a fractal dynamics which is central to its diversity. The forest is colonized on up to five strata from the top canopy to the floor. Moreover, natural disturbances from fire through flood courses to wind and storm damage to large falling trees are all fractal disturbances to which diverse species become adapted in disseminating in an ever-more complex arrangements of disseminated diversity.

The diagram shows the computer-simulated history of a population of Dungeness crabs. Notice that from time to time the population size fluctuates wildly, even though no external trigger is involved. This is one illustration of the unexpected and unpredictable property of chaos in living systems. (Courtesy of Alan Hastings and Kevin Higgins)



In addition to this, the potentially chaotic population dynamics we have seen in the logistic function is displayed in many natural populations making population dynamics unstable from season and sensitively dependent on changes on the environment. For this reason, we have to be very careful when considering the major impacts we are making on natural ecosystems, lest chaos and bifurcation compound the problems we initiate.

Consciousness, Chaos and Quantum Mechanics

Despite the vast and diverse development of twentieth century science, one central abyss remains unfathomed in human understanding, the subjective nature of the conscious mind. The key to unraveling this mystery lies in our understanding of the physical principles of the human brain, and with it consciousness and free-will. Quantum non-locality and chaos may provide the key.

The uncertainty principle provides a physical basis for the brain to manifest free-will. If the brain is a quantum system, rather than a classically deterministic one, its states are not entirely determined because of quantum uncertainty. Just as a single particle can occur anywhere within its wave function, so free-will in the brain could correspond to quantum uncertainty in the ongoing brain state. As noted by Arthur Eddington, the uncertainty of position of a synaptic vesicle is as great as the width of the membrane, constituting a possible trigger for an unstable cascade, leading to a global change in brain state.

Experiencing Brain and Mind

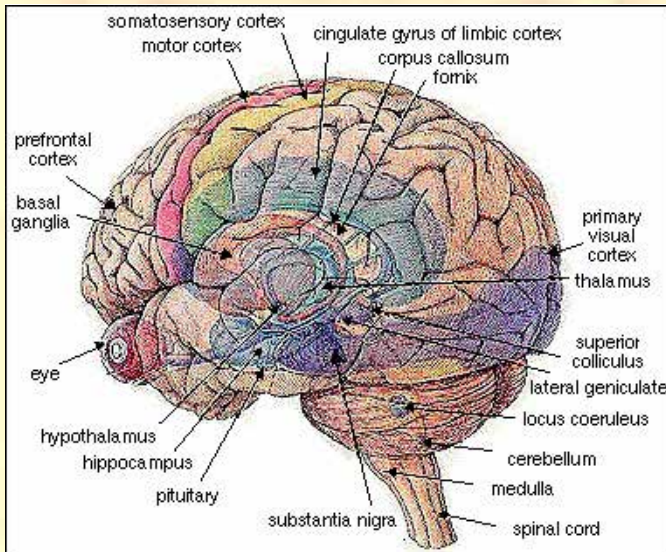
The brain-mind interface has become the holy grail of 'consciousness research' as the century crests to its consummation. The development of much more sensitive techniques of brain scanning has opened up a wealth of knowledge about how the brain stores and processes information. Other sensitive experimental studies have unearthed new details of sensory processing and it has even become possible to directly compare subjective experience and cognitive and sensory processing in positron emission tomography and magnetic resonance imaging scans, for the first time giving a direct comparison between brain function and its correlates in experience. While for some this opens the final frontier of science to an analysis which may reduce all our fantasies of subjectivity to the hard light of mechanistic analysis, possibly even reducing the brain to a special form of biological computer, and consciousness perhaps to one particular set of forty hertz oscillations in cortical layer four, others see a yawning philosophic chasm still separating mind from objective physical correlates.

The so-called 'hard problem' of consciousness research is that, no matter how sophisticated our ideas of parallel processing and neurodynamics become, subjective experience is qualitatively so different in kind from any such objective measures that no purely objective theory of computation, cognition or even quantum chaos can necessarily fill the gap. This line of approach suggests that subjectivity is a fundamental aspect of our description of the universe and represents in some way a complement of the entire objective realm. In such a picture, we might then expect to find loopholes in the mechanistic description of the brain which leave the wider possibilities open. We will explore this idea further.

Exploring the Conscious Brain

The human (and mammalian) brain has been described as the 'three-pound universe' (Hooper and Teresi) because it is the single most complex system so far discovered in the entire cosmological realm. It is also the most mysterious.

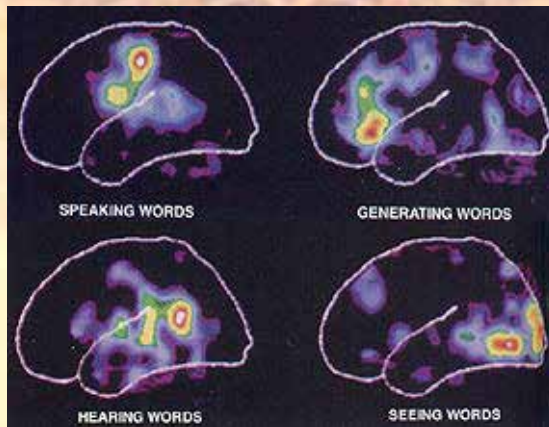
Although we have developed super-computers, their architecture remains simplistic by comparison with the brain. The digital computer is a deterministic automaton. Despite the exponential increases of speed and memory capacity of modern computers, they remain trivial and childish in conception by comparison. Few have more than a single (albeit fast) processing unit and the communication protocols for any serious form of parallel processing remain elusive. The notion that a computer may some day also become conscious is at this point a science fiction fantasy with no scientific evidence.



The human brain showing key underlying structures (Sci. Am. Sep 92).

Theoretical models of neural nets likewise remain trivial by comparison. Neurons are frequently modeled as simple addition modules summing up their inputs and making simple synaptic adjustments to their connections. However real neurons are dynamically active adaptive single-celled 'organisms', having up to 10,000 synaptic connections each and possessing a variety of excitatory and inhibitory neurotransmitters as well as both dynamical and pulse-coded means of activation. They display both chaos and self-organized criticality.

The brain is a distributed parallel processing system in which there are only perhaps four to ten serial links between sensory input and motor output, but these are modulated by up to 10^{11} other cells with 10^{15} synapses. Its protocols are thus 'lateral' rather than 'serial'. The mammalian brain is dominated by the cerebral cortex. We are now beginning to gain some idea of how it processes sensory information through a combination of electrical probing and scans.



Location of various linguistic functions is highlighted in PET scans of specific linguistic activities (Sci Am. Sep 92).

The cortex has a dynamic modular organization, in which aspects of sensory 'information' are processed in parallel in distinct areas. There are distinct regions specialized for primary vision and hearing and for somatosensory perception and motor functions. Many of these modular regions can be divided further, for example into specific areas to do with language, such as Wernicke's and Broca's areas for semantic meaning and linguistic articulation respectively. Using active scanning it is thus possible to follow conscious activity and compare it with modular activation of the cortex.

Visual processing itself can be divided into a significant number of distinct modular areas (see below), complementing the primary visual area, with distinct processing for colour, movement and moving form. These areas can be investigated, both in scans and through people who display sometimes bizarre perceptual anomalies caused by local damage to these areas, such as colourless visual perception, or fragmented motion.

However the idea that these areas are rigidly hard-wired by some genetic master switch is fallacious. Neurogenesis is dynamic. The allocation of a given region is a dynamical consequence of a whole series of interactive processes. These begin in embryogenesis where neurons migrate up the glial scaffold to make specific global connections. Neurogenesis is accompanied by growth and migration and also sacrifice in terms of programmed cell death and in removal as well as establishment of synapses. The overall organization is not static but derived from the dynamics itself. In visual development, the retina and then the geniculate and finally the cortex become organized, each deriving organizing stimulus from the chaotic excitations established at the previous level.

This dynamical organization is preserved into later life where injury, compensation or a major new learned skill can result in development of new functional areas or significant rearrangement of existing areas. A person studied on live PET before and after becoming a real time translator at the UN, for example, showed the development of a whole new language area.

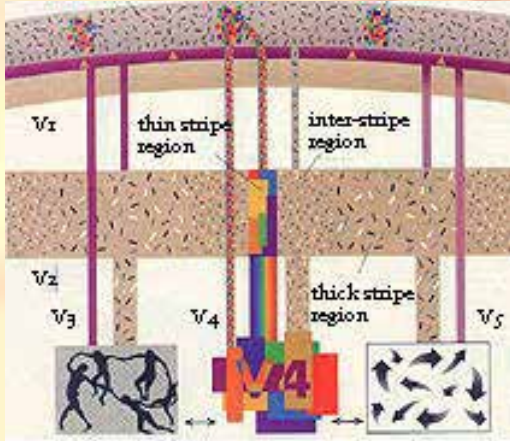


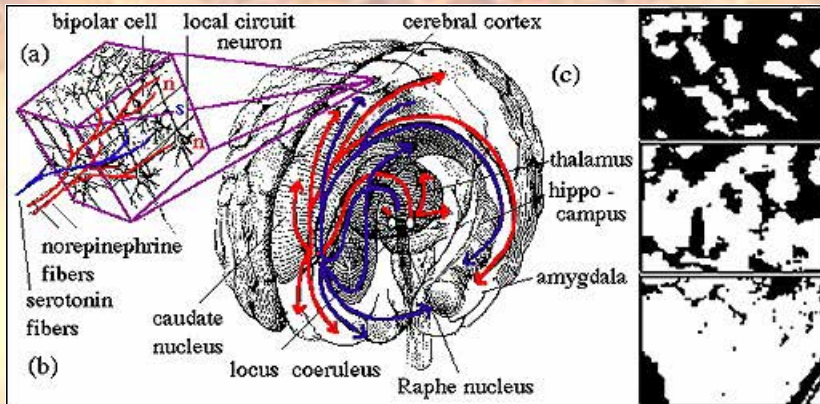
Diagram of cortical visual processing illustrates the interpenetration of distinct modular areas specializing in colour, motion and moving form (Sci. Am. Sep 92).

The cortex itself is relatively inert in electrodynamical terms and may actually form a complex boundary constraint on the activity of more active underlying areas. The first of these is the thalamus, which contains a number of centers with ordered projections to and from corresponding areas of the cortex.

The varying modes of alert consciousness dreaming and deep sleep are all generated not from the cortex, but from deeper brain stem centers which have ascending neural pathways which fan out widely across the cortex into specific cortical layers, thus providing long-term modulation of mood and conscious attention.

Two pathways lead from the Raphe Nuclei and the Locus Coeruleus to diverse cortical areas and involve the modulating neurotransmitters, serotonin and norepinephrine. The onset of dreaming sleep is heralded by activity of cells in the Pons and silencing of cells in the Raphe Nuclei and Locus Coeruleus. Similar dopamine paths spread out from the Substantia Nigra selectively into the frontal lobes and motor centers. The ascending pathways have been implicated in mental illness, addiction and motor syndromes such as Parkinson's disease. Dopamine is sometimes associated with pleasure and nor-adrenaline with anxiety. The key hallucinogens psilocin and mescaline are direct serotonin and catecholamine analogues.

Dreaming or REM (rapid eye movement) sleep (p 224) is both one of the most singular phases of conscious activity in which feedback appears to be accentuated at the expense of external input, generating complete subjective realities or 'worlds within'. The nature and function of dreaming consciousness and its wealth of detail remains obscure.



Left: Ascending serotonin and norepinephrine pathways. Right: Dynamical readaptation of local cortical function, in changes in regions of optical dominance in the visual cortex after the dominant eye is shaded (King).

Finally we have the so-called limbic system involving the hippocampus (p 41), amygdala, hypothalamus and areas of the cingulate cortex in a large feedback loop which has become associated with emotional mood, flight and fight, cross-sensory integration and the fixation of long-term episodic memory. These structures fall very centrally into our concept of the psyche because they mediate the central emotional orientations which govern our survival and our social interaction with others.

These structures are complemented by other forms of 'working memory' and decision-making which interact from pre-frontal cortical areas and complement the largely sensory-processing of the temporal, parietal and occipital lobes with a space-time representation of our 'sense of future' and of our will and intent.

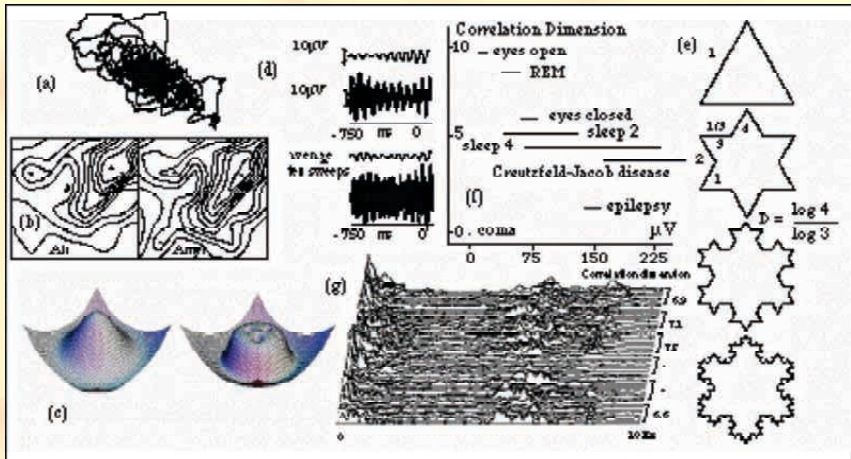
Chaotic Neurodynamics

The brain appears to utilize transition in and out of chaos to form a complex system generating new types of structure through *bifurcation* (p 33) a sudden qualitative change occurring at a critical point in the evolution of a process. Non-linear systems can generate chaos and self-organized criticality in their dynamics under suitable conditions. Threshold tuning is self-critical, particularly when the response is sigmoidal. Experimental evidence for chaos has been found in the electroencephalogram and in the excitation of individual cells. On descending fractal scales, studies of membrane, synapse and ion channel kinetics provide further support for chaotic dynamics.

Walter Freeman's chaotic model for olfaction (Sci. Am. Feb 91) provides a key example. In the olfactory cortex, excitations are globally distributed wave forms, much like a hologram in which coupled cells oscillate together, however the cell

assemblies can oscillate chaotically in time.

Lorenz' - butterfly catastrophe - that the flap of a butterfly in Hawaii (p 34) could, in principle, subsequently be amplified by a chaotic airflow into a hurricane in Tahiti illustrates the phenomenon of chaotic sensitive dependence. Because a chaotic system is sensitively dependent on its initial conditions, arbitrarily small perturbations can become amplified into global fluctuations. Sensitive dependence also ensures that the eventual state of the system cannot in principle be predicted from outside, because any simulation will eventually become inaccurate through amplification of small errors. As in a quantum system, future states cannot be predicted with certainty from outside, for example by simulation. However chaotic unpredictability behaves differently. It occurs even in a deterministic system.

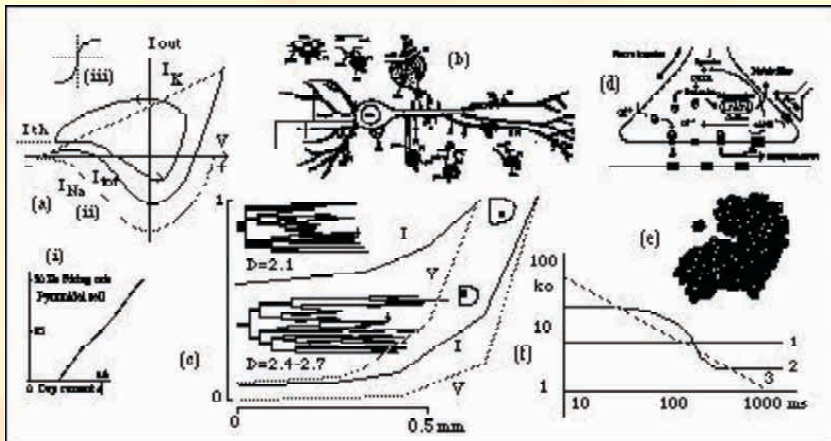


(a) Trajectory of a chaotic EEG recording. (b) Spatially-coherent chaotic wave patterns on olfactory bulb distinguish an odour (c) Stages of chaotic olfactory excitation. (d) Phase decoherence in novel or unexpected stimuli. (e) A fractal reproduces itself on successively smaller scales. (f) Correlation dimensions of a variety of brain states. (g) Time evolving EEG with broad-frequency (chaotic) spectrum and associated dimensions (King 1997).

Neurodynamic sensitive dependence ensures the brain remains optimally responsive both to the environment and its own evolving states. It also provides a basis for quantum perturbation to become inflated into global fluctuations when the neurodynamics is critically poised. In (b) above are illustrated two such distributed wave forms which distinguish an odour from a puff of air. During inhalation, transition into high energy chaos, (c) permits the exploration of dynamical or phase space without the system becoming locked into an inappropriate mode. Sensitive dependence guarantees sensitivity to input. Subsequent lowering of the energy parameter during exhalation promotes bifurcation in which the system falls, either into an existing attractor if it is a recognized smell illustrated by the

little hollows in the centre of the middle level of (c), or if it is a novel one, the system will eventually bifurcate to create a new attractor. In addition to ensuring plasticity, responsiveness and full exploration of the space of possibilities, the model is tuned so that a decisive end state is guaranteed.

The use of 'holographic' distributed wave forms is also consistent with studies in which phase decoherence occurs with unexpected stimuli, to be replaced by coherent states once the brain has developed a stable representation of the situation. An example is illustrated in (d). Averaging of several EEG recordings to form an 'evoked potential' of a randomly omitted regular stimulus displays decoherence when the pattern cannot be anticipated and coherence when the pattern is simpler and the expected stimulus occurs. Chaotic systems can cohere in this way through non-linear coupling.



Non-linear and fractal aspects of the neuron. (a) Although depolarizing current causes a linear increase in firing rate (i), both (ii) formation of a limit cycle at excitation threshold and (iii) sigmoid neuron-neuron excitation curve are non-linear. (b) Anatomical complexity of the neuron. (c) Fractal dimensions of dendrites of two cell types and their electrodynamics. (d) Synaptic conduction involves many feedbacks. (e) Large molecules such as proteins are structurally and dynamically fractals. (f) Kinetics of a voltage gated K^+ -channel [3] is consistent with a fractal power law model, (sloping line) rather than a stochastic one (steps) (King 1991).

Fractal Expression of Chaos in the Brain

Many chaotic systems contain fractal invariant sets (p 33), which are self-similar on descending scales of size, much like a snowflake. Any fractal has a non-integer 'fractal dimension' associated with it. For example, the Koch flake in (e) above illustrates how the dimension $D=\log 4/\log 3=1.26$ is derived by a process of taking four times as many units of $1/3$ the length at each stage. Fractals also arise from simple non-integer power law relationships in many natural systems.

Much of the study of chaos in the electroencephalogram involves looking at the 'correlation dimension' of a time-series of signals. The correlation dimension is another dimensional measure similar to the fractal dimension. In (f) is shown the very low correlation dimensions of a variety of normal and pathological brain states. Since the number of synapses is as high as 10^{15} , such a low dimension indicates globally-coupled chaotic dynamics. In (g) above a series of frequency spectra of an EEG are plotted along with their correlation dimensions. Both the broad frequency spectrum and the low correlation dimensions indicate the presence of chaos.

An added feature of the brain, which separates it from other potentially chaotic systems is that it is specifically constructed from the global level down to individual sub-molecular assemblies as a dynamic fractal. The neuron, despite having an approximately linear firing rate with depolarization (ai) above, displays a variety of non-linearities capable of chaos. The development of the action potential arises from a non-linear limit cycle that develops at threshold (aii). Neuron-neuron transmission is modeled on a non-linear sigmoidal function of threshold (aiii). Threshold tuning of a neuron to its input makes it an unstable bifurcator capable of self-organized criticality. The global many-to-many connections implicit in neural nets require the neuron to be a geometric fractal tree, as illustrated in (b). The anatomical complexity of the pyramidal neuron is illustrated by the structural variety of up to 10^4 synaptic junctions, which also utilize several distinct neurotransmitters. The varying fractal dimension of distinct neuron types also determines their electrical conduction characteristics (c).

Furthermore the dynamics, not just on a global scale but on descending orders of magnitude, from neurosystem, to cell, to synapse, to ion channel, vesicle or microtubule, to protein sub-assembly and neurotransmitter molecule all display non-linearities, chaos or fractal dynamics. The synapse, for example contains complex feedbacks including non-linear reactions (d). The acetyl-choline ion channel requires two molecules to activate it, thus having quadratic, rather than linear concentration dynamics. Large molecules such as proteins are structurally and dynamically fractals, as a result of interacting on several levels of scale, from atom, through individual amino acids and sub-assemblies such as the alpha helix to global conformation changes (e). Voltage-gated ion channels have a fractal time delay in the closed state (f).

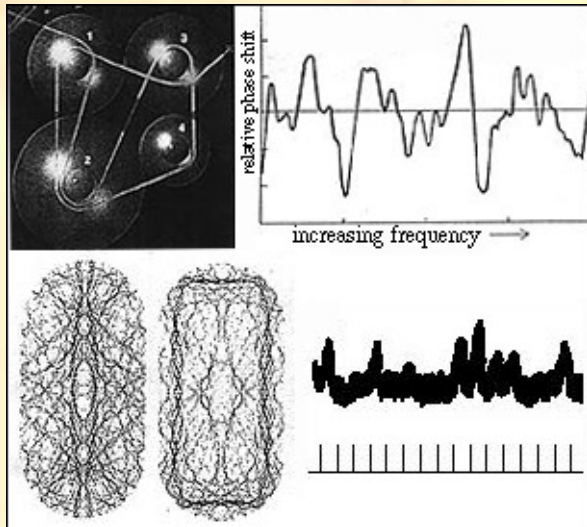
The fractal architecture of the brain provides for a structured scale interaction, in which fluctuations at one level can be linked to instabilities at a higher one, if the system happens to be at unstable bifurcation or in chaos. The system can thus over-ride any micro-instabilities if it is evolving toward a stable outcome, but may become arbitrarily sensitive to them if it is unstable.

This leads to the hypothesis that the brains of multi-celled organisms have evolved in response to the selective advantage of properties emerging from fractally-organized chaos. From the point of view of instability, the law of mass action notwithstanding, such a fractal architecture provides unique possibilities

for the entire neurosystem to become responsive to fluctuations at the level of a single quantum. What particular advantages could accrue from such an apparently noisy process? Noise would normally be an anathema, which could corrupt a computational process. We know that artificial neural nets do have a use for random noise in terms of thermodynamic annealing. By shaking the system a little, one can jolt a sub-optimal state and cause it to roll down to a deeper hollow in the energy landscape, representing a better solution. A combination of fractal chaos and quantum mechanical fluctuation may provide qualitative advantages over such a primitive form of plasticity.

Top: Trajectory of an electron passing through a molecular medium illustrates quantum chaos in transmission times.

Lower left: Quantum scarring for the stadium wave function. Lower right: Quantum sensitivity of frog rod cells to single photons illustrated in output recordings showing response to an average of one photon per second (King 1997).



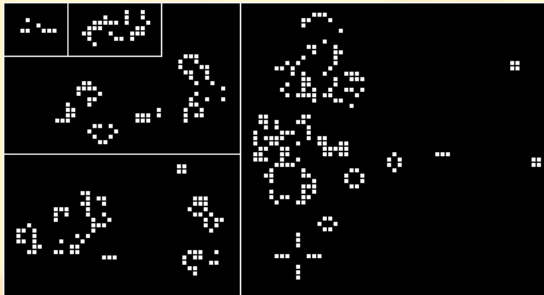
Quantum Foundations of Chaotic and Statistical Fluctuation

At stake may be the very nature of statistical conceptions of the universe. What is the origin of randomness? Theories combining determinism and random variation arise in three contexts: The first is quantum theory, in which wave evolution is punctuated by reduction of the wave packet, giving a statistical distribution of states whose probabilities are determined by the wave amplitude. Quantum uncertainty thus represents the indeterminacy of a particle within its wave. The second arises from chemical kinetics and other examples of statistical mechanics. Partial information about individual trajectories of interacting particles becomes a description based on random variables and statistical probabilities. The third case consists of chaotic dynamical systems, whose evolution may be in principle deterministic, but cannot be predicted. Individual trajectories are often 'ergodic', permeating phase space in a similar manner to a random variable.

When we come to consider a real world chaotic system based on molecules, we can see that Lorenz's butterfly effect extends naturally all the way down in scale so that uncertainty in a molecular encounter can grow into a butterfly-sized fluctuation and ultimately a hurricane. The underlying source of fluctuation in mac-

roscopic chaos is kinetic randomness. All such 'molecular billiards' are instances of quantum chaos. As illustrated below, the transition time of an electron traversing a molecular medium varies chaotically with the energy arising from of changes in the electron's trajectories.

Because the wave aspect smears the information about position out, it smooths over the dense tangled orbits characteristic of the Lorentz flow and other classically chaotic systems. This causes what is known as the 'quantum suppression of chaos'. Quantum chaotic systems such as a hydrogen atom in a high magnetic field thus display reinforcement of the hidden periodicities we have noted are contained in any chaotic system. This is evidenced by 'scarring' of the wave function in which the periodic solutions dominate the probability landscape. Other forms of quantum suppression are exemplified by separation of levels as we find for example in the chaotic many-body quantum dynamics of the nucleus. The quantum suppression of chaos carries quantum chaos to the edge of order. This is where complex systems occur and order-from-chaos computation becomes possible, as illustrated by Conway's game of life and consistent with Freeman's model of perception.



Conway's game of life has simple rules. Any cell with 2 or 3 neighbours 'survives' and one with just 3 is 'born' the rest die. The system is a digital analogy of edge of chaos dynamics, can develop complexity and is capable of universal computation.

Molecules are not simple classical billiard balls, but wave-particle assemblies which diffract according to their wave functions. The

amino acid glycine at room temperature diffracts at an object its own width by about five degrees. Its uncertainty of position is chaotically amplified by its next encounter, just as classical billiards is chaotic, accentuated further by the non-linear charge interactions determining the nature of electronic orbitals and chemical bonds. Quantum uncertainty of position is thus amplified by kinetic interaction to form the ultimate underlying source of global fluctuation in macroscopic chaotic systems. Collapse of the wave function thus lies at the core of chaotic indeterminacy in wave-particle systems. I call this idea of amplification 'quantum inflation'.

The duality between deterministic and probabilistic processes extends to many levels of organization. Consider biological evolution: Some traits, such as unusual plant alkaloids are clearly the result of historical accident giving rise to unique and varied forms, which need not exist by necessity and have come about opportunistically. Many others, from the existence of photosynthesizers to the

parallel forms of marsupial and placental carnivores, appear to be shaped by environmental factors which are influential enough that repeated mutation and selective advantage will almost inevitably lead to the adoption of the trait. The former case is like the behaviour of a single photon and the latter is like a large flux, forming an interference pattern.

We thus have a distinction. On the one hand we have *historicity* - unique historical processes, in which one possibly unexpected outcome from many possible sequences of events occurs. On the other *causality*, necessary processes in which causes precipitate effects, despite possibly having a statistical intermediate, through processes such as bifurcation. By extrapolation, one can argue that all historical processes, from flipping a coin to being picked up as a hitchhiker, are indirect manifestations of quantum uncertainty - that we walk in an inflated quantum world.

Supporting this world view is the fractal quantum non-linearity of bio-molecular systems. We have already noted that large molecules such as proteins form fractals. The non-linearity of electron charge interaction has, as a direct consequence, the development of a spectrum of bonding types from the strong covalent and ionic links down to residual weak bond effects which permit the formation of the complex supra-molecular assemblies seen in living organisms. These non-linearities consequently support a fractal organization in which systems inherit emergent properties appearing on differing levels of scale - the source of the concept of 'emergence'.

Computational Intractability and Freedom of Choice

The evolving nervous system has a two-fold computational dilemma: Firstly, predicting the open-environment, the key to survival, leads to computationally intractable problems in which conventional computation requires exponentiating time, clearly impractical to an organism confronting immediate life-or-death decisions. The travelling salesman problem - finding the shortest route around n cities is an example which theoretically grows super-exponentially like $(n-1)!$. Probabilistic, dynamic or distributed processing approaches are required for even approximate solution in tractable time. Certain logical propositions can also be formally undecidable. Chaotic dynamical systems are classically unpredictable. Although they can be simulated over short time scales, sensitive dependence will ultimately cause a divergence between simulation and reality. Consequently it is very likely that biological nervous systems have found alternatives to conventional computation which do not involve temporal impasse.

The model is compatible with quantum parallel computing involving wave function superposition. In quantum computing wave functions are made to interfere so that they represent the results of numerical or logical calculations. Measurements of the wave function averaged over a number of reduction events leads to a calculation of a superposition of states. A large number could in principle be factorized in a few superimposed steps, through periodicities in the wave function, which would otherwise require vast time-consuming classical computer power.

Secondly there is no single strategy for survival - the problem does not have a unique solution. Although survival of each individual is a unique historical process, it has at every point many potential avenues, some of which will be productive and some unproductive. Survival thus has more to do with deciding a viable course of action than finding the optimal solution to a problem. Prefrontal damage affects decision-making, planning and prediction with no significant cognitive impairment otherwise. Despite scoring normal on brain function and personality tests decision-making deficit leads to severe social problems.

Returning to quantum mechanics, we have a fundamental problem. Because quantum mechanics can only predict outcomes as probabilities, the theory cannot determine what actually happens. Schrödinger's cat paradox illustrates that we experience what I would term the 'principle of choice'. If we perform the Schrödinger cat experiment we always find the cat either alive or dead. Quantum theory, by contrast, finds it both alive and dead with differing probabilities. The Everett many-worlds interpretation puts this position at its clear extreme by saying all quantum outcomes become probability universes and all happen. All quantum calculations then become descriptions of a bifurcating universal wave function. There is then no collapse of the wave function, and no principle of choice. However our experience depends on unique histories which are the consequence of choices. We do not experience all the probability universes, but only that the cat is either alive or dead. Our subjective world thus looks like collapse of the wave function does occur.

This does not mean the parallel universes do not have any potential existence. Some people have uncanny dreams or visions which sometimes unexpectedly come true. Part of the role of hunch and dreaming may be to take account of the impact of potential or parallel realities and in so doing to mediate their existence or otherwise.

This suggests that, to fully understand the nature of the conscious mind, we may require a deeper theory of the quantum world which unravels the principle of choice. Without this, quantum theory, despite its potentiality for parallel computing, may not help us understand the mind, because it claims free-will is merely a random variable and thus provides no hint of an answer to the relation between consciousness, cognition, and intention.

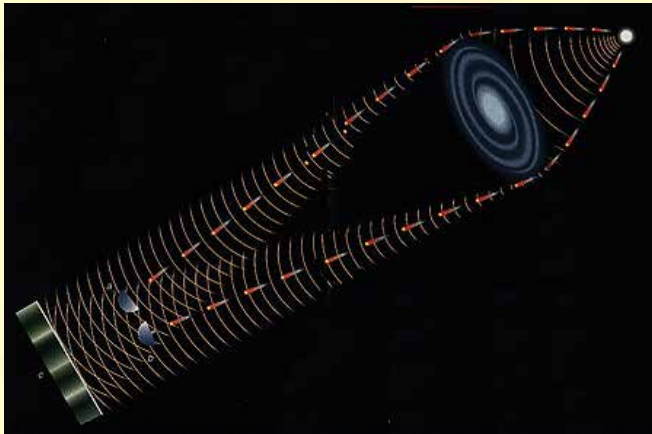
Transactional Supercausality

I am going to illustrate an approach which I believe shows what the conscious brain may be doing, based on the transactional interpretation of quantum mechanics. This will require us to explore how space-time may be linked so that information is mutually shared between future and past in a relatively symmetrical hand shaking way which underlies the sequential nature of time we are familiar with. It will involve some elementary modern physics.

Just as in the many-worlds explanation, when two electrons repel, all possible virtual photons exchanged between the charged electrons add up exactly to the

force between them. By contrast, with a real photon, like the ones we see, the boundary conditions require a single particle of positive energy to be exchanged. The collection of all possible interactions thus reduces to one real interaction upon measurement.

In addition to representing the force between the two electrons, each virtual photon must have both an emitter and an absorber to satisfy the uncertainty relation in a finite space-time interval. A real photon of positive energy can be created from a virtual one, if energy is pumped into the electromagnetic field, for example by oscillating it, as in a radio transmitter. Since virtual particles can become real ones, real particles may also be subject to the same rules and require both an emitter and an absorber. This is consistent with the universe emerging from a single wave function as a quantum fluctuation through the cosmic inflation arising with symmetry-breaking of the forces of nature.



Delayed choice experiment either samples one beam or the interference. The choice at the end determines which path or both a photon took across the universe from a distant gravitationally lensed galaxy (Sci. Am. Jul 92).

In the transactional interpretation, there is a hand-shaking space-time interaction - an advanced wave travelling back in time from the [future] absorber to the emitter. This interferes with the retarded wave, travelling in the usual direction from emitter to absorber to form the exchanged particle. Because both waves are zero-energy crossed phase waves, they interfere destructively outside the particle path but constructively between the emitter and absorber. The emitter sends out an offer wave and the absorber responds with a confirmation wave. Together they form a photon, just as an anti-electron (positron) travelling backwards in time is the same as an electron travelling forwards.

Although the transactional interpretation (p 31) is completely consistent with quantum mechanics, it leads to some very counter-intuitive ideas. When I see a

distant quasar, in a sense the quasar radiated the photon I see long ago, only because my eye is also here to perceive it. In a sense the quasar anticipated my presence and, despite its vastly greater energy, it may not be able to radiate without the presence of myself and the other potential absorbers in its very distant future. This is the subject of the delayed choice experiment.

These findings indicate that non-locality is observer dependent and in a way which prevents any single observer having access to all the boundary conditions and hence logical prediction of the outcomes. This would prevent the universe from being computationally or deterministically predicted, but it would not prevent quantum non-locality from displaying relationships in which future states had an influence through being boundary conditions.

In the transactional interpretation, wave function collapse corresponds to a collapse of a transaction between all potential emitters and absorbers to a single transaction between the emitter and the selected absorber. Although this hand-shaking interaction looks “random” to the observer, it may really be a complex system interaction manifesting the principle of choice, which varies in a pseudo-random manner because it is linked to many other space-time states of the universe. Because it has boundary conditions involving future states of the system, it cannot be predicted from the initial conditions and temporal determinism fails. We are left with a description in which correlations in wave-particle reductions operating in a manner consistent with quantum computation schemes may display an indirect predictive feature, which is unavailable to classical systems, because the initial conditions are insufficient to determine the quantum outcomes. I denote this transactional supercausality, or transcausality.

Transcausality differs from Clerk Maxwell's proverbial kinetic demon in that it conforms to the probability interpretation of quantum mechanics for each measurement, despite possibly reflecting non-local correlations. It thus does not violate any physical laws, such as making one side of a barrier hotter and another cooler by selectively letting through the fast molecules (which is anyway made impossible for a Maxwell's demon by quantum uncertainty). Neither can such non-local processes be regarded as computations, because the initial conditions provided any observer are incomplete boundary conditions. Transaction may also explain the arrow of time as a reflecting boundary condition at the origin of the universe, giving rise to a real retarded positive-energy universe.

The Evolutionary Origin of Conscious Brains

Nervous systems may thus have evolved in the following steps:

(1) Chaotic excitation as a universal sense organ: In terms of the theory, the single eucaryote cell became chaotically excitable, because this provided a universal sense organ, responsive to quantum perturbations by chemical orbital interactions [smell], membrane solitons and phonons [sound] and incident photons [light]. Quantum sensitivity is well known in the senses of modern nervous systems as illustrated above for vision. The responses to individual photons are dis-

crete and of 0, 1 or 2 photon magnitudes, in line with the probability interpretation for very infrequent photons. The quietest sounds we hear move the membrane of cochlear cells by only the radius of a hydrogen atom, far less than thermodynamic fluctuations. Coherent excitations below the energy level of kinetic interactions are thus detected as sound. Similar arguments apply to the smell e.g. in the detection of pheromones, where a single molecule may be sufficient to provoke a response in the organism.

Chaotic excitability would have made the single cell in a direct sense conscious of its surroundings in that its global dynamical state would be sensitively responsive to its environment, however the theory also hypothesizes that chaotic excitation also provided access to a non-computational form of predictivity based on quantum non-locality, in which future states of the system leave their mark on a pattern of related transactions in a coherently excited cell. Consciousness thus also becomes conscious anticipation.

(2) Space-time anticipation in nervous systems: Multi-celled nervous systems would then have evolved to utilize this form of space-time anticipation in a manner compatible with and complementing computation. The basis of this is the many-to-many neuron tree structure which provides a holographic transform of the information, and fractal rendering of the system and its instabilities down to the level of the synapse and ion channel. Chaotic neurosystem oscillations allow for linked sub-populations of neurons to enter a coherent oscillation through bifurcation. Bifurcation into a particular stable or chaotic attractor could perform an equivalent of computation through a superposition of states. In the indeterminate or unstable case it could go further and generate a unique anticipatory choice through quantum non-locality.

(3) The quantum-inflated brain: The subjectively conscious brain then emerges from the unusual non-local space-time properties of quantum chaos.

Just as spatial representations and sensory impressions are part of the internal model of reality constructed by the brain, our experience of time is similarly a constructive process. This is illustrated by the experiments of Libet, in which the subjective timing of a conscious sensation refers it backwards in time to the initial sensory stimulus, a short interval before the cortex becomes activated. The use of phase coherence in central nervous processing is essentially similar to making a quantum measurement through beats, the basis of the uncertainty principle. Phase coherence could thus provide globally the transactional process.

Much of frontal cortical structure can be explained in terms of developing a space-time model of reality, in which time is represented, in terms of the past in memory systems and the future in terms of much of prefrontal organization, forming a dynamic model of will, action and choice in much the same way sensory association areas abstract sensory input. A critical aspect of this space-time modeling is being able to consciously anticipate a prospective situation and comprehend it as a sequential event, spanning past, present and future. Some of this involves planning and logical choice, but a considerable part is involved in being

able to run a smooth simulation of experience from the past, through the present, into the future. MacLean describes this as follows: "It was as though premeditation required not only the ability to plan, but also the step by step memory of what is planned, or as one might say a 'memory of the future'."

The nature of choice and decision-making in transactional supercausality requires detailed philosophical investigation. The system is physically indeterminate, and possesses the basis for free-will in the principle of choice. However, in the transactional interpretation, quantum non-locality allows contingent future states to form part of the boundary conditions. Free will may thus involve a mixture of genuine freedom to determine future outcomes as a watershed decision is made and a type of temporal sensitivity for the future contingencies in which free-will is another kind of temporal sense, feeling for the possibilities already laid out by the non-local interaction. The nature of such free-will may remain causally paradoxical for a given observer, because free-will is not simply a random variable but a non-local phenomenon partly dependent on contingent future states.

Cognition can be modeled in the following way, which is similar to Freeman's model for olfaction. The problem sets up stable boundary conditions, just as sensory input does in sensory recognition. The brain then generates a chaotic excitation which explores the space of possible configurations. A solution arises when the resulting excitation bifurcates to form a stable self-consistent attractor. If a series of small determinate bifurcations occur resulting from successive [quantum?] computational steps, we would say the conclusion was arrived at deductively, but if however a major global bifurcation out of chaos is required to reach self-consistency, an intuitive leap of understanding has occurred. The transition from chaos thus models the sudden moment of insight - the "eureka", deductive cognition, sensory recognition and decision-making. Computational predictivity is thus complemented by conscious anticipation enabled through quantum transaction and manifested in the transition from chaos.

Conscious Anticipation and the Physical Universe

Consciousness is not just a globally-modulated monitor of attention, but a dual aspect to physical reality. Although subjective consciousness, by necessity, reflects the constructive model of reality the brain adopts in its sensory processing and associative areas, the internal model is not sufficient to explain the subjective aspect of conscious experience. Conscious experience underlies and is a foundation for the physical world view. Without subjective conscious experience, it remains doubtful whether the physical world would have an actual existence. It is only through subjective conscious experience that we come to infer the objective physical world model of science as an indirect consequence. For this reason, subjective consciousness is too fundamental an attribute to be explained, except in terms of fundamental physical principles, as a dual manifestation of quantum non-locality, which directly manifests the principle of choice in free-will.

The evolution of the brain has depended not only on understanding the environ-

ment, but on competing with individuals of the same species and others for survival under unpredictable and changing situations. Richard Leakey: "If .. individuals were able to monitor their own behaviour, rather than merely operate as computerlike automatons ... by extrapolation they might be able to predict the behaviour of others under the same circumstances. This monitoring ability ... is one definition of consciousness, and it would confer considerable advantage in those individuals that possessed it. Chimpanzees ... experience a significant degree of reflective consciousness. ... In humans, mind reading goes beyond simply predicting what others will do under certain circumstances: it includes how others might feel."

Survival in crisis depends as much on hunch, mind reading and quick reaction as on computational deduction. Despite emerging one and a half million years ago, the genus Homo took until approximately 35,000 years ago to begin the explosive manifestation of culture. From the unchanged tool making during the long intervening period, it is difficult to conclude that computation, as such, was even a feature of the human mind until culture developed, let alone a prominent aspect of animal behaviour. It is likewise difficult to reduce the hunting of a leopard or the flight of a gazelle to anything other than conscious anticipation. While one may acknowledge that computation is implicit in the functioning of all neural nets, even humans, despite having 10^{10} neurons and 10^{15} synapses and representing the pinnacle of cognitive evolution are inefficient computers by comparison with a simple pocket calculator. The natural conclusion is that evolution has promoted conscious anticipation, rather than computation per se as its principal instrument of selective advantage.

Cosmological Conclusion

The potential quantum basis of conscious anticipation leads to a stunning re-evaluation of our role in the universe. Far from being the most fragile and improbable of physical systems, the conscious brain may manifest the most fundamental aspects of quantum reality. Furthermore these aspects arise from the re-interaction of the four wave-particle forces which originally emerged through cosmological symmetry-breaking, to form their ultimate non-linear interactive structures - the large supra-molecular complexes of cell-biology and ultimately the 'three-pound universe' (Hooper and Teresi) of the conscious brain. It may be that only in such structures can the cooperative effects of quantum non-locality be fully realized, making us, despite our long and tortuous evolutionary history, literally a manifestation of quantum cosmology.

*"We almost never think of the present,
and when we do, it is only to see
what light it throws on our plans for the future" (Pascal)*



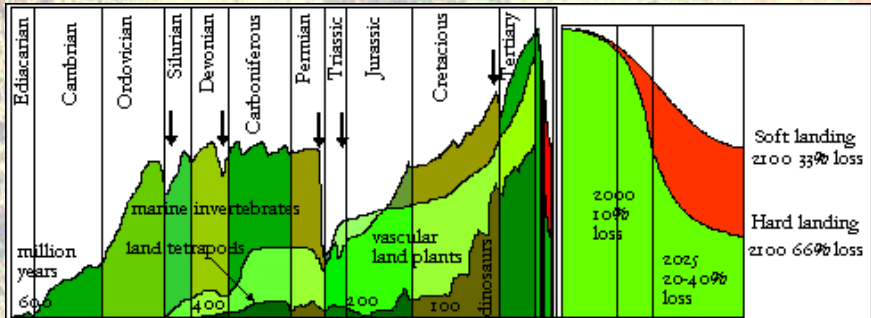
Whirinaki Forest New Zealand saved from logging by protesters 1984 (Morton, Porritt 93). Large areas of the Maruia Forest Park are currently up for selective beech logging by the government. Several New Zealand forests have been saved from logging by sit-ins by Native Forest Action. Hauturu Rata - Don Binney The birds are the kakariiki, popokatea and endangered stichbird. New Zealand forests and fauna are unique and endemic because of their isolation (Porritt). There were no land mammals and many forest species are adapted to native bird pollination

Sacrifice of Eve: Holocaust of Biological and Genetic Diversity

In 1986 nine leading American biologists warned that destruction of wildlife habitats and their genetic and species diversity was a threat to civilization "second only to thermonuclear war". The consequences are quite literally incalculable. Life on Earth will, at best, take millions of years to recover. Over ten years later, we have had the Rio convention, yet despite the rhetoric and promises, the forest is burning up to 34% faster and the seas are being over-fished. In the next 25 years, if we don't take decisive action, the greatest species extinction for 200 million years will in all probability occur - an irreversible loss, which will severely compromise both the future prospects of humanity and the evolutionary potential of the biosphere, for which we will be condemned by our descendants for millennia to come. There is still time to turn the tide of ignorance and inertia for the future of life, but we need to act very quickly now to create a watershed of human conscience.

The current mass extinction is different from previous ones, because it is we who are causing it, despite our supposed intelligence. Previous extinctions are believed to have been caused by large astronomical impacts. A putative crater has been found in Yucatan for the Cretaceous-Tertiary event 65 million years ago, and possibly off Australia for the more serious Permian 220 million year event where up to 96% of hard-shelled marine species died. There are also theories of longer-term massive volcanic formations. Notably the Deccan traps are opposite Yucatan so

could be part of the same phenomenon. The Permian extinction was also associated with a massive shrinking of the oceans and then a resurgence, severely disrupting the shoreline ecosystems. Another suggestion about the Permian extinction is that a nearby supernova disrupted the magnetosphere and ozone layer irradiating life. Chaotic population fluctuations have also been suggested to play a part in extinctions and even the earth passing through a region of dark matter has been suggested as an alternative source of volcanic disruption.



Left: Evolutionary record of past species extinctions.

Right: Hard and soft landings in the 21 st. century vary between 1/3 and 2/3 (King).

Evolution is a process of change and species extinction is as natural as the emergence of new ones. During the history of Earth, many more species have existed than remain on earth today. However today a single species, man is causing a mass extinction whose probable significance is at least the fourth biggest in history. The extinction rate is thus phenomenally increased and has been gathering pace over the last ten thousand years to a dizzy peak this century and next.



Left: The Kiwi is New Zealand (Aotearoa's) national symbol. It currently numbers in the tens of thousands, but this fundamental aspect of our identity is due to disappear from the mainland sometime mid next century. Right: Kereru. This bird is a keystone species for up to seventy species including major large seed forest species yet it is being driven to extinction by Maori poaching as a traditional food and rat, and opossum predation. The future fertility of the forest now remains in doubt. Over 30% of New Zealand native birds are endangered, compared with 12% worldwide, partly as a result of its unique and isolated ecosystem with many flightless birds (NZ DOC).

Humankind has altered its environment for millennia, causing some domesticated and weedy species to prosper but many others to suffer, especially good sources of food such as the large land animals. In some ways this has been of great benefit to

humanity, through the global spread of crops and domesticated animals around the world. But it has also led to catastrophic extinctions. A vast majority of large species of mammals and birds in several continents and islands died out about 10,000 years ago at the hands of the first humans to migrate into these regions (p 897).

The Conflagration of Genetic Diversity

By some estimates, a million species may die out by the end of the century, but even this is possibly a vast under-estimate because the number of uncharacterized species in many small species, from insects to bacteria, may exceed the known ones by an order of magnitude. It is hard to be accurate about extinctions, since most are unrecorded; the vast majority of the world's species have neither been named nor classified.

By the year 2050, half of all the species alive today could be lost forever. The disaster threatens to surpass the mass extinction of 65 million years ago when the dinosaurs disappeared. The causes are diverse, but they all come down to human impact without foresight. Over-hunting and over-fishing, pollution and the trade in wildlife all play a part. But by far the greatest cause of the extinctions is the destruction of wild habitats for farming, fuel, industry and a host of other uses.

There are more insects in the world than any other group of organisms. Until recently, virtually all the natural medicines we have developed have come from plants and fungi, but a sector which produces both cochineel and potent stinging toxins cannot fail to have diverse biochemicals. Currently only about 20% of all insect species have been identified, let alone chemically characterized. Yet the diverse insect species could be rapidly decimated before they are characterized with the destruction of natural habitats.

Total species number estimates. It is hard to know how many undiscovered species remain. Insect species outnumber all others and may contain many unexplored drugs and medicines. 1996 estimates of 80% undocumented insect species would put the world species at about 7 million (Lean 128).

The world's tropical rain-forests, which contain at least half the world's species, are falling fast: little more than half of their original expanse still remains, and an area as big as Romania is cleared each year. The temperate forests are likewise under siege in Siberia. Half the world's wetlands - other abundant habitats - have been drained or developed and species-rich coral reefs are being destroyed throughout the earth's warmer seas. Species are now becoming extinct at 25,000 (Lean 127) to 120,000 times (p 903) the natural rate. Currently there is a species being lost about every 12 minutes and the rate is steadily increasing as remaining areas of high diversity become fractured. The loss of one plant can cause the loss of as many as 30 kinds of animals and insects which depend upon it, so the whole process has catastrophic potentiality. In a September 98 World Conservation Monitoring Centre report one in ten forest species are already

	Number identified	% of estimated total
Micro-organisms	5,760	} 3 - 27%
Invertebrates	1,020,561	
Plants	322,311	67 - 100%
Fish	19,056	83 - 100%
Birds	9,040	94 - 100%
Reptiles and amphibians	10,484	} 90 - 95%
Mammals	4,000	
TOTAL	1,392,485	
	Number of species	% yet to be identified
Low estimate of all species	4,443,644	69%
High estimate of all species	33,526,024	96%

facing extinction through felling, forest fires and poor forest management. "This report has now confirmed our worst nightmare," said Dr. Steve Howard of the World Wide Fund for Nature (NZ Herald 7 Sep 98).



New Zealand prides itself as a leader in mechanized agriculture, but at the cost of extensive monoculture that reduces the genetic diversity of the vast majority of the country to monotonous grassland and a small variety of monoclonal agricultural crops with little natural vegetation left to form any type of ecosystem. The impact is seen from satellite view of Mt. Taranaki showing one restricted area of native cover in a relentless sea of pasture (Ayensu 206, 7).

The economic costs of biodiversity loss are becoming apparent in well-studied ecologies such as that of the U.S. "To lose any more of the remaining 3214 rare and endangered plant species in the US could mean throwing away a fortune worth billions of dollars a year. Biotechnology makes it easier to move genes around, so wild relatives could make more of a contribution to the cultivated ones in future. The value of the endangered species is likely to multiply with biotechnology rather than diminish. Over a quarter of current medicines are sourced in plant products. Many others such as antibiotics have origins in bacteria and other organisms. "Worldwide, medicines from wild products are worth some \$40 billion a year. Currently researchers estimate only 10% of all species may have been documented and many of these will be lost before we ever find out what potential treasures they contain (Economic Botany, vol 52, p 57).

Apocalypse of Gaia

*The great famine which I sense approaching will often turn up
(in various places) then become universal.*

*It will be so vast and longlasting
that people will grab roots from the trees
and children from the breast. - Nostradamus (Hogue 213)*

Wasting the Sheaf of Demeter: The Dwindling Diversity of Food

The health of the world's food resources and harvest productivity is even more dependent on genetic resources. We are utterly dependent on our domesticated food plants and animals for our own survival. Many of these are dwindling in diversity as diverse local types of produce give way to large industrial productions for world markets.

The number of different species being used is dropping rapidly and even more worrying the genetic diversity of even our major staples is being reduced rapidly by major production of low-diversity and even frankly monoclonal genetically-engineered varieties. Just three species - wheat, rice and maize - provide half the world's food; another four - potato, barley, sweet potato and cassava - bring the total to three quarters. Such overwhelming dependence on a few crops is dangerous; disease can spread rapidly

through monocultures - as it did through the Irish potato harvest in the 1840s, causing a fifth of the country's people to die.



The Great Plains: High productivity but near-zero biodiversity (Ayensu 208). Land use devoted to a very small number of low diversity strains.

Crops need to be given new protection every few years, because pests and disease develop ways around their existing defences, requiring one to interbreed them with other strains, often wild ones to introduce new traits. It is believed that the evolutionary

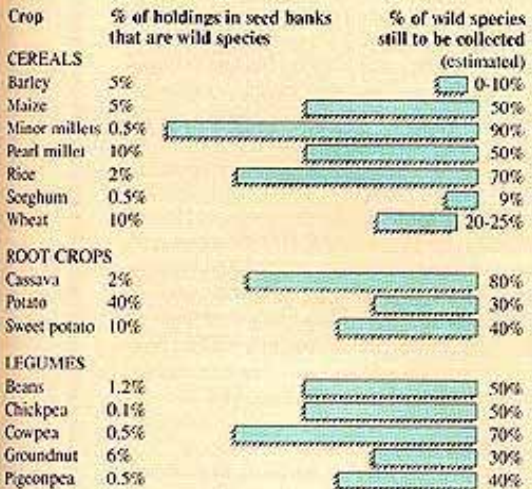
race between parasite and host is a principal reason for sexuality in higher organisms. During this century devastating plagues of wheat and maize have been alleviated by cross-breeding back into wild strains some of which have been found in perilous natural habitats. Maize has been particularly vulnerable to such disasters, as inbreeding has given it an almost uniform genetic pattern. Two ancestors of the plant were found in Mexico in the late 1970s. Just a few stalks of them were discovered in a tiny area now threatened with destruction. They can confer resistance to seven of the domestic crop's major diseases, and can turn it into a perennial crop, allowing it to spring up every year like grass, without resewing.

Nevertheless modern industrial agriculture and forestry processes depend ever more recklessly on monoclonal genetically-engineered varieties. Indonesia plans to plant 250,000 hectares of forest a year in genetically-engineered monoclonal teak in a single operation. The burning question is where the next generation of such trees will come from once they succumb to parasite adaptation if the wild areas containing the genetic diversity from which these varieties come are converted to plantation use. Such short-term thinking could become an evolutionary terminal condition for humanity.

The diversity of many of our essential food plants is thus at best marginally conserved. The growing of commercial hybrid stocks of low diversity over vast productive areas of the earth's surface has a catastrophic effect on the diversity of the very species on which we

Preserving wild germplasm

Only the wild relatives of a few crops such as wheat, potato and tomato have been widely collected and preserved in seed banks. In most cases, wild germplasm represents less than 2% of the seed bank holdings and most wild relatives of crops still thrive only in the wild.



depend. The original ecosystemic variety of locally-adapted types is lost as entire populations convert to only a few types. Disease resistance is often only later to be discovered to be missing in all but one or two of the cultivated varieties. Wild varieties in their original habitat are frequently under threat. Yet interbreeding with wild varieties can increase yields and extend the area available for productive agriculture. Some strains of wild wheat, rice, barley, millet and sorghum grow well on salty land; they could be used to create new crops for the vast areas salinated by irrigation.

Most people do not realize how precarious the genetic resource of our food plants is. Four varieties of wheat produce 75 percent of the crop grown on the Canadian prairies. More than half of the prairie is sown with a single variety. Four cultivars of potatoes account for 72 percent of production in the United States. All of the coffee trees in Brazil have been derived from the seedlings of a single plant cultivated in the Amsterdam Botanic Garden in 1709. The entire United States soy-bean stock came from six plants from one place in Asia. The consequences of relying on such a small range of genetic material for our crops can be disastrous (Ayensu et. al. 208, Lean et. al. 127).

Attempts to conserve essential species in seed and germ plasm banks is an essential but extremely limited option which is also prone to devastating failure if a single critical institution is taken out by even a simple power failure. The amount of genetic diversity which can be stored is minimally precarious. Sixty thousand strains of rice, half the world's total, are stored at the International Rice Research Institute in the Philippines, 12,000 types of wheat and maize from 47 countries are kept at the International Maize and Wheat Improvement Center in Mexico. Seeds cannot be stored forever without deteriorating, and are vulnerable to disease. There is considerable danger of attrition through loss of viability through faults in storage.

Plant patenting drives diversity down further, placing legal constraints on free propagation, reducing the entire world market to a few patented varieties, which often have low biodiversity because they are developed from a few highly selected individuals, or even a single parent.

Genetic engineering has even more worrying implications. The first is that new traits are introduced or old ones lost which permanently alter the viability of the species in its own right. Tomatoes which cannot rot cannot naturally nurture their seeds and plants producing alien insecticides may damage the very insects which pollinate them. Some such species contain in addition antibiotic resistance genes which could spread to viruses causing further unnecessary havoc.

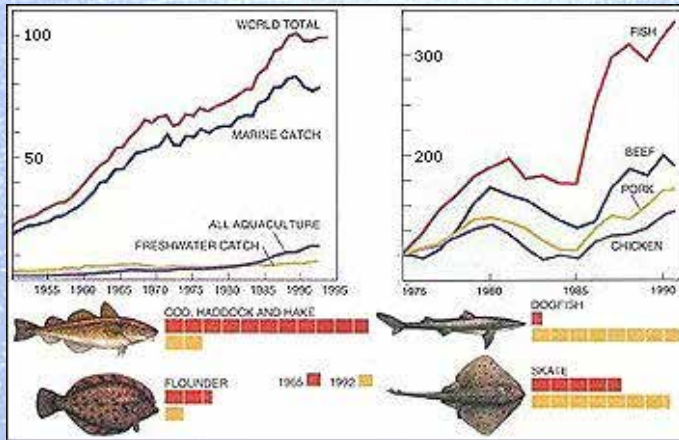
Recently a 'terminator gene' has been developed which will render engineered plants infertile on the second seeding making the entire species terminal. Such developments could represent the death of immortality after 3000 million years and become the literal death knell of the very species upon which we depend.

Today, within biodiversity all kinds of unexplored genetic permutations exist few of which have been explored by gene technologists. Because of the protein-folding problem and the complexity of enzymes genetic technology depends on existing biodiversity for its repertoire of possibilities. Some of these are expressed in overt traits, but others may be hidden in the genetic code.

Good-bye to Oceanic Diversity

The evidence of the genocide of oceanic diversity is as abundant as the oceans themselves. Populations of fish and shellfish, of corals and mollusks, of lowly ocean

worms, are plummeting. Fishing remains the greatest danger to marine biodiversity although toxic tides, coastal development and pollutant runoff are increasing in frequency and dimension as the human population expands. The oceans - near shore and in the abyssal deep - may be reaching a state of ecological crisis, but, for the public, what is out of sight is out of mind.



Left: Although world takes from the marine catch have increased they may have passed their peak as species are hunted to extinction. Right: Rocketing prices make the process liable to overkill. Fish takes mirror oil trends. Below: As quality fish of high trophic level are reduced to non-commercial levels the take of low trophic level fish has increased (Sci. Am. Nov 95).

The fundamental folly underlying the current decline has been a widespread failure to recognize that fish are wildlife - the only wildlife still hunted on a large scale. Because wild fish regenerate at rates determined by nature, attempts to increase their supply to the marketplace eventually run into limits. That threshold seems to have been passed in all parts of the Atlantic, Mediterranean and Pacific: these regions each show dwindling catches. Worldwide, the extraction of wild fish peaked at 82 million metric tons in 1989. Since then, the long-term growth trend has been replaced by stagnation or decline. In some areas where the catches peaked as long ago as the early 1970s, landings have decreased by more than 50 percent (Sci. Am. Aug 94, Nov 95).



net bans were put in place. Pilot whale kill by, Faroe Islands fishermen (Porritt 161).

Loggerhead turtle snared by a fishing net. The species faces total extinction. Drift-net fishing killed wildlife across the board in the oceans. Greenpeace protests brought world attention to the problem and drift

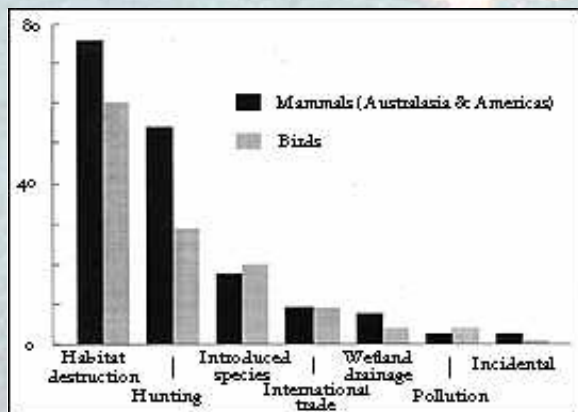
Even more alarming, some of the world's greatest fishing grounds, including the Grand Banks and Georges Bank of eastern North America, are now essentially closed following their collapse - the formerly dominant fauna have been reduced to a tiny fraction of their previous abundance and are considered commercially extinct. Plundering the world's fisheries cannot be sustained (New Sci. 16 Sep 96, 8 Feb 97).

Preserving Diversity in the Wild

Conservation in the wild is difficult or impossible for domesticated species. Genetic resources often have to be stored in seed banks, germ plasm collections, or by tissue culture. The loss of genetic variety of the wild relatives of crop plants - genetic erosion - may be caused by:

1. Loss of habitat leading to attrition or extinction of populations
2. Over-collecting, sometimes by specialists seeking rare exotic species.

The horticultural industry sometimes acts to further conservation by the propagation and distribution of rare species, but in replenishing stocks from the wild sometimes strips rare species through smuggling, especially of bulbs, rock plants, cacti and succulents, wild birds, lizards and even great apes. Poachers focus their attention on the rarest species - for these fetch the highest prices. This can lead to exploitation of many wild populations by rogue smugglers and traders. Often the plants or captive animals are badly packed and do not survive shipment. The desire for herbal or animal remedies as is common in Chinese medicine can lay waste to rare species from the rhinoceros down (New Sci. 15 Feb 97, 3, 31 Jan 98, Ayensu et. al. 124).



Habitat destruction is the single most serious factor in animal species loss (Groombridge).

Specialist horticulturists can have an important role to play by successfully cultivating rare species and make them common; thus helping to remove pressure from the wild population and even helping with introduction of rare species back into the wild.

Cycads for example have persisted with no real evolutionary change for more than 50 million years but are becoming collectively rare as an entire group. Harvesting of cacti and wild flowers can also be a threat to native species in areas rich in

endemic species. Since many of them set few seed, commercial collecting can lead to serious dangers of extinction.

Pollution can also have devastating effects. World populations of amphibians of all types are declining mysteriously and dangerously. Estrogenic pollution may be to blame, although a variety of causes including fungal infection have been suggested. Estrogenic pollution by a variety of seemingly inert industrial chemicals, is also causing major sexual abnormalities in fish populations in rivers and may be affecting both human male sperm counts and male to female birth rates.



Left a female tree frog attracts males by tapping a reed (Scientific American Aug 95 63). Right croaking male frog (attenborough 101) There is a world-wide decline in frog populations to the point of international crisis concern. Frogs are susceptible to environmental toxins and pollution because of their permeable skins.

Many other deliberate changes have an impact. Selective removal of plants poisonous to cattle can drive species to extinction but the same toxins may in other contexts supply irreplaceable biochemicals. This has been notable in a variety of cases from curare in arrow poisons to the painkillers in cone snail venom. As biodiversity becomes diminished our future options are slipping through our fingers diminishing by degrees, like tumbling sand.

Recent advances in cancer chemotherapy, based on alkaloids, have revived interest in mass screening of plant tissues for medical activity. Several plant-sourced drugs from Madagascar periwinkle (vincristine) to Pacific yew (taxol) play pivotal roles in cancer prevention. Most such superdrugs probably are to be found in the equatorial regions because this is both where biodiversity is richest and where adaptive responses are most extreme (Lean et. al. 127).

However in the tropics, new technologies, often imposed on a massive scale, without due regard for the impacts caused, are damaging the entire genetic base of the ecosystem. There is a tendency to divide wilderness regions into ever smaller islands destroying ecosystemic connectivity and all long range habitats, selectively wiping out certain types of organism. Plantations are most frequently in exotic species and agribusiness methods low in diversity and destructive of ecosystems are also imported. Through such ingress, many native animals, insects, and other plants are lost - with damage to the whole web of vital ecological relationships. Drainage of wetlands for farms often means the loss of native species.

Genetic erosion threatens the genetic diversity of a wide spectrum of species, even relatively common ones, because the original pool of genetic variability that existed in the species has been reduced through the destruction or loss of large parts of their distribution area and or population. As forests are felled, marshes are drained, sea

coasts are turned into holiday resorts, mountain pastures are trampled and grazed, heathlands are changed into grassland, old rich meadows are ploughed up and planted to crops or re-seeded with standard grass mixtures, cattle and sheep grazing is intensified, cities expand, industry spreads and roads are widened, so the genetic diversity of all species in every part of the world is diminished.

The widespread damage that the biosphere is sustaining, through physical and chemical damage to the biota, land and waters, particularly in terms of genetic erosion, is far more serious than most people realize, although the cumulative effects leading to an environmental tragedy may take five decades to unfold (Ayensu 208).

Such diversity of genetic resources is already the basis of diverse commercial crops and will be needed more and more as human numbers grow and marginal land is increasingly utilized - and global warming alters the world's climate and rainfall patterns. New crops, and new strains of existing crops, will be essential if the new circumstances are to be addressed. But everywhere, wild plants animals and fungi which could provide them and the diversity of our domestic species, are being allowed to die out.



Constructive and unconstructive human impact: Left Bali. Cultivated regions organically interspersed with palms and forest. Right Chile. Mismanaged logging results in erosion and deforestation (Ayensu et. al. 212, 232).

Patenting, Intellectual Property Rights and Corporate Greed

Now that the enormous value of genetic resources is being realized, countries and companies are fighting over who owns them. The U.S. still remains to ratify the Rio Biodiversity convention because of calculated expediency about intellectual property rights over both modified organisms and natural ones taken from their home habitat and culture.

Some developed and developing countries regard their genetic resources as their property and try to stop them being exported. Some, including the US, claim proprietary rights over all the genetic material they keep from anywhere in the world. Private companies are buying up seed firms; 10 of them control a third of all the cereal crop species listed by the Organization for Economic Cooperation and Development. They may jettison the less profitable species, even though these may have huge genetic potential and are particularly useful on specialized terrain. As seed and chemical companies combine, fears that they will design crops that

require their pesticides - and only theirs - to fight off disease have been realized. A particular example is Monsanto which has out-grown and taken over seed companies and now manufactures a variety of agricultural genetically-engineered strains which must be grown using Monsanto herbicides. The invention of the terminator gene now threatens to make all such genetically-engineered strains non-viable in terms of the continuity of life. The patenting of species and the control of the seed markets by agrochemical companies could become the death knell for the genetic heritage, especially of domesticated species as it marks off the vast productive areas of the planet to genetic oblivion, and a possibly terminal fate for humankind.

Essential Biodiversity: A Guardianship Statement

Biodiversity is not just a benign backdrop for nature holidays, but the very substance and foundation of our survival. We are entirely dependent upon the plants, animals, fungi, and micro-organisms that share the world with us. They alone feed us, and without them we would starve. Yet we frequently act to undermine these very species essential to our welfare. In addition to food, they provide many of the drugs and other medicinal and industrial products on which the quality of our lives increasingly depends. They offer the promise of sustainable economy - productivity that the Earth can support on a continuing basis, so our children and, in turn, their children will survive and be able to live peaceful lives of abundant splendour..

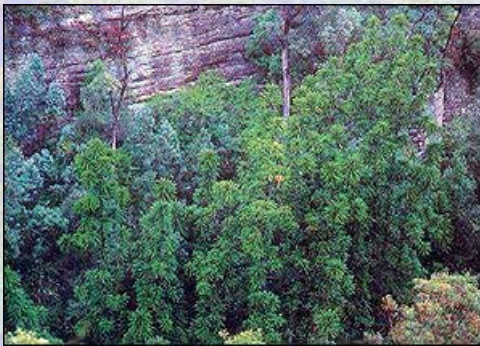
This shipment of Leopards, Jackals and wild cats from the Himalayas was estimated to be worth \$14.5 million. Many of our great land animals are under threat of extinction from poaching. One seizure contained cheetah skins representing 10% of the world population (Reuter)



We live in an age driven by the insatiable desire of industrialized nations to go on getting richer, and of free-market economics driven by equally insatiable multinational corporate organizations, competing to exploit the remaining resources of the planet. Though we are now beginning to consider atmospheric changes such as the ozone hole and global warming as significant international problems, we have yet to demonstrate we can hold good to effective action. However at the same time the threats to biodiversity, which are much more long-lasting are not being taken seriously politically. Up to a quarter of the species on Earth may be lost in the course of the next three decades - within the lives of the majority of us alive today, and a majority of biodiversity is likely to have perished by the middle of next century.

Each year we are cutting and burning up to 2 per cent of the world's remaining tropical rainforests; losing an estimated 24,000 million tonnes of topsoil; and adding some 93 million people to a world that is already far too full, judging

from the extent of human misery, and starvation, and the depletion of every conceivable resource. Every, point on the Earth's surface, from the frozen wastes of Antarctica to the most remote stretches of the oceans, receives a steady shower of man-made chemicals. We are clearly "managing" the entire planet now, for better or for worse. Every country needs urgently to develop its own base of information on biodiversity, and strive to understand, to use, and to save it, both for its own purposes and for future generations. For rich nations, this means understanding that we cannot continue to ravage our strictly limited home planet as if its productivity and stability were simply inexhaustible. For poorer nations, the challenge will be even greater, and will not be met without reversing the tragic flow of capital and resources from poor, starving countries to the rich and industrialized. Environmental stewardship and social justice go hand in hand (Peter Raven in Porritt 71).



A precarious living fossil. This stand of *Wollemia nobilis* known only from fossil records dating back to 250 million years, standing in Wollemi sandstone dating from the same era. *Wollemia* was common in Pangea from 200 million years and existed worldwide until 65 million years ago and continued in Gondwanaland until 30 million years ago (New Sci. 6 Dec 1997 36).

If the world can attain true sustainability, we who are living now in the most rapid and destructive period of growth that may ever occur, will be seen as

having possessed great powers for good and for evil. It is thus essential that we take sufficient step to gain the foresight not to prove to be the destroyers of our own descendents' future. Plants, animals, and fungi, as well as micro-organisms shall continue to become the sources of products that transcend anything we can imagine now and will be used for purposes that have not yet even been conceived. Genetic technology used wisely, will widen the reach of our great-grandchildren, enabling them to put generate organisms that will be productive indefinitely under the conditions in which they are grown. Genetic technology relies on the diversity of existing genes to produce such wonders. These technologies also bring new heightened risks of transfer of material into new places beyond the constraints of natural transfer. It is our responsibility to make sue such uses enhance the sustainability of the biosphere and do not call it short to an abrupt end or a slow death by attrition.

For better or for worse, we find ourselves charged with responsibility for a gigantic living ark on the flood of cultural becoming. What we do next will determine what can be saved. This challenge equals that of having been given a few years, in the middle of the age of the dinosaurs, 100 million years ago, during which we could devise ways to save for future generations some of the organisms that existed for our use, our enjoyment, our pleasure, or simply because we did not want to watch them being lost forever. Several million spe-

cies, each the product of several thousand million of years of evolution, could be lost forever during our lifetimes. We must find the commitment and ingenuity necessary to reverse the current horrifying trend of destruction as soon as possible while there is still time.



Each habitat type such as wetlands requires a dedicated sector of the conservation effort. Scotland, the Florida everglades, Okavango Basin, Botswana (Porritt 177).

Endemic Diversity: Hot Spots and Fragile Niches

While in some areas there are only a very limited number of species, other regions, particularly certain tropical forest areas have living diversity in super-abundance. Ecuador has many more plant species than the whole of Europe. Madagascar has five times as many kinds of trees as the whole of temperate North America. The United States contains fewer woody species of plant than a single volcano, Mount Makiliang in the Philippines - and the entire 20 million square kilometers of the North American continent contain fewer bird species than a 2,000-square kilometer national park in Costa Rica (Lean et. al. 133).

A species is 'endemic' to a region if it is found only in the specific locality and nowhere else. Some areas have many endemic species. Indonesia has one sixth of the world's bird species, and nearly a quarter of them are endemic. Half of Papua New Guinea's birds, half of the Philippines' mammals, and about 80 per cent of Madagascar's plants are unique to them. Virtually all native New Zealand species are unique. Many islands have unique endemic species because of their evolutionary isolation and are often exceedingly vulnerable because their small populations can easily wiped out by a single disaster.

Tropical rainforests contain the greatest diversity of species. A typical patch, just 10 kilometers square, contains as many as 1,500 species of flowering plant, up to 750 species of tree, 400 different types of bird, 150 butterfly species, 100 kinds of reptile, and 60 species of amphibian. Insects are so abundant that no-one has yet been able to count them, but there may be as many as 42,000 in a single hectare. Madagascar has more than 6,000 unique flowering plants and half the world's species of chameleons are endemic to the island. The Amazonian rainforest helps to make South America the richest continent for wildlife and for biodiversity. It covers an eighth of the world's land surface, but harbours for example around a third of the world's birds. Some local hotspots can contain comparable diversity to whole temperate habitats.

Coral reefs are the rainforests of the oceans. The Great Barrier Reef contains more than 3,000 animal species. The rainforests' nearest rivals on land are areas with a Mediterranean climate - such as coastal California, the southern part of Western Australia, and the Mediterranean basin itself. These lack the rainforests' diversity of large animals, but have a huge number of endemic plant species.

Areas with high temperatures and rainfall and little seasonal variation - like tropical rainforests and coral reefs - can support many more species than cold, dry places with distinctly different seasons. When areas became isolated from each other, as a result of continental drift, mountain formation, ocean inwelling or drying out of large rainforests into smaller islands, their animal and plant life evolves in different ways. The longer an area is isolated, the more distinct and different its inhabitants are likely to become. The best examples are islands and super-islands, such as Madagascar New Zealand and Australia, with highly distinct fauna and flora, but a similar explanation has been proposed for the high diversity of the Amazon involving insular dry periods during ice ages and re-integration of these island forest sanctuaries during warmer wetter epochs.



Lake Malawi. An 'island' marine ecosystem with recent and rapid evolutionary diversity (New Sci. 2 Aug 97).

As evolutionary paths diverge, different species form, filling the available ecological niches of

each habitat. For example, Madagascar's primates (sheltered from the fierce competition that species still faced on the mainland) developed into lemurs, lower primates found nowhere else. Gondwanaland's primates, subjected to greater pressures, evolved into higher forms - including modern monkeys, apes and, ultimately, man. Similarly in New Zealand many of the niches usually filled by mammals have been adopted by flightless birds. Australia's unique array of species evolved similarly in isolation from the rest of the world.

Some islands have never been attached to the continents. Often volcanic, they start out as sterile outcrops of rocks, but later become colonized some even ending as low-lying atolls. Their animal and plant life consists entirely of species which have colonized them from outside. Birds, bats and winged insects and fungi and plants with seeds able to blow in the air, resist the ravages of the sea, or be carried in digestive tracts. Almost 900 species of bird - 10 per cent of the world's total - have a range of only one island.

Any ecosystem or habitat surrounded by a different one is a biospheric island for the species which live there and similar mechanisms of evolution and immigration

hold. "Flower-rich areas in Mediterranean climates are such ecological islands, since they have been separated from each other by enormous areas with quite different habitats for millions of years. They support very diverse flora, with a high percentage of endemic species. The same applies to isolated mountainous regions in the tropics, such as the highlands of Ethiopia, Cameroon and the eastern side of the rift valley in central Africa, which between them support a high proportion of the rare species of Africa. Similarly, the rift valley lakes in Africa are isolated from each other and each has evolved its own highly diverse kinds of fish as noted below in the Chichlids.

Lakes Malawi, Victoria and Tanganyika harbour an unparalleled variety of chichlid fishes. Tanganyika supports 250 species, Victoria 500 and Malawi over 1000, 5 times as many as in the whole of Europe. These are now facing invasion of their habitats by introduced exotic species. There have been many discussions over the causes for such diversity. The lake water levels have changed very significantly even over recent history. At least one of the lakes became dry only 12,500 years ago, in an ice-age related event which the species could not be expected to have survived.



A sample of the diversity of chichlid fishes (New Sci. 2 Aug 97).

In Africa's Lake Victoria, more than two-hundred species of fish have disappeared within the past decade. The Boston University ecologist Les Kaufman, who has studied the event in great detail, calls it 'the Hiroshima of the biological apocalypse, the demonstration, the warning that more is on the way' (Leakey 1996).

Biological remains including seeds of pasture species have been dredged from the deepest spot. This places a very short time limit on a very diverse adaptive radiation. Many of the species have very confined habitats on the rocky shoreline and do not cross regions with different character. This may help explain how they could become separated into distinct genetic lines. Their uniquely adapted jaw may also have given them a monopoly over a variety of niches.

Holocaust of the Green Cathedral: Tropical Deforestation

Emerald Deserts and the Five Levels of Wonderland

Tropical rainforests are sometimes called emerald deserts. Because of the relatively high rainfall, their predominantly clay soils are lean in nutrients. Trees and plants send out shallow roots soaking up available nutrients from the forest's waste products - fallen leaves, dead trees and rotting organic matter. These also inhibit nitrogen-producing bacteria through the presence of tannins, reducing nitrogen loss to a minimum. Unlike temperate regions, virtually all the nutrient is thus recycled back into the forest canopy, leaving little in the soils. They are held so tight, it is only with the destruction of the forest itself that the nutrients become released. Stripping away the trees causes the exposed soils to deteriorate rapidly, eroded by the torrential rains that can deluge tropical forests with sometimes over 2.5 centimeters of rain in 30 minutes. A single storm can remove up to 185 metric tons of topsoil from one treeless hectare. After the rains cease, the sun bakes the earth into a hard ochre-colored mass. Such 'laterization' often renders the exposed soil incapable of supporting any kind of vegetation and can be irreversible. Burning is particularly damaging as most of the nutrients are released into the atmosphere. Gradually some research is going into mulching cut material instead (Lean et. al. 65, Ayensu et. al. 106).



Green desert - Amazonian jungle from the air. Eroding soil beside a road in the Amazon (Wallace, Ayensu 209)

There are many kinds of tropical forest, depending on climate, rainfall, the underlying substrate and altitude, varying from the sunken forests of the Amazon wet season to the cloud forests of the high altitudes. What makes all of them interesting is their richness in species compared with the forests of temperate zones. There are often only a few of each species of tree and shrub in any one stand, contrasting with the extensive dominance of a few species in temperate forests. Brazil and Colombia each have around 85,000 plant species, while the US and Europe only 12,000-15,000. They are the most highly developed ecosystems on Earth.

Mature tropical forest has many layers or stories. The uppermost emergent layer

consists of trees 100 feet or more in height. These giants form a broken canopy, rarely touching. They get more sunlight and can tolerate wind. Lower down and more continuous, the main canopy is composed of closely-spaced trees with broad or rounded crowns. Next is a story of smaller trees up to 50 feet which can tolerate dimmer light conditions and receive more moisture. At ground level, the air is very still and the light very dim. Only 2% of the sunlight which reaches the canopy penetrates to the forest floor.



The diversity of tropical forest environments is hinted at by the aerial picture of the winding Amazonian flood plain (previous illustration), the Iguacu Falls bordering Brazil and Argentina (Ayensu 105) and the Cidodja Springs in Java (Ayensu 112).

The forest is a complex and chaotic climax ecosystem. It is continually changing as a result of storms, weather changes and the fall of trees to create fractal windows (p 33) and light patches which allow new individuals to break through the canopy. The Amazon has such high biodiversity partly because it has in historical epochs had significant changes to its climate, retreating into forest islands during drier ice ages and re-enveloping to mix the differentiated species in warmer times. What is different about the current attack on the forests is its massive global extent and massive penetration, dividing even the core sanctuaries into small islands. These effects could combine with resulting climatic changes to make the devastation very serious indeed. Increased incidence of El Niño for example carries the precipitation from the east of the Andes to the west, inhibits the Asian monsoon and causes drought in African forests as well. These combined factors can become devastating.

The Demise of the Great Forests

The world is witnessing an unprecedented destruction of forests worldwide. Forests in Europe suffer from acid rain and vast swathes of Siberia have come under the axe of multinationals since the collapse of the Soviet Union.

However it is in the world's great tropical forests where the destruction is most dangerous and where wholesale felling is having the most devastating effect on biodiversity. As already noted, the tropical forests harbour the greatest biological diversity of any areas of the planet. It is the destruction of these areas which will

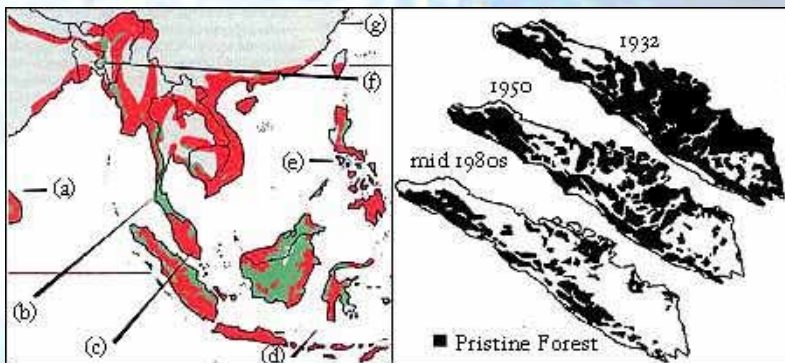
limit humanity's future for possibly millions of years to come.

"So well does the living forest hold onto the scarce nutrients that nothing can release them, except the destruction of the forest itself" (Carl Jordan - Ayensu 106)



Amazon 1973. Rainforest clearing, Amazon 1987-8 (Revkin, Porritt 97, Revkin). During burning, the entire planet was obscured and world CO₂ emission increased significantly. In 1997 fires half of Brazil was obscured by smoke. This season's peat bog fires in Indonesia are estimated to have contributed as much CO₂ as the whole of Western Europe.

Over the last half century a tragedy of global dimensions has been unfolding in the world's tropical forests. These unique ecosystems, the richest on earth, are being destroyed at unprecedented rates. All of humanity is affected. Tropical forests regulate water flow and protect watersheds for farmers who grow food for over 1 billion people; they regulate climate and produce oxygen, provide hardwood timber and fuel wood, are home to indigenous people, and harbour untapped genetic resources worth countless billions of dollars (Lean et. al. 65).



Left: South-east Asian Tropical Deforestation is particularly severe, despite the region being the second only to the Amazon for biological diversity: (a) India, Sri Lanka Almost all primary rainforest destroyed. (b) Thailand 45% loss between 1961 and 1985. Will lose 60% by 2000. (c) Malaysia Forest resources exhausted by 2000. (d) Indonesia 620,000 hectares / year. (e) Philippines 55% forest loss 1960 - 1985. (f) Bangladesh All primary rainforest destroyed (Lean 67). Right: Sumatra deforestation. (Groombridge)

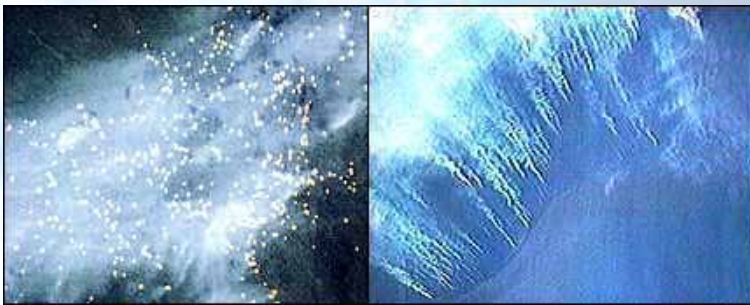
About half of the mature tropical forests, between 750 to 800 million hectares of the original 1.5 to 1.6 billion hectares that once graced the planet have already

been felled. The devastation is already acute in South East Asia, the second of the world's great biodiversity hot spots. Most of what remains is in the Amazon Basin, where the forest covered more than 600 million hectares, an area nearly two thirds the size of the United States.

The forests are being destroyed at an ever-quickenning pace. Unless significant measures are taken on a world-wide basis to preserve them, by 2030 there will only be 10% remaining with another 10% in a degraded condition. 80% will have been lost and with them the natural diversity they contain will pass away forever.

Rio's Burning Legacy

Until recently, the best estimates by the Food and Agriculture Organization suggested some 11.4 million hectares of tropical forest were being felled each year, but a World Resources Institute survey, published by the World Resources report in 1990, which for the first time used global satellite observations to build up a global picture revealed that the rate of destruction has increased to between 16.4 and 20.4 million hectares annually, an area about twice the size of Austria. Deforestation shows annual fluctuations, depending on weather and the activities on the ground.. In Brazil; in 1987, a particularly bad year, some 9 million hectares are thought to have been destroyed there, as opposed to almost 5 million hectares in 1988, leading to major hazing of the planet and a significant contribution to world CO₂ emissions. These figures represent only those areas that have been permanently cleared for other uses, but many further millions of hectares are severely degraded each year. Individual countries have shown an even more rapid increase in the rate of destruction. In Brazil, the annual clearances rose more than fivefold from the 1980 survey to the 1987 figure (Lean et. al. 65).



Fires in the Amazon - aerial evening view (Sagan) Sulawesi burning. A host of small fires visible from shuttle orbit (National Geographic).

Despite the rhetoric at the Rio Biodiversity Convention in 1992, the rate of deforestation in the Amazon, from satellite surveys show a massive increase. Brazil decreed tough new restrictions whose effect remains to be established in response to satellite information indicating a 34% increase from 11,000 sq. kilometers/year in 1991 to 14,900 between 1992 and 1994. President Cardoso declared a two year suspension on new mahogany and virola harvesting and increased from 50 to 80% the amount of land ranchers and farmers must leave on their property. These restrictions may not work because Brazil's environmental laws are regularly flouted (New Sci. Aug 96).

Burning and logging destroyed more rainforest in Brazil in 1995 than in any previous year, according to figures released in 1997 by their National Space Research Institute. The area lost, 29,059 square kilometers, was almost twice the area deforested in 1994. High rainfall reduced the damage in 1996 to 18,161 square kilometers. The US government's NOAA-12 satellite spotted more than 24,000 fires in the Brazilian Amazon between early August and mid-September 1997, the height of the burning season. This is a 28 per cent increase on the previous year, the satellite's first year on fire watch. The blaze has also spread to neighboring Colombia. The fires, most of which are started by farmers, show up as temperature anomalies at night (New Sci. Oct 97, Jan 98).

In Burma there was a more than sixfold increase, from 105,000 hectares in 1980 to 677,000 in the 1990 report. And in India there is a tenfold difference in the two figures, rising from 147,000 hectares of tropical forest destroyed annually in 1980 to 1.5 million in 1990 (Lean 65).

Many tropical countries, including Indonesia, Thailand, Malaysia, Bangladesh, China, Sri Lanka, Laos, Nigeria, Liberia, Guinea, Ghana and the Cote d'Ivoire have already lost large areas of their rainforest. Eighty per cent of the forests of the Philippines have already been cut down. "In 1960 Central America still had four fifths of its original forest; now it is left with only two fifths of it. Half of the Brazilian state of Rondonia's 24.3 million hectares have been destroyed or severely degraded in recent years. Here, as in rainforests all over the world, indigenous people are being driven from the land they have lived in - and managed sustainably - for thousands of years. Several countries, notably the Philippines, Thailand and India have declared their deforestation a national emergency (Porritt 34). Droughts in West Africa over the past 20 years may have been caused by the destruction of rainforests in countries such as Nigeria, Ghana and Cote d'Ivoire, according to a new study. Further deforestation in the region "could cause the complete collapse of the West African monsoon (NS Jan 97). These effects are becoming global. As the green band around the equator becomes bald, there is an increase in 'shininess' of the Earth's surface, impacting directly on climate (Myers, Porritt 49).



Amazonian fires from the ground (New Scientist Oct, Dec 97)

Indonesia: The Neighbour from Hell

In 1997, Sumatra and Kalimantan burned. Environmentalists monitoring satellite pictures of the sprawling archipelago said between 500,000 and 600,000 ha [the final count became 5,000,000 ha] was burning or had already been destroyed. The head of the World Wildlife Fund for Nature, Dr. Syed Babar Ali, called it an international catastrophe. This burning is an intentional opportunity coinciding with drought from El Niño. 232 people died when a Garuda flight to Medan crashed in thick smoke (NZ Herald Sep 97).



27-September 1997 Daytime satellite map shows haze and site of fires emphasized at foot of Sumatra (NZ Herald).

The causes of the pollution disaster in South-east Asia are many but the source is greed. For years giant logging companies plundered the forests of Indonesia with impunity, swelling their profits and moving on. In their wake came plantation owners and farmers who wanted to clear the brush to grow lucrative palm oil and other crops. They could have bulldozed the debris, but chose to burn, because it was cheaper and faster. Without the logging companies chopping down the big trees and building the roads, they could never have done it. The timber industry must take a huge share of the blame.

The consequence: hundreds of people reported killed as the fires spread uncontrollably from Borneo and Sumatra, throwing a deadly blanket of smog over 70 million people in six countries: Indonesia, Singapore, Malaysia, Brunei, the Philippines and Thailand. Satellite pictures show the fires have spread to one million hectares

of deep peatlands where they may burn underground for years. The world faces a human and environmental catastrophe that will have a devastating effect on public health and change global climate more than the Mt St Helen's eruption in 1980 or Saddam Hussein's torching of the Kuwaiti oil fields in 1991.

Continuing peat bog fires are believed to be likely to emit as much CO₂ as all of Western Europe over the next year. Some experts say the pollution could bring storms to Europe and the United States this winter. The Indonesian Government also stands accused of greed: granting concessions to timber companies to log one million hectares of forest a year, flouting its own rules on replanting. Allowing plantation owners and farmers to burn forests in breach of its own laws. It seems incredible that this ecological nightmare could start in Indonesia where the rain forests are said to be richer than those in the Amazon. Yet the disaster would not have happened were it not for another crucial factor - El Niño. Crucially, climatologists say, El Niño is occurring more often because of global warming.

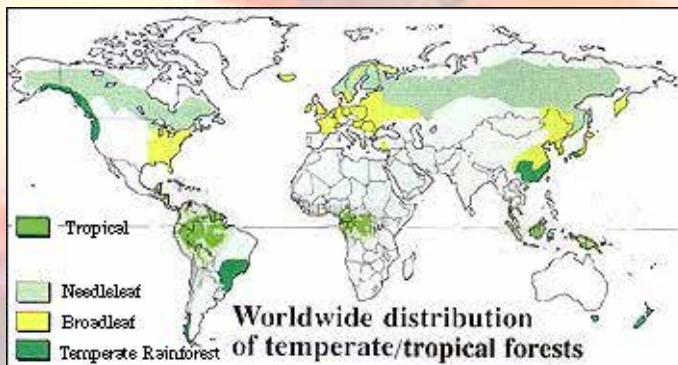


Wanton torching in the midst of the Indonesian fires (New Scientist)

Logging, Multinationals and the Asian Invasion of the Amazon

A major source of deforestation particularly in Asia has been the logging industry, driven spectacularly by Japan, which has almost single-handedly financed the destruction of the great rain forests of South-East Asia, often using prize virgin hard woods for disposable concrete molding in the building industry. Such rape is made easy by the financial inequities between developed and developing nations.

A major new concern is now emerging with the exhaustion of the Asian forests, the convergence of major world and particularly Asian logging companies on the remaining areas of tropical forest, particularly the Amazon. Without international vigilance, there is a real risk that the disaster which has been wreaked on the South-East Asian forests will be repeated even more rapidly on the Amazon by the very same organization seeking further fields for their exploitation.



Worldwide distribution of Tropical Forests shows how little of the world's surface they cover and thus how essential and precious their rich biodiversity resources are (Lean 66) Although the world distribution of temperate forests is more extensive, their species diversity is much smaller. Nevertheless temperate forests are likewise under threat, both from wholesale felling as in Siberia since the opening of Russia to multi-national exploitation and from acid rain and defoliation as in Europe (Lean 82).

Asian logging companies are moving into South America: Guyana, Surinam, and now the big prize, the Amazon rainforest with one-third of the world's existing timber supplies. Large parts of still intact forest in remote areas where government agencies are weak and unmotivated. The forest contains 60 billion cubic meters of timber, said to be worth \$4 trillion. By 2006, Brazil's share of the world market is expected to leap to 20 per cent.

In Guyana, Malaysian companies have obtained government concessions to vast forest areas, and timber production multiplied fivefold between 1991 and 1996, forcing the government to decree a three-year moratorium on new concessions until environmental laws can be tightened. In Brazil, the Asians have begun buying up local timber companies, often keeping their own names. WTK of Malaysia paid \$7 million for Amaplac in January 1997, and also bought 300,000 hectares of forest near the Jurua river, an Amazon tributary, for around \$2.4 million. Total WTK investment in timber is reported to be \$18 million. Samling, another Malaysian giant, is negotiating to buy Amacol. Compensa, a local timber firm, now belongs to China's Tianjin Fortune Timber Company (Guardian Wkly 19 Jan 97).

Rain Forest Fragmentation and Genetic Genocide



Fragments of rain forest smaller than 100 hectares are useless for species conservation (New Sci. 98)

Forest clearing rapidly reduces continuous stretches of forest to a collection of smaller islands. The forest is reduced from dimension 2 gradually to an archipelago of islands of different sizes with fractal dimension tending to 0. As areas of forest are reduced to ever smaller pockets, the species diversity in each fragment collapses. The effect on particular species is highly selective.

Some species such as frogs which can exist as well in surrounding land may survive, while the vast majority of ranging insect-eating bird species disappear. Some species such as capuchin monkeys army ants and the birds which follow them cannot survive except in a wide contiguous area. Even plots as large as 100 hectares are useless for supporting such species. Many plant species are adapted to growing conditions and methods of dissemination which cease to exist and will slowly die out.

Plants, fungi and animals vanish with the disappearing forests. A 1,000-hectare patch of tropical moist forest contains as many as 1,500 species of flowering plants, up to 750 species of tree, 400 bird species, 150 kinds of butterflies, 100 different types of reptile and 60 species of amphibians; the insects are too numerous to count. Panama has as many plant species as the whole of Europe and in peninsular Malaysia there are more tree species than the whole of the US. Peninsular Malaysia has 7,900 species of flowering plants; the UK, which is twice the size, contains only 1,430. A single volcano in the Philippines, Mount Makiliang, is home to more types of woody plant than the entire United States. A single bush in

Peru may harbour more ant species than the whole British Isles.

Finding a Sustainable Way of Forest Management

In recent years, saving what remains of the world's rainforests has become an international cause. Governments, international organizations and citizens groups are paying it increasing attention. However, despite this the forests are still burning and being felled. Many initiatives have been launched including action plans, and debt-swap deals under which countries protect particular rainforest areas in return for alleviation of some of their foreign debt (Ayensu et. al. 117).

No plan to save the rainforests will succeed unless it takes into account the people in the rainforest countries and how they will achieve their livelihood. Third World nations, deep in financial crisis, have little interest in saving the rainforest unless they can be shown that it also makes economic sense.

Traditional non-destructive uses of the rainforest, such as tapping rubber, agroforestry and the collection of products from diverse species for food and medicine can achieve much higher economic returns than logging and particularly cattle ranching. Shifting subsistence agriculture or 'slash and burn' has a mixed record. Often decried for its apparent destructiveness, affecting up to 75,000 square miles annually, traditional slash and burn is better than exotic plantations because it better promotes the regeneration of biodiversity by facilitating diverse regrowth of native species from seed.

Replanting the moist tropics could show some promise of helping to offset some of the effects of global warming, but this requires some commitment to forests which also contribute to biodiversity. Currently trends are in precisely the opposite direction. Indonesia is currently planning to plant 250,000 hectares a year in genetically cloned teak, which would have zero diversity. It remains to be seen where the next round of such genetically-engineered specimens will come from if the basic resource of diversity is discarded for cloned plantations. It would be a better investment for the industrialized nations to fund the planting of genetically diverse forest which could also preserve the heritage of genetic diversity.

There is also an urgent need to head off the need for fuel wood among many less rich populations which causes not only deforestation but erosion and desertification in many parts of the world, by planting sufficient resources of rapidly growing fuel wood species to alleviate the pressure on wilderness and virgin forest.

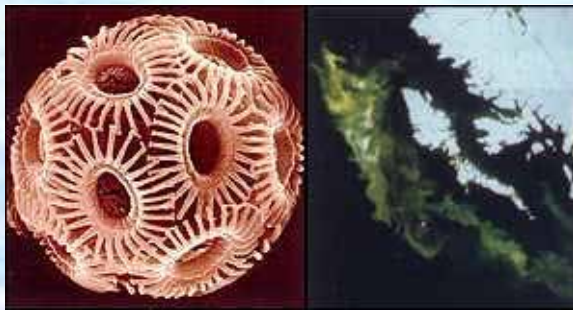
Ultimately it may be possible for man to live with nature in the great rain forests and to do so utilizing the abundance of the forest for a diversity of high value products in addition to immediate sources of sustenance and in turn safeguarding it in its diversity, but only if there is a change of heart and a preparedness to restrain the rapid exploitation that comes with multinational development concessions. We need a fundamental change in attitude from those with the power and the money. Tropical countries have sovereignty over their forest resources and clearly intend to use these resources to their own benefit and as they see that benefit. They do not take kindly to being reminded by outsiders that much of their forested land is a world heritage, especially when that point is most often put forward by the rich nations - most of whose agricultural development has been on previously forested land. Yet all too often this sovereignty is ceded to those very outsid-

ers for short-term gain. We would all be well advised to cooperate in providing the scientific information necessary and adequate international aid to make the preservation of this world genetic heritage possible and learning to make the forest a place where humans can reap the rewards of productivity in diversity.

The Eye of Hathor: Climatic Destabilization

Ancient Egypt provides us with a severe warning for our own time - a chilling saga of what was probably an earlier human-induced environmental crisis, leading to desertification, famine, and its eventual respite in the return of verdant fertility through society re-embracing the fertility principle. Hathor in her angry form as Tefnet sears humanity with her angry sun eye. The people are devastated and many die. Thoth the moon God, who pronounces the logos of wisdom (p 482), is sent to plead with her by the Gods of Egypt, out of concern for the fate of humankind. It is only by embracing her wildness and entreating her to re-assume her verdant form as the goddess of fertility and moisture, dispensing her life-giving waters from her sacred sycamore tree (p 484) that the world is saved and with it, frail humanity.

The Gaia hypothesis is a twentieth-century scientific concept which has also assumed the status of a living myth evoking the spirit of the primal Earth Goddess in the feedback cycles of the atmosphere. It states that the atmosphere of the earth is a feedback system which adapts to external changes in a self-correcting manner through the action of the biota itself. It applies naturally to the photosynthetic oxygen-containing atmosphere and also to ideas about cloud cover formation and several of the natural chemical cycles.



Emiliana huxleyi a coccolithophorid. Satellite picture of a 50 km.-wide bloom of coccolithophorid extending some 200 km. along the coast of Scotland (Margulis). The capacity of such biota to play a major role in CO₂ fixation is an illustration of the Gaia hypothesis in action.

On the other hand it is characteristic of many such non-linear feedback systems that if they are pushed too far, bifurcation or catastrophic transition can occur, in which the system undergoes major oscillation and perhaps settles into a new and different stability state, as appears to have happened in previous epochs.

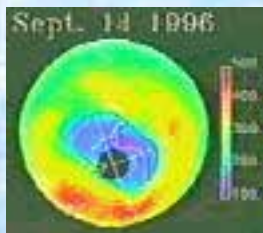
There are a much vaster array of globally deleterious effects that are happening to the Earth this century as a result of human impacts which may involve non-linear feedback or catalytic amplification. One non-linear change of particular

current concern is the ozone hole, in which the release of even small amounts of chloro-fluorocarbons into the atmosphere and the resulting high-altitude chlorine monoxide catalytically devastates the ozone layer which gives us protection from ultra-violet radiation.

A second more serious change is global warming induced by the release of gasses, particularly the massive amounts of carbon dioxide generated by the burning of non-renewable fossil fuels. Associated with global warming are rising oceans, increasing desertification of sensitive arid regions, loss of fertility of major habitats through rapid climate change, including freak storms and floods and changes in ocean circulation, such as an increasingly extreme El Niño oscillation in the Southern Pacific, which has desiccated tropical forests from the Amazon to Sumatra and Africa and interrupting the monsoon. A second similar conveyor process associated with the North Atlantic is critical for European weather.

There is significant risk that these changes because they are happening far too fast for plant species to adjust to will cause the death or decay of large forest areas as they move out of the climatic zone to which they are adapted. These changes could bring further changes which could exacerbate the very problems which precipitated them.

The Ozone Hole



The southern ozone hole at September 1996. "We have reached the bottom. All the ozone contained within the polar vortex area between 14km and 22km is destroyed. That's it. We cannot have lower values than that. There is no more ozone to be destroyed."

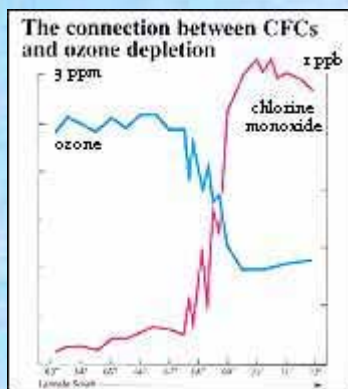
The release of chlorofluorocarbons (CFCs) into the atmosphere by refrigeration, air-conditioning and non-flammable aerosol propellants and plastic foams has had a devastating effect on the world's protective ozone layer. Chlorine and its oxide has catalytic destructive powers when CFCs are broken down in the stratosphere in which one atom of chlorine can catalyze the destruction of millions of molecules of ozone. The effect, which has a lifetime of the order of a hundred years began to cause a non-linear transition at the poles - the ozone hole. This has caused a variety of impacts including increases in skin cancer, cataracts, and radiation stress to polar flora and fauna.

Major ozone-destroying chemicals and their uses [impact and uses]:

1. CFC-12 45% of impact, life 111 years, aerosols, foams, refrigeration, air conditioning
2. CFC-11 26% of impact, life 74 years, aerosols, foams, refrigeration
3. CFC-113, 12% of impact, life 90 years, solvents
4. CCl₄, 8% of impact, life 67 years, solvents
5. Halon 4% of impact, life 110 years, fire extinguishers.

The history of the antarctic ozone hole indicates how non-linear effects can become actively suppressed. Awareness of the problem was delayed for several years because the first appearance of the problem adjusted out of the surveys as

an experimental anomaly. Much later it was realized that the effect had become real and serious. The ozone in the seasonally still upper atmosphere in the polar spring suffers a catastrophic seasonal decline.



Latitude correlation between falling ozone (blue) and rising chlorine monoxide (red).

A similar, albeit less severe ozone hole has subsequently begun to develop over the arctic, probably suppressed in part by other atmospheric contaminants. Although this problem is now beginning to stabilize, as a result of international protocols banning the use of CFCs in developed countries after 1996, it will continue to cause increased cancers for another 50 years. Under the Montreal Protocol in 1988 and the subsequent London and Copenhagen amendments in 1990 and 1992, industrialized countries have agreed to phase out the production and use of CFCs, halons and a

number of other ozone-depleting substances. Halons were largely banned after January 1994, and CFCs after January 1996.

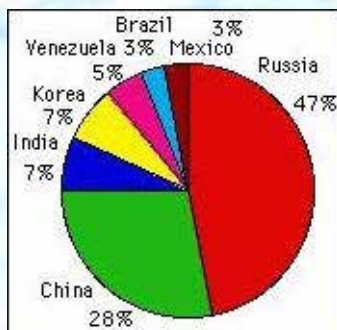
Russia remains a major CFC producer

There is a continuing problem of clandestine manufacture and smuggling of CFCs centered on Russia, which remains a very significant producer despite agreements phasing out its use. A significant proportion is smuggled by criminals. An initiative by the World Bank to buy up and close down these clandestine factories for only \$40 million lapsed from Western donor apathy.

Global Warming and the Greenhouse Effect

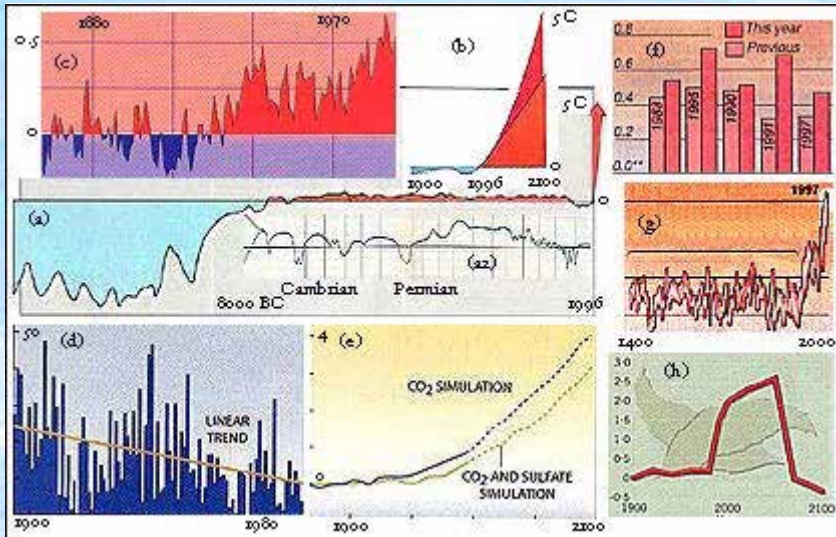
Of much more long-lived potential for disaster however is the eye of global warming, which could rupture major biological life zones, flood coastal regions and have a lifetime of several hundreds of years. Scientists are now broadly agreed that the greenhouse effect is bringing about the greatest and most rapid climatic change in the history of evolution. It will have enormous consequences for all life on earth.

The Earth absorbs radiant energy at the thermal temperature of the sun's surface of around 5000 deg C but radiates it back into space at a much longer wavelength corresponding to our temperature of about 25 deg C. Some gasses such as carbon dioxide (CO_2) tend to reflect back this lower frequency radiation and thus trapping more of the heat, like glass in a green house, while allowing the light rays of the sun to come through. Natural levels of carbon dioxide make life possible: without them the average temperature of the planet



would be 30 deg C colder.

In 1896 Svante Arrhenius coined the term 'greenhouse effect' and predicted that the burning of fossil fuels would increase the amount of carbon dioxide in the atmosphere and lead to a warming of the world's climate. In 1800 the gas was still at its pre-industrial level, about 280 parts per million (ppm). By 1900 pollution had already raised this level to about 300 ppm. It has now topped 350 ppm and is growing rapidly.

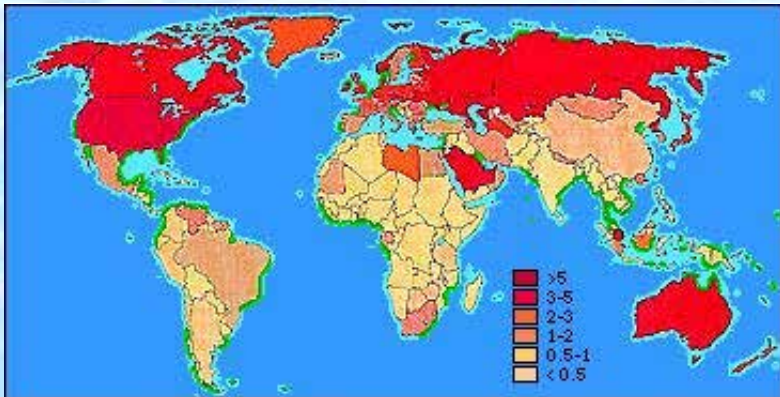


Past and predicted changes in temperature. (a) Since the last ice age, the planet has maintained a homeostatic balance of temperature (porritt 98). The inset (a2) shows the record back to the pre-Cambrian (Sci. Am. 94). The projected changes in temperature (b) are very much faster than historical changes and will leave many plant species in a warmer non-adapted life zone (Porritt 99). Temperate forests are likely to deteriorate or die and the appropriate seeds for regeneration will be a few hundred miles away. The detailed temperature variations (c) give a close-up of the recent changes (New Sci. 13 July 96). Falling days with frost (Roma Australia) confirm the warming trend. Simulations with and without the cooling effect of sulfates (e) illustrate two predictions of the likely warming. Many other non-linear factors are likely to complicate the picture (Sci. Am. May 97). (f) Shows latest data in which 1998 temperatures in January to May exceed all previous records. (g) 1997 records accentuate the accelerating trend (NZ Herald 15 Jun 98). (h) Likely loss of carbon fixation caused by damage to forests late next century could exacerbate the global warming crisis.

Every year some 24 billion metric tons of carbon dioxide are released, increasing by about 750 million metric tons a year. About four fifths comes from the burning of fossil fuels. The rest is from destroying vegetation, mainly the felling of forests. Trees fix carbon in the form of CO_2 when alive to form carbohydrate wood, but release it when they are cut down and are burned or decompose. Carbon dioxide accounts for rather more than half of the warming. It is joined by several other greenhouse gases. CFCs are responsible for about another quarter and the remainder of the greenhouse effect is caused mainly by

two other gases, methane and nitrogen oxides. Both are given off by fossil fuels and the burning of vegetation. Nitrogen oxides are also emitted by fertilizers and methane by termites chewing through rotting forests, swamps and rice paddies and from the carbohydrate-decomposing intestines of ruminants, such as cattle. Massive quantities of methane are caught in frozen areas of Alaska and undersea deposits as hydrates. Concentrations of these gases together are expected to reach the equivalent of 560 ppm of carbon dioxide, double the natural level, by the year 2030.

As an illustration, 1997 and 1998 have been the hottest years on record for a full 600 years, adding fuel to concern over global warming. For the five months to May 98 the world temperature has remained at an unprecedented 0.6 deg above the 1902-80 global mean. On a longer scale, the 1990s and 1980s were by far the hottest decades ever recorded; despite some moderating effects from the dust of volcanic eruptions. Over the last century, the world has warmed by between 0.3 and 0.6 deg C. No-one can yet be sure whether this is due to the greenhouse effect, or simply the result of natural variations in the climate, though it would be consistent with the increase in the polluting gases over the period. Despite some debate as to the exact extent of the changes and how detrimental their effects will be, the weight of scientific opinion is that the greenhouse effect is having an increasingly significant impact. A 1990, report by 300 world experts, reporting for the UN gave a "best estimate" predicting that by the year 2020 the world will, on average, be 1.3 deg C warmer than now, rising to 3 deg C warmer by 2070).



Estimated per capita emission of CO₂ in metric tons per person per year. Green coastal areas are threatened by rising oceans. Sample figures are Qatar 16.9, USA 5.2, UK 2.63, China 0.42, India 0.209 illustrating the excessive emissions made by developed nations and particularly the US, which single-handedly produced 23% of world emissions. Total outputs were USA 1135, China 480. Over 80% of Brazil's emission came from forest burning. The Sumatran peat fires are currently believed to be contributing as much CO₂ as Western Europe (King redrawn from 96 data).

The situation regarding global warming is clouded by a politico-scientific debate in which some so-called reputable scientists have continued to discount the extent of global warming or to allege that the benefits may equal the losses

on the basis of ancient warm periods such as the carboniferous. Much of this rhetoric seems either a defensive posture by the major energy-emitting corporations, including the oil industry or more subtly part of the utopian dream of endless technologically-inspired growth.

Greenhouse sceptics base the core of their case on four factors:

1. A supposed discrepancy between surface and satellite data. However New Scientist 15 March 97 reported that there may be calibration anomalies in the satellite data which may undermine the sceptic case that satellites contradict higher recorded surface temperatures.

2. A belief in negative feedback as opposed to positive feedback or bifurcation. Most of the debate is over different models used to predict how much warming will occur, the capacity of the oceans to absorb and sequester CO₂ through various organisms and the masking effects of other gasses such as sulfates and water vapor, which according to recent indications accentuates rather than moderates warming and methane deposits which could definitely make matters worse although atmospheric methane is currently decreasing. Fluoroform has also been implicated as having an effect 10,000 times stronger than CO₂. Forest clearance fragmentation has now been cited as a significant additional contributor in addition to that from tropical felling and burning. Regrowth of new forest gives only a temporary respite and may lead to gross damage to existing native forest some of which can be a net emitter of CO₂. Global warming may be exacerbating CO₂ emission in tropical forests at nights although there is also some evidence for increasing rates of tropical growth.

3. An alternative solar-based theory for a factor in global warming is that sun spot activity increases the solar wind, lowers cosmic ray input and this has in turn been found to correlate with decreasing cloud cover and in turn increased global warming. A 'cloud-chamber' experiment has been suggested to research this link.

4. The use of uncertainties in the data to discredit data in conflict with their own analysis.

This is merely fiddling while 'Rome burns'. The pessimistic environmentalists, by contrast, express grave concerns about many combined qualitative changes which could lead to bifurcation to a new climatic state, including melting polar ice caps, rising oceans, the massive loss of biodiversity from species carried out of their survival zones and exacerbating problems of the failure of the world's temperate forests.

More recently world governments attempted to come to terms with the political decisions required to come to terms with reducing energy inefficiency and dependence on fossil fuels. This has been again opposed by the major emitting industries. The 1997 Kyoto conference was widely described as a horse-trading session in which, despite Europe's dedicated efforts and preparedness to make an 8% reduction in emissions from 1990 levels by 2010, the US at first refused and then made a behind the scenes deal with Russia to buy up their significant shortfall in emissions caused by recession of Soviet industries. The US paper concession of a 7% reduction could thus on the basis of tradeable emissions

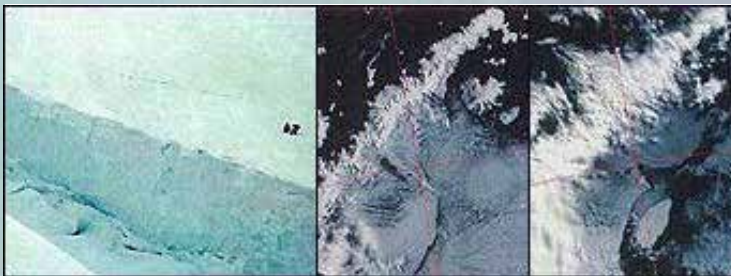
correspond to an actual 12% increase in emissions. Despite this the US has still to fully ratify this non-concession just as it is still to ratify the 1992 Biodiversity Convention. Of the developing countries China was also notable in its political clout on behalf of developing nations to serve its own political interests as an emitter. Such world political complacency in a year which saw Indonesian peat and forest fires emitting as much CO₂ as the whole of Western Europe is a case of potentially terminal irresponsibility. Little has changed since as the Buenos Aires global emission talks indicate in Nov 98.

Effects and consequences

At first sight, changes of a degree or two not seem very much, but apparently small changes have dramatic effects. An increase of 2 deg C will produce temperatures last seen 125,000 years ago. A rise of 3 deg C would make the world hotter than it has been for the last 2 million years.

Past changes of this size took thousands of years and species could adapt. The greenhouse effect threatens to produce them in decades leaving plant species no time to set seed fast enough to move their habitats to compensate for climatic change. In the past, as conditions grew harsher, people moved to more congenial areas. On a crowded planet, divided by national frontiers, this is not possible and whole populations are likely to suffer.

Sea levels will rise as the world gets warmer because the heat will melt ice and expand the water in the oceans. Over the next century, levels could increase by a meter or more. Historical changes of sea levels have been vast. Only 400,000 years ago changes in ocean levels accompanied by the formation of coral reefs caused an ocean rise of 20 meters when the deposition of vast quantities of calcium carbonate caused the ocean to release CO₂ because although carbonate was deposited, the loss of calcium reduced the buffering capacity of the oceans. Such non-linear feedbacks illustrate the danger of assuming one can set off a global bifurcation and not expect significant changes. Although our polluted warmer oceans with frequent epidemics of starfish may not do likewise there is continuing debate about how significant the signs of warming are in the polar regions.



Left Larsen Ice sheets cracks appearing. Right satellite image January 95 shows the spidery-looking James Ross Island surrounded by water (top right): ever since the first maps were made 100 years ago, it has been connected to the Antarctic peninsula by an ice shelf. A satellite image taken shortly after, in February (right), documented further changes. The ice shelf has retreated; a 50-mile-long iceberg has calved; and the northernmost part of the shelf, just above the center of the picture, has disappeared, creating a plume of ice rubble (New Sci. 15 Feb 97, Jul 95).

Both the Arctic and Antarctic show signs of heat stress, although there is debate as to whether this is due entirely to global warming. Variations in global warming can occur as the result of a variety of local and global conditions, from El Niño to Mt. Pinatubo, whose eruption caused two years of temperature decline in the early 1990s, as well as fine sunsets from the atmospheric contaminants.

Sinking islands and deltas

A 1-meter rise in sea level could make 200 million people homeless. At particular risk are islands. Many of the people of Polynesia face a real threat of rising oceans because they are island nations with many low-lying coasts already ravaged by tropical cyclones. Global warming is likely to both raise the oceans and increase the severity of storms. The Maldives, the Cocos Islands, Tuvalu, Tokelau, Kiribati, the Marshall Islands and the Line Islands - face a similar crisis. 300 Pacific atolls and over 1000 Maldives islands are expected to disappear, but will become uninhabitable long before as storms wash over them and freshwater supplies become salt.



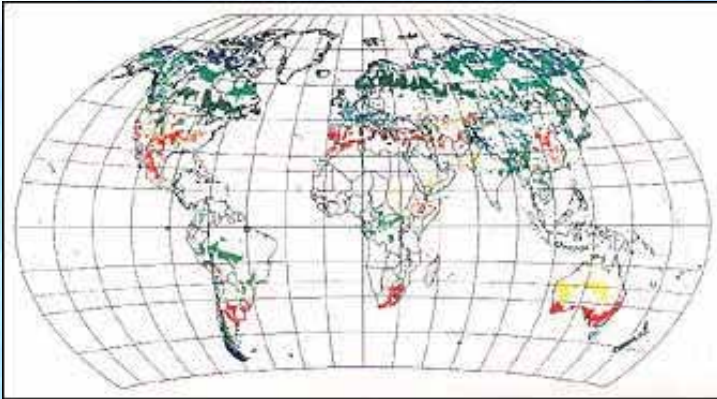
Rose Atoll - Pacific. Many such places will disappear from the planet (Ayensu 134). The corn belt (outlined) would shift NE (light blue). Stippled areas would require irrigation. Much of the Nile delta (green) would be submerged by only a 1.5 m rise, partly because the Aswan Dam has reduced delta silt deposits. A 3 m rise would include the brown area (Lean 95).

Many more people are at risk from the flooding of deltas and other low-lying coastal areas. Some areas are already subsiding, making them doubly vulnerable to the rising sea. Four fifths of Bangladesh is made up of the delta of the Ganges, Brahmaputra and Meghna rivers: half is less than 4.5 meters above sea level. Over 110,000 people died in a single monsoon flood in 1991. Studies suggest that up to 18 per cent of Bangladesh could be under water by the year 2050; by 2100 this could rise to 34 per cent. The Nile Delta - twice as densely populated as Bangladesh - is sinking rapidly, because the Aswan High dam traps the silt that used to replenish the land. By 2050, up to 19 per cent of Egypt's cultivable land could disappear - rising to a quarter of both cultivable land and population by 2100.

Disruption of Productive Cropland and Natural Species

The effect of rising oceans is likely to be overshadowed by the impact of global warming on harvests and natural habitats. As the world heats up, the local patterns of rainfall and climate will both change and be subject to increased fluctuation, severely disrupting food production. The American Midwest, which helps to feed 100 nations, may see its harvests cut by about a third. The United States, it is thought, will still be able to feed itself, but exports to the rest of the world could fall by up to 70 per cent. New land will open up in Canada as the weather warms, but

the soils are too poor to make up the loss. Greece and Italy are expected to be very badly hit and harvests may decline less seriously in France and Germany. Britain, the Netherlands and Denmark should benefit, at least initially; harvests will increase greatly in Sweden, Norway and Finland, while improved grassland in Iceland may be able to carry two and a half times as many sheep as at present. Developing countries will be hardest hit. Areas that are already dry - like Tunisia, Algeria, Morocco, Ethiopia, Somalia, Botswana, eastern Brazil and parts of Asia - will probably dry out even further. Some relatively wet regions, including Central America and Southeast Asia, are also likely to suffer.



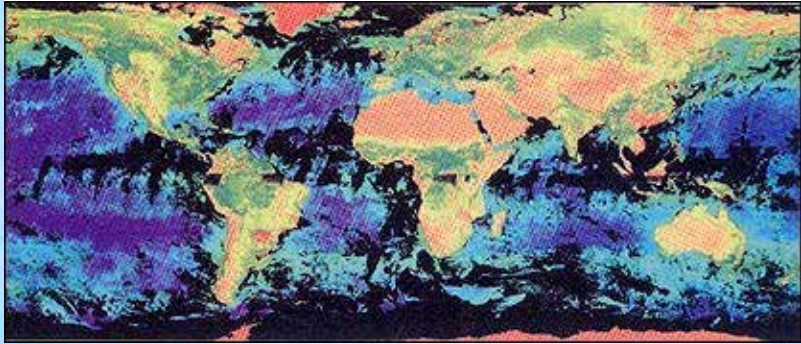
Life zones remaining sacrosanct in four different global warming models (Groombridge).

A sinister example of deleterious effects occurring later in the next century is the loss of temperate and tropical forests and their carbon storage. Global warming is predicted to cause a massive “dying-off” of tropical vegetation after 2050. The devastation will mean that the 2 billion tonnes of carbon that are currently soaked up by rainforests every year may remain in the atmosphere, further accelerating global warming. The loss of temperate forests is a very serious potential threat to further runaway global warming as the carbon they represent becomes released through decomposition. The possible loss of temperate forest species from whole regions of the globe is an area of major concern because they are likely to be carried into too warm a climate too fast to remain viable and have too little time to spread their seeds an adequate distance to survive elsewhere.

With every rise of 1°C , plant and tree species will have to move about 90 kilometers polewards to survive, many will simply not be able to spread fast enough. The strain will be greatest in the higher latitudes because they will heat up fastest; winter temperatures in latitudes between 60° and 90° are expected to warm up more than twice as fast as the global average, and the Arctic tundra may disappear altogether. Some species of beech (*Nothofagus*) can still be located on the portions of Gondwanaland which later separated to form the southern continents. These only move their habitat by about a meter a season. Such species cannot possibly keep up with the pace of change which is over 1000 times faster than during the onset of natural periods of global warming or cooling.

Changing rainfall patterns will compound the ecological disaster, while rises in sea levels will swamp coastal habitats. As trees and plants die out and habitats disap-

pear, so will the animals that depend on them. As the world's wilderness areas shrink and are increasingly hemmed in by agriculture and development, species will find it ever harder to move and as the world continues to get warmer there will be no available habitats for species to reestablish themselves.



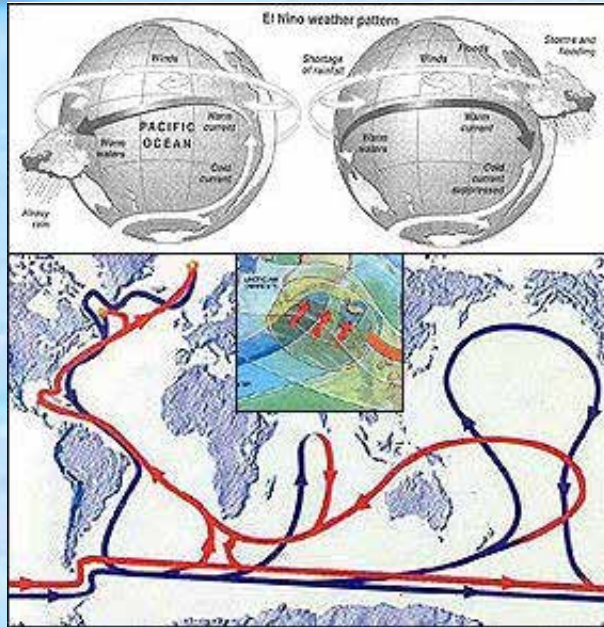
Satellite images of plant life on Earth. The Sea-viewing Wide Field-of-view Sensor (SeaWiFS) monitors the absorption of light by chlorophyll, used in photosynthesis on both sea and land (New Scientist 18 Oct 97).

El Niño, North Atlantic Oscillation and the Chaotic Weather

The discovery of chaos was first elucidated in Lorenz's 1960s meteorological example modeling atmospheric circulation (p 33). The butterfly catastrophe of Lorenz (p 34) - that a butterfly in Hawaii could become the nucleus of a subsequent tropical cyclone in Tahiti - remains the quintessence of the sensitive dependence on initial conditions that characterizes chaos. We thus do not have to look further than the weather to understand how chaotic climate change may occur in unpredictable oscillations and abrupt changes in the frequency of events such as El Niño.

El Niño, the Southern Oscillation with an intermittent frequency of some 4 to 7 years, is associated with the excessive warming of water in the Eastern Pacific just south of the equator. It is associated with an atmospheric pressure inversion between Tahiti and Darwin Australia which peaks at Christmas, giving El Niño the name of the Christ child. Although El Niño has been with us for centuries and previous droughts in the Amazon believed to be associated with the Southern Oscillation have been described in the archaeological record, the end of the century has been associated with an increasing series of severe El Niños, the last of which in 1997 triggered widespread forest fire damage in the Amazon and Indonesia, disrupting ecosystems from Africa to the Galapagos.

Although it is debated whether accentuated El Niño is a direct consequence of global warming, its association with warm bodies of water and increasing severity are both consistent with the predicted effects of global warming in simulations which indicate anomalous changes in global weather patterns. Signs of a hardening of the southern oscillation have been felt a switch from the severe 1997 El Niño to an almost as devastating La Niña in 1998, which has precipitated widespread flood and hurricane.



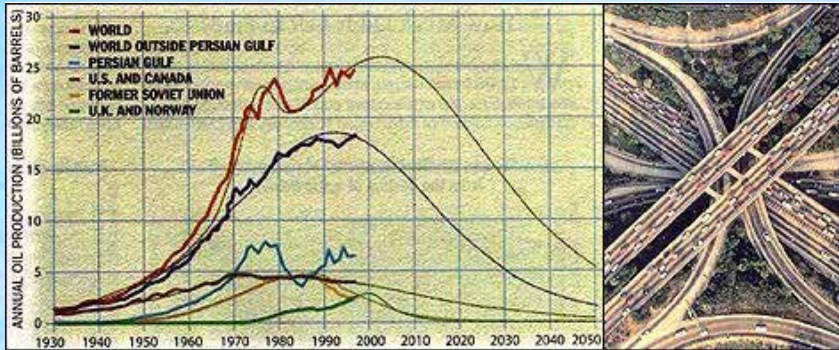
Above: The usual La Niña pattern allows cool antarctic water to feed the Peruvian coast. Warm waters moving west feed the Asian monsoon. The Southern oscillation of El Niño (right) interrupts this with a body of warm water which moves Eastward across the equator. The monsoon is delayed, Peruvian fisheries fail from lack of nutrient, the Amazon becomes desiccated (NZ Herald). Below: The North Atlantic ocean conveyor is part of a global circuit (New Sci. 8 Feb 97). It moderates arctic air flow over Europe (centre) (Sci. Am. Nov 95). Global warming could carry the limit of the conveyor south causing freezing winters in Europe.

A second coupling between ocean and atmosphere, the North Atlantic conveyor which moves warm water up to the Arctic from the tropics is essential in moderating European weather from the severe effects of the wind flows off the Arctic ice sheets. Model predictions suggest that global warming could move the limit of the conveyor south, which would precipitate severe winters as were sometimes seen in the middle ages.

Energy Fixation and Depletion of Non-renewable Resources

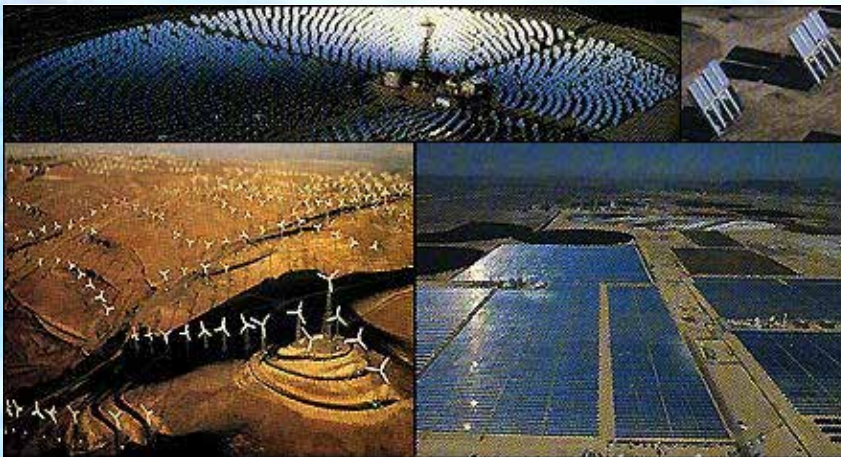
The world has depended on oil to power the explosion of industrial technology across the planet, which has hastened the development of giant cities and urban sprawl which requires massive amounts of transport emissions to get populations to work and to process the food they require to survive and heat their homes in cold countries. This both drives global warming and the greenhouse effect and causes much of the world's air pollution and pollution by a variety of non-biodegradable products of the oil industry from solvents to plastics. Many of these cities, typified by Los Angeles depend on the automobile and massive per capita emissions just to get food to the supermarket shelves and people to work. Even social contact depends on gross emission. Such badly-designed cit-

ies may become doomed in the future.



Analysis of world oil production indicates that we are already reaching the limits of oil production and that a permanent decline will set in during the next decade (Sci. Am. Mar 98). Massive efforts of technological re-alignment are required to convert the free-way-based emission culture into a sustainable transport economy based on renewable energy. Badly-designed cities like Los Angeles are likely to suffer.

This profligate use of non-renewable resources is accompanied by shocking lack of initiative in researching and utilizing cheap renewable sources of energy which will smoothly dovetail into the changing face of world cultures as the cost of oil begins to rise with scarcity. The illustration below indicates that we are rapidly approaching the crunch point regarding oil reserves, where the price will start to climb as scarcity begins to set in.



Although wind and solar generation has been established as a viable means of power production even on an extensive scale as these illustrations show, renewable forms of energy production which do not increase CO_2 are continually postponed because it is temporarily cheaper to use non-renewable CO_2 -forming fossil fuels, but integrating alternative power sources to the grid make them cheaper immediately, because they can provide relief from peak costs (Sci. Am. Sept. 95).

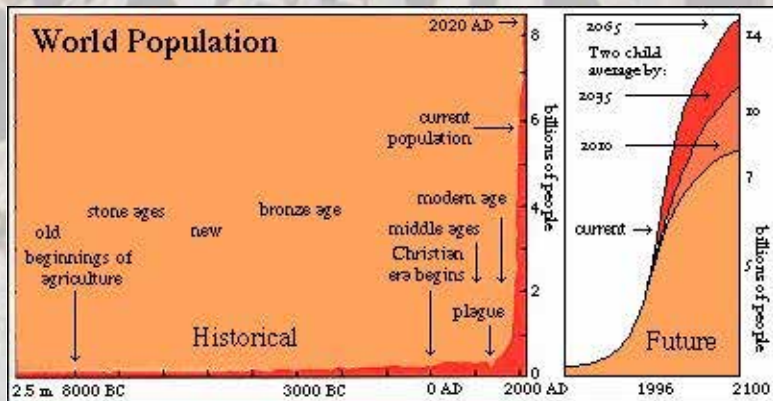
We do have viable renewable technologies but these will take massive development and are generally not so well suited to transport uses as they are to providing electrical supplies to homes. Since we cannot continue to use these non-renewable resources indefinitely, by far the best long-term investment strategy is to develop renewable energy technologies constructively now and save as much of the non-renewable resources as possible for the future to avoid a genuine chemical scarcity emerging for later civilizations. To remove in one or two generations fossil chemical reserves that have taken hundreds of millions of years to accumulate is selfish greed without parallel - an act of treason to our own forebears. The fact that an effective transition to renewable energy technologies has not yet happened shows the tragedy of the commons continues to apply to our non-renewable resources, to our folly. Humans are now utilizing a majority of the photosynthetic energy of the planet for their own purposes. The photosynthetic basis of economics is the accursed share unless we use it wisely.

Population Exploding

Although world population growth is now beginning to slow as a result of social factors associated with the media, increasing education and role of women in society, the exploding population and its consequences in inevitable human impact on all aspects of the biosphere has been described as the most serious crisis ever to face the planet. Indeed Anne and Paul Ehrlich, authors of "Population, Resources and Environment" and "The Population Explosion" have described population as the issue around which all the others pivot, without which saving the environment cannot be seriously achieved:

"People can learn to treat growth as the cancer-like disease it is and move towards a sustainable society. The rich can make helping the poor an urgent goal instead of seeking more wealth and useless military advantage over one another. Then humanity might have a chance to deal with all those other seemingly intractable problems. We shouldn't delude ourselves: the population explosion will come to an end before very long. The only remaining question is whether it will be halted through the humane method of birth control, or by nature wiping out the surplus" - Anne and Paul Ehrlich (Porritt 119). This conflict of views is illustrated by the criticism expressed by Nafis Sadik, executive director of the United Nations Population Fund, at Pope John Paul's 1996 statement that hunger is not linked to over-population, saying the world's future food needs would be inextricably linked to demographic changes. Desmond Morris has succinct comment on the role of religion (p 473).

The world's population is now about 5.9 billion and still expanding very rapidly, despite a marginal slowing in the late 1990s. Every day we share Earth and its resources with 250,000 more people than the day before; every year, there are about another 90 million mouths to feed. It is the equivalent of adding a Philadelphia to the world population every week; a Los Angeles every two weeks; a Mexico every year; and a US and Canada every three years.



Historical trends and the predicted population crisis (Wallace, King).

Though fertility rates are dropping, the sheer momentum of population growth ensures that at least another 3 billion people will be added to the planet between now and the year 2025; it could be as high as 4 billion taking it close to 10 billion total. At present growth rates, 1 billion people are added to the human ark every 11 years. There will be 6 billion mouths to feed by mid-1999. If current trends are not reversed, or at least slowed down, we could be facing a global population of close to 12 billion by the year 2100. But the problem is not population growth per se. It is that over 90 per cent of births now take place in the countries least able to cope with the resource and environmental consequences of burgeoning populations. Between now and the turn of the century, the number of people in the Third World will grow by over 900 million, or 24.6 per cent. Meanwhile the population of industrialized countries will grow by only 56 million, or 5.2 per cent.

The State of the World Population 1998 report of the United Nations Population Fund shows a slowing of population growth, but still predicts population rising to 9.8 billion by 2050. It is however not clear how well these people are going to be fed. Lester Brown, president of the Worldwatch Institute is not optimistic "both the area of cropland and the amount of irrigation water per person are shrinking, threatening to drop below the level needed to provide minimal levels of food security".

Healing Population:

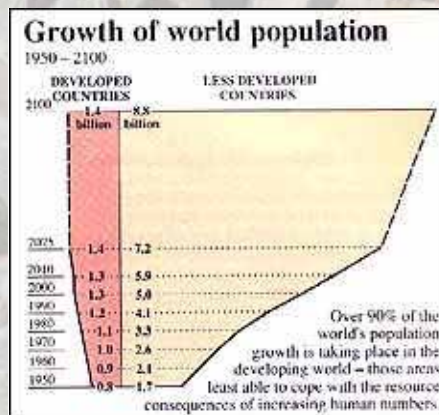
World population is a very significant factor in both poverty and hunger and in habitat destruction and loss of biodiversity. There is urgent need to realize an abatement of population growth before we all suffer the consequences severely next century. However the population problem is complicated by severe economic and energy-consumption inequities. While population growth in much of the developed world has declined or even reversed as a result of the "demographic transition" accompanying higher living standards and better education, the developing world is caught in a vicious cycle of exploitation which results

in poverty, hunger, lack of education, population growth and habitat destruction. Population cannot be addressed without addressing educational, gender, and economic inequity between the developed and developing world.

Enforced population control measures, including sterilization often act selectively against women and have also resulted in atrocious rates of female abortion and infanticide (p 146), particularly in China, India and Korea. Education, and empowerment of women are the key to informed, voluntary non-destructive population abatement.

Proposals:

1. Population measures aimed at voluntary contraception, education of women, family-planning, empowerment of women to have autonomy over their own fertility and reproductive process, and the providing of economic circumstances in which full education and autonomy is possible.
2. Religious patriarchs should publicly rescind harmful statements encouraging population growth, such as those opposing contraception and claiming sex is solely for procreation.
3. Abortion remains a controversial issue of new medical technology, because it presents an ethical continuum. It is a matter of individual conscience which needs to be discussed further through continuing ethical debate, rather than religious edict and violent conflict. Good education, free access to contraception, responsible use and advance reproductive advice is a constructive alternative.



The vast proportion of growth will occur in the developing world

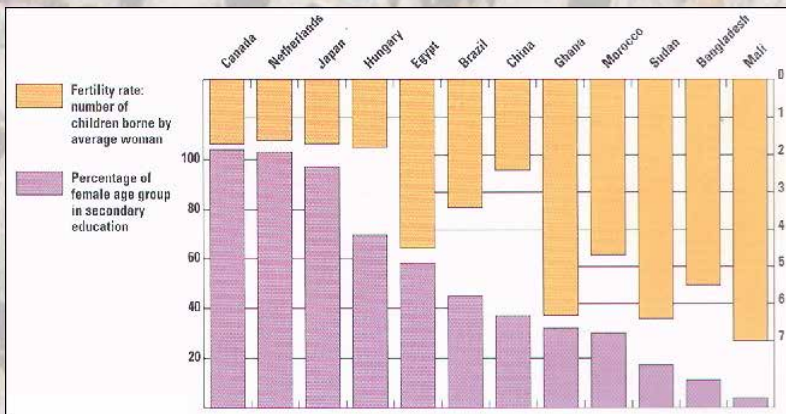
Contraception and Population

The World Fertility Survey of 1984 revealed that many mothers in developing countries did not want any more children, but were not able to get contraceptive aids or information. Birth rates would fall heavily if all the women who said they wanted no more children actually succeeded in stopping their childbearing: the number of births would be cut by about a quarter in Africa and about a third

in Asia and Latin America. There is clearly a great unfulfilled need for family planning, but it, alone, is not enough.

Such situations are matched by other schemes in various countries from India through South Korea to Peru to institute forcible population control through sterilization or regulation. Often these measures fail, or undermine confidence in the initiative by using clandestine methods of deception to lure or entrap people into sterilization procedures without fully explaining the implications. Such population methods have been particularly suspect when applied without consent to people deemed retarded or undesirable by state eugenics programs. They also frequently result in killing or abortion of female offspring in countries where boys are prized. Leading to severe gender demographic differences, indicative of mass gendercide.

If people want to have children, even the best contraceptive is of no avail. Rapid population growth is linked to poverty, and the education of women and all must be tackled together. Family planning programs that ignore social conditions rarely succeed. "Nations as diverse as Burma, Colombia, China, Sri Lanka, Chile and Cuba - and the Indian state of Kerala - which have addressed poverty, have achieved massive declines, cutting fertility by a third to half between 1960 and 1985" (Lean 19).



Correspondence between better education of women and the fertility rate (1991 Phillips World Atlas).

The position of many religious leaders concerning contraception is little short of criminal. The Pope has emphatically declared condoms are not to be tolerated, even if a person has HIV. Cardinal Sin of the Philippines recently called condoms "only fit for animals". The position that men whether layman or pope can pass infallible judgement on the reproductive rights of women is indefensible. To enforce male fertility upon all women in the Christian dogma that all sex necessarily must result in procreation of life is a runaway form of male dominion. Significantly the rise of television dramas which portray women as inde-

pendent career-seeking businesswomen and creative artists and models seems to have had a specifically moderating impact on Brazilian population growth, despite the heavy impact of Catholic opposition. "The United Nations' own estimates suggest that as many of one-third of the pregnancies in Third World countries are either not wanted at the time or not wanted at all" (Porritt 118).

The Pivotal role of Women

The status of women is crucial to solving the population problem. Women's bodies are the gateway to each new birth. It is essential that the women of the world be given the ethical freedom to make basic decisions about their own fertility. Women's education appears to be the biggest factor in reducing fertility. "In Thailand, where women have exceptional opportunities for a Third World country, a vigorous family planning program has helped cut fertility by half between 1960 and 1985. Costa Rica achieved an even greater decline, 53 per cent, over the same period; 66 per cent of its women - three times the proportion in the rest of Latin America - use contraceptives despite little effort to spread family planning. The reason seems to be that it has a good record in promoting health and education and in tackling poverty" (Lean 20).



Famine victims in Sudan 1998. The woman threshes wild grass.

Feeding a Peaking Population in an Over-exploited World

As the world population grows, so more efforts are made to bring in new productive areas to feed the unsustainable human populations that are burgeoning forth. By oversteering soils and ecosystems through application of artificial fertilizers, and pesticides, many of the best productive areas of the planet are slowly being reduced to marginal lands. Some of the best regions are close to major populations and are appropriated for urban and industrial development. Lack of long-term sustainable productivity will lead to continuing crises in food production as populations crest.

On average, people in the richest developed nations eat between 30 and 40 per cent more calories than they need, while the people of the poorest nations on average get 10 per cent less than this basic minimum. There are however wide differences within developing countries. Kenyans on average get 92 per cent of

what they need, but the poorest 40 per cent of the rural people suffer serious malnutrition, attempting to subsist on less than three quarters of their requirements.

“Over 1 billion people - about one in every five on earth - do not get enough food to lead fully productive lives. At least 400 million of them get less than 80 per cent of their basic needs, and are condemned to stunted growth and constant danger of serious illness. Two thirds live in Asia, another fifth in Africa. Two thirds are probably under 15 years old. And their numbers are growing. Every year about 11 million children under the age of five die from hunger or hunger-related diseases. Those that survive may never reach their full potential. One third of Peru's children are so underfed that their growth is stunted. And if a child does not get enough to eat in its first years of life, its brain will not develop properly. One study followed up malnourished Indian children under five for the next 17 years of their lives - and found that their capacity for work was 30 per cent less than that of children from the same class and the same villages who had had enough to eat” (Lean 25).

People go hungry in a world that produces more than enough. They cannot get food because they are too poor to buy or grow the food they need. Increasing food production by itself does not tackle hunger. The food which is grown has to actually reach those in hunger. India is a production success story - and a consumption disaster. Its wheat harvest more than doubled under the impact of the Green Revolution between 1965 and 1972; one of the most spectacular increases in history. By the mid-1980s, it had a grain surplus of 24 billion metric tons. Nevertheless, it still has about half of all the hungry people on earth. This raises significant questions about private enterprise and the ethics of 'free' financial markets. If in their own country people cannot afford to buy food, landowners divert their efforts to growing more cash crops - such as cotton, coffee, tea, sugar or tobacco - for export. Governments, saddled with huge debt burdens, will tend to encourage this to earn foreign exchange.

In 1984, 140 million Africans - more than a quarter of the continent's population - were fed with grain from overseas; though neither they nor their countries could afford to buy enough to prevent widespread hunger. Both the demand for imports and the inability to pay for enough of them will worsen over the next decades.

The Green Revolution, Falling harvests and Desertification

From 1945 to 1985, food production outstripped demand. The Green Revolution helped boost grain production in the Third World and technological advances improved yields in developed countries. Developed regions and Asia have greatly increased their per capita food production since the 1960s. Western Europe, where population growth has stabilized, now produces about 30 per cent more food for each of its people than in the mid-1960s. Africa has also increased its food production in absolute terms, but not enough to keep up with population growth; it now produces 27 per cent less food for each African than in 1967.

Grain production - which provides about half the world's calories - increased from around 700 million metric tons in 1950 to over 1.8 billion metric tons in 1986. It grew at around 3 per cent a year, outstripping population growth. Similarly, meat, milk and fish production rose by 2 per cent annually between 1965 and 1986, while the harvest of vegetables, pulses and fruit grew by 2.5 per cent a year. The World Commission on Environment and Development attributed the increase mainly to the development of high-yielding new seed varieties, a ninefold increase in the use of chemical fertilizers, a 32-fold rise in pesticide applications and a doubling of the

world's irrigated cropland, from 135 million hectares in the 1960s to 271 million hectares in 1985.

But this agricultural boom may be ending. In 1989, for the third successive year, the world as a whole produced too little to satisfy demand. World grain stocks fell from a record high in 1986 to approaching their lowest levels ever.

Bad weather accounts for part of the slump. Climatic conditions were almost normal in 1989; so that year's failure must have had other causes. However since these reports we have had increasingly graphic evidence of climatic disruption of production. In 1997 temperatures rose to 0.6 deg C above the norm for the 20th century and were accompanied by a large-scale El Niño oscillation.



Grazing by wild goats has contributed to major productive areas becoming desert, including ancient areas of civilization from Afghanistan to the fertile crescent. Shar-i-gholghola in the Sistan region of Afghanistan was a fertile centre until irrigation canals fell into ruin. Firewood cropping can strip remaining foliage from arid regions hastening their desertification (Ayensu, Ayensu, Porritt 36). This has extended the Sahara.

Another cause of falling harvests is overuse, causing erosion and desertification. Every year, the world's farmers lose about 24 billion metric tons of topsoil, about the same amount as covers the entire Australian wheatlands. At one stage, in the 1970s, American farmers lost six tons of soil for every ton of grain grown. The Food and Agriculture Organization of the United Nations (FAO) estimates that soil degradation could take 65 per cent of all the Third World's rain fed (non-irrigated) land out of production by the year 2000. And every year the world also loses 1.5 million hectares of irrigated fields to salinization. Fresh water is becoming a limiting factor which may precipitate local wars. Arable land can increase by only about 10% next century but population will go up 65%. Sufficient fresh water to 'feed' this population through improved irrigation methods is a top priority.

Pollution is also thought to be cutting yields. A US government survey suggests that ozone, may have reduced American harvests by 5-10 per cent during the 1980s. Sulfur dioxide and other nitrous oxides will also have done damage. So does the depletion of the ozone layer in the stratosphere. All these trends are likely to worsen, and population will certainly grow.

Where small farmers have been encouraged and given credit, harvests have increased

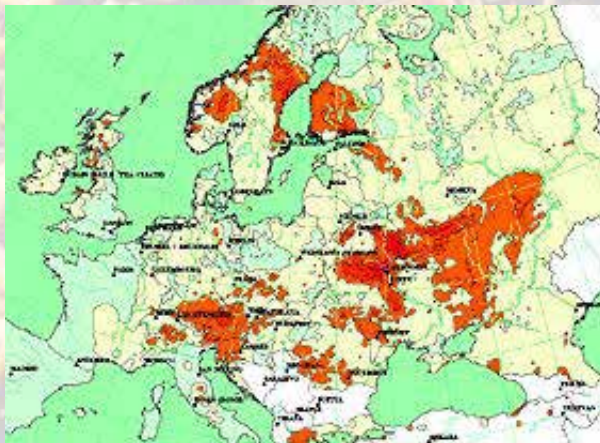
and hunger fallen. Land reform is particularly important. It splits up big estates, which are usually much less intensively farmed, and gives poor farmers and landless people the means to grow enough food to feed their families. The World Bank has estimated that such a “patchwork revolution” could increase yields even faster than the Green Revolution, with much more success in reducing hunger.

The solutions of the developed world are more high-tech, particularly the development of genetically-engineered varieties with even higher yields than the newer productive hybrids and with additional features such as pest-resistance and herbicide resistance. While these may help significantly in specific cases, the potential problems of epidemic disease of such monoclonal, the loss of wild diversity upon which new vigor depends and the release of disruptive genes into wild ecosystems and natural varieties remain little-explored problems.

The Pollution of Gaea

“And I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil; and they shall **pollute** it. My face will I turn also from them, and they shall **pollute** my secret place... Destruction cometh; and they shall seek peace, and there shall be none.” Ezek 7:21

The actions of Saddam Hussein in setting fire to the entire Kuwaiti oil fields during the Gulf war typifies the problem of casual and reckless pollution. However this act pales into relative insignificance by comparison with the multifaceted pollution on a world-wide basis from a diverse spectrum of agents in the name of human progress.



Radioactive contamination of Europe following Chernobyl

Nuclear fallout and radioactive contamination

Nuclear contamination remains perhaps the most apocalyptic of pollutants to capture the human imagination. The devastation wrought on Hiroshima and

Nagasaki was however only a foretaste of the much larger amounts of fissile material released into the world environment by atmospheric testing by both the East and West during the military buildup that led to the Cold War. Continuing anxiety has also been expressed about the consequences of embracing nuclear energy. However the anxieties over Three Mile Island proved to be only a minute disruption compared with the events which unfolded in 1986 at Chernobyl. Nuclear weapons and the contamination caused by plutonium enrichment continue to have a very heavy toll on the environment, with several areas of Russia so heavily contaminated that bats glow in the dark.



Two faces of pollution: Left Gold miners in the Amazon. Mercury has contaminated many jungle waterways. Smokey mountain Manila refuse pollution is almost universal and diverse in toxicity. Plastic are also a problem.

Chemical pollution

Chemical pollution is as old as human society, illustrated by the lead poisoning hypothesized to be the downfall of the Roman empire, the sooty dark chimneys of Victorian England and the mercury poisoning of Lewis Carroll's mad hatter. However the most notorious cases first recognized on a global basis were halogenated hydrocarbons, especially DDT dichloro-diphenyl-trichloro-ethane and its contamination of whole food chains, spanning the globe from Niagara to Antarctica, alerted to the world in Rachel Carson's "Silent Spring." Similar problems surfaced with the herbicide 2,4,5-T 2,4,5-trichloro-phenoxy-acetic acid and particularly its synthesis contaminant TCDD or 2,3,7,8-tetrachloro-dibenzo-p-dioxin. Particularly pernicious mixtures of high-dioxin 2,4,5-T were sprayed over Vietnam as Agent Orange defoliant, with serious long-lasting effects on exposed humans including birth defects and cancer. A host of other contaminants including heavy metals contaminate whole environments such as the mercury contamination in the Amazon. The developing world is beset by severe pollution problems from the methyl-cyanide eruption at Bhopal to heavy contamination of wells across Bangla-desh with arsenic. The contamination of many rivers with foamy detergent has become legend, but more recently the incidence of a variety of seemingly inert chemicals such as phthalates from the paint and plastic industry have proven to have estrogenic activity and could explain why human sperm counts are falling and why frogs across the world are disappearing in alarming numbers and fish in many rivers have developed male reproductive abnormali-

ties. Much of atmospheric pollution is also chemical including nitrogen and sulphur oxides that are killing large continental forest areas with acid rain.

Genetic Pollution

The newest form of pollution and without doubt the most dangerous is the widespread dissemination of genes from one organism to another through the uncontrolled use of genetic engineering techniques in combination with natural avenues of gene transfer in the wild. Genetically-engineered foods are frequently contaminated with antibiotic resistance genes as markers. The genetic information for antibiotic resistance is thus disseminated across a vast productive area of the planet, where viral exchange could release these factors as infectious agents. Valuable genes, which confer pest resistance in a bacterium or a few species of plant, are likewise transferred ad-hoc to a wide variety of our food plants, where they can cause super-resistant predators and parasites and infertility through damage to pollinating insects. The terminator gene represents the death of the immortal germ line. This gene causes seeds grown after the first generation to become infertile, thus rendering such varieties unable to be grown in perpetuity. In this sense they are no longer living organisms.

Cloning replaces natural biodiversity and the almost infinite variation this implies with a mechanical replicon, carrying lacking the genetic variation for future disease resistance and for sustaining a future world whose conditions may be substantially different from our own. Catastrophe could happen because of natural or astronomical crisis, or the failure of a few germ-plasm banks holding world stocks of the natural varieties or by the contamination of natural varieties. Engineering the human germ line could lead to similar loss of essential characteristics. The biggest danger is that, simply because of the onrush of such technologies, with no proper ethical consideration by the consuming public, we will lose the natural varieties of food species upon which we have always depended for our survival in evolutionary time and become extinct. It is thus our duty to ensure this does not happen and that natural diversity and the continuity of life from one generation to the next is sustained.



Greenpeace' apocalyptic 1997 warning coincides ironically with the three year transformative paradigm of Genesis of Eden and the three year mission in John.



In Germany there is a move to ban cloning altogether because of distrust towards the heritage of eugenics during the Second World War (NZ Herald).

Through a Glass Darkly: The Genetic Future of Eden

The future of the biosphere and its immortal evolutionary Tree of Life, not only of other species, but the well-being and genetic future of humanity ourselves, is going to be irreversibly affected by the new genetic technologies being developed.

We are already making horizontal gene transfers which would never occur under natural conditions. Little heed is given by

the proponents of uncontrolled genetic engineering to the qualitative consequences of such actions. The ecosystems of New Zealand have been ravaged irretrievably by such horizontal transfer of genes in the form of introduced species, which have the potential to reduce biodiversity to a few rampant weedy or scavenging species. The implications for runaway horizontal transfer of genes carries similar implications in terms of new disease vectors and the destruction of many non-target species by engineered factors designed to provide resistance to major pests.

Gene manipulation techniques are advancing exponentially and raise a host of ethical issues which could either promote the very flowering of evolution or reduce both us and the diversity of biota to an evolutionary wasteland - a robotic nightmare. The capacity of society to make advance ethical decisions is being seriously undermined by the rapid scale of these initiatives and the fact that large transnational corporations are making very major monopolizing plays for the world agriculture and seed stock markets to try to out-manoeuvre one another and the consuming public they should be under covenant of good office to serve. This situation begets risk, misadventure and terminal failure in a cumulative way which makes the threat of nuclear holocaust look secondary and transient by comparison.

These issues have to be tackled in a new way through foresight of ethical debate, so that society has the chance to conceive the future these decisions are getting us into, before they are foisted irreversibly upon us. Science has no intrinsic ethics, because it is the study of how natural or physical phenomena occur and thus provides no conclusions as to what sort of world we should create. Genetic technology is one step further on the road to ruin - economic exploitation with winner-take-all profit as the motive of greed. Science is as capable of embracing mechanistic fantasies of the future as it is the verdant living world of complexity and diversity. Traditional religious prerogatives are likewise prone to the folly of engineered design in the perfection of a universe designed to protect the male reproductive imperative, and apply archaic reasoning of divine order to a new and evolving world of chaos, quantum uncertainty and complexity.

We need to call a moratorium on further runaway exploitation until the living people of the planet, we who are responsible and must take responsibility for the future unfolding, can come to terms with a consensus ethics of diversity which will leave

room for the future of evolution in the onrush of genetic technology. Without such a soul of humanity, the future of society and the very unconceived diversity of this planet may fail. If it does, humanity will be doomed to a cul-de-sac, or to frank extinction (Ho).

The many dimensions of genetic technology listed in this article span a variety of key ethical issues, each of which is perhaps a unique watershed. Here are just a few illustrative examples:

1. **New genetic and reproductive technologies**, involving genetic engineering and their expression in cloning totally rewrite the laws governing the human germ-line. Gene testing, health insurance and other factors could give rise to an increasingly eugenic climate, where major technological alterations to the human germ-line become commonplace. Germ-line gene therapy could become socially directed against 'undesirable' social elements. This could open up a spectre of active mechanistic interference in our own evolutionary future with unforeseen consequences. Tissue culture 'embryonic' clones of every infant as a cover for potential diseases has been proposed as 'routine' within 12 years, extending technologies such as IVF and pre-natal testing.
2. **Cloning** opens up a spectre of humans generating their own 'android' types or even a super 'race' through genetic modification of the human germ-line. Religious arguments have already been used with utopian 'man becoming God' themes to justify human cloning. Women in impoverished economies could become surrogate targets for rich religious or utopian initiatives. The spectre of artificial wombs leads to the prospect of a race of cloned men abrogating the natural sexual paradigm in their search for a mechanistic false immortality.
3. Adequate measures have to be established to **protect the natural biosphere from genetic pollution** by genetically-modified organisms. Many genetically-modified species may prove to have unforeseen consequences later whose danger is not appreciated. For example pest-resistant plants may harm pollinating species and the spread of natural or artificial genes into the wild e.g. by virus, could upset the viability of whole networks of species.
4. **Genetically-engineered species can provide drugs**, or even human monoclonal antibodies which could help treat deficiency diseases or cancer, but there is a serious risk that such substantially transformed host strains could accidentally escape and reproduce in the wild, particularly if they are viable and disseminate e.g. by spores, or genes carried by viruses.
5. **Major replacement of our food, medicinal and commercially useful species with genetically-engineered varieties** monoclonal or of extremely low diversity, as engineered species generally are, could cause our genetic resource of natural food and major economic species to atrophy or even become lost, as many varieties already have. We need to invest in the genetic diversity and natural viability of the species with which we inter-depend if we are going to survive on evolutionary time scales. The terminator gene and engineered sterility acts oppositely destroying the prospect of survival of life by engineering.

Genetic technology offers great promises but also great potential risks. It is time to fulfil our appointment with our coming of age in the universe and address these ethical issues democratically as a whole society. As a primer to the science, politics and ethics of gene technology a comprehensive research resource of reference articles is included in "Genesis of Eden to give a full complement of current information and perspectives on this issue.

Politics and Ethics of Genetic Technology

To understand the positions of the proponents of various points of view, it is important to consider where the particular person stands in the economic and political game. For example Jimmy Carter has, since his period as US president taken initiatives for world peace. He has also recently accused opponents of genetic engineering of using protection of world biodiversity as a cover for unreasoning opposition to the advance of a new genetically-engineered 'green revolution', driven by extreme environmentalists. It is necessary to understand that as a millionaire peanut farmer, his words may not carry the same values as his positions on disarmament, because his vested interest is very close to home. Likewise industry proponents and the scientists who benefit from industrial funding have a great deal to gain financially and personally from their political support for genetic engineering, so their words have to be taken with commensurate caution, especially when they make statements undermining the veracity of democratically-elected consumer populations.

Major global takeover by Genetic Engineering Companies

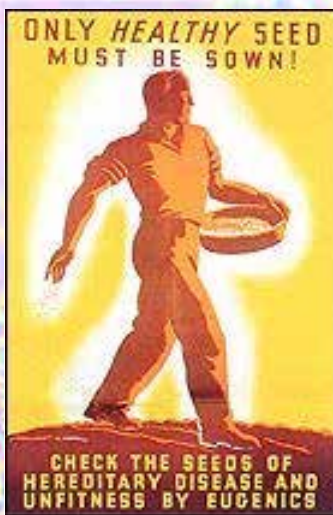
The entire ethical question is being railroaded by extreme commercial pressures from large transnational corporations such as Monsanto who are also reaching towards a world monopoly on seed production. Monsanto began as a chemical company and made big gains on products such as aspartame sweetener and roundup (glyphosate) weedkiller. A decade ago it began prospectively moving into the gene tech area with the aim of effectively continuing its monopoly patents on roundup by generating patented engineered varieties such as roundup-ready soya, which can withstand its own herbicide, thus guaranteeing the monopoly on both.

Since then Monsanto has applied its massive capital to buying up and taking over a very significant proportion of the world's seed producing companies creating an potential monopoly over the seed producing resources of the planet.

Genetic Technology and Biblical Myth

Articles on the ethics of genetic technology frequently cite biblical mythology with the proponents likening gene-tech's changes to the return of the Tree of Life in the hope of a biological immortality cloning and other technologies might provide. Contrasting this view is a concern shared by environmentalists, advocates of subsistence agriculture and ecofeminists to preserve genetic diversity from the 'Death of Nature'. Once again the Garden of Eden myth enters, not only to our ideas of the future, but the utopian dreams founding Western industrial civilization (p 776) and the idea that we are 'Playing God'.

Western scientific civilization is still implicitly based on Christian theology in our ideas of dominion over nature and the rule of divine order. This invites religious thinkers into a dangerous liaison with materialistic scientists when they espouse the use of genetic technology to fulfil God's supposed divine plan. The belief in a transcendent (male) God of order violates the complementation of order and chaos essential for the emergence and evolution of complex systems. It is liable to lead to a mechanistic cul-de-sac or a frank terminal condition. Respect for the feminine continuity of life and for the chaotic regenerative aspect of mutational evolution is key to our survival. The invention of the 'terminator gene' constitutes, in a biological sense, the biblical 'end of days', the death of immortality.



Eugenics Advertisement (Jones)

Eugenics and Genetic Testing

Currently many of us live in societies which promote individual rights and allow freedom of choice concerning reproduction, however China operates laws and policies which could be used to control population for attaining political ends. Canada, Australia and Sweden, to quote only a few, have an atrocious record of enforced eugenic sterilization despite being apparently enlightened societies.

Given the vastly increased knowledge of human genes resulting from the Human Genome Project and its competitors, there is a major danger of eugenics being used on a national basis to eradicate genetic characteristics which society considers undesirable, and possibly with them essential characteristics for our survival. Society has never found the visionary mind easy to

accommodate to and many counter-cultural aspects of our genetics could come under attack in the spirit of "Brave New World". This could in turn knock out key evolutionary potential for our evolutionary fulfillment in conscious awareness in future.

The problem of eugenics is becoming ever more complex and severe as genetic testing gives us more and more genetic knowledge and advance knowledge in utero of the potential problems an individual possesses. The insurance industry and the high costs of modern high-tech medical care in so-called 'market' societies are coming to place an effective eugenic bias on the thinking of so-called free-societies, because people can no longer afford the costs of supporting individuals with genetically endowed deficits.

China has already contracted to investigate its entire population's genome, which could be a precursor to the application of totalitarian eugenic policies.

Will people with genetic anomalies be able to survive financially in a future free-market world? Changing financial pressures could irreversibly undermine the current free reproductive attitudes of democratic societies and alter our personal rights of reproduction. Pressures to remove undesirable genes, such as those for ulcerative colitis could become a futuristic nightmare of free-market economics, if insurers refuse to cover genetically disadvantaged offspring.

Cloning

Germ-line manipulation to correct genetic diseases also raises the spectre of potentially authoritarian societies cloning a super-race of genetically-engineered humans. To what extent do we genetically engineer the human race itself? While some people believe that cloning should be permitted, either as a personal freedom, to not bar any form of human knowledge and discovery, or even on religious grounds of man perfecting himself in the eyes of God, there are extreme dangers for the future if we do not establish clear ethical guidelines for human cloning and

germ-line engineering.



Two baby monkeys cloned by inserting DNA from an 8-celled embryo into enucleate eggs. The cloning of the sheep Dolly used both adult mammary cells and freezing techniques to reverse differentiation.

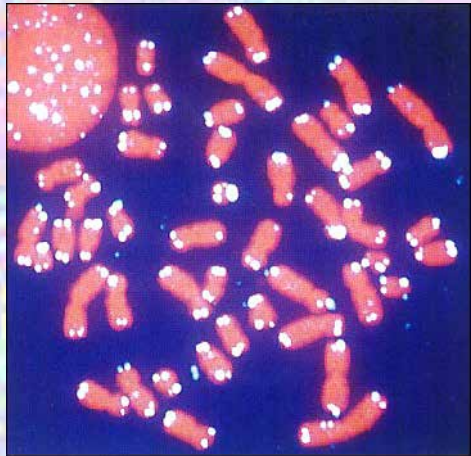
The continued fertility of the human species is founded on sexual recombination. This is also our fundamental altruism in the face of personal mortality. To change this scenario opens the greed for personal immortality leading back to the parthenogenetic regime of bacteria. Sexuality is essential to preserve antibody diversity and resist the co-evolution of parasites and diseases. Our evolutionary survival into the future depends on retaining the genetic

make up which brought us into cultural existence in evolutionary time. If the nature of the human genome becomes a non-ecosystemic engineered identity, we are likely to become the ever-more artificial and robotic products of our own mechanistic fantasy. The master race concept is a phoenix which continually rises from the ashes, as Nietzsche has demonstrated in Hitler (p 665). Already writers are speculating on the prospect of the human genotype dividing into separate worker and master lines based on cloning and other genetic technologies (Silver L).

Human telomeres highlighted (Jones).

Successful long-term cloning may require reactivating telomerase as is done briefly during gametogenesis, to avoid the natural aging that occurs by loss of telomeres on somatic cells, probably as a defense against cancer.

Although defenders of cloning allege that it will only ever be a minor player in the human reproductive scene, totalitarian systems have by no means vanished from the Earth. As soon as the technology becomes facile for cloning, the extremes of economic inequality are likely to lead to a rash of poverty-stricken surrogate mothers raising cloned infants to term. Artificial wombs have also been used to successfully raise other mammal species. Given the gross inequalities of free-market capitalism, the non-democratic basis of transnational corporations and a variety of unscrupulous leaders, the way remains wide open for gross social abuse of cloning combined with germ-line engineering to empower the rich to become cloned genetic masters over a cloned slave force, much as the non-reproductive worker bee attests.



Cloning in other species raises dual vistas of salvation and destruction. Some very

rare species such as the New Zealand Kakapo could be literally brought back from the brink of extinction by cloning additional females. However cloning can also spell the death of diversity. Indonesia will begin cloning seedlings for forestry using a automated technique that will supply 10 million seedlings a year. This will cover up to 250,000 hectares a year with zero-diversity forest which is likely to replace the very biodiversity resources from which such engineered varieties have come. In a few decades when parasites have sexually adapted to these genetic monoclonal, where will the next generation of teak come from?

Reproductive Engineering

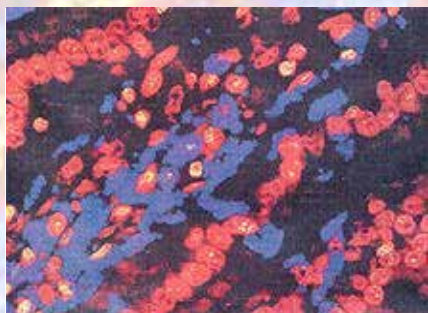
Associated with genetic technology is a complementary reproductive technology, which has very significant implications for the human evolutionary future. The increasing use of high tech solutions for infertility, such as IVF or in-vitro fertilization, raise the spectre of whole generations of humans having to continue to depend on such technologies to maintain their reproductive continuity. This process began with the Caesarian section, but has accelerated to new limits with IVF. Society needs to explore more fully the evolutionary implications of reproductive technologies, which may over time result in a human gene pool which is ever more dependent on reproductive technology, just for humanity to survive. In the event of any social breakdown, this could leave a future human population ever more vulnerable to reproductive collapse.

Even the apparent simplicity of in-utero sex determination has led to vastly disproportionate selective terminations of girl children, leading to banning the technique in India. The further advances of being able to select the sex of an offspring lead to the same serious problems of gender inequalities in societies which favor male offspring. It is simply a way of facilitating effective gendercide of the girl child.

A new key ethical question is human germ-line engineering. Because gene therapy is relatively unsuccessful, requiring mass uptake of DNA by whole tissues of cells, the original declared taboo on germ-line engineering has begun to crumble. Germ-line engineering gives promise to those with deadly genetic deficiencies that they could have healthy offspring. But with it germ-line engineering brings the potential to make an immortal mistake, which may not be able to be undone. It also has very deep implications for the evolutionary stability of the human genome. Extensive genetic manipulation of the human germ-line could lead to humanity itself becoming inviable through its native versatility being designed out of the system. A deep and penetrating ethical discussion needs to take place in human society about this issue.

This is the 'knife in the water' of gene tech. We simply don't know how much the individual genes making up the human genome are interactive. Certainly embryogenesis of the human brain is a dynamically interactive process, which the 30,000 genes involved can only act as basic generators for so complex a structure. Articles are already appearing assuming that in 20 years we will no longer need dentists, because future humans will be engineered to have flawless teeth. However we have no idea how much such changes could subtly or grossly change the nature of other characteristics. For example a sexually imprinted gene for mothering inherited through the father also has subtle unspecified effects on body size

and other aspects of physiology and behaviour. We could lose a variety of essential characteristics such as imagination, visionary or even psychic facilities which are extremely hard to quantify. Furthermore there are immediate eugenic implications which are sinister and serious. Where will society draw the line in attempting to engineer out 'undesirable' characteristics in bringing about the genetic conformity of "Brave New World".



New genetic material shows blue amongst red intestine cells in lactose intolerant rats, given gene therapy. This effect remained stable for several months, unlike some other gene therapy experiments (NZ Herald).

Gene Therapy

Gene therapy raises the promise of correcting genetic diseases such as muscular dystrophy, Parkinsonism and certain forms of mental retardation which plague a small proportion of the human population. It is

advances such as this which are used by the proponents of genetic technology to justify many of its excesses in the name of sweeping palliative progress, however the track record of gene therapy is so far a very mixed blessing. In many cases it may simply prolong a degenerative process rather than arrest it and can carry with it severe consequences, because of the intervention process, for example direct injections of cells or genes into brain tissue. Getting additional genes to take in the nuclei of existing cells is an ongoing problem. It is unlikely that gene therapy will ever prove as effective as pre-natal genetic testing and the avoidance of offspring with such deficits. Neither does it generally cure the germ line but leaves the problem unresolved for the next generation. Gene therapy is likely also to remain a relatively expensive technology, which needs to be compared with simple public health measures such as discouraging smoking for effectiveness as health policy.

Xenotransplants

Xenotransplants are another field which has been heralded as a triumph of genetic technology. The idea of having endless replacement organs from pigs or sheep, possibly engineered to carry human cell-surface antigens, available for ready transplant into humans is a crutch many middle-aged people long to see arrive, as a last ditch defence against physical deterioration. However xenotransplants carry significant risk of spreading animal diseases to humans and facilitating the adaption of alien pathogens to become human epidemics. HIV appears to have been a monkey virus which evolved into a much more virulent form on adapting to human tissues. The permanent association of human and animal tissue in a significant proportion of the human population inevitably creates and evolutionary testing ground for such pathogenic nightmares. The last two years have seen continued concern about the endogenous retroviruses present in all pig varieties, which illustrate this risk, although the virus involved appears to be relatively quiescent.

Reverse Xenotransplantation: A six-year-old British girl flies to the United States to undergo the world's first surgical operation to grow a new ear. Scientists were able to grow a human ear in a test-tube and then graft it to the back of a mouse. (NZ Herald 98).



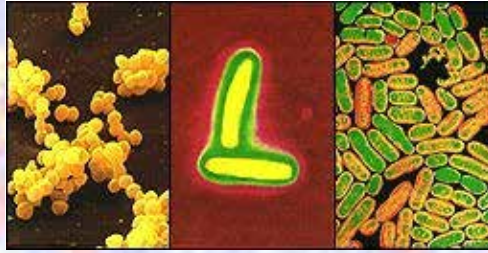
Foetal Cell Transplants and Cloned Transplants

Foetal cell transplants are an area fraught with ethical and religious implications. Foetal tissue, because it is far closer to the totipotent germ cells and has not established antibody specificity, is ideally suited to adapting to new tissues and has the growth potential, as young cells, to repair tissues more effectively than differentiated adult cells. Yet the use of foetal cells raises ethical and religious concerns about the use and killing of human foetuses to provide cell and gene therapy for aging or diseased adults. While abortions continue, there is likely to be sufficient foetal material and foetal cell transplant remain perhaps one area where concern has held back useful developments.

Transplantation raises a second serious ethical issue concerning the use of human cloning, not to create a successor, but simply to produce tissue for perfectly-matched transplants. The implications if raising one's own embryos to be killed to provide organ replacements is a macabre revisiting of Herod killing his sons

Genetic Engineering: Food, Medicines and Biodiversity

New genetic species can now be created by the transfer of genes between organisms in ways which go far beyond the natural mechanisms of gene transfer. This could bring profound advances, both providing tailor-made organisms to fight disease - for example monoclonal anti-bodies to fight a specific cancer, or bananas which provide hepatitis B vaccinations, but it also brings profound risks. The greatest danger is the runaway transformation of our natural foodstuffs into engineered varieties which have so many subtle changes which affect natural viability that they render our evolutionary heritage defunct or lost. There is vast risk of the loss of natural varieties and the replacement of natural diversity by engineered varieties of low or zero diversity, which have lost or irreversibly changed the viable living characteristics for ones which can only be maintained by artificial technological means. There is continuing risk of cross-breeding and viral transfer of engineered genes into wild varieties, despite attempts to restrict engineering to safer sites such as the chloroplast. The terminator gene also promises to be the death knell of biological immortality for all commercial varieties, effectively rendering our bread basket infertile, except by the grace of transnational corporates like Monsanto - a perilous and foolish situation.



Staphylococcus aureus, *Mycobacterium tuberculosis*, *Escherichia coli*
all have resistant strains (Sci. Am. Mar 98 32)

Antibiotic Resistance

Many genetically-engineered products have also resulted in needless risk of infectious antibiotic resistance. Flavor-saver tomatoes do not ripen because their natural rotting to facilitate seed sprouting has been disabled, but these also carry an antibiotic resistance gene used simply as a marker during the cloning process to identify the successfully-engineered strains. By growing such crops on a very large scale, the risk of the dissemination of this gene back into the wild through viral exchange becomes multiplied.

Antibiotic resistance, because of unwise practice, particularly in veterinary use, has almost exhausted the supply of effective antibiotics with the emergence of a new multiply-resistant strain of staphylococcus and potentially worse still, bubonic plague. While infectious antibiotic resistance happened through mismanagement of antibiotics, resulting in plasmids with multiple resistance factors in a single bacteria, a whole new era is dawning in which we are creating similar mistakes by design. It has become almost routine to include antibiotic resistance genes as markers, however this means that genetically-engineered foodstuffs frequently contain the genetic information to disable critically important medical agents.

Genetic Technology, Biodiversity and Evolution

To what extent do we mechanize the natural environment with genetically-engineered organisms? What is the logic of giving up the natural tomato, which does contain the natural rotting genes which trigger the fertilization and regrowth of the species seeds, and replacing it with patented varieties which cannot rot naturally because they have become defective? How will the world remain robust to environmental change over time if the vast majority of the organisms on which we depend are defective genetically modified organisms unable to survive without human intervention? This means that any mild astronomical event capable of disrupting social organization could terminate all human life on earth, because our food plants have become monoclonal genetically defective organisms and cannot survive the period of disruption and the only natural varieties were lost in the failure of a germ plasm bank in the crisis. Although monoclonal culture is not exclusive to genetically modified strains, these are generally of very low diversity because of the bottleneck genetic manipulation requires.

Even granted the prospects that genetic engineering can provide new horizons for humanity, it is still essential to preserve biodiversity so that we have the full rep-

ertoire of genetic diversity to draw from in future. Currently virtually all genetic manipulation is done by the transfer of existing genes from one organism or tissue to another. Although genes can be engineered, there is no practical prospect of engineering genes de novo from their DNA sequences because of the inherent complexity protein-folding problem. This means that it is almost impossible to compute from a raw DNA sequence the likely three-dimensional properties of a protein translated from this sequence. Furthermore the genes in living organisms produce proteins which have co-evolved with the other genes and their proteins to produce the allosteric enzymes and multi-molecular complexes we call tissues and organelles with sensitive feedback relations which guarantee sensitive regulation. Natural evolution and genetic algorithms generally are one of the most efficient methods of parallel computation, which can never be matched by the tiny number of specific design changes achievable in a laboratory by genetic manipulation. Destroying our sibling genetic diversity is thus utterly detrimental to the future of genetic technology as well as to our own prospects of survival.

The advent of the terminator gene and its avid snapping up by Monsanto spell the death knell for biological immortality of our food, medicinal and commercial species, the very ones upon which we depend for our survival. Although there have been selectively bred varieties of oranges and grapes and several other plants exist as vegetative cultivars which lack seeds and have to be grown vegetatively, the terminator gene represents an irreversible transition to 'throw-away life' dependent on private patent and continued domination by corporate giants such as Monsanto to keep us all alive. This is an end-game scenario for human existence. Its danger can not be underestimated or blurred in the utopian vision of another 'green revolution'. We have existed for 3000 million years in an unbroken germ line, humanity and all our symbiotic domestic species alike. Terminating this immortality of the germ line, through the worship of winner-take-all intellectual property rights and corporate greed, is far more dangerous in the long-term than the immediate risks of nuclear holocaust. Its implications affect not only all of us, but all of our descendents into the future. It is an unspeakable outrage that US capitalism and its offshoot in transnational corporations such as Monsanto have been allowed to initiate this technology and such intellectual property rights without any democratic ethical decision-making process by the human population concerning its future.

I hereby call for a complete moratorium on use of terminator genes until a world referendum has been called on such technology and a free decision made democratically by the world population on who should hold intellectual property rights on any process which interferes with the germ lines of humanity or interrupts the natural viability of the germ line of the species upon which we depend for our welfare and survival.

The implications for the future of evolution generally remain bleak unless much more stringent efforts are made to protect biodiversity and our future evolutionary potential. The likelihood is that our natural endowment of evolutionary diversity will be permeated by a smog of genetically-engineered changes which are not the product of natural selection, but artificially introduced factors which could contaminate natural species by horizontal transfer and sexual recombination - genetic pollution. These come in a whole variety of forms from supermoths

through superweeds to new viral outbreaks of diseases never before seen.

Terminator Genes and Engineered Sterility

The terminator gene was invented as a means to ensure the proprietary rights to 'hire out' seed stock season by season which operate relatively smoothly with high yielding hybrids of such species as maize, which do not breed true the next generation, can be applied to all living plant species, hybrid or not, by introducing a gene which becomes activated in a mature plant in such a way as to render future generations of seed inviable. Similar technologies are being developed to engineer seedless varieties in species at will. The aim of this is to guarantee a captive market of producers by seed, plant and chemical companies such as Monsanto. The consequences however are profound, constituting through intellectual property rights the effective death of immortality through replacing the vast majority of the productive growing areas of the planet with non-viable engineered varieties. Without even considering the potential risks of dissemination of terminator genes into wild or related food plants, the implications are the death of a living immortality which has carried us to this point over 3000 million years of evolution.

The Belgian Blue is muscle-bound with double the normal muscle weight because of a mutation in its myostatin gene providing normal regulation of muscle growth (NZ Herald 97). The discovery of the same gene in mice and humans has paved the way for genetically-engineered muscle-bound mice. This raises the prospect of knocking out natural regulatory genes in most of our domestic produce to increase meat production, leaving them genetically incomplete and less able to cope as a natural organism. The tomato gene similarly neutralized in the flavor-saver tomato begins the cycle of seed nutrification and growth from the rotting tomato.



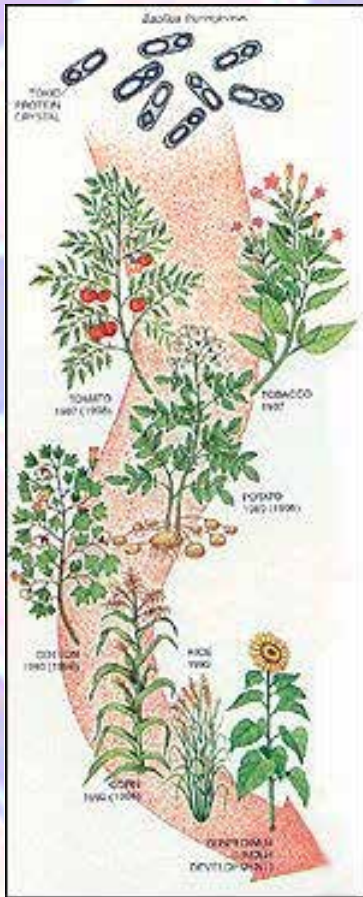
Genetically-engineered Food

One of the most contentious issues in genetic engineering is the runaway use of genetically-modified foods in our common diet. The US, because it has been a principal financial beneficiary of the chemical and biological engineering industry's advances, has been very slow to recognize the potential disadvantages of a technology which has made it rich.

Europe has shown a more mature ethical viewpoint, which has treated with great caution the invasion of our natural foodstuffs by unnecessary genetically-modified varieties. The food industry has faced continued problems over pesticide and other contaminant residues in food. Although natural substances can also be toxic, this concern reaches new and unforeseeable implications with the advent of an unrestrained variety of subtle genetic modifications of our foodstuffs, many of which are unnecessary and quite un-called for from the consuming population and which sometimes invite the profligate use of chemicals through herbicide resistance.

On many fronts this battle is being fought by the most unethical political subterfuge imaginable. Opponents of genetic engineering are discredited in the media by industry proponents as ignorant 'luddites' opposing the beneficent march of the next 'green revolution', following those of selective breeding and agri-chemicals, a revolution which is aired as essential to feed the burgeoning population next century. This is

however fraught with deceit because, rather than undeveloped populations caring for the natural diversity of food plants and retaining and preserving types which are well-adapted to their conditions, they will become serfs of a feudal economy in which they can only hire out season by season the opportunity to mature patented terminal disposable gene stock, which has no hope of long-term survival or local protection.



The ecological penetration of *Bacillus thuringiensis* into our food plants (Sci. Am. Sept. 95) involving tomato, tobacco, potato, cotton, corn, rice and sunflower. The implications of such a wide dissemination of this toxic crystalline protein into an environment which needs pollinating insects and its effect on both the food plants and its possible transfer to other species are still not fully explored. Its presumed safety to humans begs the question of food genetically modified to become an insecticide - is this substantial equivalence?

Entire consuming populations are accused by the industry of being ignorant of the marvels of scientific advance and governments have been encouraged to treat their own democratic electorates as hostages to the greater wisdom of the technological giants. This is Brave New World incarnate. Genetic engineering is touted as the technological utopian solution to world poverty, without which future poor will starve. This rhetoric is very far from the truth. It is double think. It is scientific totalitarian oppression in action. It needs to be arrested by a broad-spectrum ethical debate getting to the soul of the human condition.

The actual facts are that Monsanto, starting as a chemical company, has cornered a very significant portion of the world seed production industry and is intentionally marketing varieties designed to secure the continuity of its chemical industry by making roundup-resistant and similar varieties which can be used only with its own proprietary herbicides or pesticides. The development process is generally undertaken in secret with no advance ethical consideration (under plea of commercial sensitivity), the developed product is then forced on to the market and regulators

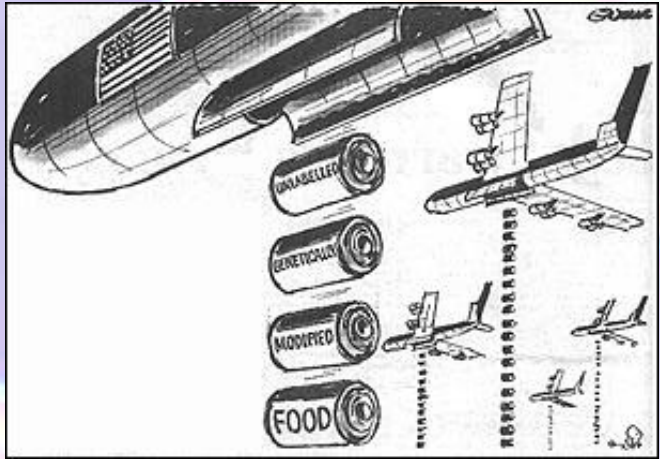
lobbied by the industry giants on the basis that it will further the economy and that it will provide a strategic advantage for US-based growth industries. Aware of this the US government applies a combination of pressure and threats to other countries to try to force them not to label undermining efforts to regulate genetic engineering effectively in ethically democratic terms.

Regulators have been blatantly pressured into the position that it is practically impossible and too expensive to continue to discriminate between engineered and natural varieties, despite an exponentially growing market in organic foodstuffs in response to the continuing industrial pollution of natural food. Monsanto's roundup-ready soya beans are intentionally mixed with natural ones at source to make it impossible for the

consumer to know or to choose. A key issue is the full and complete labelling of all retail food products to let the consumer know just which components are genetically-modified. The mixing of modified and non-modified foods at source and the myth of substantial equivalence - the idea that a genetically-engineered variety is not really different from the natural (then why was it modified?) has been used as a smoke screen to excuse the un-restrained inclusion of modified food into the human product chain without declaratory labelling. This is a fundamental abrogation of the democratic rights of the consumer. We are clearly able to distinguish artificial food additives from natural food, so the excuse that labelling is too expensive, or an impossible task, is clearly an anti-democratic initiative from the venture industries to force their products on the population.

NZ Herald 17 Nov 98
The US world drive for "unlabeled genetically modified food" The US is alleged to have threatened trade retaliation if NZ did not support the opposition to labelling genetically-modified food.

In fact moves are afoot to make a whole spectrum of very substantially non-equivalent food-stuffs, such as potatoes containing toxins from the African clawed toad to inhibit soft rot. This



kind on non-biological function for a gene in an alien species is not substantial equivalence in any shape or form and constitutes the addition of a poison not currently consumed by humans into central staple foods. The same situation applies to all herbicide-resistant and Bt-toxin possessing varieties. Similar attitudes prevail toward the introduction of genes from other plants not consumed as staples such as potatoes with a lectin from jack bean known to inhibit the immune system.

Many genetic modifications of food stuffs have subsequently proven to be unfortunate and damaging. The case of the allergenic Brazil nut protein genes spliced into soya to improve their amino-acid spread illustrates how difficult it is in practice to tell whether a modification is 'substantially-equivalent' or not. Testing for carcinogenic potentialities of foodstuffs can take up to 20 years, simply because of the intrinsically statistical nature of such investigations.

Humans are converging from a vast spectrum of dietary species in the gatherer-hunter phase to depend on ever fewer key species, which assume a disproportionate role in the diet. Soya beans are an example which, because of their high-protein content, permeate a vast variety of foods, from bread to many processed items. The use of unlabeled genetically-modified soya beans thus has a very pervasive impact on the whole human diet in diverse countries. Society needs to be able to make major qualitative ethical decisions as to how it wants to go about such transformation of its core food-stuffs. This is not happening. Venture industries and intellectual property rights are

driving the entire process in secret and then through lobbying once the products become commercial. This is fundamentally anti-democratic and should not continue.



Modified salmonella can arrest certain tumors
(New Sci. Oct 97)

High-tech Engineered Products

One of the more promising areas of genetic-engineering is in the restricted use of high-tech products to create new medicines and vaccines. These products do provide quite new and revolutionary potential for society and medicine and certainly deserve quite separate consideration from the modification of normal foodstuffs. However they also have very significant potential problems, if the modified varieties escape, or recombine, through pollen, or viral transfer, with their non-modified equivalents. Great care needs to be exercised to contain such varieties and prevent their escape into the wild.

prevent their escape into the wild.

A 'freaks gallery':

1. Goats genetically-engineered to produce spider silk as a high-tensile structural material.
2. Bananas genetically-engineered to carry vaccinations as a cheap solution for the developing countries.
3. Maize becomes a human antibody factory.
4. Potatoes genetically-engineered to confer diabetes resistance.
5. A virus against cabbage moth (white butterfly) containing a gene for scorpion toxin which could infect rare species of butterflies.
6. Biodegradable plastic lawns engineered from rape.
7. Tobacco which carries Hepatitis B antigens
8. Tumors arrested by genetically-engineered salmonella.
9. Cloned sheep carrying a gene for human clotting factor promising relief to hemophilia sufferers.
10. Dairy cattle with three simultaneous changes: One change would add extra copies of milk protein genes, copied from goats or cattle, to boost the percentage of casein, suited to cheese manufacturing. Another would insert the human myelin basic protein so myelin could be extracted from milk for treatment of rheumatoid arthritis. A third trial would produce a "gene knockout" in transgenic cattle with deletion of the gene that controls beta lactoglobulin in cow milk. Beta lactoglobulin is the main whey protein in the milk of cows and many other animals, but appears not to occur in human milk. Variations in the type of lactoglobulin in milk can affect its suitability for manufacture of casein or cheese. At least two of the types of engineered cattle would also carry 'marker' genes showing resistance to the antibiotic neomycin.

NZ is facing a plethora of farming-related genetic-engineering bids. The implications of these multiple gene changes simultaneously applied and the needless inclusion of antibiotic resistance genes inside a mammalian physiology where they could directly infect bacteria pathogenic to mammals including humans.

Genetic patenting

Should a private business organization be able to hold patents on natural life forms and thus have a financial monopoly over the natural endowment? Some protection is needed for the development of specialized organisms in medicine, but how far should this privilege extend? Who takes responsibility for genetic diversity if patented food plant strains dominate commercial markets?

Intellectual property rights and the winner-take-all philosophy of free-market capitalism have grievous implications, not just for biodiversity and the rights of ethnic peoples, but for the future of all our genetic and food resources. The very concept of gene patenting has become a world political issue with the US failing to ratify the 1992 Rio Biodiversity Convention, because it wishes to keep the options open for US-based corporate giants to exploit to the maximum their venture capital appropriation of world genetic resources through gene patenting.

The recent entry into the market of a commercial competitor to the Human Genome Project which may attempt to merely cream off the best human genes for advance patenting illustrates the irresponsible folly of intellectual property rights on a first-come first-served basis.

Genesis tells that God gave all species and the seed-bearing plants for the benefit of humankind as a whole and for all life. Patenting of natural genes or gene components, simply because they have a potentially unique exploitable use, overturns the fundamental ethics of altruism of humanity - to care and protect the Earth for all people. It abrogates the freedom of life on Earth as an immortal endowment and profoundly compromises the future of life by putting all life in bondage to intellectual property rights of the quickest exploiter of a potential resource, of the richest and the most unscrupulous venture capital exploiters in the world market.

I hereby call for a complete moratorium on the genetic patenting of any natural species, genes gene fragments, or organisms, pending an ethical decision made by the world's peoples as to how to best cherish the Earth and replenish her living genetic resources for the mutual and selfless good of all people and of the biosphere itself.

Outlook

In short - this question covers the unfolding genetic future - what are we going to become? Such a question in a sense cannot be rationally resolved because it requires prior insight to know which is the best course to take. It requires soul-searching, foresight and a sense of conscience for that which has not yet evolved - for the eventual flowering of new life forms as yet unconceived. It is also a question of free creative choice. Humankind is going to paint a picture of itself and all the life-forms into the future. We stand with some genetic engineers holding the brush of creation. It is up to us to make sure this painting is a rich endless unfolding and not a technological and mechanistic nightmare.

Many of the most famous names in evolutionary biology and genetics talk like nineteenth-century mechanists in a way which would make Darwin horrified. Richard Dawkins and Francis Crick express attitudes which makes one wonder if they are conscious beings or merely robots of natural selection. Dawkins uses his own selfish-gene distortion of genetic amplification to propose a selfish ethic for human cloning. While I totally support the Darwinian thesis of evolutionary biology, their philosophy makes a fetish of the mechanistic thesis in a way which shows a very shallow understanding of the sentient mind. The ultimate Tao is as much the eternal implicate order as it is

the explicate order of mechanism and classical causality. We are sentient beings, not just Darwinian automata.

In short, neither the hard scientists, nor the old-time religions know how to handle this issue. That is why *The Genesis of Eden* was written as a new synthesis. It is the key of inebriety which keeps the immortal lock from having its key stolen by the slaves of the mechanist paradigm.

The sentient 'Path of the Seed' requires much soul-searching and ethical insight. The insidious march of the institutions, scientific and religious will have to be challenged throughout future history by the lone voice of prophetic conscience, the muse of civilization, warning against the many mechanistic pitfalls that lie ahead and dreaming of the unfolding futures and their unforeseen potential unfoldings. It needs grass-roots support, democratic politics and great care to protect diversity against autocratic take-over, the tyranny of the majority and the tragedy of the commons.

Bioarmageddon



Anthrax bacillus

We are all alarmed at the prospects of nuclear holocaust, but the potential for a genetically-engineered biowarfare apocalypse is becoming realer by the day. Genetic engineering opens up vast possibilities for splicing the most pernicious viral genes between such holocaust species as HIV, common cold, ebola and smallpox. Carcinogenic adenoviruses are already known in cats. While some of these viruses have differing replication strategies between DNA and RNA specialized and environmental niches, the possibilities for inducing a devastating world plague to which a few progenitors of this night-

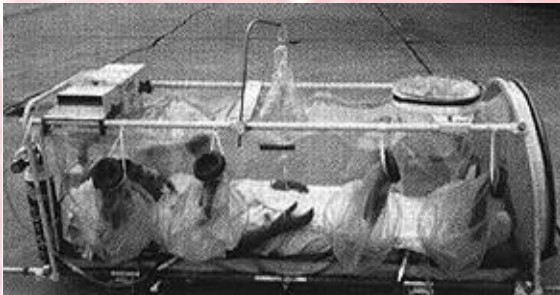
mare have selectively immunized themselves remains an almost unlimited Pandora's box. Bioarmageddon is a real threat which has been pursued to the testing stage in Russia with the outbreak of accidental anthrax deaths and in countries as contraposed as Israel and Iraq.

Biowarfare poses completely new cutting-edge incentives which emerge from the very nature of genetic technology because it provides the macabre option of selectively annihilating an entire population without making the habitat radioactive. Services and detection for biowarfare are only at a vestigial stage by comparison with nuclear defences and monitoring. Any serious outbreak of even a conventional disease is likely to completely overwhelms supplies of vaccines and medicines. The US currently holds 5 million doses of smallpox vaccine, insufficient to contain a hypothetical attack. Of the bacterial agents such as Anthrax, Russia has already produced specific antibiotic-resistant strains, rendering antibiotics potentially useless as a defence. Research is urgently going into quick investigation techniques using RNA analysis and rapid sequencing with the aim of developing some type-matched vaccine within 24 hours of an attack with a new engineered

agent. Unlike nuclear and even chemical weapons, monitoring is much more difficult. Detectors are being researched which might detect agents directly from the air. Databases of disease outbreaks are also being set up to provide worldwide monitoring for signs of non-compliance internationally.

Marburg: A Tale of Russian Germ Warfare Research

“Ustinov had been doing basic military research on the Marburg virus, studying its potential as a weapon. The long-term goal was to see if it could be loaded into special biological warheads on the MIRV missiles that were aimed at the United States. (A MIRV has multiple warheads, which are directed at different targets.) At the time, the Soviet biological missile warheads were designed to be loaded with strategic/operational smallpox virus, Black Death, and anthrax. The Marburg virus had potential for weaponization, too. Marburg is a close cousin to the Ebola virus, and is extremely lethal. Dr. Ustinov had been wearing a space suit in a Level 4 hot lab, injecting guinea pigs with Marburg virus. He pricked himself in the finger with a needle, and it penetrated two layers of rubber gloves. Nikolai Ustinov exited through an air lock and a chemical decon shower to Level 3, and used an emergency telephone to call his supervisor. The supervisor decided to put Ustinov into a biocontainment hospital, a twenty-bed unit with steel air-lock doors, like in a submarine, where nurses and doctors wearing space suits could monitor him.”



Isolation unit used for ebola and other bioweapons outbreaks

“He was not allowed to speak with his wife and children. Ustinov did not seem to be afraid of dying, but, separated from his family, he became deeply depressed. On about the fourth day, Ustinov

developed a headache, and his eyes turned red. Tiny hemorrhages were occurring in them. He requested a laboratory notebook, and he began writing a diary in it, every day. He was a scientist, and he was determined to explain how he was dying. What does it feel like to die of Marburg virus? What are the psychological effects? For a while, he maintained a small hope that he wouldn't die, but when his skin developed spontaneous bruises he understood what the future held. Dr. Sandakhchiev's cryptograms to Alibek were dry and factual, and didn't include the human details. Alibek would later learn that perhaps twice Ustinov had broken down and wept.”

“The Marburg virus seems to live in an unknown animal host in East Africa.... In 1967, the virus had broken out at a vaccine factory in Marburg, a small city in central Germany, and had killed a number of people who were working with monkeys that were being used to produce vaccine.... I have seen a photograph of a Marburg monkey worker taken shortly before his death, in late summer, 1967... a stout man, lying on a hospital bed without a shirt. His mouth is slack, his teeth are

covered with blood. He is hemorrhaging from the mouth and nose. The blood has run down his neck and pooled in the hollow of his throat. It looks spidery, because it's unable to clot. He also seems to be leaking blood from his nipples. The final pages of Dr. Nikolai Ustinov's scientific journal are smeared with unclotted blood. His skin developed starlike hemorrhages in the underlayers. Incredibly-the Vector scientists had never seen this-he sweated blood directly from the pores of his skin, and left bloody fingerprints on the pages of his diary. He wept again before he died. Ken..... Dr. Ustinov died on April 30, 1988. An autopsy was performed in the space suit morgue of the biocontainment hospital. If this was indeed the Popp strain of Marburg virus-and who could say?-It was incredibly lethal. It produced effects in the human body that were stunning, terrifying. Alibek says that a pathology team removed Ustinov's liver and his spleen. They sucked a quantity of his destroyed blood, out of a leg vein using large syringes. They froze the blood and the body parts. They kept the Ustinov strain alive and continually replicating in the laboratories at Vector. They named the strain Variant U, after Ustinov, and they teamed how to mass-produce it in simple bioreactors, flasks used for growing viruses. They dried Variant U, and processed it into an inhalable dust. The particles of Variant U were coated to protect them in the air so that they would drift for many miles. In late 1990, Biopreparat researchers tested airborne Variant U on monkeys and other small animals in special explosion-test chambers at the Stepnagorsk plant."

Biological Toxins		
disease	agent	symptoms
afatoxin	<i>Aspergillus flavus</i>	nausea, vomiting, liver failure, cancer
anthrax	<i>Bacillus anthracis</i>	high fever, laboured breathing, rapid heartbeat
botulism	<i>Clostridium botulinum</i>	nausea, fatigue, cramps, headache, respiratory paralysis
plague	<i>Yersinia pestis</i>	lung infection, pneumonia, haemorrhage
ricin	<i>Ricinus communis</i>	convulsions, stupor, vomiting, bloody diarrhoea

"Marburg Variant U proved to be extremely potent in airborne form. They found that just one to five microscopic particles of Variant U lodged in the lungs of a monkey were almost guaranteed to make the animal crash, bleed, and die. With normal weapons-grade anthrax, in comparison, it takes about eight thousand spores lodged in the lungs to pretty much guarantee infection and death. Alibek said that by the fall of 1991, just before Boris Yeltsin came to power, Marburg Variant U was on the verge of becoming a strategic/operational biological weapon, ready to be manufactured in large quantities and loaded into warheads on mirvs. ... Variant U never became part of the Soviets' strategic arsenal, which was stocked with Black Death, Alibekov anthrax, and powdered smallpox. Never less than twenty tons of weapons-grade dry smallpox was stockpiled in bunkers." (New Yorker 9 Mar 98).



Atom Bomb, Megiddo the Biblical Armageddon, Hiroshima August 1945 (Purnell's Concise Encyclopedia of Science 34 lower left Pritchard 1974)

Exploding the Millennium

*"Not nature but the 'genius of mankind' has knotted the hangman's noose
with which it can execute itself at any moment"
(Carl Jung 1952 Matter of Heart).*

*At sunrise one will see a great fire.
Noise and light extending towards the north.
Within the Earth death and cries are heard.
Death awaiting them through weapons, fire and famine.
Nostradamus C 2 Q 91 (Hogue 2009).*

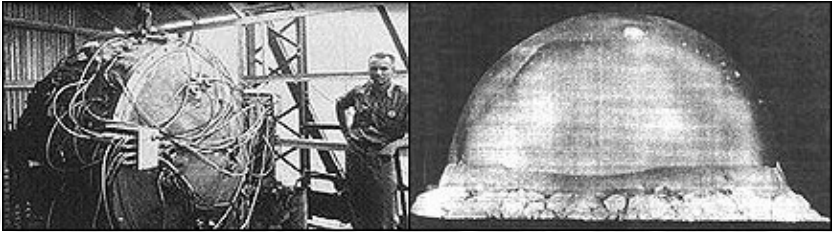
Trinity: The Radiance of a Thousand Suns

From: Michael Ortiz Hill *Dreaming the End of the World* 1994.

"It is difficult to recall how a weapon of unimaginable destruction carried a fantasy of Messianic hope as the clouds of war gathered over Europe and Asia in the early forties. Nevertheless, the Manhattan Project drew together some of the best minds of a generation to create the first atomic bomb, peculiarly focusing one of the most durable, recurrent passions in Judeo-Christian culture: the longing for the Messiah and the Golden Age."

"Oppenheimer was drawn to left-wing causes in the late thirties, partly out of his outrage on behalf of his relatives in Germany who were suffering from Nazi anti-Semitism. ... Many at the core of the Manhattan Project knew the horrors of Nazism more directly. As students in Gottingen, Berlin and Hamburg, Eugene Wigner, Leo Szilard, Edward Teller and John Von Neumann witnessed the rise of Nazism, the vilification of Einstein's "Jewish physics" and the growing violence against Jewish people. Hans Bethe, ... said to have been the only human who knew why the stars shine, used award money for his unpublished paper on the subject to get his mother out of Germany. Otto Frisch extracted his father from a concentration camp. However, the hope that the Bomb might free the world from Hitler's madness was inevitably extended even further to the fantasy that the Bomb might make war itself obsolete. The ideas of Niels Bohr, the paterfamilias of the Manhattan Project, had an incalculable influence on this utopian longing."

Oppenheimer cited Bohr's vision of the 'complementarity' - that although the Bomb might be the greatest disaster to have befallen humankind, it may well be a great blessing, 'a turning point in history'."



Left: The Trinity bomb. Right: The Trinity test at 300 ms (Sci. Am.)

"It is impossible to ignore or to diminish the religious element that turns up again and again in the accounts of the Trinity blast. ... It was named by Oppenheimer, invoking by way of John Donne the mystery of the martyred and resurrected God: 'As West and East In all flat maps - and I am one - are one. So death doth touch the Resurrection.' 'That still doesn't make a Trinity,' Oppenheimer confessed - and then speculated that perhaps he was influenced by a better known poem, one of Donne's Holy Sonnets, beginning, 'Batter my heart, three person'd God; for you As yet but knocke, breathe, shine and seek to mend; That I may rise, and stand, oerthrow mee, and bend Your force to breake, blowe, burn and make me new'."

"After Trinity, Thomas Farrel wrote: 'The effects could well be described as unprecedented, magnificent, beautiful, stupendous and terrifying.... The lighting beggared description. The whole country was lighted by a searing light with the intensity many times that of the midday sun. It was golden, purple, violet, gray, and blue. It lighted every peak, crevasse and ridge of the nearby range with a clarity and beauty that cannot be described but must be seen to be imagined.' ... Other observers were more explicitly religious in speaking of the event. ... It is striking that, following Oppenheimer's lead of naming the site of the first nuclear test "Trinity," Weisskopf and Laurence - both Jews - saw in the Bomb the glory of Christ. ... William Laurence wrote that it was like being 'privileged to witness the Birth of the World-to-be present at the moment of Creation when the Lord said: 'Let there be light'. He compared the experience to witnessing the second coming of Christ. ... Ferenc Szasz notes, "Others whispered, more in reverence than otherwise: 'Jesus Christ'."

"Another striking theme that repeats again and again ... is birth and paternity. William Laurence called the rumblings of the Trinity explosion the 'first cry of a newborn world'. ... Teller sent a telegram to Los Alamos saying simply, 'It's a boy'. ... one notices a vivid absence of the feminine amidst all this imagery of birthing."

"When Otto Frisch discovered the elongation and lysis into two parts of uranium nuclei, he asked the American microbiologist, and his friend, William Arnold what the equivalent process in living cells was called. "Fission replied Arnold. The primary process at the core of nuclear weapons was named directly after the

primary process of the mystery of conception. ... This 'miraculous birth' and the millennial hope that gathered around it translated the submerged Judeo-Christian myths of the apocalyptic triumph of good over evil into a particularly twentieth-century idiom-an idiom humanistic and utopian, to be sure, but equally militaristic and nationalistic."

"Oppenheimer said, 'We waited until the blast had passed, walked out of the shelter and then it was extremely solemn. We knew the world would not be the same. A few people laughed, a few people cried. Most were silent' He recalled the terrible and ecstatic eleventh chapter of the Bhagavad Gita, where the warrior Arjuna requests that Vishnu display the nakedness of his transcendental form. Arjuna is cowed in holy terror as the god visits upon him 'the radiance of a thousand suns'

"Now I am become Death, the destroyer of worlds"

Oppenheimer quoted the Gita. 'I suppose we all felt that, one way or another,' he continued. Three weeks later, the pilot of Enola Gay, Paul Tibbets, requested God's blessing upon the Bomb that would initiate the citizens of Hiroshima into the darkest consequences of this ecstatic presence. "Be with those who brave the heights of Thy heaven" intoned the chaplain, "and carry the battle to our enemies'."



Hiroshima: Ground zero after the holocaust

Hiroshima and Nagasaki

Gilbert Wong NZ Herald 1 Aug 1998

*"Hiroshima, Hiroshima,
we should always cherish the memory
of what happened here."*

於昭和二十八年八月六日八時半頃の
本島市上柳所、米橋西詰附近

Kinue was a country girl from a small village called Yaku. She had come to Hiroshima to work in a clothing factory. On the morning of August 6, 1945, the 26-year-old was on her way to work. The midsummer skies were clear, not a cloud, and the temperature was already high as she made her way to the Kamiya-cho train-stop. Stopped clocks record the fact that the first atom bomb to be dropped in an act of war exploded at 8.15 am that day, 580m above the city, a giant fireball as hot as the sun. It happened 2km from where she stood.

It was suddenly very bright,' is all she can recall of the moment. The concussion that was shattering her city around her blasted her back about 5m. She fell, dazed, to the ground along with her fellow commuters. Kinue cried in pain as her clothes caught fire, combusting in the thermal blast of the bomb called little Boy. So began months of agony. 'Everything hurt. I lay there a long time. My skin was falling off. My face was falling off.' She wandered, half-mad in pain and shock, for what seemed days. Around her she could hear the screams and walls of other women. 'I can't see,' some cried, 'I can't see, it's all black.' She peered at them and gasped in horror. their eye sockets were scorched, blackened holes. They had stared at the heart of the blast."

"I had never felt such a thirst,' she says. 'Such pain I cannot describe it. It was a city of the dying and the dead'. The scale of what had happened dwarfed any aid efforts. Surviving medical staff were left to treat radiation burns and sickness with mercurochrome, bandages and water. Later estimates put the number of people directly exposed to the blast at up to 320,000. By December, 1945, 140,000 of them had died."

"If it could be called that, Kinue was lucky. Evacuated to the outlying suburbs of the city, she began, a long path to recovery. For years afterwards she watched great sloughs of her skin came off every time bathed. Kinue pauses and pulls up the: sleeves of her blazer, worn even, on a humid day. Her bare arms are a mass of scar tissue, her back and torso the same. She says that her damaged body did not seem to heal for years, but she never developed the leukemias and other blood diseases that killed so many in the decades after the bombing. Instead she paid another price important in Japan where membership of a group is a vital cog in society. There was a great fear towards those who had been exposed to atomic radiation. Like many others, Kinue became estranged from her family. She never had children. She never married. She was tainted and she had to find her own identity through her shared experience with other 'hibakusha' "

"The centre of the Hiroshima Peace Park is the A bomb dome. Elsewhere the park is studded with monuments that lack the resonance of the dome: the pond of peace, the flame of peace, the peace bell, the fountain of prayer and others including the Children's Peace Monument. The last is a hive of activity. Known as the Tower of 1000 Cranes, [recalling] the story of Sadako Sasaki, a Noboricho junior high student who died in the Hiroshima Red Cross Hospital of leukemia caused by atomic radiation. As she lay dying, Sadako held to the popular belief that folding 1000 paper cranes would bring good luck. At her death she had failed to fold her 1000 cranes, and the emblematic image of youthful tragedy stuck in the minds of thousands of children."



Radiation victim,
Hiroshima Peace Shrine

"Controversy still exists on the reasons for destroying Hiroshima and Nagasaki with atomic bombs that killed more than 100,000 people and wounded a like number. ... Those who opposed dropping the bombs, among whom were many of the scientists involved in developing them,

argued in retrospect that U.S. use of the atomic bomb may have been the first act of the cold war. The USSR acquired them in 1949." (Grollier Encyclopedia)

Truth and Consequences

"The Hiroshima bomb, first to be readied, was first to be used, on August 6, 1945. That city was turned to rust-red ruin by the uranium bomb nicknamed Little Boy. ... Then the second version of the just tested plutonium implosion bomb Fat Man brought disaster to Nagasaki. ... With the sense that I was completing my long witness to the entire tragedy, I accepted the assignment ... to enter Japan on the first day of U.S. occupation. ... Along the tracks, we saw cities large and small, ruined by 100 wildfires set with jelly gasoline by raids of up to 1,000 B-29 bombers, devastation that was the very mark of the old war. The damage in these other cities resembled the destruction visited on Hiroshima by one single nuclear explosion and its aftermath of fire. We had loosed our new kind of war, nuclear war in embryo, with only two bombs." ("Recollections of a Nuclear War" Philip Morrison Sci. Am. Aug 95)

"A single bomber was now able to destroy a good-size city, leaving hundreds of thousands dead. Yet there on the ground, among all those who cruelly suffered and died, there was not all that much difference between old fire and new. Both ways brought unimagined inferno. True, we saw hundreds of people lying along the railway platform at Hiroshima; most of them would die from burns or from the new epidemic of radiation sickness that we had sowed. But many other cities, including fire-bombed Tokyo, where 100,000 or more had died in the first fire raid, also counted hosts of burned and scarred survivors. Radiation is no minor matter, but the difference between the all-out raids made on the cities of Japan and those two nuclear attacks remains less in the nature or the scale of the human tragedy than in the chilling fact that now it was much easier to destroy the populous cities of humankind."

"Fission and then fusion offered havoc wholesale, on the cheap. It was not World War II that the atom's nucleus would most transform but the next great

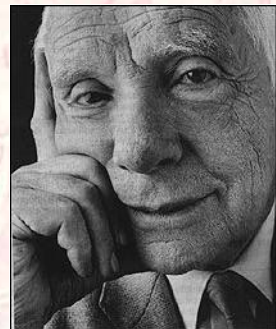
war. The past 50 years have been ruled by one nuclear truth. In 1945 the U.S. deployed about 1,000 long-range B-29s. By the 1960s we had about 2,000 jet bombers, and by the 1980s maybe 1,500 missiles. ... But now every single payload was not chemical explosive but nuclear fire, bringing tens or even hundreds of times greater death and destruction. The statesmen on both sides chose to arm and even threaten war with these weapons, a war that would be orders of magnitude more violent than all before it. Yet the statesmen did not follow through on their threats; large-scale nuclear conflict is now recognized for what it is, wholly intolerable."

"How could we ever have planned war with tens of thousands of nuclear warheads? Did we not know that America would lie in ruin as well? With nuclear weapons, war achieves a final, futile symmetry of mutual destruction. In 1963 Oppenheimer recalled that when Bohr first came to Los Alamos during the war, the visitor asked his friend and host very seriously: 'Is it big enough?' Oppenheimer knew just what Bohr meant. Was this new scale of warfare big enough to challenge the of war itself? 'I don't know if it was then' Oppenheimer wrote, 'but finally it did become big enough'. Then it became frighteningly too big and it is still far too big, but at least it is no longer luxuriantly growing. We can if we persist, end its unparalleled threat."

Thousands of nuclear weapons have been produced totalling up to 40 times planetary overkill. There have been at least three near holocausts, the Cuban missile crisis, first strike alerts during the Star Wars period, and potential computer malfunction during the time the Pershing 2 missiles were installed at very short range. Turning the entire planet into a suicide bomb is a patriarchal violation of the Tao. We are still cluttered with nuclear warheads nuclear disarmament is still only a myth. We are at 15 times overkill with 11,000 warheads operational and another 30,000 in store.

The One Who Came in before the Cold.

One of the few people in the Manhattan Project who had the sense to question the logic of Armageddon was Joseph Rotblat. Rotblat lost his wife, his home, his world, to the Nazis. Yet he didn't embrace the annihilation option. 'This was truly a choice between the devil and the deep blue sea,' he said. 'The very idea of working on a weapon of mass destruction is abhorrent to a true scientist; it goes against the basic ideals of science. On the other hand these very ideals were in danger of being uprooted, if - by refusing to develop the bomb - a most vile regime were enabled to acquire world domination. I do not know of any other case in history when scientists were faced with such an agonizing quandary?' After moving to Los Alamos, Rotblat learned of American plans for the bomb. He recalled that one night at dinner General Leslie Groves, military commander of the Manhattan Project, 'mentioned that the real purpose in making the bomb was to subdue the Soviets.' Rotblat began to speak



with other Los Alamos physicists about not using the bomb, but the usual response was that 'we started an experiment; we must see it through.' Events in Europe were overtaking the researchers. Rotblat continued, 'In late 1944 Chadwick told me that an intelligence report indicated that the Germans weren't working on the bomb. A few days later I told him I wanted to leave.' Threatening him with arrest should he speak about it, Los Alamos security agents kept Rotblat from discussing his decision with the other scientists. He kept his silence until the dropping of the bombs on Japan that August. He realized that the atomic bomb 'was a small beginning of something much larger. I could foresee the coming of the hydrogen bomb.' Instead he worked on the health effects of radiation becoming champion of the Pugwash conferences From Fission Research to a Prize for Peace. 'The new situation has new instabilities-Russia is a prime example. Nor has the end of the cold war diminished the desire of Iraq and North Korea, for instance, to join the nuclear club. I do not believe that a permanent division into those who are allowed to have nuclear weapons and those who are not is any basis for stability in the world,' Rotblat declared. 'Therefore, the ultimate solution is the eradication of nuclear weapons'. In 1995 Rotblat received the Nobel Peace Prize (Sci. Am. Jan 1996).

Teller and the Shadow of Armageddon: Nuclear Winter

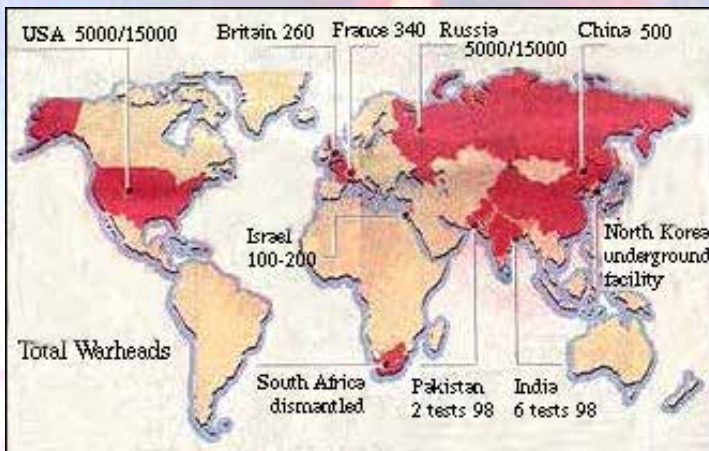
"It was [Teller] who chauffeured the physicist Leo Szilard to the vacationing Albert Einstein on Long Island in July 1939 - a meeting that led to the historic letter from Einstein to President Franklin Roosevelt urging, in view of both scientific and political events in Nazi Germany, that the United States develop a fission, or 'atomic' bomb. Recruited to work on the Manhattan Project, Teller arrived at Los Alamos and promptly refused to cooperate ... because he wanted to work on a much more destructive weapon, the fusion, or thermonuclear, or hydrogen bomb.... After the fission bomb was invented, after Germany and Japan surrendered, after the war was over, Teller remained a persistent advocate of what was called 'the Super,' specifically intended to intimidate the Soviet Union. Concern about the rebuilding, toughened, and militarized Soviet Union under Stalin and the national paranoia in America called McCarthyism cased Teller's path. A substantial obstacle was offered, though, in the person of Oppenheimer. Teller provided critical testimony at a government hearing, questioning Oppenheimer's loyalty to the United States (Sagan 1996).

"There has been debate on whether the Soviet Union would have developed a thermonuclear weapon if the United States had not. ... The consequences of global nuclear war became much more dangerous with the invention of the hydrogen bomb, because airbursts of thermonuclear weapons are much more capable of burning cities, generating vast amounts of smoke, cooling and darkening the Earth, and inducing global-scale nuclear winter. The strategic implications of nuclear winter were disquieting to those wedded to a policy of massive retaliation to deter a nuclear attack, or to those wishing to preserve the option of a massive first strike. In either case, the environmental consequences work the self-destruction of any nation launching large numbers of thermonuclear weapons even with no retaliation from the adversary. A major segment of the strategic policy of decades, and the reason for accumulating tens of thou-

sands of nuclear weapons, suddenly became much less credible. The global temperature declines[at] current estimates are 10-15°C.”

“Edward Teller has been widely described as the ‘father’ of the hydrogen bomb. ... Life magazine described his ‘almost fanatic determination’ to build the hydrogen bomb. ... Teller has been a major force in preventing a comprehensive treaty banning nuclear weapons tests. ... He has also been a vigorous proponent of the safety and cost-effectiveness of fission power plants, claiming himself to be the only casualty of the Three Mile Island nuclear accident. ... Teller advocated exploding nuclear weapons from Alaska to South Africa, to dredge harbors and canals, to obliterate troublesome mountains. ... Also in the 1980s, Teller sold President Ronald Reagan the notion of Star Wars- called by them the ‘Strategic Defense Initiative,’ SDI. Reagan seems to have believed a highly imaginative story of Teller's that it was possible to build a desk-sized orbiting hydrogen-bomb driven X-ray laser that would destroy 10,000 Soviet warheads in flight, and provide genuine protection for the citizens of the United States in case of global thermonuclear war.” Sakharov, Velikhov, Sagdeev, and other scientists who advised President Mikhail Gorbachev claim this would have simply been met with even more missiles.

Nuclear Warheads down by half but 36,000 still remain



World map showing current nuclear warheads held by each 'nuclear power'.

Four out of five nuclear storage sites worldwide have been closed since the end of Cold War and the number of bombs has shrunk by

nearly half, according to a March 1998 study by the Natural Resources Defence Council in Washington, which estimated the five declared nuclear powers deployed about 36,000 nuclear weapons at the end of 1997 down from nearly 70,000 in the mid 1980s. The warheads housed at an estimated 142 spots in 11 countries, a five-fold decrease in the number of storage sites in less than a decade. The number of warheads and deployment sites was due to go on shrinking as older nuclear weapons continue to be retired and the United States and Russia pare their arsenals under Strategic Arms Reduction (Start) treaties. ‘If one key to disarmament is verification and physical control, the trends in nuclear deployments ... provide hope that forces, weapons and materials can be constrained and controlled, especially if transparency increases’, it said. Fourteen former Soviet republics also are no longer deployment sites: Armenia, Azerbaijan, Belarus, Estonia, Georgia, Kazakhstan, Khirgia, Latvia,

Lithuania, Moldova, Tajikistan, Turkmenistan, Ukraine and Uzbekistan. About 14,000 of the almost 36,000 existing warheads await dismantlement or are in the process of being retired. The number of US nuclear weapons in Europe has shrunk dramatically from more than 6000 in the early 1980s to some 150 at 10 air bases in seven countries Belgium, Germany, Greece, Italy, Netherlands, Turkey and Britain. The US is the only country with weapons outside its borders. (NZ Herald Mar 98)

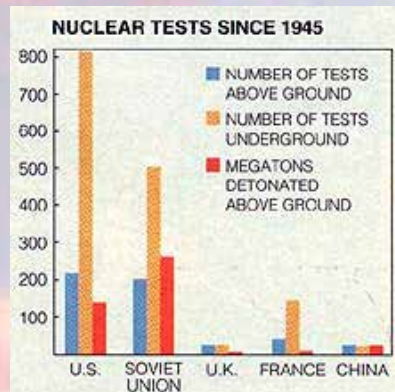
Going against the trend are Pakistan and India which have both declared nuclear programs with missile systems, having both publicly set off underground testing explosions in 1998. Israel has likewise admitted having 200 operational warheads, despite having done no testing, suggestive of a clandestine connection with US nuclear expertise. Perez the father of Israel's nuclear program confessed this in Amman in 1998. Israel cites their nuclear capacity as the 'Sampson option' an Armageddon scenario pulling the pillars down on the Middle East. This would be a far greater act of suicide than Masada and far more foolish for the world

Testing Toll

In the 50 years since Little Boy and Fat Man destroyed Hiroshima and Nagasaki, 2,034 tests of nuclear bombs have been conducted worldwide, according to Robert S. Norris and William M. Arkin of the Natural Resources Defense Council. China - which exploded four devices between 1993 and April of 1998 - is still testing, and France has announced plans to restart. Of the world total, 511 were atmospheric tests. (The most recent of these was conducted by China in 1980.) Together these uncontained explosions were the equivalent of detonating 438 million tons of TNT. When combined with standard risk factors, assessments by the United Nations suggest that fallout from such testing could lead to

1.2 million fatal cancers, notes Arjun Makhijani of the Institute for Energy and Environmental Research. Only about 15 percent of the dose has been delivered; the rest will accrue over coming millennia. The toll will probably never be known, because cancers caused by fallout cannot be distinguished from others. It is clear that some populations are at particular risk. (Tim Beardsley Sci. Am 98.)

For some 300,000 U.S. military personnel and civilians in high-fallout zones, atmospheric testing resulted in doses around 10 times higher than the global average caused by fallout. Only about 50 U.S. citizens received doses above 0.1 Sievert, which is enough to give a 0.5 per cent chance of developing lethal cancer. But 253 Marshall islanders received higher doses after test shot Bravo was fired at Bikini atoll in the Pacific in 1954: 86 were exposed to more than one Sievert; many suffered burns. Things were even worse in the Altai region of Russia. In one district down wind of the Semipalatinsk test site, 16,000 civilians received more than 0.8 Sievert-much of it from a single test in 1949.





The Agape of Armageddon and The Sunken Sophia of the Rainbow Warrior, named after a Native American myth which says that when the world faces destruction, the rainbow warriors will return to ensure its regeneration (Greenpeace). There is a parallel Buddhist myth of the Shambhala warriors.

Christmas Island has become a horror story for 500 New Zealand seamen who were intentionally exposed to direct radiation from nuclear tests in 1957 and watched the bones in their hands light up as if by X-rays as they covered their faces. Of these, 75% have died of cancer or leukemia, 1/10 were sterile, half of them lost children to miscarriages or early deaths. More than 20,000 servicemen were exposed to radiation when the British Government exploded atom and hydrogen bombs in Australia and the Pacific in the 1950s. Of 2300 surveyed, at least 400 had descendents affected by handicaps or chronic medical conditions. Of seven veterans who formed a servicemen's association to fight for compensation in 1972 all but one died of cancer. (Sci. Am., NZ Herald).



French Atmospheric tests dropped their radioactive isotopes on New Zealand. When Greenpeace protested nuclear testing at Mururoa, France sent an underwater bombing squad and sank the Rainbow Warrior in Auckland NZ, killing a photographer Manuel Ferira.



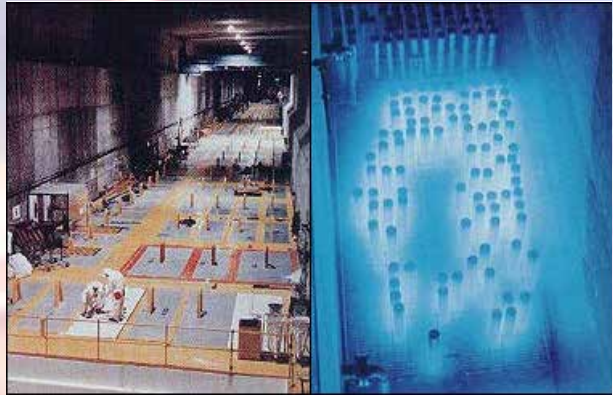
Plutonium 'button' was Hanford's sole product. Consisting mainly of the isotope plutonium 239. The metal must be handled in glove boxes because extremely minute quantities of the metal in the lung (less than 1 microgram) can induce cancer.

The Heart of Darkness: Nuclear Reprocessing and Pollution

I was born on Epiphany 1945 just as the first plutonium began to come off the assembly line at Hanford. In writing this accounting, I am fulfilling my birth as a 'nuclear child' the week Robert

Graves submitted 'The White Goddess' to T.S. Eliot prophesying the last days of Christianity in eco-catastrophe. This section is dedicated to Karen Silkwood, a worker in the Kerr-McGee plutonium reprocessing plant and an activist critical of the plant's safety, who was suspiciously contaminated with plutonium in her refrigerator and later met her death in a suspicious car accident when about to report. The plant was subsequently closed down.

Left Reprocessing canyon where nuclear fuel was dissolved and chemically treated for its minute quantities of plutonium by remotely-operated cranes because of the lethal levels of radioactivity. Right: Cerenkov radiation from waste cesium and strontium is so intense that its interaction with water creates a visible glow. Radiation at the surface of the canisters is high enough to deliver a fatal dose in four seconds; the water in the pool shields the room above from the deadly emanations.



For many Hanford may represent the bastion of protection from the evil empire, but to me it represents the very heart of darkness, the first of many reprocessing plants. The worst of these, Mayak reprocessing plant in the southern Urals has leaked five times more radiation than the Chernobyl accident, Britain's Sellafield nuclear plant and all the world's atmospheric bomb tests put together. The scale of the contamination is staggering. Its source is the reactors and reprocessing plants that provided the plutonium for the Soviet Union's nuclear arsenal. The mistakes made at Mayak are the same as those made in the 1940s and 1950s by the US at Hanford and Britain at Windscale (now Sellafield) in their race to develop nuclear weapons. The difference is the frightening scale of the Russian problem. Indefinitely containing Lake Karachay, for example, where most of the deadly strontium-90 and caesium-137 from Mayak is lurking, is a daunting challenge for engineers. Accidents and

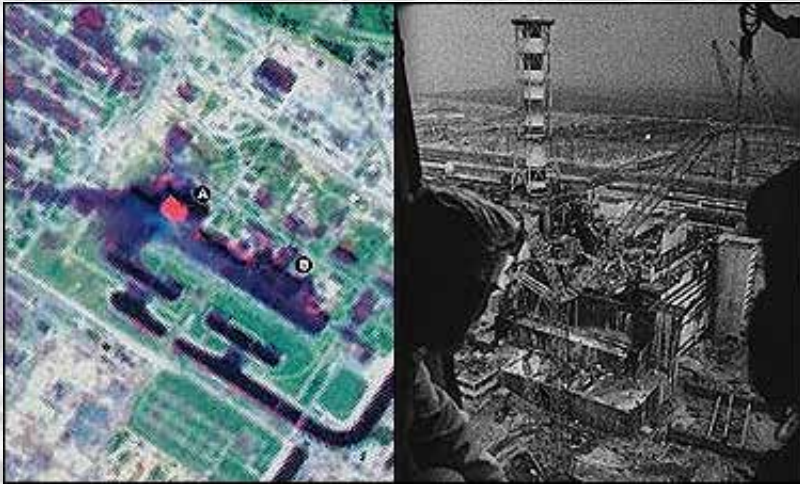
deliberate discharge from Mayak have polluted hundreds of lakes, over 200 kilometers of the Techa river and 20 000 square kilometers of country side.



Sellafield: Repeated subject of investigations for contamination and incidences of leukemia.

More than 16 000 residents have been evacuated from 40 villages since the 1950 release and people are still banned from living or farming in a zone 350 square kilometer around the complex. It is the most radioactively contaminated area in the world. It is said that bats which fly around the lake glow in the dark

from the radiation levels. The most widespread contamination in the past was caused by the explosion of a high-level waste tank at Mayak in 1957. Known as the Kyshtym accident, after a nearby town, it spread a plume of radioactivity hundreds of kilometers downwind of the complex. (New Sci. 6 Dec 97).



Left: Reactor fire at ground zero Chernobyl April 1986. Right: Initial repairs. On the roof, radiation levels were 100,000 roentgens an hour (Nat. Geog).

Wormwood: A Shrine to Chernobyl

And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter. Rev 8:10

In April 1986 one of the Chernobyl reactors caught fire after a test shutdown by electricians testing turbines. Although the design of graphite reactors is questioned for its safety. The actual accident was the result of bureaucratic bungling of awesomely horrifying dimensions. The total amount of radioactivity released will never

be known, but the official Soviet figure of 90 million curies represents a minimum. Other estimates suggest that the total might have been several times higher. It is fair to say that in terms of the amount of radioactive fallout-though not, of course, the heat and blast effects-the accident was comparable to a medium-size nuclear strike. In the immediate aftermath of the explosion and fire, 187 people fell ill from acute radiation sickness; 31 of these died. The destroyed reactor liberated hundreds of times more radiation than was produced by the atomic bombings of Hiroshima and Nagasaki. The intensity of gamma radiation on the site of the power plant reached more than 100 roentgens an hour. This level produces in an hour doses hundreds of times the maximum dose the International Commission on Radiological Protection recommends for members of the public a year. On the roof of the destroyed reactor building, radiation levels reached a frightening 100,000 roentgens an hour. The human dimensions of the tragedy are vast and heartbreaking (Sci Am Apr 96).

The distribution of the fallout was extremely patchy. Nevertheless, huge areas were affected. Although iodine 131 has a half-life of only eight days, it caused large radiation exposures during the weeks immediately following the accident. Strontium 90 and cesium 137, on the other hand, are more persistent and will account for the largest radiation doses in the long run. All told, well over 260,000 square kilometers of territory in Ukraine, Russia and Belarus still have more than one curie per square kilometer of contamination with cesium 137. In Ukraine, the total area with this level of contamination exceeds 5 percent of the nation's total area. Most of this is arable land. Within about 10 days of the accident, 135,000 people living in the worst-affected areas had left their homes; by now the total has reached 167,000.

The medical consequences are, of course, the most serious. Some 30,000 people have fallen ill among the 400,000 workers who toiled as "liquidators," burying the most dangerous wastes and constructing a special building around the ruined reactor that is universally referred to as "the sarcophagus." Of these sick people, about 5,000 are now too ill to work. Greenpeace Ukraine has estimated a total of 32,000 deaths. The symptoms include fatigue, apathy and a decreased number of "natural killer" cells in the blood. Natural killer cells, a type of white blood cell, can kill the cells of tumors and virus-infected cells. A reduction in their number, therefore, suppresses the immune system. Some have dubbed this syndrome "Chornobyl AIDS." Besides having increased rates of leukemia and malignant tumors, people with this syndrome are susceptible to more severe forms of cardiac conditions as well as common infections such as bronchitis, tonsillitis and pneumonia. As a consequence of inhaling aerosols containing iodine 131 immediately after the accident, 13,000 children in the region experienced radiation doses to the thyroid of more than 200 roentgen equivalents. (This means they received at least twice the maximum recommended dose for nuclear industry workers for an entire year.) Up to 4,000 of these children had doses as high as 2,000 roentgen equivalents. Because iodine collects in the thyroid gland, these children have developed chronic inflammation of the thyroid. Although the inflammation itself produces no symptoms, it has started to give rise to a wave of cases of thyroid cancer.

Between 1981 and 1985 before the accident-the number of thyroid cancer cases in Ukraine was about five a year. Within five years of the disaster the number had grown to 22 cases a year, and from 1992 to 1995 it reached an average of 43 cases a year. From 1986 to the end of 1995, 589 cases of thyroid cancer were recorded in children and adolescents. The number of pregnancies with complications has been growing among women living in the affected areas.



Fire fighters with radiation burns. The one on the left survived. The contamination at five days envelops Europe and Asia (p 100) and reaches the US (Nat. Geog. 86).

People live under constant stress, fearful about their health and, especially, that of their children. This mental trauma has given rise to a psychological syndrome comparable to that suffered by veterans of wars in Vietnam and Afghanistan. In the 30kilometer zone surrounding the reactor are about 800 hastily created burial sites where highly radioactive waste, including trees that absorbed radioisotopes from the atmosphere, has been simply dumped into clay-lined pits. These dumps may account for the substantial contamination of the sediments of the Dnieper River and its tributary the Pripjat, which supply water for 30 million people. Sediments of the Pripjat adjacent to Chornobyl contain an estimated 10,000 curies of strontium 90, 12,000 curies of cesium 137 and 2,000 curies of plutonium.

In 1997, sunlight streams through cracks in the sarcophagus that is meant to stop radioactivity leaking from the damaged nuclear reactor at Chernobyl in Ukraine. Scientists who have ventured inside the huge concrete box, which was hastily erected around the reactor after it exploded in 1986, even report seeing birds flying in and out of holes.



A deformed child in Belarus (New Sci.). Mutated vegetation.

Radiation-induced conditions and tumors other than thyroid cancer have increased significantly in the former Soviet republic of Belarus since the accident at the Chernobyl nuclear plant in 1986, say local researchers. Many experts claim that the only significant health effect of the explosion was to increase by a factor of 200 the

number of people contracting thyroid cancer. An international conference on Chernobyl sponsored by the WHO and others, held in Vienna in 1996, concluded that there was "no consistent, attributable increase ... either in the rate of leukemia or in the incidence of any malignancies other than thyroid carcinomas". This declaration deprived Belarus of much of the international aid it had hoped for. But re-analysis of health data has found that since 1985, the number of reported cases of congenital

malformations in children, such as cleft palate, Down's syndrome and deformation of limbs and organs, has increased by 83 per cent in areas heavily contaminated by fallout from Chernobyl, by 30 per cent in mildly contaminated regions and by 24 per cent in "clean" areas. All these congenital conditions have been linked to radiation damage in past research. Vienna representatives claim this is accounted for by 'increased reporting' of abnormalities. An increase is reported in a wide range of tumors among those living in Gomel, the most contaminated area in Belarus.

Nuclear Procrastination, Proliferation, Smuggling and Terrorism

With all the good will of the ending Cold War and the collapse of the Soviet Union and the propping up of the Russian economy, both presidents still have their fingers eagerly on the red button. Within 15 minutes of recovering from anesthetic, Boris Yeltzin asked for his nuclear briefcase back. This continuing sense of knife-edge nuclear alert extends to the missiles themselves which although not actively targeted could be at any time simply by inserting their programming software. Neither side thus has operational security and maintains ready alert. When a joint US-Norwegian scientific rocket, which had been notified to the Russians, but lost in bureaucracy, tracked the Russian coastline on a trajectory which could hit Moscow. The alert lasted 12 minutes and reached all the way to Yeltzin. The millennium bug warning also applies to nuclear reactivity. While the threat of a nuclear winter mass extinction from a Cold War massive first strike or computer malfunction may have receded to a degree, the risks for a tragic and devastating regional nuclear war or nuclear terrorism incident are growing daily.



Greenpeace in Athens protesting the India-Pakistan proliferation (Herald).

In 1998 India and then Pakistan in retaliation exploded a series of underground nuclear devices and declared they were nuclear capable with a series of missile delivery systems operational and in development. Currently India is holding very extensive military manouvers close to the Pakistani border. Unless the world makes egalitarian moves towards total

nuclear disarmament, the burning fuse of proliferation will continue. Each additional country becomes an incentive to others to make nuclear capability equivalent to national identity. The rhetoric of religious holy war is lethal when applied to nuclear weapons. The logic of MAD mutually assured destruction which proponents of nuclear deterrence claim is the sanity of doom which prevents nuclear war and begets coexistence falls on deaf ears in the context of the final holy war of armageddon. In identifying with Arjuna, India simply invokes jihad.

World stocks of plutonium, which totalled almost 1,100 tons in 1992, will reach between 1,600 and 1,700 tons by the year 2000, enough to make as many as 200,000 10-kiloton bombs. As disarmament agreements are implemented, another 100 tons of refined weapons-grade plutonium will become available in the U.S. and Russia-ironically, in the post-cold war world, one of the safest places for plutonium may well be on top of a missile. In addition, the U.S. and former Soviet

states each hold about 650 tons of highly enriched uranium. These large stockpiles are all the more disturbing because control over them is fragile and incomplete. Equipment for determining the amount of plutonium that has been produced is primitive yet without a clear baseline, it is impossible to know what may be missing. Virtually nonexistent security at nuclear installations compounds the problem.



Nuclear smuggling incidents have been reported across central Europe to the Pacific coast of Russia (dots show sites of seizure, origin or transfer). Hundreds of incidents over the past five years suggest that illicit trade in uranium and plutonium could be a grave problem (Sci. Am. Jan 96). The number of nuclear smuggling incidents in Russia have become legendary.

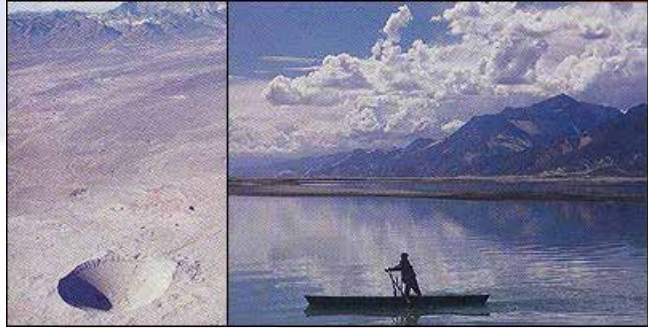
Alexander Lebed has also drawn attention to the some 100 suitcase-sized nuclear devices apparently missing from the Soviet Arsenal. Only 7kg of weapons grade plutonium, a slug that can be held in one hand, is required to destroy a small city.

Against this background, it is hardly surprising that the number of nuclear-smuggling incidents—both real and fake—has increased during the past few years. German authorities, for example, reported 41 in 1991, 158 in 1992, 241 in 1993 and 267 in 1994. Although the vast majority of cases do not involve material suitable for bombs, as the number of incidents increases so does the likelihood that at least a few will include weapons-grade alloys. In March 1993 six kilograms of enriched uranium is reported to have entered Turkey, brought from Tashkent to Grozny, where Chechen crime groups entered the picture. It raised fears that Chechen ‘Mafia’ groups had obtained access to enriched uranium in Kazakhstan. Kazakhstan’s agreement in 1994 to transfer enriched uranium to the U.S. suggests that such speculation may have had some basis. Other smuggling operations intercepted with weapons grade material included people with connections to the Stasi and KGB and agents of the German security force. There is also growing evidence that some Russian criminal groups are diversifying into trade in radioactives. Although outlaw nations probably make up most of the market for nuclear weapons, there is a clear danger that organized crime groups or terrorists could also join the nuclear club. The transition from transporting nuclear contraband to using it directly is apparently an easy one: radioactive isotopes have already been used for murder. In late 1993 Russian “Mafia” assassins allegedly planted gamma-ray-emitting pellets in the office of a Moscow businessman, killing him within months. At least half a dozen similar incidents have been reported in Russia since then.

While everyone assumes the US nuclear machine is secure, the US is subject to a religious fanaticism about final war which makes it vulnerable to religious scenarios of final war. Between 35 and 85 percent of US citizens, depending on the polit-

ical climate, believe they are going to witness Armageddon in their own lifetime.

Sedan Test Nevada 1962 made a 1,200 ft. wide crater displacing 12 million tons of earth. China delayed ratifying the nuclear test ban treaty in 1996 from a desire to use nuclear explosions for projects like diverting the Brahmaputra river of Tibet to the Gobi Desert. Chinese physicists: 'we certainly can accomplish this project' (Sci. Am. Jun 96).



Steve Jones (1996) notes: 'Almost all the workers in the Pantex atomic bomb plant in Amarillo, Texas thought they were taking part in the preparations for the Second Coming.' Damien Thompson (1998) comments 'As we have seen, this sense of living at the End of Time has become far stronger in the second half of the twentieth century, thanks to the foundation of the State of Israel and the development of nuclear weapons.' Interspersed with these are far-right Christian evangelists who preach nuclear insurrection in the name of the Kingdom of God. Neal Horsley has this to say "Nuclear weapons are siloed, armored, or secreted in virtually every State in these presently United States of America. One of the first acts a seceding State militia must accomplish will be the seizing of those nuclear weapons. Once in hand, that seceding State will have the power to force the rest of the citizens of the USA to choose between accepting secession as a fait accompli - a done deal -or launching nuclear civil war in the heretofore United States of America. I represent a Political Party (The Creator's Rights Party) that would not hesitate to use nuclear weapons in defense of a State's Right to secede in order to restore God's plan for government." Russia is thus by no means the only threat



.David Lange led New Zealand into anti-nuclear status. Postal perspectives.

Nuclear and Biodiversity Holocaust

"The profundity of the image of the mushroom cloud has been a blessing and a curse-both terrifying us into wakefulness and numbing us with its immensity, inspiring awe and

assuring helplessness. It is possible that the Earth's ecological desecration will not yield to us an image of that magnitude. The slow disappearance of species, the unraveling of the web that happens imperceptibly within our "progress" might be a very quiet apocalypse. For that reason, our vision needs to be exceptionally acute, our imaginations alive, and our hearts willing to break. In a society addicted to anesthetics of one kind or another, this may be a very large demand, but nothing less than the world is at stake." (Michael Ortiz Hill).



A Kurdish woman dies struggling with her child through a doorway fruitlessly trying to escape Saddam Hussein's 'experimental' poison gas attack which killed up to 5000 Kurds. Napalm was also used. Thousands of Shiites and marsh Arabs have also been killed (NZ Listener).

Chemical Weapons

Although chemical weapons are not as devastating as nuclear or biological weapons, they are nevertheless weapons

of mass destruction. We are all familiar with the chlorine and mustard gas as horrific chemical agents in the First World War. We also know that Saddam Hussein gassed several thousand kurds and assembled arsenals of nerve gases and other chemical weapons. Traces of the more potent nerve gas VX were recently detected on missile warheads in Iraq. We are aware of the Sarin gas of Aum Sect in Tokyo and Jim Jones 900 cyanide victims.

Spraying Agent Orange over Vietnam (NZ Herald).

Third generation birth defects in Vietnam (New Sci.).

However one of the most serious forms of chemical weapon in recent warfare has been the Agent Orange dropped all over Vietnam with its dioxins and other pollutants. Like the victims of nuclear contamination, the victims of Agent Orange continue to suffer, veterans down to third generation Vietnamese. Napalm was also an atrocious weapon.



Renouncing the Use of Land Mines



These illustrations and data indicate the nature and scope of the problem (Sci. Am May 96.).

The arms trade in land mines must be stopped. Egypt 23 million, Iran 16 m, Angola 15 m, Afghanistan 10 m, Cambodia 10 m, China 10 m, Iraq 10 m, Bosnia 3 m, Croatia 2 m, Mozambique 2 m, Eritrea 1 m, Somalia 1 m, Sudan 1 m, Ukraine 1 m, Ethiopia 1 m, Yugoslavia 0.5 m, Jordan 0.2 m (Sci. Am. May 96 26).

A Civilized commandment: All trade in anti-personnel weapons banned forthwith.

Genocide Gallery

The twentieth century, despite being one of population explosion has also been the climax century of human genocide, just as, despite our scientific and medical explosion, this is the century of biodiversity holocaust in the name of progress.



Warsaw Ghetto, Belsen, Pius XII - reception for the German Chancellor (Eban, New Yorker)

Hitler and the Holocaust: Six million Jews were summarily executed in gas ovens. Many were also forced into prostitution or died on ghost trains before they were executed. Pope Pius XII made no complaint and attended official German functions when Hitler did this in the name of the Crucifixion (p 441). In the personages of the Manhattan project, one final solution became another - Holocaust became Trinity. One should not however forget the twenty million Soviet people who died in the snows, nor the mass killing of half a million Japanese with nuclear and incendiary bombs. There is little difference to the victims between a US general saying "Drop the big one now" to pre-emptively subdue the Soviets and Hitler's deputies issuing similar order in regard to the holocaust. The result was the H-bomb arms race. It is the Russian angst at knowing death we have to thank, not Ronald Regan's 'evil empire' of 'Star Wars', for defusing the deadlock of cold war. We should think longer on those who died on the Eastern front, for it is to their lost lives that we owe our own security from nuclear winter.

*In many a dark hour I've been thinking about this
That Jesus Christ was betrayed by a kiss
But I can't think for you, you'll have to decide
Whether Judas Iscariot had God on his side*

*So now as I'm leaving, I'm weary as hell
The confusion I'm feeling, ain't no tongue can tell
The words fill my head and fall to the floor
If God's on our side, He'll stop the next war - Bob Dylan*

Cambodia: Up to two million people were tortured and killed in Pol Pot's Khmer Rouge utopian new age under the name of Kampuchea. Much of the ideology of this movement revolved around the ancient Khmer nation.



The cruel smiling faces of Angkor Thom. Pol Pot's death mask (King, NZ Herald).

This is collective unconscious reasserting itself for the great statues pinnacles of Angkor Thom tell us only that many of the population of the ancient Khmer population were likewise dispatched to feed an equally devastating regime. Artists were garotted so the works were witnessed by no living being.



Skulls from the killing fields, The gang of Four Khmer Rouge leaders (NZ Herald).

Bosnia: The travail of a vulnerable Muslim population to the xenophobic insanity of Serbian nationalism, echoing back to the days of the first Turkish invasions some four hundred years before thanks to Radovan Karadich and Ratko Vladich.

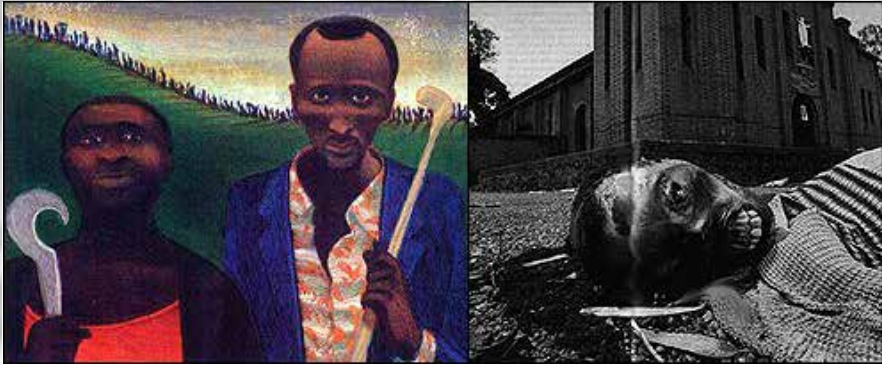


Bosnian women read the names of the 1100 men murdered at Srebrenica.

However one should also remember that Muhammad himself authorized the genocide of seven hundred Jewish men at Medina under circumstances based only on suspicion. This genocide later proved unnecessary as he entered Mecca without ever coming to final battle.

Rwanda: Hutu and Tutsi had been uneasy ever since the Belgian colonialists favor the Tutsi in their administration. Despite repeated warnings that a planned genocide was about to take place, the UN turned a blind eye to the Hutu attempt to commit genocide on the entire Tutsi population. This did not need weapons of mass destruction, many were cut down with machetes or impaled on wooden stakes. The Tutsi revenge was to regain

Rwanda, and the Hutus fate to be herded among violent refugee camps.



Hutu and Tutsi. Many of the mass slayings happened in churches where Tutsis sought refuge. The Roman Catholic priesthood is implicated in these slayings.

Chile, Argentine, El Salvador, Guatemala: Pinochet made a new word in the torture vocabulary - Los desaparecidos - the disappeared. The macho mentality spells torture in many Latin countries. The musician Victor Jara was one victim, shot to death, after his fingers were cut off in front of the crowd in the stadium, he turned and shouted "We may not be able to play but at least we can sing!" - the anthem rang out until silenced by the rattle of machine guns. Twenty-five years on Luis Munos says "There are times I can't walk, my stomach is falling apart, there is a terrible pain in my testicles. I can't sleep. It's with you every day. It's for life. I'm carrying the dead bodies loved ones on my back. Too many." In Argentina people were dropped over the ocean from aircraft and a maternity ward was maintained where women were forced into labor or given Caesarian sections, then killed and their babies given to childless military families. Junta members Jorge Videla and Emilio Massara as well as admiral Jose Antonio Suppich are being investigated. After being given life sentences they were pardoned by Carlos Menem on his coming to office. Large numbers of people were also murdered in El Salvador and Guatemala.



Mothers of the disappeared. Supporters lament Pinochet's arrest (Herald).



Palden Gyatso shows how electric probes shoved in his mouth wrecked his teeth during 33 years in prison for the 1959 uprising in Tibet against China

Tibet: Genocide does not have to involve mass killing. It can also happen slowly through eugenic methods such as enforced marriage and subjection of a whole people to the yoke of a dominant population. The Tibetan people have suffered forty years of such oppression within the confines of a closed society where freedom of association is denied.

The Worlds Ethnic peoples: All across the world, small pockets of unique ethnic peoples and their cultural ways of life are rapidly dying out through the blanket exploitation and dominion of 'colonial' cultures. Just as biodiversity is dying so is human diversity, and with it the precious knowledge, both of unique plant uses and cultural experiences, and of how to live close to the Earth in many unique climates.

A Judgement against the Death Penalty

In Eden YHWH 'elohim, the LORD God said Gen 2:17: "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." But when Adam ate of the forbidden fruit in the original sin, the Lord God commuted the death sentence Gen 3:17 "And unto Adam he said, Because thou hast ... eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: In the sweat of thy face shalt thou eat bread, till thou return unto the ground". The death penalty is thus commuted for all time.

When Muhammad committed the souk of Medina he entrusted judgement to a dying man. In recompense: 'Let he who has not lived cast the first stone' - Chris King.

This man is supposed to have received the death penalty for standing for democracy at Tiananmen Square (NZ Herald). The death penalty always comes at a high social cost.

Lethal injection as is becoming commonplace in China makes such eugenic fixes all too easy. The choices in the death penalty are the devil and the deep blue eugenic sea. Cruel and grievous punishment is diabolical, but a quick easy death by injection raises the spectre of culturally-eugenic dispatch



of political prisoners and counter-cultural elements on grounds humane execution is an acceptable social weeding-out process. It is significant that the first such executions in China were committed on people guilty of drug peddling, not murder. In 1999 a Chinese death sentence was handed out for hacking into a banks computer system. This is deplorable.

Unjustifiable Homicide: The Death Penalty

In 1210 Pope Innocent III ordered the Waldensians, who were against the death penalty to swear the following oath if they wished to return to the Catholic church:

"Concerning the secular authorities, we assert that they can carry out a blood judgment without mortal sin, so long as they proceed to impose the death penalty not out of hatred but out of justice, not rashly but with due reflection". In 1985 Cardinal Joseph Hoffner wrote "The holiness of the divine order proved its power even in this age through the death penalty" (Ranke-Heinmann 270).

"Christianity is a religion that glorifies one execution - the execution of Jesus - because the Church sees in it an act of redemption through blood. Thus for Christians the death penalty is the prerequisite for their redemption. The death penalty has been, as it were sanctified as the instrument of this redemption. God is the supreme advocate of the death penalty, since he condemned his son to death and willed his crucifixion as the means of this redemption. But of course the death penalty had to be instituted some time before Jesus arrived to make the redemptive death of Jesus possible. Thus all people executed before Jesus are the prerequisite, the precursors, the pineers of his redemptive death ... God is no hangman. God mourns this death. The dreams of God's compassion are not deviant fantasies. They are the truth even if in the reality of the world they remain dreams (Ranke-Heinmann 1992 270-4).

Pope John Paul disagrees with this Christian tradition of violence. In commenting in 1999 on an emerging society "in which the powerful predominate, setting aside or even eliminating the powerless. ... Nor can I fail to mention unnecessary recourse to the death penalty".

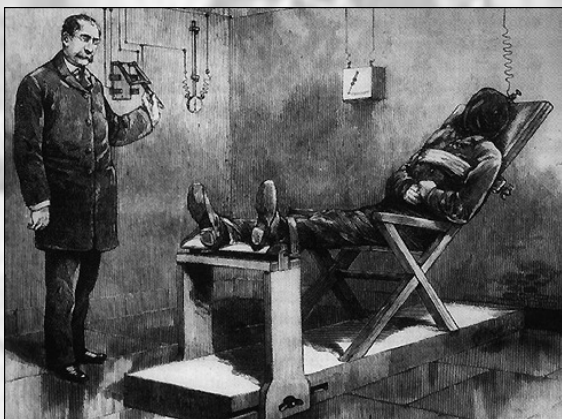
3000 men and 50 women wait on death row. In 1995 there were 56 executions, the highest since 1957. Last year there were just 45 partly because of legal hurdles. Texas, the state with the highest rate of executions is in the band of nine states with the highest homicide rate. By contrast North Dakota with the lowest homicide rate has no death penalty. The deterrent effect is thus questionable at best.

Neither does the death penalty save the tax-payer money. Professors Philip Cook and Donna Slawson of Duke University, using North Carolina established that each death sentence cost the taxpayer \$2.6 million more than keeping a convicted killer in prison for 20 years to life. The 72% of americans who say they support the death penalty are thus condemning themselves to \$7.8 billion in execution tax.

The first experimental electric chair used to kill Kemmler (Jones).

Death by Electrocutation

A bolt of smoke and flame shot from a convicted killer's head when he was put to death in Florida's electric chair yesterday (Mar 97), despite appeals for mercy from Pope John Paul. The Pope also appealed before Christmas to the Governor of Virginia for clemency for Joseph O'Dell. The 15cm multi-colored flame flashed from the right side of Pedro



Medina's hooded head, flickering for several seconds as the stench of burning flesh filled the room witnesses and prison officials said. "Smoke spilled through the vents into our witness room" a witness added struggling for words to describe the experience "It was not good at all" Kathryn Stoner-Lasala, pastor of the First Presbyterian Church in Cape May, New Jersey said "If the people of the state of Florida want to know what God thinks about their obsession with the death penalty, they need look no further than Pedro Medina. This was not God's judgement on Pedro, it was his judgement on the execution".

This humane gesture by the pope stands in stark contrast to the Catholic Church's explicit support of harsher penalties against abortion in the Philippines, when the death penalty is the final solution in the proposed bill.

The first electric chair execution was in 1890 of William Kemmler at Albany, New York. A State Commission had been asked to apply science to death, disliking the bloodshed of the guillotine, believing electrocution was the most humane method (Steve Jones). There was a competition between Thomas Edison's low voltage DC system which would only transmit a mile from the power station and Westinghouse's high voltage AC. Edison lobbied for the electric chair to be powered by AC to stress the competitor's lethality. Westinghouse funded the prisoner's appeal. Edison himself showed how to wire up a pair of generators to ensure a lethal voltage. The experiment was a disaster. The current was passed for seventeen seconds, but Kemmler started breathing again. Horrified the executioners used a second jolt, and he died, literally roasted to death. Edison though was not discouraged. He arranged that the current be passed into jars of salty water into which the condemned man's hands dangled. In one case a young man stood up after electrocution only to be reprieved for a week until the equipment was improved.

Cruel and unusual punishments are banned under the US constitution.



Support Amnesty International and oppose the death penalty

Political Imprisonment, Torture, Human Rights and Equitable Compassion.

Amnesty International stands as a bastion for freedom and democracy worldwide. In addition to opposing the death penalty, Amnesty toils unceasingly to draw attention to the plight of political prisoners and prisoners of conscience and to protect them from torture, and death at the hands of repressive regimes.

Amnesty also fights for women's rights and opposes female circumcision and infibulation. Supporting Amnesty is supporting world democracy and our own freedom and that of our offspring in the world of the future.

To pronounce the acceptable year of the Lord is liberty to the captives and the opening of prison to them that are bound. Without freedom from oppression there can be no redemption. This applies to the Declaration of Human Rights, to redeem poverty, social and educational equality of opportunity. It means a profound change of heart from winner-take-all greed to compassion for all humanity in true democracy.

Gendercide: Killing the girl child in India and Asia



In the patriarchal societies of India, China and other Asian countries boys are prized and girls are killed. The gendercide statics speak of gendercide on a global scale. Abortion has compounded this problem because it makes it easier for patriarchal sexual selection to operate without the problems raised by child homicide, which however remains frighteningly common. Reproductive technologies such as ultra-sound have been banned in several countries, but still the process continues. Empowering women and respect for the feminine is a key to alleviating this problem. The ethics of abortion needs to be resolved through democratic ethical debate, rather than religious fundamentalistic opposition. Contraception is essential.

A civilized commandment: Do not kill the girl child or the boy child will suffer.

“Such beliefs in elite male desirability also permeate however into the social customs of whole societies. Chinese, deprived of a chance to have more than one child killed more than 250,000 baby girls between 1979 and 1984. In some age groups in China there are 122 boys for every 100 girls, consistent with 17% of all girls being killed at birth. In one recent study of clinics in Bombay, of 8,000 abortions, 7,997 were of female foetuses, leading to a move to ban ultra-sound for sexual differentiation. In one hospital 96% of mothers who were told they had a daughter aborted, while 100% with sons carried to term. Such a bias towards males is harmful to the societies which allow such processes, because they lead to further male domination and competitive violence”. (Ridley 1993).

“One son is worth ten daughters” exultant Korean mother.

In South Korea, the preference for boys has taken a disturbing turn. There are at least 113 men for every 100 women in Korea, one of the highest gender imbalances in the world which deprives boys marital life and a reproductive future. About 30,000 female fetuses each year or one in every 12 girl births after tests to confirm their gender. The high rate of abortion is partially explained by the aborting of female foetuses. In a national survey in 1991, nearly one-third of respondents approved of abortion, of female foetuses. The abortion rate is extremely high in Korea. One survey says that half of women aged between 15 and 44 have had abortions, a rate- that has stayed steady since the late 1970s (NZ Herald).

Abortions are a major factor behind the sex imbalance, particularly among third and, fourth-born children where there are more than 200 boys for every 100 girls. Most women pray for their first born to be a boy. They become increasingly desperate if they produce only girls, leading to more sex-tests and abortions. In 1990, doctors were banned from telling parents the sex of their unborn child after ultra-sound tests or amniocentesis. The Government's aggressive campaign to convince to convince Koreans that a well-raised daughter is worth ten sons has seen the imbalance dip since 1990. But, despite new moves to revoke the licences of offending doctors, a high number still take money to tell parents their child's sex, and the practice is almost impossible for the authorities to trace.



The Spirits or Mothers of the Plants - Pablo Amaringo (Luna)

Twelve Constellations of the Girdle of Gaia

*"The Tree of Life bears twelve manner of monthly fruit
and the leaves are for the healing of the nations"- Revelation*

Just as the twelve signs of the Zodiac represent twelve constellations of prominent stellar configurations so the following constellations of sacred plants, because of their great cultural significance, deserve to be respected as the fabled twelve-fold fruit of the Tree of Life. Each constellation represents a collection of species sharing a particular molecular arrangement psychoactive in the human brain, and having a significant cultural history of religious use to induce visionary, mystical or shamanic trance states.

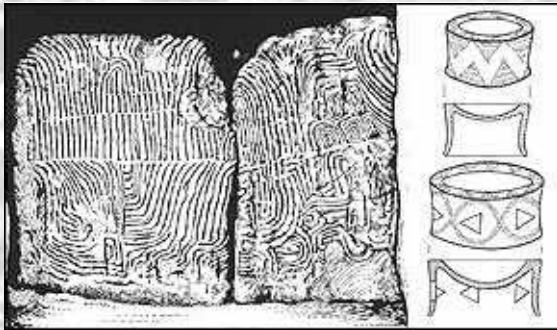
This chapter is to acknowledge the stature and respect these sacred fruits deserve, and to indicate beyond them those other stars without number which further enrich the diversity of our conscious life. It should be borne in mind that ancient uses of such plants were negotiated in a sacred and ritual manner and that several, despite their historical use are toxic. Others despite not being physically harmful have profound effects on the conscious mind, which, without proper guidance, could lead to social consequences detrimental to the respect in which these and all medicinal plants should be held. Eliade's failure to recognize the central role of hallucinogens in the shamanic path, both in Siberia and particularly in the Americas constitutes one of the most misleading episodes in modern anthropology.

Pivotal to this realization is also an overturning of James Frazer's sequence of civilized attainment from magic to religion and finally to science. The idea that magic is more primitive than religion and that religion is more primitive than science arises from a confusion between mechanism and the intrinsic uncertainty of conscious experience. From a quantum-mechanical perspective, science and magic look if anything complementary. Science explains the probabilities in a given situation and 'shamanism' addresses why one possible fate rather than another is chosen by nature. Religion has been caught in the middle, falling from its primal roots in vision in the doctrines of mass belief, and yet neither conforming to the rational developments of scientific reason. Through a combination of scientific reason and shamanic vision, we may finally correct the folly of religion and regain the Tao of vision-reason which the gatherer-hunters with their vast knowledge of plants gave us as their sacred heritage of the Garden - the fruit of knowledge and immortality.

The Ancient Use of Sacred Plants

By the Upper Palaeolithic period, beginning about 45,000 years ago and ending around 10,000 years ago in Europe *Homo sapiens sapiens* had firmly established itself with an economy based on hunting, fishing and the gathering of plants. Almost all gatherer-hunter societies have a division of labour between the sexes. The men hunt whilst the women gather plants and collect or hunt small animals (e.g. shellfish, birds, eggs, etc.). Whilst animal proteins are prized, the bulk of the staple foodstuffs are gained by female labour. In prehistoric times women's role vis-a-vis plants probably not limited to food or the medical species, but extended into the discovery of psychoactive plants (echoing the European witchcraft tradition. Gatherers have an extremely detailed knowledge of their land and its natural resources, and traditionally identify, collect and process a variety of psychoactive species. The leisure time of many hunter-gatherers seems to be abundant. Case-studies from various parts of the world show that sufficient food can be obtained in an average adult working day of 3-5 hours (Rudgley 12-14).

The neolithic saw no particular improvement over the palaeolithic in the amount of time required per capita for the production of subsistence; probably, with the advent of agriculture, people had to work harder. There is abundant data which suggests not only that hunter-gatherers have adequate supplies of food but also that they enjoy quantities of leisure time, much more in fact than do modern industrial or farm workers, or even professors of archaeology (Sahlin).



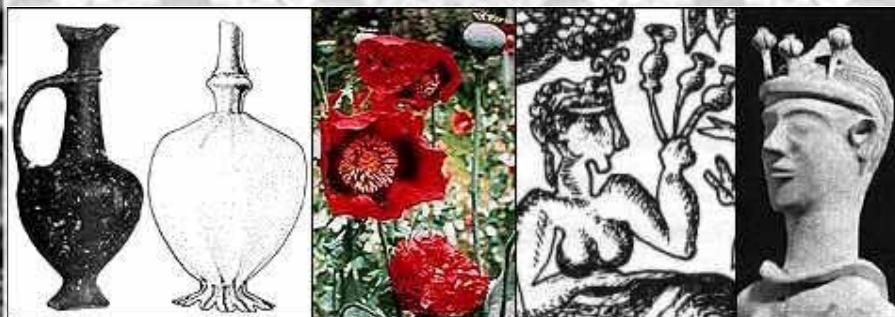
Carved stones from the neolithic tomb of Gavrinis in Brittany. Pottery braziers Er Lannic (Rudgley).

In the *Alchemy of Culture*, Richard Rudgley gathers evidence from several researchers that Palaeolithic cultures, based on such detailed knowledge of local flora and fungi utilized the natural distributions of psychoactive species in their locale as an early feature of

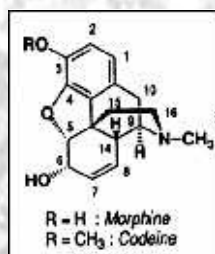
their cultural development. Rudgley notes the research of other authors who make a case that the abstract patterns that occur in parallel with the animals found in such pre-historic caves as Lascaux, which have long been ascribed to shamanic rites of hunting, are representations of the phosphenes that accompany meditative and trance states, accompanying shamanic practices, particularly those associated with psychoactive plants. Somewhat later we indeed find more definitive suggestions of such 'phosphene art' in the form of the Neolithic Tomb of Gavrinis in Brittany, where carved megaliths from a neolithic tomb show striking abstract patterns of this nature. These are also nearby another find of pottery 'vase-supports' from Er Lannic, some of which show signs of being used as braziers, and are consistent with an early spread from the South of ritual burning possibly of opium.

1: *Papaver somniferum*: The Poppy of the Holy Mother

The opium poppy, which is one of the most medically important plants known to man and which still plays a central role in the control of pain and suffering, particularly in terminal conditions, shows a very early pattern of use and cultivation. Although the exact origins of the poppy remain uncertain, it seems to have been domesticated in the west Mediterranean by the sixth millennium BC. Several finds of remains poppy seeds have come from neolithic lake villages in Switzerland, and also in Germany and Italy point to widespread domestication in neolithic times. These are complemented by full pods at burial sites at Albulol in Spain from around 4200 BC which are more indicative of medicinal use.



Cypriot juglets from Egypt 18 th dynasty from around 1350 BC appear to be designed on inverted poppy pods, *Papaver somniferum*, inset of Minoan seal from Crete 1500 BC, head of Goddess with slit poppies Crete 1350 BC (Rudgley, King, Gadon, Gadon).



Use of poppies in Crete is attested to by Minoan statues and seals from the second millennium BC clearly indicating ritual use of opium resin in the cultures of the fertility Goddess, consistent with her role in gathering medicinal plants and using them as an integral part of her ritual worship. It is natural for the fertility Goddess to utilize and respect as spiritual those emanations of her own manifestation of physical fertility as an aspect of the very body of the Earth Goddess. During the Late Minoan period opium was taken by participants in ceremonies to induce a state of ecstasy essential for the performance of the sacred rites. From a similar period come

Cypriot juglets from tel Amarna in the 18th dynasty of Egypt of Akhenaten. It has been suggested that these juglets were designed to iconically represent their contents as indicated above left. Chromatographic evidence confirms the presence of opiates in at least some of these juglets (Rudgley 27).

The role of opium in the ancient world is well attested. There are references to it in writings from Egypt, Assyria and Greece. Egyptian medical texts list among opium's many uses its sedative powers to alleviate the pain of wounds, abscesses and scalp complaints. For the Romans too it was something of a panacea, being used to treat elephantiasis, carbuncles, liver complaints, epilepsy and scorpion bites, according to Pliny. Opion is Greek for poppy juice, dedicated to Nyx, goddess of the night, who is shown distributing it to youths in repose in a cameo. Almost every

major writer of antiquity from Hippocrates who recommended poppy wine, mentions it. (Emboden 23).



A Lisu village Thailand-Burma border 1976. Poppy field, lisu child among the poppies (CK)

It has also been suggested that the poppy was an integral part of sacrificial rites from Sumer to Babylon. It has been noted that in at least some of the sacrificial Tombs of the early Kings of Ur the sacrificed servants and courtiers appear to have died peacefully, suggesting they were given a potion to relax them, or even to bring on unconsciousness. Sumerian tablature of the second millennium BC mentions its efficacy in bringing sleep and an end to pain (Emboden 23).

A key paragraph from Babel Tower (273) expresses this use in poetic terms: “We are told by antiquaries ... that in ancient Babylon, in the chamber at the top of the ziggurat which was reserved for the activities of the god Baal, he came sometimes to sleep with the priestess, and sometimes to share a feast at a giant stone table, and sometimes, in difficult times, to demand a sacrifice. And there are many tales of what this sacrifice was - a red human heart, tastefully roasted, a whole human infant, the first-born, trussed and tossed into the flames of his altar fire. It is told that on his feast days a great cake was baked, and cut into small portions, one of which was blacked with the soot of the eternal Fire of his altar. The people took their cakes blindfold, and he who chose the black square was the Chosen One, devoted to the god. And for a time this Devoted One was fed and fattened, granted his desires of the flesh, sweet cakes and wine, sweet bedfellows and smoky opiates. And when his time came, he was led smiling to the fire, and the god was pleased, and did not wilfully torture or persecute the people for the following year, but let their corn and vines grow rich and their children spring up plump and healthy.”

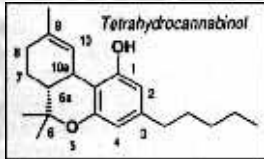
In Eurasia there is a legend that Buddha cut off his eyelids in order to prevent sleep overtaking him, and where they fell, there grew a herb which bore a nodding violet flower which was to give sleep and tortured dreams to all mankind (Emboden 20).

2: Cannabis: Ganga, the Sacred River of the Sadhu

A similar case can be made for the use of hemp (*Cannabis sativa*) as an intoxicant in prehistoric Europe. Hemp seeds have been found at a variety of Neolithic sites in Germany, Switzerland, Austria and Romania. Like the opium poppy, hemp grows as a weed, and its proximity to prehistoric communities was a factor in its domestication. (Rudgley 28). Cannabis has been a five-purpose plant: fiber, seed oil, for its seeds as food, for its psychoactive properties, and therapeutically as a medicine (Schultes & Hofmann 92).



The River of the Sadhu: Om Nama Shivai! A Sadhu takes the sacred chillum (Schultes & Hofmann 1979). The immortal Ganges is the very name of Hemp. Government Ganga shop: Varanasi: Sacred status permits the sale of Ganga within the ancient city of the Ganga (CK)



In several parts of eastern Europe decorated pottery 'polypod' bowls or braziers from the early third millennium BC have been found. The earliest of these came from the Pontic Steppes. Examples found in the Carpathian Basin, Czechoslovakia and southern Germany are somewhat later, indicating this type of pottery spread from east to west. Cannabis sativa, too, is generally thought to have originated on the steppes and subsequently to have spread into Europe. Two further finds of associated artifacts add weight to the possibility of a later Neolithic cannabis cult. "A pit-grave burial of the later third millennium in Romania was discovered to include an item described as a 'pipe cup' which itself contained charred hemp seeds. Another pipe cup from the same period and belonging to the north Caucasian Early Bronze Age was found with hemp seed present. The seeds are the most heat-resistant part of the plant, suggest the intoxicating flowers and leaves had been burnt away" (Rudgley 28).

Cannabis sativa (Schultes and Hofmann 1979)

Contemporary with the rise of the polypod bowls was a novel style of pottery ornamentation. While the bowl was still wet, cord was wrapped around it in order to impress it with a pattern. This cord decoration may have been a way of celebrating the contents of the bowls, ... not by imitating the shape of the Cannabis sativa plant (as the Cypriote juglets imitated the opium poppy) but by decoration applied by the use of hemp cord.

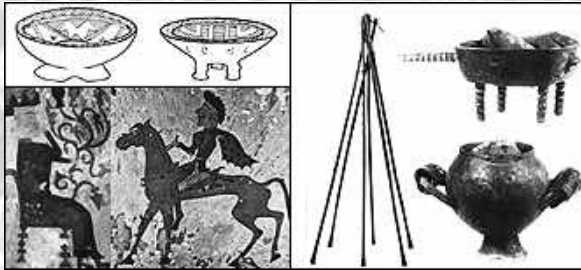
Both the fibre and intoxicating qualities of hemp were exploited by later cultures such as the Thracians. "A Greek source notes that they made their garments from its fibre and it is known that their shamans (Kapnobatai) used cannabis to induce trance. Just as it can be shown that the use of opium was widespread in the early historical period in the



east Mediterranean, there is also sufficient evidence that hemp was being used as an intoxicant by the Iron Age. Cannabis has been discovered in the grave chamber of the Hochdorf Hallstatt waggon-burial near Stuttgart in Germany (circa 500 BC), and also at Scythian sites on the steppes" (Rudgley 30). Democritus around 400 BC noted its use occasionally with wine and myrrh to produce visionary states. The Assyrians were also during the first millennium BC known to use Hemp as an incense.

*To Earth's far-distant confines we are come,
The tract of Scythia, waste untrod by man.
Aeschylus - Prometheus Bound.*

In the eighth century BC Scythian groups from the east began to migrate westward with their flocks and herds. After a successful alliance with the Medes, which resulted in the sacking of Assyrian Nineveh in 613 BC, both the Asiatic and the European Scythians began a series of conflicts with the Persian kings of the Achaemenian Dynasty. A group that features in a number of trilingual inscriptions in Old Persian, Elamite and Akkadian is the *saka haitinaiaixa* or 'haoma-drinking Scythians' after Haoma (Rudgley 35).



Neolithic bowls probably used as braziers for Hemp. The Scythian Goddess holds the Tree of Life before a horseman. Scythian Hemp braziers and 'tripod' (half-size) (Schultes & Hoffmann 1979, Rudgley).

In the fifth century BC Herodotus travelled widely to the north of the Black Sea and

includes the following account of Scythian intoxication in his Histories: 'On a framework of tree sticks, meeting at the top, they stretch pieces of woolen cloth. Inside this tent they put a dish with hot stones on it. Then they take some hemp seed, creep into the tent, and throw the seed on the hot stones. At once it begins to smoke, giving off a vapor unsurpassed by any vapor bath one could find in Greece. The Scythians are so delighted they shout for joy.'

The Chinese emperor Shen-Nung 2737 BC prescribed Cannabis. Ruderalis, indica and sativa. A miniature from 15th cent The garden of heavenly delights of the Hashishim (Schultes & Hoffmann 1979).



Tradition in India maintains that the gods sent man Hemp so that he might attain delight, cour-

age, and heightened sexual desires. When nectar or Amrita dropped down from heaven, Cannabis sprouted from it. Another story tells how when the gods, helped by demons churned the mile ocean to obtain Amrita one of the resulting divine nectars was Cannabis, able to give man anything from a good health and a long life to visions of the gods. It was consecrated to Shiva and was Indra's favorite drink. Cannabis bears the name Vijaya for the victory the gods had over the demons in retaining guardianship of Amrita. Ever since the plant has been held in India to bestow supernatural powers on its user). As Bhang it was thought to deter evil, bring luck and cleanse man of sin s (Schultes and Hofmann 92).

Hemp fibre can be found from 4000 BC in China and 3000 BC from Turkestan. It is described as Ma-fen (Hemp-fruit) in China where a legendary emperor of 2000 BC said 'If taken to excess, it will cause you to see devils. If taken over a long time it makes one communicate with spirits and lightens one's body'. Emperor Shen-Nung in 2737 BC noted its bisexual nature and recommended for a variety of uses from malaria to absent-mindedness. A Taoist priest in 500 BC noted that Cannabis 'was employed by necromancers, in combination with Ginseng to set forward time and reveal future events'. In later China, this use seems to have disappeared (Schultes and Hofmann 93-5).

Hashish is also associated with the Old Man of the Mountain and his garden of paradise supposed to convince kidnapped young men that if they obeyed his orders as assassins, they would gain such a reward. It was described as a physical realization of Muhammad's paradise promised to the followers of Islam: 'In a beautiful valley between two mountains [Aloedin] formed a luxurious garden, with delicious fruit and every fragrant shrub ... with streams of milk and honey and beautiful damsels accomplished in the arts of singing and playing on all sorts of instruments, dancing, dalliance and amorous allurements'. However historical accounts of the Ismaili leader Hasan-i Sabah say he built the castle Aluh Amut 'the eagles teaching' on an eyrie and was a recluse learned in geometry, astronomy and magic. As an opponent of the caliph who did commit assassinations, he has been fancifully denigrated by his Sunni opponents (Rudgley 101). It is thus very doubtful whether hashish should receive the stigma of the assassin.



Children having a ritual smoke in the Rastafarian church. Children are also invited to three peyote meetings in the Native American Church during their childhood (Cohen D).

Despite Islam's unambiguous stand against alcohol, the use of Hemp spread widely in the Islamic world, and into Africa, and subsequently throughout the globe through movements of both slaves and migrants.

Cannabis is also the sacred herb of the Rastafarians, setting an unusual biblical tradition of being cannabis-smoking followers of Yahweh. The Ethiopian tradition also runs through the Shulamite Queen of Sheba.

The psychoactive effects of Cannabis and its preparations vary widely, depending on the preparation the user and the background. Perhaps the most frequent characteristic is a dreamy state. Long-forgotten events are often recalled and thoughts occur in unrelated sequences. Perception of time and occasionally space are altered. Visual and auditory hallucinations follow the use of large doses. Euphoria, excitement and inner happiness - often with hilarity and laughter are typical. It behooves us to consider the role of Cannabis in [our] past and learn what lessons it can teach us ... for it appears the it will be with us for a long time (Schultes and Hofmann 101).

The True Hallucinogens

The Americas are to the rest of the world a psychic Garden of Eden. The vast majority of truly hallucinogens originate from there or were discovered and used there. This irony for human culture leads to a paradoxical situation where the most powerful spiritual agents in nature have become accursed by an inexperienced alien culture of conquest, only to become nearly lost to civilization as endowments of evolution for the illumination of humankind.

In the Americas, psychedelic power plants have been without exception the object of veneration and worship in virtually every culture that has had access to them, over time scales of millennia. This includes a spectrum of the most potent agents known including sacred mushrooms from the ancient Mayas to the modern Mazatecs, Peyote from the Toltecs to the Huichols, San Pedro cactus from the Chavin culture to Eduardo Caldero, Ayahuasca - the vine of the soul from the Genesis of the world, morning glories and even the frankly uncontrollable plants of the Datura family. We should take a lesson from their experience and try to understand why they held these plants in such esteem.

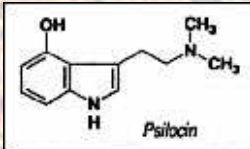
Despite their powerful nature, the sacred use of these allies has served to foster respect in their use. This turns what could become an unhinged occasion into a carefully guided one, which happens only on ritually appointed occasions, over which the group and its guardians keep a watchful eye on the participants and firm protocols operate. This in turn serves to unite the participants in a bond which is both shared with one another and with the infinite.

3: Teonanactl: Flesh of the Gods

The Story of the discovery of the flesh of the gods is dealt with in detail in *Homage to Maria Sabina* (p 197). It is surely one of the more exceptional episodes of human history. The very existence of such entities had apparently disappeared from human consciousness, despite the existence of ancient mushroom stones in the Guatemalan highlands, when in 1936 an anthropologist in Mexico discovered of the existence of a mushroom rite, hidden through the 500 years of Christian repression. It was to lie fallow for another 20 years until Gordon Wasson received the prophesied transmission from Maria Sabina.



Psilocybe cyanescens (Stamets 111), Mushroom Stone (Weil),
Maria Sabina with the living sacrament (Riedlinger 1992)



Subsequently great interest developed in psilocybe mushrooms, Albert Hofmann synthesizing the active ingredient and Timothy Leary giving them notoriety, while nevertheless recognizing in them something of their spiritual potential. It gradually came to be discovered that although somewhat difficult to identify, there were psilocin-bearing mushrooms, predominantly psilocybes, in just about every moist terrain on the planet. Psilocybin the phosphorylated form of psilocin is also present. Two types of habitat are distinguishable. Most species are carbohydrate decomposers that live stably for long periods on decaying wood. The other type is a large tropical mushroom growing in pastures in association with Brahmin cattle.



Tassili rock painting Southern Algeria 3500 BC (McKenna). Mushroom, Vinca, Central Balkans 5500-3500 BC (McKenna) Double Mushroom Idol from the Konya Plain, Turkey (McKenna). The sacrament: Eleusi's 'liberty cap' (Graves 1955).

Mushroom artifacts have also been discovered in the Old World. Given the widespread distribution of forest psilocybes it would be most surprising if the early gatherers of Europe had not become familiar with their properties. The example

from the Konja plain above has what look like a pair of mushrooms on the front and a riveting stare consistent with a visionary state. These are consistent with an early spread of a mushroom cult, possibly of a pastoral mushroom associated with cattle. On the south side of the Mediterranean, Tassili rock painting shows a variety of instances of shamanic figures some either running holding a 'mushroom' or sprouting 'mushrooms', while at the same time covered in just those entopic patterns mentioned in prehistoric Europe. Climatic changes could have made this area fertile in earlier periods.

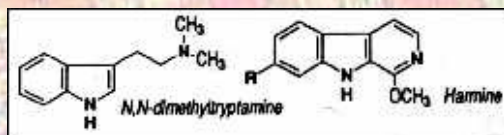
A stele of Demeter, passing the central sacrament of the Eleusinian mystery to Persephone, also presents the distinctive appearance of a liberty bell mushroom similar to the pastoral *Psilocybe semilanceata*. These mysteries have also been associated with ergot, because it is a hallucinogen which is in the very grain of which Demeter is the Goddess, but one should regard all sacred plants and fungi as potentially in the domain of the Earth Goddess and her mystery religions. The above sacrament is clearly not ergot. Neither does ergot show on the grains otherwise held by Persephone.

Psilocybe cyanescens is extensive throughout Europe and may have been introduced to the US with the Europeans. The preferred substrate of *cyanescens* is alder. As such woods come to be cut down and used domestically, so piles of decaying nutrient build up which can lead to large eruptions of fungi in association with small communities. The alder figures in old European tree lore (Graves).



Two forms of snuffing tube (Schultes & Hofmann 1980).

4: The Vine of the Soul and the Hallucinogenic Snuffs



One of the most powerful traditions in shamanic use comes from a complex of plants containing various admixtures of methylated-tryptamines and beta-carbolines. Dimethyl-tryptamine or

its 5-methoxy derivative may also be taken on its own as a snuff. There are a variety of famous snuffs including *yopo* from leguminous *Anadenanthera* beans and *epena* from *Virola* species. These snuffs are often blown through long blow guns, resulting in an explosive intoxication. The substances are very short acting and literally knock the participant over, while lasting no more than five minutes. Several species of *Acacia* including *confusa*, *maidenii*, and *phlebophylla* also contain DMT as well as related *Mimosa hostilis* the roots of which form the

basis of an hallucinogenic drink..



Left and right: evidence of nasal discharge from Nazca culture and its predecessor shows that the shamanic power animals of the desert were to be seen by flying shamans (Flightpath to the Gods TV). Centre: Hallucinogenic snuffing through a blow gun (Flightpath to the Gods TV)

However the most singular hallucinogen known to man is certainly the drink known in Quechua as *ayahuasca* - the vine of the soul or rope of the dead, *caapi*, or *yaje*. "There is a magical intoxicant in the northwestern most of South America which the Indians believe can free the soul from corporeal confinement, allowing it to wander free and return to the body at will. The soul thus untrammelled, liberates its owner from the realities of everyday life and introduces him to wondrous realms of which he considers to be reality and permits him to communicate with his ancestors" (Schultes & Hofmann 1979 120).

This is an admixture based on both dimethyl-tryptamine and the carboline harmine. The bark of the vine of certain *Banisteriopsis* species is mashed and boiled with the leaves of plants such as certain *Psychotria* species especially *Psychotria viridis*. Sometimes some tropanes are also added. The principal is regarded as a major botanical discovery of the Indians: the beta-carboline acts as a mono-amine oxidase inhibitor, making it possible for the dimethyl-tryptamine to both enter the body through the stomach and to remain active for some four hours. In combination, these substances produce a profound and sustained visionary state of a particularly tumultuous sort.

Michael Harner in "The Way of the Shaman" gives a particularly striking description of his introduction to ayahuasca by the Conibo Indians "Just a few minutes earlier I had been disappointed, sure that the ayahuasca was not going to have any effect on me. Now the sound of rushing water flooded my brain. My jaw began to feel numb ... Overhead the faint lines became brighter and gradually interlaced to form a canopy resembling a geometric mosaic of stained glass. I could see dim figures engaged in shadowy movements ... the moving scene resolved itself into a supernatural carnival of demons. In the centre was a gigantic grinning crocodilian head from whose cavernous jaws gushed a torrential flood of water". The scene gradually transformed into sky and sea. He then saw two vessels which merged 'into a single vessel with a dragon-headed prow'. "I heard a regular swishing sound and saw it was a giant galley. I became conscious too of the most beautiful singing I have ever heard in my life ... emanating from myriad voices on the galley. I could make out large numbers of people with the heads of blue jays. ... At

the same time some energy essence began to float from my chest up into the boat' as if to take his soul away. His body began to become numb as if his heart was going to stop. His brain became partitioned into an intellectual command level, the numb level and lower levels of the visions" (Harner 1980 1)



Phosphene ornamentation on the Maloca (Reichel-Dolmatoff). Psychotria and Banisteriopsis (CK). Ritual yaje vessel (female) (Reichel-Dolmatoff).

"I was told that this new material was being presented to me because I was dying and therefore 'safe' to receive these revelations. First they showed me the planet earth as it was eons ago. Then appeared "large creatures with pterodactyl-like wings" which "were fleeing from something out in space" and "showed me how they had created life on the planet in order to hide within the multitudinous forms". He then witnessed the unfolding of plant and animal speciation learning that "the dragon-like creatures were inside all forms of life". "These revelations alternated with visions of the floating galley which had almost taken my soul on board" (Harner 4).

"With an unimaginable last effort, I barely managed to utter one word to the indians: 'Medicine!' I saw them rushing around to make an antidote [which] eased my condition but did not prevent me from having many additional visions. Finally I slept. Rays of light were piercing the holes in the palm-thatched roof when I awoke. I was surprised to discover that I felt refreshed and peaceful" (Harner 5).

Afterwards he related his vision of the bat-like creatures to an aged sightless shaman who said with a grin "Oh they are always saying that. But they are only the masters of the outer darkness." waving his hand casually towards the sky, just as Harner had seen in his vision.

There have been many reports that medicine men achieve clairvoyance under the influence of ayahuasca. For this reason, Fisher the first investigator to extract an alkaloid from it called the substance now known as harmine telepathine. This is a controversial area. Some researchers very experienced at the use of entheogens discount the idea that ayahuasca has any unique properties in this regard, but acknowledge that such properties are often attributed to hallucinogens generally (Ott 233).

Carlos Fallon commanded a gunboat flotilla navigating the Putumayo. He met a medicine man who was able to 'see' a Peruvian boat coming upstream manned by a crew of four and an officer before it was confirmed by a radio. Fallon took the

potion himself and reported that he was covered in feathers and talons rather than feet. He moved into the centre of the hut and from there he looked back to see his human body sleeping. When he asked the paye if this was possible, he was admonished not to attempt such things until after more practice at 'mastering his dreams' (Andrews 353).



Fighting Through Tikunas An ayahuasca session - Pablo Amaringo

To the Amahuaca an ayahuasca party is a social occasion. Anyone can drop in and women will sit chatting while their men keen and shudder away. However it may also be taken to find a thief or to seek revenge for acts of witchcraft through summoning a power animal soul as an agent to dispatch psychic darts into the adversary. Corresponding to this a shaman will traditionally remove such magical darts by sucking them from a person's abdomen during a healing session. Visions of sexual incubi and succubi are regarded as pleasant diversions with no ill effects. In general there is a clear distinction between disease per se and disease caused by sorcery, based on its unexplained or coincidental occurrence (Andrews 349).

Hallucinations generally involve scenes which are part of a Cashinahua's daily experience, but they sometimes have visions of other places during their session. Kenneth Kennsinger notes: "Several informants who had never been to or seen pictures of the local capital Pucallpa have described their visits under the influence of ayahuasca with sufficient detail for me recognize specific shops and sights. On the day following one ayahuasca party, six of nine men informed me of seeing the death of my *chai* or 'mother's father'. This occurred two days before I was informed by radio of his death" (Harner 1973 12).



Ayahuasca serves to form a meaningful social bond reinforcing the inner meaning of cultural values of the tribal relationships. It is thus valuable for young people and serves as a protection from the scourges of cocaine addiction. Note the death-like mask on the left (Psychedelic Science TV).

Once the drug begins to shake them chanting begins in earnest. Each man sings independently. Chants often involve conversations with the spirits of the ayahuasca. At other times they chant simple rhythmic monosyllables. The experienced lead the uninitiated. Although each man operates on his own, the group is very important as it provides him with a contact with the real world, without which the terrors of the spirit world he is travelling through could be overwhelming. They see multicoloured snakes, jungle cats, spirits of ayahuasca, and scenes of real or spirit life in rapid transformation. Frequently a group of men will line up on a long each one wrapping his arms and legs around the one in front. The chanting rises and falls punctuated by shrieks of terror, retching and vomiting.

The Cashinahua do not drink ayahuasca for pleasure, but in order to learn about things, persons and events removed from them by time and/or space which could effect one or all of them. Hallucinations are viewed as the experiences of an individual's dream spirit, they are portents of things to come or reminders of the past. They have two kinds of medical specialist: the herbalist, who treats natural diseases through specific remedies and the shaman who treats supernatural causes by applying the power he has gained to the spirit cause of the malady (Harner 1973 13).

I journeyed to Pucallpa to descend the Rope of the Dead. By the time I arrived, my time had nearly run out, and I had to seek a session through a canoe operator on the slummy back streets of Yarinacocha. The shaman was crippled with leprosy. He had to crawl across the floor to get to the ayahuasca bottle and because he had no fingers, he had to pull out the cork with his teeth, holding it in the stumps of his hands. He poured me a vial of brown liquid. I simmered this briefly under a kerosine lamp and drank its pungent contents like varnish. He sat talking to his friends spitting volubly in every direction. He had a young boy companion who he was caring for very tenderly and keeping well protected from mosquitoes. After some thirty minutes I asked for a second cup to make sure the vision quest was accomplished.

After this I began to feel the need to lie down. I returned to my room at the Mystic Society on the lagoon. I was lying flat in the night feeling really nauseous with the sounds of the lagoon and the insects weaving through the night air. The sur-

roundings were alive with Shipibo art. The moving patterns moved with waves of nausea. I turned desperately to vomit and found a host of Shipibo vases each yawning at me waiting to receive my offering. The woven zig-zag bed covers were running with flood waves of Shipibo energy. The force of the ayahuasca became all-consuming. Everywhere I tried to look, it was pulling me into its vortex like a whirlpool, so I would become lost. The mere shock of trying to step backwards seemed to add a toxic intensity. All my previous visionary experiences came apart like a stack of cards. Above all I wanted to know how consciousness was realized in space-time. I posed the question as a koan and sat in stillness of death in the tropical night 'seeing' the answer with my quantum-mechanical brain, revealing its secrets of precognition - how conscious experience is able to reach both forward and backward in time. The Orphic experience from the world beyond.



The Yurupari rite. Chief Paye of the Kofan: "they have also wisemen or wizards among them of great esteem who serve them as counsellors for Religion, Physick, Law and Policy... and he called himself the son of the sun." - 1663 (Schultes & Hofmann 1980 71).

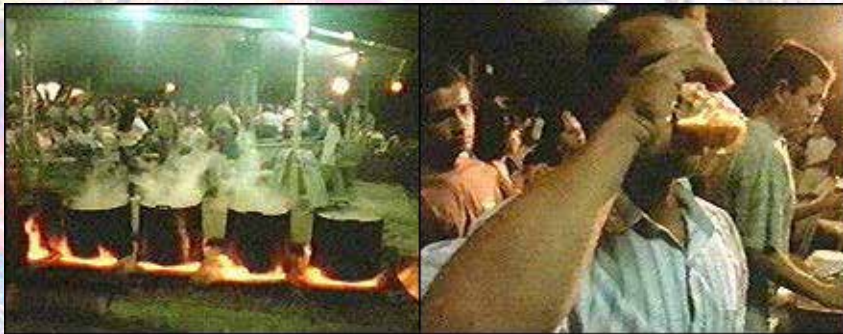
Yurupari dances [have been] widespread, especially in western Amazonia ... they characteristically use sacred bark horns and are taboo to women, who are forbidden to see them and flee to the forest at the first sound. In former times, women who did actually see a horn were killed, usually with poison. *Yurupari* means everything from 'the devil', 'ancestor spirit', 'mystery' to 'fertility rite' (Schultes & Hofmann 1980 173). The new adolescent freshmen are subjected to a wild ritual whipping from head to toe, during the ceremonial drinking of ayahuasca, while trumpeters in pairs weave in and out of the Maloca in dancing motions. In Tukano Yurupari is *miria-pora* which means to submerge oneself (coitus) - descendents (paternity). The ritual promulgates the law of exogamy.

The Tukano origin of Yaje goes back to the first woman of creation, who 'drowned' men in visions, just as Tukano men also believe they drown in coitus. She found herself with child, impregnated through the eye by a ray of the sun like Mary. She gave birth to the child who became Caapi. The child was born in a brilliant flash of light. The woman - Yaje cut the umbilical cord and rubbing the child with magical plants shaped his body. She took him into the house full of chaotic disorder where the men are and says "whose child is this?" - They are "suffocated with visions" under the giddy influence of her and the child. After a pause the spell is broken and one man after another takes a piece of the child, like

Dionysus, each staking a claim to the incestuous paternity. Each piece became a cultivar of the Yaje vine, and symbolically the light each carries.

Epena snuff is similarly described by the Tukano in terms of a male fertility myth as the 'semen of the sun'. At the beginning of time Father Sun had incest with his daughter who acquired Viho or epena by scratching her father's penis.

For the Indian "the hallucinatory experience is essentially a sexual one ... to make it sublime, to pass from the erotic, the sensual to a mystical union with the mythic era, the intra-uterine age is the ultimate goal, attained by a mere handful, but covered by all" (Schultes & Hofmann 1979 124). The Maloca is itself the uterus. The purpose of the myth is to preserve the order of fertility. If mankind was to prevail and survive as part of nature, and was to pass on a true legacy to new generations, people had to assume responsibilities and find ways to control the organization of society so as to produce a balance between human needs and the resources available in nature (Reichel-Dolmatoff 1).

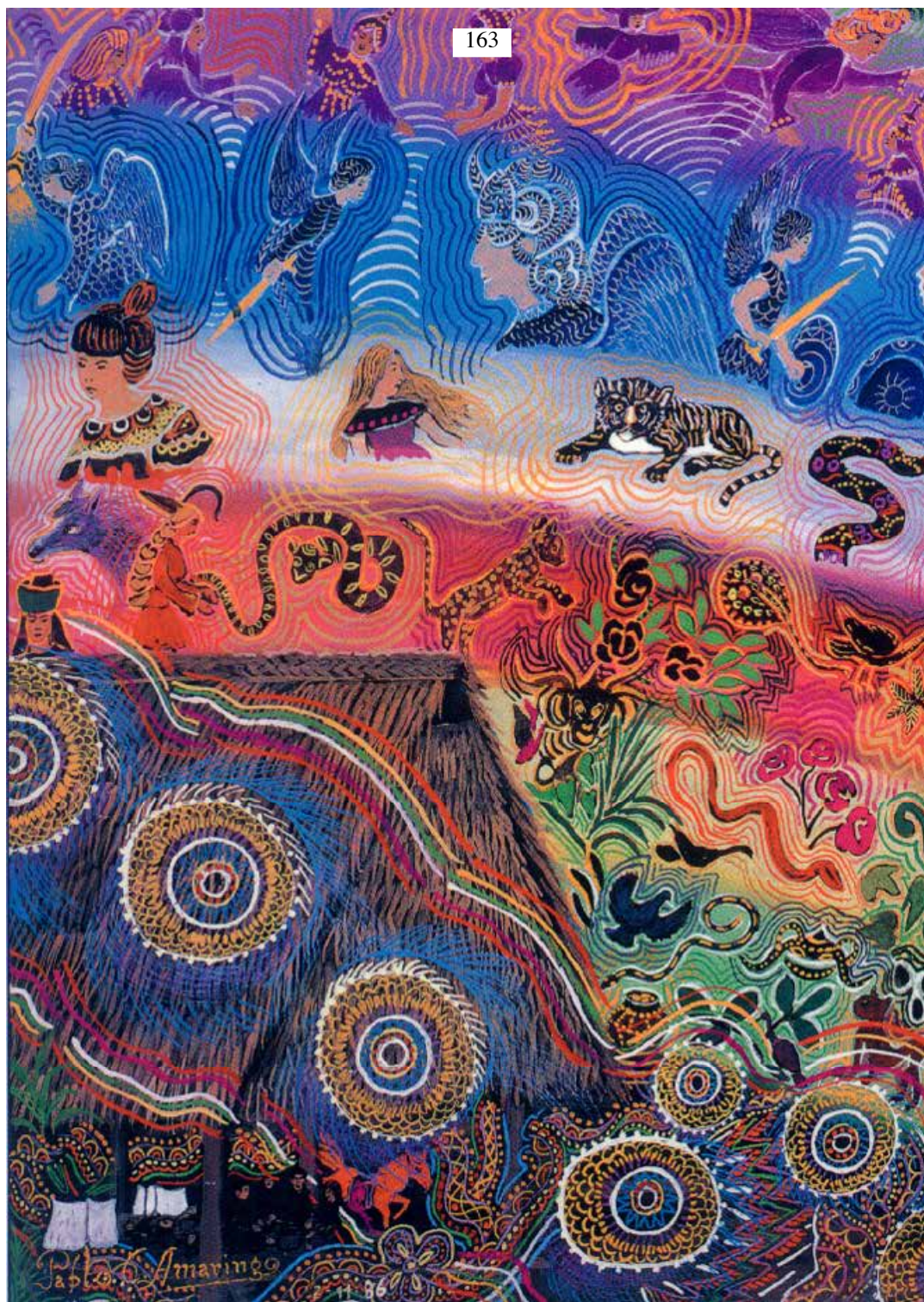


UDV meeting with ayahuasca brewing. The Celebrants sit for four to six hours in the church meeting hall in contemplation, music and some speeches. A celebrant drinking ayahuasca (Psychedelic Science TV).

The indigenous use of ayahuasca has been reformed into a modern religious movement, Union of the Vegetal, to "remember past lives and to understand the true meaning of reincarnation as well as to become familiar with the origin and the real destiny of nature and of man". The Union Vegetale is a nominally Christian movement to experience inner harmony through partaking of ayahuasca tea. A fortnightly meeting is held by the movement, which includes members of both sexes from all walks of life. Its membership is not restricted to one fringe group.

Another plant from the old world which also contains harmine and harmaline after which it is named is *Peganum harmala* or *Syran rue*. This plant remains one of the candidates for the sacred plant Soma (p 183). The Avesta describes Soma as tall perfumed and greenish. The Vedas also describe Soma as growing in the mountains. In 1794 Jones' Laws of Manu describes Soma as a species of mountain rue but not true rue (*Ruta*). *Peganum* (wild rue) is found in the central Asian steppes and Iranian plateau.

Opposite: Detail Graduation of Powers Pablo Amaringo (Luna)



The consumption of sauma is the visionary gateway in the Zoroastrian literature and is the means used by Ohrmazd when he wishes to make the *menog* - seeing into existence before death - visible to living persons (McKenna 105). In the book of Arda Wiraz the Persian priest drinks *mang* from three golden cups for Good Thought, Speech and Action, at a great meeting of priests to assess the future prospects in the wake of Alexander's incursions. His soul travels to another world returning on the seventh day, relaying all he has seen to a scribe. In this journey he travels on the axis-mundi to heaven and hell in just the manner of Muhammad's night flight to heaven. "I saw the pre-eminent world of the pious which is the all-glorious light of space, perfumed with sweet basil, all-bedecked and splendid full of glory and every pleasure, with which no one is satiated" (Rudgley 53).

This follows a close parallel to the Prophet during his night journey to heaven. "It is related from the Prophet that over each leaf and seed of the *isfand* plant an angel is appointed so that through its bark and roots and branches grief and sorcery are set aside" Baqir Majlisi (Rudgley 43). A hadith relates that in seeking a solution to the cowardice of his followers, Muhammad was told by Allah to command them to consume island in order to make them brave (Rudgley 52). In the garden of paradise Allah also has a sacred drink spiced with ginger.

Evidence is accumulating that this hallucinogen may also have been available to ancient Biblical prophets including Moses, and Bedouins of al-Lat. *Peganum harmala* is widespread in Biblical areas and is noted on Gebel Musa one principal candidate for Mt. Sinai of Moses (Hobbs 16). A specific desert Acacia, *Sant*, a host tree of the mistletoe-like *loranthus*, is Moses 'burning bush' and the source of mana (Graves 1948 264), which is the prime oracular tree of Canaan (440).



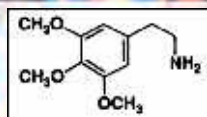
Ceramic snuffing pipe with a deer holding a peyote in its mouth Monte Alban 500 BC (Schultes & Hofmann 1979).

5: Little Deer and the keys to the Golden Gate

Fray Bernadino de Sahagun estimated from Indian chronology that peyote had been known to the Chichimeca and Toltec at least 1890 years before the arrival of the Europeans. It is shown on Xochipili flower God of the Aztecs. This is

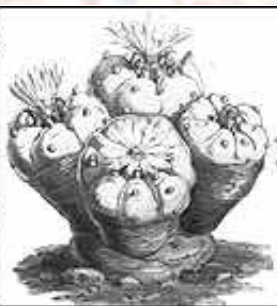
confirmed by the peyote deer snuff pipe from Monte Alban. Usage for as long as 3000 years is suggested from Tarahumara rock carvings and Peyote specimens found in Texas rock shelters. de Sahagan reports as follows: "There is another herb like [opuntia]. It is called peiotl. It is found in the north country. Those who eat or drink it see visions, either frightful or laughable. This intoxication lasts two or three days and then ceases. It is a common food of the Chichimeca, for it sustains them and gives them courage to fight and not to feel hunger or thirst. And they say it protects them from all danger" (Schultes and Hofmann 1979 132).

As with sacred mushrooms, the Spaniards repressed the use of peyote because it was connected with heathen rituals and superstitions to contact evil spirits through diabolical fantasies. Francisco Hernandez, physician to King Philip II noted: "Wonderful properties are attributed to this root., if any faith can be given to what is commonly said among them on this point. It cause those devouring it to be able to foresee and predict things..." (Schultes and Hofmann 1979 134).



A little later, we hear of a Cora ritual: "Close to the musician was seated the leader of the singing, whose business it was to mark time. Each had his assistants to take his place should he become fatigued. Nearby was a tray filled with peyote, which is ground up and drunk by them so that they will not become weakened by the all night function. One after another they went dancing in the ring ... singing the same unmusical tune he set them. They would dance all night without stopping or leaving the circle." This ancient ritual use of peyote is preserved among the Huichol and has become a founding theme of the Native American Church. (Schultes and Hofmann 1979 134).

The Huichol make a yearly pilgrimage, the peyote hunt over 600km of rugged desert country from their tribal homeland in the Sierra Madre Occidental (Meyerhoff 10, Furst 136). The journey involves many ritual steps and many days of journey involving hardship. Confessing marital infidelities is done without recrimination. They are polygamous and traditionally accept such revelations with a light heart. A knot is placed in a string for each occasion and then burned.



Ramon on the hunt, *Lophophora williamsii*, the Peyote collected (Furst).

"Might the sacred country be a kind of 'Great Mother'? If so we would have at least one explanation for the emphasis on ridding oneself of all adult sexual experience

before embarking on the journey, lest the whole enterprise come to naught and the offender go mad in Wirikuta. To 'enter' the great mother as an experienced adult would be tantamount to incest. ... I want to emphasize that there is no overt equation of Wirikuta with a 'Great Mother' in the Huichol peyote traditions, yet it is implied: one need only recall the emphasis on the embrace of the hummingbird-children by the Mother Goddess Niwetuka(me) as they finally reach the peyote country" (Furst 158). Crossing the 'dangerous passage' the gateway of the clouds they are blindfolded. "From there one travels to the place called Vagina .. and from there directly to Tatei Matinieri - Where Our Mother Dwells." (Furst 162). Later still we reach 'The Springs of Our Mothers' (Furst 166). Also notable is the place where the penis hangs.

Finally with rising excitement the *mara'akáme* - spiritual leader rushes ahead and fires an arrow to enclose the first peyote on all quarters and exclaims "how sacred, how beautiful, the five-pointed deer!". He then cuts the hikuri leaving some root to regrow new crowns. The return to Wirikuta the sacred mountain is seen as a return to paradise.

*"One day it will be all as you have seen it there in Wirikuta.
The first people will come back.
The fields will be pure and crystalline.
The world will end and it will all be pure again"* (Internet).



A personal peyote quest: El Catorce Real, the old Spanish silver mining town on Wirikuta. A desert twister in the Yucca and barrel cactus-strewn desert below. Peyote in natural habitat (CK).

*Speak to the peyote with your heart, with your thoughts.
And the peyote sees your heart...
And if you have luck, you will hear things
and receive things that are invisible to others,
but that god has given you to pursue your path
(Schultes and Hofmann 138).*

Although children under three are not given peyote, older ones are generally offered some as an omen of their potential as a mara'akáme. "After slight hesitation ten-year-old Fracisco who had not tasted peyote before began to chew vigorously. He nodded - yes he liked it. He danced for hours and fell asleep smiling happily. Veradera, a strikingly handsome girl under twenty ate more peyote than anyone with the exception of Ramón and Lupe and later that night fell into a deep trance that lasted for many hours and caused everyone to regard her as specially sacred" (Furst 176).

"As the bowl was handed round the others lead by Ramón exhorted them to chew well for that is how you will see your life'. Lupe then took a sizeable whole plant, sliced off at the bottom lifted her magnificently embroidered skirt made specially for the occasion and rubbed the moist end on her legs, explaining that peyote not only discourages hunger and thirst and restores one's spirit but also heals wounds and prevents infection. Lupe sometimes wept. The night was spent singing and dancing round the ceremonial fire chewing peyote in astounding quantities and listening to the ancient stories. Veradera had been sitting motionless for hours. Lupe placed candles around her to protect her against attacks from sorcerers while her soul was travelling outside her body' (Furst 177).

One of the most outstanding Huichol peyote shamans of modern times is don Jose Matsuwa who at 1990 was the venerable age of 109. Besides walking in the sacred journey to Wirikuta, "don Jose spent many years living alone in the Huichol sierra learning directly from the ancient ones who reside there in the caves and mountains. In order to become a shaman in the Huichol tradition one must learn to dream consciously and lucidly, for after a healing has been performed, that night the shaman tries to dream about the patient and find out the reason for the illness. Each day the Huichols tell their dreams to 'Grandfather fire'. Dreams help to bring together the past, present and the future" (Halifax 249).



Ramon Medina Silva (p 209) on the Peyote Hunt (Campbell 1987). Don Jose Matsuwa in Peyote trance during an evening session by the sacred fire (Schultes and Hofmann).

*"The shaman's path is unending.
I am an old, old man and still a nunutsi (baby)
standing before the mystery of the world"*
Don Jose Matsuwa (Schultes and Hofmann 1979 138).

Brant Secunda became his apprentice after walking from Ixtlan into the mountains. "On the third day of my journey, I became completely lost after walking down a deer trail. I became terrified and lay down to die, from sun exposure and dehydration. I then began to have vivid visions of colourful circles filled with deer and birds, but was suddenly awakened by Indians standing over me sprinkling water over me. They told me the shaman of their village had had a dream about me two days earlier and they had been sent out to rescue me" (Rainbow Network Aug 90 4).

"There is a doorway within our minds that usually remains hidden and secret until the time of death. The Huichol word for it is *nierika*. Nierika is a cosmic portway or interface between so-called ordinary and non-ordinary realities. It is a passageway and at the same time a barrier between the worlds" - Prem Dass (Halifax 242).

"I have pursued my apprenticeship for sixty-four years. During these years, many, many times I have gone into the mountains alone. Yes I have endured much suffering in my life. Yet to learn to see, to learn to hear, you must do this - go into the wilderness alone. For it is not I who can teach you the ways of the gods. Such things are learned only in solitude." - Don Jose Matsuwa (Halifax) 238).

My body had fallen asleep, yet my mind was ascending on a breeze chant that had now turned into a jet stream upon which I was ascending ... I could see my hut and the village below. I was free and flying with such a feeling of exhilaration that I wanted to cry, for now I was experiencing the true meaning of Don Jose's song ... various kinds of light and form passed ... Each song lifted me higher to a warm, blissful and radiant light. As I came closer to the great brilliant sphere, time was slowing to a stop. Intuitively, I knew I was dead and had absolutely no knowledge

of who and where I came from. Yet I knew and felt totally at home, as if I had returned from a journey in a far away land. - Prem Das (Halifax 239).



Tatewari - Great Grandfather fire.

"When the mara'akáme passes through the nieríka [visionary tunnel] he moves just as the smoke moves; hidden currents carry him up and in all directions at once ... as if upon waves, flowing into and through other waves ... the urucate. As the mara'akáme descends and passes through the nieríka on the return, his memory of the urucate and their world fades; only a glimmer remains of the fantastic journey that he has made (Halifax 242).

*Listen my children we are the ones
The path is clear, the danger is gone
Káuyumari will guide us only he knows the way
Light your candles, the gods have come
They were people, yet they were gods
Follow the eagle, see where she goes
From there they come, and the path unfolds
So then the example is set, we must follow along.
Look to the sky, to our Father above,
we are all his children, dance to the song.
As the Ancient Ones knew, the time has come,
The nieríka is opening, and we pass on to the sun.
Don José Matsuwa (Halifax 239)*

Back in the first times after the sun [Tayaupá] had a dream of a new world he sent Káuyumari to find it. The Little Deer Spirit was informed by the sun where a great swirling tunnel of light existed, through which he was to pass. This is the nieríka. He was led by Tatewari, Great Grandfather Fire, and quite a number of uricate. They travelled through the portal arriving in the world in which we now live. They created everything. So beautiful was the new world that even the sun travelled through to take his place in the sky." Because Káuyumari became too enamoured of the Huichol girls and disrupted the sacred rituals dedicated to the sun with jealousies, resulting in suffering and prompting the sun to free them from their misery, he caused rains to come and flood the entire world. Only one Huichol Watakame was saved, being warned by Nakawé Great Grandmother Growth that he should gather seeds, build a canoe and prepare himself. The world repopulated quickly after Watakame was given a wife, but he found that his offspring had no memory of the nieríka and did not have the psychic powers of their forebears. From this time on only those who were willing to suffer the rigours of self-sacrifice would know nieríka.

"The Earth is sick and dying. The lands of the Huichol Indians, hidden high in the remote Sierra Madre mountains of northwestern Mexico, are dying. The forests are shrinking, water is becoming scarce, and the animals are disappearing. Mankind must be a steward of the Earth; Caretakers for all that dwells upon it; To be of one heart with all things. Human beings must learn to share the tears of every

living thing, To feel in his heart the pain of the wounded animal, each crushed blade of grass; Mother Earth is our flesh; the rocks, our bones; The rivers are the blood of our veins."



Huichol yarn painting depicting themes from the genesis myth: The Nierika or cosmic portal of Kauyumari or Elder Brother Deer, linking the underworld with Mother Earth, through which the gods came. Through it all life came into being. It unifies the spirit of all things and all worlds. (Schultes & Hofmann 1979).

"When the world ends, it will be like when the names of things are changed during the peyote hunt. All will be different, the opposite of what it is now. Now there are two eyes in the heavens, Dios Sol and Dios Fuego. Then, the moon will open his eye and become brighter. The sun will become dimmer. There will be no more differences. No more men and women. No child and no adult. All will change places..."

Huichol Proverb: "The teachings are for all, not just for Indians. ...The white people never wanted to learn before. They thought we were savages. Now they have a different understanding, and they do want to learn. We are all children of God. The tradition is open to anyone who wants to learn. But who really wants to learn?" - Don Jose Matsuwa, Huichol, 1989.

The Huichol shamans say we are perdido, lost. They say we are bringing doom and destruction to Yurianaka, Mother Earth, and that Taupa, Father Sun, is coming closer to the earth to purify it. They are concerned for the future and for the life of their children." But they know they cannot do it themselves, for they are not the ones soiling the collective nest. We are. We are the ones who have to wake up, who have to find our lives.

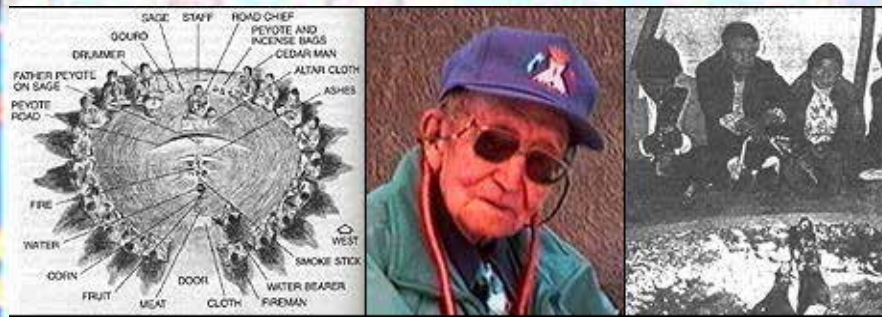


The Shaman's Dream - Huichol Yarn Painting (Campbell 1987 302)

For the Huichols, this is the purpose of their sacred pilgrimage to the holy land of Wiricuta--to find their lives. Their purpose is to get a more accurate reading of the nature of reality. They seek entrance through the *nierica* into the numinous universe underlying the limited, material world of the sensory--the "mysterious, ubiquitous, concentrated form of non-material energy . . . loose about the world and contained in a more or less condensed degree by all objects" (Calahan).

Entering into the depths of the mystery is not something to take lightly, for the mystery is all about power and power can manifest itself in many ways. Out of respect, the Wisdom Elders observe, listen, and commune with this power in all its manifestations. From this base of phenomenological data of mind in nature, nature in mind, they came to learn the order and structure of life's connectedness and that all things are dependent upon each other and thus related. Balanced reciprocity with all of creation is observed at all costs, for without this practice, the fragile web of life is irreversibly damaged, a fate that faces us today.

"When I eat *hikuri* the world becomes radiant with glowing colour. *Káuyumari* the little deer comes, like a mirror and shows me how it all is, what you must do. When you hear me chanting the sacred songs, it is not I who sing, but it is *Káuyumari* who is singing into my ear" (Halifax 137) "When you do ceremonies, sending out your love in the five directions - the north, south east, west and the center - brings life force into you. That love brings in the rain ... We will have to gather together and with the ceremonies, begin to tune ourselves with the environment, bringing it back into balance again. ... You must study these things I am saying ... You have your own way of learning ... But you have seen the flower of my vision on my face, and you must know that it is important to think of these things each day and each night. ... I will check you by lifting up the *nieríka*, like a mirror, and I will see what you have done, how you have gone in the world" (ibid 252).



(a) The Form of the Plains Ceremony (Anderson) (b) Tellus Goodmorning at 91 (c) Peyote meeting (Scientific American)

Peyote is also enjoyed as a sacrament among more than 40 American Indian tribes in many parts of the US and Canada in the form of the Native American Church. This was an adaption of the Mexican ritual that was adopted by tribes in the north who were facing a crisis of cultural disintegration. Peyote helped to bring a spirit of toleration and understanding in these difficult circumstances.

I made a pilgrimage to participate in a traditional Peyote meeting in 1980. I returned twelve years later to find the original Roadman, Tellus Goodmorning at the age of 91, missing one eye, and having spent six months in hospital with a broken pelvis, but nevertheless full of enthusiasm to spend the entire night taking his turn to chant at the peyote meeting held in honour of his son with the very substantial teepee held up with his own teepee poles.

I had had to visit him for a second time before he decided to confide that there was a big meeting in honour of his son the next week. When I arrived, he said "Why you come?" almost as if he'd never seen me, but he told me that the teepee was up. Every one greeted Tellus as the great old man he was. The roadman, Junior was accompanied by his mother and her husband.

The sunset dragged slowly into senescence by the time everyone gathered in line and walked clockwise round the teepee, entered and shut the door. The practitioners all had boxes with rattles and feather regalia and cushions and blankets to last out the early morning chill. A fire is lit in a ceremonial vee in the middle of the teepee and around this is a crescent altar of sand. This also has to be circumambulated on entry to the teepee. At this point the roadman makes an initial speech to thank everyone who has contributed to the meeting and to explain how it has been called interspersed with many 'you knows'. Everyone rolls a corn husk cigarette and takes a smoke. Prayers are given up and the butts are placed around the crescent altar.

The water drum assembled from an iron pot and goat skin sloshed from inside with water is then brought into action with the roadman's feather kit and rattle. The practitioners sing and drum in pairs. The drum is an intense shamanic beat and the rattler chants a syllabic chant of Hei-hei-hei-wichi-hei-ho-ho-ho-ho which runs on like a river of concentration. The mood is intense. The sacred medicine was passed around the circle. There are strict rituals. Everyone must move to the right, no one can walk past a person with the sacred medicine in their mouth. No one is allowed out, except during brief interludes between songs with the permission of

the roadman or fireman. At intervals corn leaf cigarettes were smoked as an offering to heal a sick person. At midnight the roadman blew a whistle and went out to pray to the four winds. We cannot relax for a moment because the roadman is out there praying and needs our help! The Peyote road is 'a hard road'. A session is always accompanied by nausea and occasional vomiting. I have more than once been on the point of retching, only to be prodded by a severe participant "No lounging about!" After midnight everyone dons their feathers and rattles to sing their own chants. The fire was brightly coloured. As the intensity of the evening bore relentlessly into the small hours the energy built up to a fever pitch. An Indian lady broke out into a wailing lament about her family's health which caused the chanting to weave into a frenzy, becoming an unearthly dance of the guardian spirits at the gate of the underworld. Various people with disabilities and family problems took a smoke on these in prayer. Gradually the light of dawn drew on with ever more songs. Finally the roadman blew his whistle to the winds again. And all the butts were burned in the fire.

There followed the invocation from Bertha as mother waters, the mother of all creation. She sat with a pot of water and began a long speech and prayer and an explanation that our concerns should be addressed to people because it was human action which was the source of all folly. She said not to be worried about the environment or the state of the world, because Mother Nature was coming in her own way to set things right and bring the affairs of the world to a natural conclusion. This extended to a blessing of all people present and all things in which they have concern which fanned out into a great prayer in Native American, English and Spanish. Afterwards the water bucket was passed around everyone. Then the younger women came back circumnavigating the tepee once outside and once inside, placing a bowls of corn porridge and sweet raisin pork. The drummer and roadman did one last song, dismantled the water drum and handed it round the principal practitioners to drink from. Finally the breakfast was handed clockwise around everyone in the ring.

After we went out again ringing the tipi, everyone exchanged a formal "Good Morning" with their eyes riveted on one another in great sincerity. Telles, who had been eyeing me through his one not too good eye very alertly during the evening beamed at me and said "So you made it!". Hence his name 'Tell-us-goodmorn-ing'. The morning protocol continued to a formal lunch opened with a traditional grace saying how 'these people have gathered together to hear your wisdom through the sacred medicine dear god, and all their relatives have gathered dear god, to eat this sacred food dear god'.

Mother Waters had spent twenty years often missing two nights sleep in a week to attend far-flung meetings. She explained that non-ordinary reality was the real reality and everyday reality was only a shadow into which the greater reality was condensed. How it was manifest in all things from the birds to the wind and how she could see and travel to distant cities in the peyote fire. She told us this story of how she threw the ceremonial water pot over her husband in play and it rained for a week solid everywhere she went until she sat in a medicine meeting a week later and vowed never to abuse the sacred water again. She knew the rain would stop at midnight and sure enough it did. Mother Waters has a history that goes all the way back to Chalchiuhtlicue, Jade Skirt, the mother of springs, steams, lakes and water holes.

The Christian Prophecies

It is commented that Jesus came to the white man as flesh and blood, but to the Native American as peyote. John Wilson, who many claim as the 'founder' of the peyote religion in the United States claimed that he was continually translated in spirit to the 'sky realm' by peyote and it was there that he learned the events of Christ's life and the relative position of several of the spirit forces such as sun, moon and fire. He reported that he had seen Christ's grave, now empty and that peyote had instructed him about the 'Peyote Road' which led from Christ's grave to the moon (this had been the Road in the sky which Christ had travelled in his ascent (Anderson 36).

"Most peyotists strongly affirm the Christian elements as an important part of their religion (Anderson 51):

*"God told the Delawares to do good even before
He sent Christ to the whites who killed him ...
God made Peyote It is His power.
It is the power of Jesus.
Jesus came afterwards on this earth, after peyote."*

"You white people needed a man to show you the way, but we Indians have always been friends with the plants and understood them ... "The white man goes into a church and talks about Jesus , but the Indian goes into a teepee and talks to Jesus." (Anderson 52).

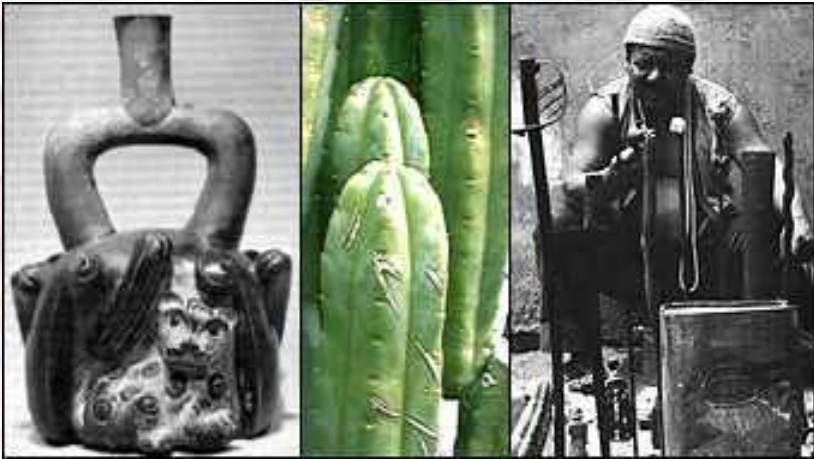
However, it is Christ in his second-self who came to give the peyote ritual to the Menomini: "This old man was a chief of a whole tribe, and he have his son to be a chief. He said, "I'm going to go, and you take my place. Take care of this [tribe]." And the boy, he went out hunting; He was lost for about four days. He began to get dry and hungry, tired out; so he gave up. ... So he went, lay himself down on his back; he stretched out his arms like this [extending his arms horizontally], and lay like that. Pretty soon he felt something kind of damp [in] each hand. So he took them, and after he took them, then he passed away" (Anderson 23-4).

"Just as soon as he - I suppose his soul - came to, he see somebody coming on clouds. There's a cloud; something coming. That's a man coming this way, with a buckskin suit on; he got long hair. He come right straight for him; it's Jesus himself. So he told this boy, "Well, one time you was crying, and your prayers were answered that time. So I come here. I'm not supposed to come; I said I wasn't going to come before two thousand years," he said. "But I come for you, to come tell you why that's you [are] lost. But we're going to bring you something, so you can take care of your people. ... So they went up a hill there. There's a tipi there, all ready. So Christ, before he went in it, offered a prayer. ...Take this medicine along, over there. Whoever takes this medicine, he will do it in my name." So that's how it represents almost the first beginning." (Anderson 23-4)

It is little known that peyote had a role in the transcendental experiences responsible for the evolution of Adolf Hitler's messianic ideas. During 1911, Hitler met a bookseller named Ernst Pretzsche whose father had been an apothecary in México City and had spent leisure hours in an extensive study of the customs and ritual magic of the Aztecs. He lead Hitler through an exploration of von Eschenbach's "Parsival" in which initiates acquired the art of reading from the cosmic chronicle of human destiny in which past, present and future were united in one uncoiling

ribbon of time. He persuaded him to take the meditative initiations before taking peyote as a short cut to realization. In 1913, Walter Stein travelled with Hitler up the Danube. After they had left Hitler disclosed that he was planning to stay with the herbalist Hans Lodz who had previously prepared a potion of peyote with which he had had his first experience of the Macrocosm and an insight into the mysteries of Reincarnation. He admitted to Stein that he had not cherished the idea of compromising his own will to a process over which he might have little control. Although his interest was primarily in discovering the meaning of his own destiny within the historical process, he did remark to Stein on his visions of the physiological processes of his body biochemistry (Andrews 1975 417).

However neither the power plants nor the substances they contain can be held responsible for the twisted vision of the partaker, nor what may result from their application to dark ends. Aldous Huxley who made mescaline famous to the post-war generation set a completely different example, dying peacefully under LSD. Peyote has a great reputation as both a spiritual and a physical medicine and has 250,000 adherents in the Native American Church alone.



Chavin culture 1200 - 600 BC San Pedro and Leopard. *Trichocereus pachanoi*. Eduardo Calderon Palomino Peruvian shaman with mesa and San Pedro (left) (Furst, CK, Sharon).

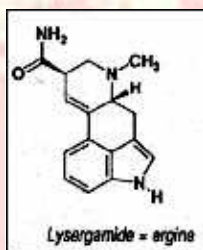
A second cactus species, San Pedro or the cactus of the Four Winds, *Trichocereus pachanoi* also bearing mescaline, has been the subject of very long sacred use in the Andes. A variety of archaeological finds from 1500 BC on display San Pedro as a ritual power plant associated with gods and jaguars. It is still consumed as a sacred drink *Cimora*, sometimes along with *Brugmansia* species, particularly in rites along the shores of lagoons high in the Andes. The name San Pedro intimates the cactus holds the keys to the gates of heaven. The rituals surrounding its use also have a prominent lunar character. During the ritual the participants are 'set free from matter' and engage in flight through the cosmic regions (Schultes and Hofmann 156).

6: The Black Seed of the Aztecs and the Fires of St. Anthony

Four centuries ago a Spanish missionary wrote: "Ololiuqui ... deprives all who use it of their reason ... The natives communicate in this way with the devil, for they usually talk when they become intoxicated with Ololiuqui and they are deceived by various hallucinations which they attribute to the diety which they say resides in the seeds. ... Its plant was termed 'coatl-xoxo uhqui' the green snake". Today in most villages of Oaxaca one finds the seeds still serving the natives as an ever-present help in times of trouble (Schultes and Hofmann 1979 158).



The Mother Goddess with Morning Glory Vine - Teotihuacan (Berrin). Preparing Ololiuqui for a shamanic healing (Schultes & Hofmann 1979). Flowers of Tlitiltzin (CK).



In 1651 Hernandez physician to Philip II "Ololiuqui which some call Coaxihuilitl or 'snake plant' is a twining herb with thin green cordate leaves, slender green terete stems, and long white flowers. Its seed is like like coriander whence the name [in Nahuatl - round thing] of the plant. It cures syphilis, relieves flatulence and removes tumors, ... banishes chills and helps in dislocations and fractures. ... Formerly when the priests wanted to communicate with their gods and to receive a message from them they ate this plant to induce a delirium. A thousand visions and satanic hallucinations appeared to them." In Aztec confessions the

Indian said: "I have believed in dreams, in magic herbs, in Peyote, in Ololiuqui, in the owl ..." (Schultes and Hofmann 1979 158)

Like the other power plants, Ololiuqui is traditionally used to cure either by the shaman or the patient or both drinking the ground up seeds which have been steeped in water to form a liquor, and consulting the resulting visions for a source to the cure, generally alone in the night in contrast to the group use of Peyote and sacred mushrooms. Although its descriptions at first caused it to be confused with *Datura*, in 1937 Rivea (*Turbina*) *corymbosa* seeds of the 'medicine for divination' were finally collected among the Chinantec and Zapotec of Oaxaca. A second morning glory *Ipomoea violacea* was also used by the Aztecs under the name Tlitiltzin. These have long black seeds 'badoh negro' and are sometimes referred to as male while the Ololiuqui are female and taken by women.

The active principles in both these seeds are lysergic acid amide and hydrox-

ethyl -amide. These have an effect reminiscent of LSD the diethyl-amide form of the same lysergide molecule. This has a somewhat more narcotic effect and is two orders of magnitude less potent by weight, but does induce a somewhat similar visionary aspect, although significantly less pleasant. One could say that evolution has not quite completed its task in this respect, one which genetic engineering may eventually come to do.

As Chistian influence has seeped in the morning glory has come to be named Semilla de Virgin 'Seed of the Virgin' and Hierba Maria 'Herb of Mary' indicating the trasferrance of their perceived divine nature. This naming is consistent with the appearance of the plant back in ancient Teotihuacan, were there is a temple freeze of the Mother Goddess and her priestly attendants with the 'snake vine' issuing from behind her (Schultes and Hofmann 158).

There is a complete homology between the substances in the morning glories and another ancient source of hallucinatory disturbance, in the ergot of rye *Claviceps purpurea*, along with other vasoconstrictive indoles. This homology suggests the possibility that the genes for synthesis may have been transferred from ergot to the genus of the morning glory at some stage through viral transfer. The enclosed seed capsule of this genus is liable to harbour fungi.

Reference to ergot as a contaminant of grain crops goes back to the Assyrians of 600 BC who refer to it as a "noxious pustule in the ear of the grain". In 350 BD the Parsees noted: "among the evil things ... are noxious grasses that cause pregnant women to drop the womb and die in childbed" It has been suggested that a related fungus *Claviceps paspali* may have been used as the intoxicant in the mysteries of Eleusis. Several members of this genus infect a number of wild grasses in Greece (Schultes and Hofmann 1979 102-3).



Temptation of St.
Anthony- Grunwald
(Pevsner and Meier).

The Greeks did not use Rye because of the "black malodorous produce of Thrace and Macedonia" (Schulktes and Hofmann 1979 103). When Rye began to be widely cultivated in Europe in the Christian era, epidemic poisoning occurred, particularly during times of famine when contaminated grain was eaten because good

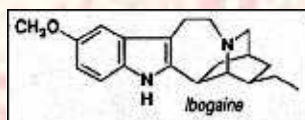
produce was in short supply, particularly to the poor. These epidemics had two manifestations, those with nervous convulsions delerium and hallucinations and those with gangrene, sometimes causing the loss of extremities. The name given to the burning sensation in the extremities is called St. Anthony's fire, after the

religious hermit who died in AD 356 leaving a heritage of bizarre hallucinations of torment by sexual licentiousness and savage animals - the renowned Temptations of St. Anthony. His bones were brought back by the crusaders to Dauphine and it was here by ironic 'coincidence' that the earliest plague of 'holy fire' occurred in 1039, leading to the establishment of the Order of St. Anthony, who became in effect the patron saint of the 'holy fire'. The real cause of the infection was not to be discovered for another 500 years until 1676, thus covering much of the demented period of the Inquisition and witch burnings (Schultes and Hofmann 1979 104).. European midwives had long known that ergot was helpful in cases of difficult childbirth, a purpose for which the ergot alkaloids such as ergotamine are still used in modern medicine.

7: Tabernanthe Iboga: The Spirit of the Ancestors

Like ayahuasca, Eboka has a Dionysian origin in sacrifice of the male 'Son of God':

*Zame the last of the creator gods gave us Eboka
One day he saw the pygmy Bitamu
high in the Atanga tree gathering fruit
He made him fall.
He died and Zame brought his spirit
He took the fingers and the little toes
and planted them in various parts of the forest
They grew into the Eboka bush (Furst 245)..*



Eboka is extracted from the roots of Tabernanthe iboga in the Congo and Gabon. It is used both as a stimulant and in much higher quantities in a rite of visitation of the ancestors, once or twice during initiation into the Bwiti cult - 'break open the head' and thus make contact with the ancestors

through the resulting visions. No one can enter the cult until he has seen Bwiti and to do that they must eat Iboga. Sorcerers and leaders of the cult also take Eboka to seek information from the spirit world or to ask advice from the ancestors (Schultes and Hofmann 1979 114-5).



T. iboga (CK) Initiates at an eboka ceremony visit the ancestors, T. iboga (Schultes and Hofmann 1979)

The plant is a 'generic ancestor' who can so highly value or despise an individual

that it can carry them away to the realm of the dead. Indeed the rite is so demanding that occasional deaths are reported. When the participants are lost in deep comatose trance they are carried to a special forest hideout where the soul is believed to wander from the body to the ancestors in the land of the dead. The 'angels' or initiates say: I wanted to now God - to know things of the dead and the land beyond. I walked or flew over a long multi-coloured road or over many rivers which led me to my ancestors, who then took me to the great Gods". Negative visions of stinking skeletons may precede seeing Bwiti which has a very characteristic expectation in the way it is seen in the cult.

In smaller doses it is a stimulant which increases strength and endurance and may have an aphrodisiac or sensual affect as it is similar to Yohimbine in structure, although another aphrodisiac plant may also be added (Dobkin de Rios 170). It is sometimes consumed with cannabis, a cultural introduction and euphorbaceous latex applied to the eye to induce visual effects.

The Bwiti cult has been growing in numbers and social strength in the last half-century. It represents a strong native element in a changing society in which disintegration of collective values is occurring. It thus promotes traditional values over the incursions of Catholicism, Protestantism and Islam. Bwiti is seen as a living religion, true to life, while Christianity is acquired and leaned but not felt or experienced through ecstatic revelation .. which promotes a state of one-heartedness (Dobkin de Rios 168) However, Mary is often identified with the cult's first woman. The Bwiti cult numbers men among its principal members, although Mbiri, a sister cult admits women (Dobkin de Rios 165). Bwiti grew prodigiously from 1920 to 1930 spreading across the Cameroons and the Amban region. Those villages where Bwiti is established have a temple that occupies a position of privilege in the village. In past times the founding of a 'temple of the universe' was accompanied by human sacrifice but nowadays the human victim has been replaced by a chicken (Dobkin de Rios 165).

Recently ibogaine has become an item of interest as a one-dose cure for addiction marketed under the name 'endabuse' a pun on the antabuse which causes alcoholics to become punitively nauseous on taking alcohol. There is some suggestion that large doses of ibogaine could cause damage to the cerebellum.

The Drumming of Eboka - Jane King

People of Mbiri, what are you chanting?

Your drumming pierces me;

I'm throbbing to your beat, not my own.

My sight is transfixed, my body jerking..

*Are you ghosts? You seem so alive,
here in this small opalescent universe.*

You flash by so solemnly, so knowingly.

You watch me with

*Resignation in your sad eyes,
and hold up to my enraptured gaze
Jewels, spears, bones and shields.
Perhaps it is me who is flashing by.*

*Native mother, in your gleaming canoe
With iridescent symbols, and your glowing,
breathing hair so comforting and long,*

Where are you paddling me?

*Your Brave, so solid, so strong,
laughing because he is with you,
Is deeply reading your thoughts and mine,
while you, reading the river with every stroke,
laugh gently at me, for I desire to splash the water,
but am fearful of making a sound.*

*Are we all together, precious mother, or
Am I lying here, suppressed, repressed,
and rigid, while you go flashing by?*

*Where are our bodies? Is the pain that we feel
The same as the pain we inflict?
Does the stern god push us, so we have to fly?
If we then fall, break open upon impact,*

*How many images go dancing,
glistening and bright, along the horizon,
Just as you dance, people of Bwiti and Mbiri, along the shore?
I paddle by you; you are watching me, people of Bwiti.
Your native mother, so much like mine, increases the flow of the rivers,
As she swells the tides.*

*Is that what makes you drum so loudly?
Do you respond to her with throbbing?
I have heard her singing--like your drums,
her voice throbs and pierces.
It is too beautiful; you cannot hold your body
in one piece any longer and it becomes
a flock of gulls, who rise with the sun, and flash by.
What's left of you, what can't ascend with them,
sees trails in the sky.
Such yearning. Such sparkling.*

*If you go to the center, if you try to find the palace in the river,
Red and bright, solid and cubic, you will meet her -
She is there with the god; she is teaching him the tricks of ascendance.
These tricks are simple, but not easy.*

*She will put things inside you,
for you will open to her like a sluice gate in the river.
You will open your mouth for the wafer of communion,
And she will give you the whole god.*

*He needs you too, for he is always going deeper;
for him descent is ascent.*

*His path is spiral like a rain forest plant
or the mind of this woman or a galaxy of stars.
He seeks out those who wish to entwine.
from inside, the god will push you off the ramparts,*

*But flight is not what you imagined it to be.
You will split open,
and will become dancing particles of love, like fire flies
When they ascend from being glowworms.*

*Mother, mother, consciousness is sweet and pulsing,
but you paddle so softly*

And the canoe is so warm; it is hard to leave.

*This god you put in me teaches me to burst;
now, please, you teach me to gather.*

*And then my love can glow like your canoe,
With its iridescent symbols and its swift,
smooth flow on the water,*

*As I paddle past the people of Mbiri, and their drums
Declare my presence, and that of
your transcendent love that flows through us
And binds us to each other,*

*As paradoxically we both entwine and fly,
and as we gaze, and listen, and drum and chant together
the songs of jewels and spears, of bones and shields
and then flash by.*

Why natural? Can a power plant give true illumination?

I have grouped these plants by molecular type, as their common effects are traced to key bioactive molecules, which because of their specific interaction with neurotransmitter receptor proteins cause their profound effects on consciousness. Thus one can consider that it is the quantum nature of the molecular arrangement that is the key issue. Many people are used to thinking of drugs primarily as chemicals and not at all in the same sense as food, despite the fact that the food plants themselves are a veritable mine of chemicals of equal significance as vitamins and anti-cancer or anti-oxidant activity, which promote future health and long life.

There are many new psychoactive drugs from ecstasy to angel dust, so why pick these plants with their often difficult side-effects of bitterness or nausea? It is by stepping back from their chemical nature and recognizing them as a natural evolutionary heritage that we can learn to understand their potential role in human culture, just as we accept the role of the food plants as a necessary complement to the human species. We cannot and should not convert our own diet from a natural one to a purely chemical one, so we should try to think in the same way about the psychic plants.

The idea that illumination with drugs cannot be the true enlightenment is a fallacy. One could argue that setting one's feet back on the ground gives a more realistic vision of sustainable spirituality than the worldless ranting of the monotheist ascetic who drifts skyward issuing religious edicts to followers, who are expected to faithfully trust in an invisible other world, and sacrifice their personal gnosis of the real nature of existence. Ayahuasca, the mescaline-bearing cacti and sacred mushrooms have been tested for millennia as a traditional part of human religious life and there is a reasonable body of scientific evidence that they are not physically harmful by comparison with recreational drugs such as alcohol. Because evolution has provided these agents, it makes it possible for us to come to terms with the idea that they form some sort of natural widening of the scope of human consciousness, which brings us into closer harmony with other life-forms, thus helping to keep the biosphere whole, and which may be a resource for us in trying to comprehend the future avenues to be taken by evolution under our guidance and stewardship. It is in this wholesomeness and natural flow of life that they bring us far closer to the spiritual truth than any etheric

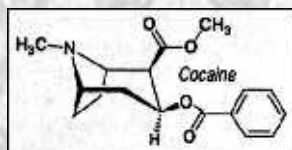
vision of the Godhead arising from the bloody crucifixion of Jesus.

8: *Erythroxylum coca*: White Nemesis of the Conquistadore

"To the ancient Inca culture of Peru, and later to the indigenous people and the mes-tizo colonistas Coca was a goddess, a kind of New World echo of Graves's white goddess Leucothea" (McKenna 211). The goddess Mama Coca is shown with feather headdress holding the moon sickle and offering the saving branch of coca to the Spanish conqueror. Some people might now say coca is a scourge, but like the poppy of the goddess it is the failure to recognize the spiritual significance of these agents and their relationship to the healing nature of the Earth Mother that leads to such grave error in our society.



Coca leaf being dried Amazonia. *Erythroxylum coca*. Mama Coca - the White Goddess (Schultes & Rauffauf, McKenna).



Coca has always been a sacred plant of the Qechua speaking Indians of the Andes. There are also distinct cultivars of coca in the Amazon basin, which appear to be of ancient sacred use from the time required to develop such distinctive cultivars and the fact that manioc, yaje and coca are the three sacred plants in the canoe containing the first man and woman drawn by the anaconda itself. Perhaps the most ancient use of coca in South America is its employment in various shamanic practices and religious rituals ... enabling the shaman to enter more easily into a trance state in which he can communicate with the spiritual forces of nature and summon them to his aid" (Schultes and Raffauf 112) It was the Catholic church which first condemned its use, largely on account of its role in traditional spiritual life (Rudgley 112).

The use of coca leaves in the highlands of Peru remains legal above 3000 feet as it is a central cultural practice upon which many depend to be able to carry out their activities. Bundles of coca leaves can be freely found in the markets around Cuzco along with the slaked lime which is required to absorb coca in chewed form. In this form it is not addictive, but more of a vitalizing tonic, which is highly regarded. Some of the healthiest and hardest-working Indians of the Columbian Amazonia the

Yukunas consume enormous amounts coca leaves daily, but this is not a problem as they have time to raise their crops, hunt, fish and supply their food (Schultes and Raffauf 99).

9: The Path of the Fly Agaric Shamans

Further to the north and east the shamans of Siberia had been using the hallucinogenic fly-agaric mushroom (*Amanita muscaria*) since time immemorial. This practice continues in isolated pockets to this day.

"The role of intoxicants in the shamanic traditions of North Asia has been the subject of some disagreement. Mircea Eliade, ... has claimed that although mushroom intoxication produces contact with the spiritual world it does so in a 'passive and crude' way. He describes such practices as decadent, late and derivative in their attempts to imitate an earlier 'purer' form of shamanism. The spiritual journeys of these lesser shamans are achieved in a 'mechanical and corrupt' fashion. Here it is not Eliade's scholarly impartiality speaking, but rather his aversion to intoxication in relation to religious life ... and it is a matter of some concern that Eliade's book 'Shamanism: Archaic Techniques of Ecstasy', probably the most widely consulted comparative study of the shamanic complex, includes such a basic misrepresentation of the facts. This fault is compounded in his discussion of the Americas (and beyond), where shamanic intoxication is also well attested but likewise receives only superficial attention from the author." (Rudgley 38).

Chuckchee sketch of the winding paths of the fly-agaric men.

Amanita muscaria. Finno-Ugrian shaman-priestess in a ritual trance dance (Schultes and Hofmann 1979).



"The first known account is found in a journal written in

1658 by a Polish prisoner of war, who describes its use among the Ostyak of Western Siberia. The myths of many Siberian peoples contain fly-agaric themes. In many Finno-Ugrian languages words meaning 'ecstasy', 'intoxication' and 'drunkenness' are traceable to names meaning fungus or fly-agaric. Among the Vogul peoples the consumption of the fly-agaric was restricted to sacred occasions, and it was abused on peril of death. To the Ugrian shaman it was as essential to his vocation as the drum. Among the Selkup it was believed that consumption of the fly-agaric by those who were not shamans could be fatal. Only some shamans among them used it; others preferred alternative methods of achieving spiritual ecstasy" (Rudgley 39).

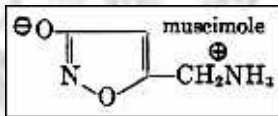
The effects of *Amanita muscaria* are diverse and vary according to dosage, method of preparation and the cultural and psychological expectations of the consumer. A small dose (or the initial effect of a larger one) causes bodily stimulation and a desire for movement and physical exercise. Under its influence a Koryak man is

reported to have carried a 120 lb. (some 55 kg.) sack of flour a distance of ten miles, something he would not have been able to do normally. Such feats of physical strength and endurance have their mythic precedents.

In one Koryak myth Big Raven (the Creator) asked Existence for help to lift a heavy load. This deity told him to eat fly-agaric. He did so and was able to lift the load with ease. That the Creator himself is associated with the consumption of mushrooms again demonstrates the weakness of Eliade's view of the use of hallucinogens as a late and decadent aspect of Siberian spirituality.

Responses to the fly-agaric varied widely even among the Koryak. Sometimes an intoxicated individual had to be restrained from over-exerting himself, whilst on other occasions it would induce a tranquil state of bliss in which beautiful visions appeared before the eyes. The Russian anthropologist Waldemar Bogoras, who witnessed the Chukchee use of fly-agaric on many occasions at the turn of the century, notes that the effects can be divided into three basic stages, which sometimes overlap. About fifteen minutes after taking the mushrooms the stimulating effects begin and there is much loud singing and laughing. This stage is followed by auditory and visual hallucinations in conjunction with the sensation that things increase in size (in this state a tub of water is said to seem as deep as the sea). It is still taken in Northern Canada:

*"Cleansed and ripe for vision
I arise, a bursting ball of seeds in space ...
I have sung the note that shatters structure.
And the note that shatters chaos, and been bloody ...
I have been with the dead and attempted the labyrinth"
(Schultes and Hofmann 1979 85).*



Because the active ingredient is excreted unchanged in the urine the urine of other people has also been used traditionally: "the poorer sort ... post themselves around the huts of the rich and watch the opportunity of the guests and hold a wooden bowl to receive their urine and by this way also get drunk". This feature has

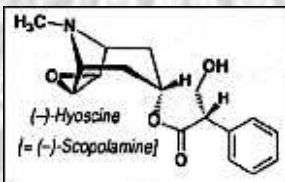
also been suggested to be an ancient feature of the Soma rite, along with its ruddy complexion. Veda 9:74: "Acting in concert, those charged with the office richly gifted do full honour to Soma. The swollen men piss the flowing [soma]". Yasna 48:10 "When will thou do away with this piss of drunkenness with which the priests delude the people." In the Mahabharata Krishna offers a disciple the urine of an out-cast hunter who also happens to be Indra. This has lead Gordon Wasson to postulate that Soma was Amanita, although there are other possibilities including Peganum (p 162), and some doubts about the Yasna translation.

10: The Devil's Witching Weeds

The hideous episodes of witch burning in Europe can be attributed to many things. To the firebrand visions of sex and the devil of the christian patriarchs from the Pope to the fundamentalistic protestants, possibly aggravated mass-poisoning by through ergot-contaminated rye with its hallucinations accompanying St. Anthony's fire. However, it is to the hexing herbs of the ancient mother that we may find the actual roots of the witchcraft practice so-reviled by the medieval Christian fathers.

Mandrake has a very long cultural history. The mandrakes figure in Genesis 30:16 "And Jacob came out of the field in the evening, and Leah went out to meet him, and said, Thou must come in unto me; for surely I have hired thee with my son's mandrakes. And he lay with her that night." According to the Juliana Codex, Dioscorides received the Mandrake from Heuresis, Goddess of Discovery, illustrating the early belief in its sacred nature. The likeness of the root to a man gave rise to all manner of bizarre myth concerning the plant and its death-dealing shriek when dug from the ground. Early Christians believed the Mandrake was a precursor for God's invention of Adam in the Garden.

Likewise Deadly Nightshade - The Apple of Sodom has been woven into early Greek myth as of the of three Fates - Atropos the inflexible one who cuts the thread of life from whom atropine is named. It is from its use to dilate the pupils of women's eyes to make them 'dolorous' that its name belladonna or beautiful lady comes. It is said that in the orgies of the Maenads the wine of Dionysus was often adulterated with nightshade as they 'dilated their eyes' as they fell into the arms of the male worshippers or with 'flaming eyes' fell upon men to tear them apart. It was supposed to be tended by Satan himself except on Walpurgis night when he retires to wait for the sabbath.



All of mandrake, belladonna and henbane contain atropine alkaloids, of which scopolamine is known as the hallucinogenic component. It is from the admixture of these three, along with the fat of a stillborn child that the ointments of medieval witches were prepared: "But the vulgar believe and the witches confess that on certain days and nights they anoint a staff and ride on it to the appointed place or anoint themselves

under the arms and in other hairy places" (Schultes and Hofmann 1971 88). The witch riding on her broom is believed to be specifically associated with the application of such an ointment to the vaginal mucosae which forms an ideal method of cutaneous entry. The inclusion of toads legs would also be consistent with the bufotenine present in the skin of the genus *Bufo*.

Witches flying to the sabbath on a broomstick - Ulrich Molitor 1489. The earliest picture of a witch on a broomstick (Rudgley). *Datura meteloides* (CK). A Shiva *Datura* flower on a Tantric yoni-lingum (Schultes and Hofmann 1979).



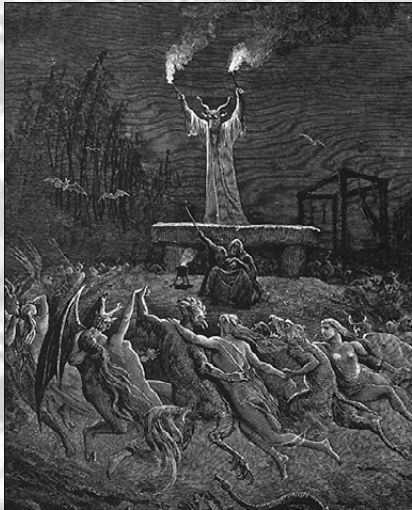
It was believed that such witches would

ride on their broomsticks to black sabbaths where they would cavort with male sexual manifestations of the devil himself in the form of an incubus. A truer picture

would be sensation of flying produced by tropane intoxication and the use of the forest as a meeting place for worshippers of the ancient Earth Goddess, possibly in a fertility rite involving the use of the hexing herbs as power plants.

A fanciful account of the second century AD from Lucius Apuleius notes: "It contained an ointment which she worked about with her fingers and then smeared all over her body from the soles of her feet to the crown of her head ... as I watched her limbs became gradually fledged with feathers ... her nose grew crooked and horny, her nails turned into talons" (Rudgeley 90).

However, the use of this plant is associated with severe derangement and loss of memory. Porta, a colleague of Galileo reported a "man would sometimes seem to be changed into a fish, and flinging about his arms would swim on the ground, another would believe himself turned into a goose and eat grass, beat the ground with his teeth and flap his wings. My teeth were clenched, and a dizzy rage took possession of me. I knew that I trembled with horror, but also that I was permeated with a sense of well-being. My feet were growing lighter, expanding loose and breaking from my body. Each part of my body seemed to be going off on its own. At the same time I experienced an intoxicating sense of flying. The frightening certainty that my end was near through the dissolution was balanced by an animal joy in flight ... the clouds the lowering sky, herds of beasts, falling leaves quite unlike ordinary leaves, billowing streamers of steam and rivers of molten metal." (Rudgeley 95).



The Witches Sabbath - Gustave Dore. Witch preparing herself on a broomstick. Dioscorides receiving mandrake from Heuresis (Schultes & Hofmann 1979).

Johannes Nieder of 1692 gives the following account of a woman who believed herself to be literally transported through the air during the night with Diana and the other women and invited a priest to witness the event goes as follows: "having placed a large bowl on top of a stool, she stepped into it and sat herself down. Then rubbing

ointment on herself to the accompaniment of magic incantations, she lay her head back and fell asleep. With the labour of the devil she dreamed of Mistress Venus and other superstitions so vividly that crying out with a shout and striking her hands about, she jarred the bowl in which she was sitting and falling down from the stool seriously injured herself about the head. As she lay there awakened the priest cried out "Where are you? You are not with Diana ... you never left this bowl!" (Harner 1973 131). Remy in the late 16th century makes this matter clear: "Now if

witches, after being aroused from an 'iron' sleep tell of things they have seen in places so far distant as compared with the short period of their sleep, the only conclusion is that there had been some substantial journey like that of the soul" (Harner a 132). A similar explanation applies to lycanthropy the belief that one can change into the form of an animal (Harner 1973 140).

Frequent references can be found in the middle ages to maids found unconscious and naked who had rubbed themselves with a green ointment "in such a way that they imagine they are carried a long distance". The link with the Inquisition is also clear. "Dominus Augustinus de Turre the most cultivated physician of his tie notes: when the Inquisition of Como was being carried out, in Lugano the wife of a notary of the Inquisition was accused of being a witch and sorceress. Her husband, who was troubled and thought her a holy woman, early on Good Friday when he missed her found her naked in a corner of the pigsty displaying her genitals, completely unconscious and smeared wit the excrement of the pigs. He went to draw his sword but hesitating she awoke and prostrated herself before him confessing that she had gone that night on the journey. When the accusers came to take her for burning she had vanished, possibly drowned in the lake nearby (Harner 1973 134).

It is also clear that knowledge of the details of such use of herbs was carefully gleaned by the Papal office. The physician of Pope Julius II in 1545 took the jar of ointment of an accused couple seized as witches, which was so heavy and offensive and soporiferos to the ultimate degree that it showed it was composed of hemlock, nightshade, henbane and mandrake, was anointed from head to toe on the wife of the hangman who was restless with suspicion of her husband. She became comatose and could be wakened by no one for 36 hours with her eyes open like a rabbit. Her first words were "Why do you wake me at such an inopportune time? I was surrounded by all the pleasures and delights of the world" and to her husband "Knaveish one, know that I have made you a cuckold, and with a lover younger and better than you" (Harner 1973 135).

Datura is one of the most widespread genuses on the plant kingdom and various *Daturas* (*Dhatūra* Sanscrit) from China through India to Europe and the Americas have been used as sacred plants since time immemorial because they also possess scopolamine and other tropanes. A Taoist legend maintains that *Datura metel* is one of the circumpolar stars and that envoys to earth from this star carry a flower of the plant in their hand. It is also an offering in Shiva-Shakti worship as illustrated in the lingam-yoni (p 274).. It has been used in addition with wine as an intoxicant and to drug people to stupor. Tropane intoxication can lead to permanent brain damage.

Various species of *Datura* were also revered as sacred plants by the Aztecs, and used in manhood rites to cause boys coming of age to 'lose their memories of childhood' in becoming a man. It is the most sacred plant of the Zunis who say it sprouted from the place where the primordial humans with magical vision disappeared into the earth when chased by sky gods jealous of their prophetic powers (Schultes and Hofmann 1979 106).

The use of *Brugmansia* - Huaca - Plant of the Tomb- a set of tree species of the *Datura* family from South America probably evolved from the knowledge of *Datura* brought to the new world in the late Paleolithic by the proto-Indian Mongoloids (Schultes and Hofmann 1979 128). Von Humbolt the early explorer remarked on the

use of Tonga (*Brugmansia sanguinea*) as a sacred plant of the priests of the Temple of the Sun at Sogamoza in Columbia. The women and slaves of a dead Muisca chief were also given the brew so they would not recognize their impending burial with their chief.



Salvador Chindoy a shaman of the Kamsa displays great composure before embarking on a *Brugmansia*-induced divination. *Brugmansia sanguinea*. The Tree of the Evil Eagle (Schultes & Hofmann 1979).

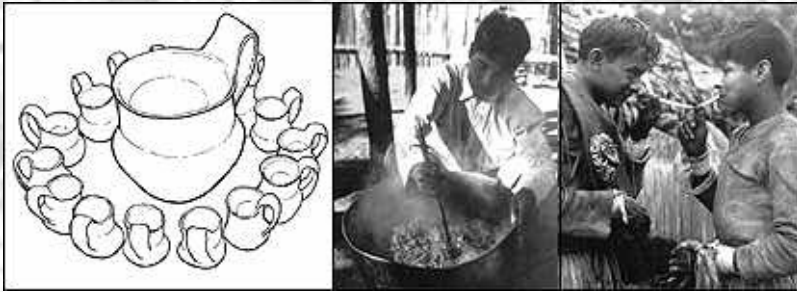
*How pleasant is the perfume of the bell-like flowers of the Yas
as one inhales it in the afternoon
But the tree has a spirit in the form of an eagle
which has been seen to come flying and then disappear
The spirit is so evil that if a weak person
stops at its foot they will forget everything.
If a girl rests under its shade,
she will dream about men of the Paez tribe
and a figure will be left in her womb,
which will later become the pips of the tree.
(Schultes and Hofmann 1979 128).*

Brugmansia is often still used as an admixture with ayahuasca or San Pedro but the uncomfortable syndromes and unpleasant after-effects have probably contributed to its limitation, except in the most difficult cases of divination: "The native fell into a heavy stupor, his eyes vacantly fixed on the ground, his mouth convulsively closed, and his nostrils dilated. Over fifteen minutes his eyes began to roll, foam issued from his mouth and his whole body was agitated by frightful convulsions. After these frightful symptoms had passed, a profound sleep of several hours followed after which he related the particulars of his visit with his forefathers" (Schultes and Hofmann 1979 129).

They are plants of the gods, but not the agreeable gifts of the gods like peyote, the sacred mushroom and Ayahuasca. Their powerful and wholly unpleasant effects, periods of violence and temporary insanity, and their sickening after-effects have put them in a second category - reminding us that the gods do not always strive to make life easy for man (Schultes and Hofmann 1979 131).

11: Alcohol: Inebriant of the Patriarchy

"The origin of alcohol use is to be traced to the fourth millennium and Mesopotamia. The earliest alcoholic beverages were probably drawn from the fruit and sap of the date palm, which is one of the most concentrated sources of naturally occurring sugar. Cultivated vines (*Vitis vinifera*) also contain sufficient sugar, as well as natural yeasts. Beer (probably barley beer) is referred to in early Sumerian and Akkadian texts, and from the Protoliterate period of Mesopotamia (c. 3200 BC) we find illustrations of drinking straws, needed to consume beer in which the cereal grains had not been de-husked. Egyptian figurines dating from the Predynastic period show the use of brewing vats" (Rudgley 31).



Baden drinking set 3000-2000 BC. Ritual use of Tobacco in the Amazon (Rudgley, Schultes & Raffauf).

The Early Bronze Age cultures of the Aegean and Anatolia in the early period from 3500 to 2000 BC provide the immediate origins of the diffusion of alcohol throughout Europe. These communities consumed their wine from metal drinking vessels, and their more northerly neighbours of the Baden culture in central Europe have echoed the design of these vessels in their own pottery. They probably drank mead, rather than grape-wine. Not long after this, another distinctive complex of vessels for holding liquids, known as Globular Amphoras, appeared over an area of Europe from Hamburg to Kiev. This new ceramic style was influenced both by Baden pottery and by the cord decoration of the steppe cultures. It is possible, on this line of argument, that their brews may have combined alcohol and *Cannabis sativa* in a potent infusion! ... These beakers were decorated with rows of cord impressions; their great cultural importance is attested by the fact that they recur again and again in the burials of the period alongside two other types of distinctive male artefacts - the flint dagger and the shaft-hole stone battle-axe. (Rudgley 31).

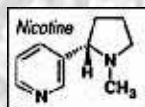
The spread of the drinking complex ... took place during a period of unusually rapid social, cultural and economic change. During this time, Europe was opened up - both literally, in terms of the further deforestation of its landscapes, and metaphorically, in terms of its new contacts and social opportunities. Fundamental to this process was the increasing importance of livestock, and the emergence of male warrior elites whose sub-culture was portrayed in the characteristic combination of weaponry and drinking vessels in their graves" (Rudgley 33).

"Organic residues from later pre-historic vessels show that cereal grains, honey and fruits were all mixed together to make a composite drink which was at once a mead,

an ale and a fruit wine. The use of this new liquid intoxicant may initially have been combined with opium or hemp, but it was soon to establish itself as the primary intoxicant of Western culture, a position it still maintains" (Rudgley 33).

Ethyl alcohol is not the actual inebriant that causes inebriation but fatty acids which are a product of its metabolism.

12: Tobacco: The Butt End of the Visionary Quest



Although from a Western point of view tobacco has its origin in America, species of the *Nicotiana* genus have been used as stimulants by indigenous populations in other parts of the world in particular among the Australian aborigines (Rudgley 135). Although tobacco smoking in western cultures is a recreational drug of perhaps the most significant health impact and the greatest addictive power of all drugs, its traditional use has been as a visionary drug, often consumed as a more potent cultivar as a snuff and only on ritual occasions.



Salvia divinorum (King) [see 13 below].

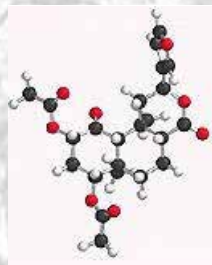
Although it is not classified as a true hallucinogen, Indians from Canada to Patagonia esteemed tobacco as one of their most important medicinal and magical plants. The process of becoming intoxicated by the smoke combined with the rhythm of song and dance is called 'calling the spirit'. Among the Warao of Venezuela this role becomes paramount. Tobacco also plays a prominent part in the ritual of Peyote use both among the Huichols and Native American Church. "Tobacco belongs to Our Grandfather the Fire shaman who led the first peyote hunt" (Furst 80). However my

experience with the lost voices and desperate coughing of the participants leads me to feel concern at the intrusion of such an unhealthy practice of little hallucinogenic value into a visionary ceremony of spiritual healing.

13: The Goddess' Share: Herb of the Shepherdess or Virgin

Salvia divinorum (above) is a coleus-like salvia which grows in deep ravines kept by the Mazatecs as an alternative to sacred mushrooms in times these are unavailable for divining.

It contains a terpenoid salvinorin, of unique action and very high potency, requiring only 500 micrograms of the pure substance. Any more is extremely dislocating. It has a very unusual psychedelic effect full of rippling waves rather than geometric kaleidoscopes. It is not active through the stomach but quite potent through the gums and linings of the mouth or by smoking.



The Transmission of the Eucharist: A Homage to Maria Sabina



Mayan mushroom stones 1000 - 300 B.C. (Schultes & Hofmann 1979)

Wassons' first Discovery

In the fall of 1952, Gordon and Valentina Wasson (p 781) learned that the sixteenth-century writers describing the Indian cultures of Mexico had recorded that certain mushrooms played a divinatory role in the religion of the natives and that pre-Colombian stone artifacts resembling mushrooms, most of them roughly a foot high, had been turning up, usually in the highlands of Guatemala, in increasing numbers. The archaeologists called them 'mushroom stones', but not one archaeologist had linked them with mushrooms or with the rites in Mexico. They were an enigma, and mushroom stone was merely a term of convenience. The Central American cult of a divine mushroom, of God's flesh, as the Nahuatl called it in pre-Hispanic times, can be traced back archaeologically probably to 1000 B.C., placing the ancestral mushroom cult in the culture of the highland Maya at a time when stone sculpture was making its first appearance in Middle America. Thus we find a mushroom cult in the centre of one of the oldest civilizations in Middle America. (Wasson G. - The Divine Mushroom of Immortality in Furst 188).

Pre-Colombian Culture and the Flesh of the Gods

Tlaloc the provident rain god which dates right back to the La Venta culture is aptly charged with creating mushrooms in a bolt of lightning the bringer of rain and also the fertilization of the Earth Mother by the Sky Father. In a second myth, as Quetzalcoatl, the fair-haired man-god, with eyes the colour of jade, ran through Mexico, the sacred mushrooms, teonanacatl, are supposed to have sprung from the blood of his cuts. He is also charged with creating the human race from bones taken in haste from the underworld and ground by the earth goddess Cihuacoatl, the Snake Woman, with blood from his penis. Quetzalcoatl or Serpent of Precious Feathers (also known as Kukulcan, Gucumatz and Votan) appears similarly in practically in all of the cultures of the pre-Columbian Mexico from the classical 'theocratic' era of Teotihuacan through the Toltec transition to the later 'militaristic' cultures. The form of the sky serpent is also common to the La Venta culture (1250 BC to 600 BC) and the Mayas.

Early chroniclers such as Francisco Hernandez, physician to the King of Spain, described several sacred mushroom species. 'Others when eaten cause madness that on occasion is lasting of which the symptom is a kind of uncontrolled laughter. Usually called teyhuintli, these are deep yellow, acrid of a not displeasing freshness. There are others again, which without inducing laughter bring before the eyes

all kind of things such as wars and the likeness of demons. Yet others are not less desired by princes for their fiestas and banquets, of great price. With night-long vigils they are sought, awesome and terrifying' (Schultes and Hofmann 1979 145).

Friar Sahagun, one of the first conquistadors to chronicle teonanacatl, flesh of the gods, remarked of the Aztec mushroom eaters 'when they become excited by them start dancing, singing, weeping. Some do not want to sing but sit down and see themselves dying in a vision; others see themselves being eaten by a wild beast; others imagine they are capturing prisoners of war, that they are rich, that they possess many slaves, that they have committed adultery and were to have their heads crushed for the offence . . . and when the drunken state had passed, they talk over amongst themselves the visions they have seen' (Schultes and Hofmann 1979 146).



Codex Vindobonensis: Nine deities receive instructions from Quetzalcoatl on the origin and use of sacred mushrooms. - Mixitec kingdom (Schultes and Hofmann 1979).

During the coronation feast of Moctezuma in 1502, the divine mushroom was used to celebrate the event. War captives were slaughtered in great numbers to honour Moctezuma's accession to the throne. Their flesh was eaten, and a banquet was prepared after the victims' hearts were offered to the gods. After the sacrifice was over, everyone was bathed in human blood. Raw mushrooms were given to the guests, which one writer, Fray Duran (1964), described as causing them to go out of

their minds-in a worse state than if they had drunk a great quantity of wine. In his description, these men were so inebriated that many took their own lives. They had visions and revelations about the future, and Duran thought the devil was speaking to them in their madness. When the mushroom ceremony ended, the invited guests left. Moctezuma invited rival rulers to feasts which were held three times a year. One of these important feasts was called the Feast of Revelations, when the invited dignitaries and Moctezuma, or his representative, ate the wild mushrooms. The same ritual occurred with other Aztec kings. (Dobkin de Rios 142).

Benavente reported with dark suspicion as a missionary: 'They had another way of drunkenness that made them even more cruel and it was with some fungi or small mushrooms, which exist in this land, as in Castilla; but those of this land are of such a kind that eaten raw and being bitter, they drink after them or eat them with a little bee's honey; and while later they would see a thousand visions, especially serpents, and as they would be out of their senses, it would seem to them that their legs and bodies were full of worms eating them alive, and thus half-rabid they would sally forth from the house, wanting someone to kill them and with this bestial drunkenness and travail that they were feeling, it happened sometimes that they hanged themselves, and also against others they were crueler. These mushrooms they called in their language teonanactlth which means 'flesh of god' or the devil whom they worshipped; and in this wise with that bitter victual by their cruel god they houseled. (Riedlinger 1996 26).



Tlaloc the rain god [Mixitec] Quetzalcoatl resurrected as Venus (Willis).

Aztec Christianity Revealed: Moctezuma and Quetzalcoatl's Revenge

This saga of violence is not without its irony, as the departure of Quetzalcoatl to the east has been suggested to have resulted from the historical overthrow of the Toltec high priest Topiltzin-Quetzalcoatl, whose attempt to replace the warlike incarnation of Quetzalcoatl, Ce Acatl and usher in a new golden age of Tula, supplanting the excesses of human sacrifice with ascetic self-sacrifice and offerings of jade, birds, snakes and butterflies did not suit the vigors of the warrior caste who followed the warrior god Tezcatlipoca, the 'lord of the smoking mirror', supposedly with the clandestine involvement of Coatlique, goddess of the Serpent Skirt.



Quetzalcoatl in combat with Tezcatlipoca (Gruzinski)

He was thus ritually humiliated and banished from Tula in 987 AD and travelled to the Gulf of Mexico where he was supposed to have immolated himself on a funeral pyre to become Venus, thus symbolizing death and resurrection. There is a striking parallel here with Inanna and the seasonally dying and resurrecting Dumuzi and the subsequent crucifixion of Christ of the virgin Mary. This god, that tormented Moctezuma with remorse, is naturally considered the Christ of the pre-Columbian civilization, a situation which gave the conquering Spaniards significant

difficulties to come to terms with, particularly given the conflicts between the central role of the crucifixion and communion as sacrificial bloodshed in Christian destiny and the Aztec excesses of human sacrifice. The 'living sacrament' is in



both Aztec history and Christian destiny an antidote to this bloody sacrifice.

The Dream of Mary: Christoforo Simone dei Crocefissi c AD 1350. (Campbell 1988) Sacrificial blood streams from her tree of Calvary -The Place of the Skull. Tree of the Middle Place: The Blood Mother of the Corn from Place of Skulls. At the crown of each is a bird - a Christian pelican picking its flesh for blood and a quetzal.

The story of the original Quetzalcoatl of the Nahuas who followed the Toltec but predated the Aztec in the valley of Mexico is told in by Dobkin de Rios (139). They were 'quite advanced in their cultural development. Their divinity, Quetzalcoatl was a man of wisdom who gave them a code of ethics and a love for art and science.' Acquaintance with the drug plants goes back to 300 BC with the Chicameras the Aztec ancestors and the Toltec.

The divinatory properties of sacred plants including mushrooms, peyote, datura, morning glory and tobacco were of paramount importance to the Aztecs and their forebears. They believed that whoever ate these sacred plants would receive the power of second sight and prophecy. One could discover the identity of a thief, find stolen objects, or predict the outcome of a battle. Sacred mushrooms played such an important part in Aztec life that Indian groups which owed tribute to the Aztec emperor paid it with mushrooms. One Spanish priest acknowledged that the sacred mushrooms were like the host in the Christian religion: through this bitter nourishment, 'they received their God in communion' (Dobkin de Rios 143).

Successful Aztec merchants sponsored night banquet mushroom rituals. The Florentine Codex records that when the participants ate the mushrooms with honey, and they began to take effect, the Aztecs danced, wept, and saw hallucinations. Others entered their houses in a serious manner and sat nodding. Visions included

prophecies of one's own death, battle scenes and the captives that one would take. Others reported visions that they would be rich. All that could possibly happen to a person could be seen. After the effect wore off, people would consult among themselves and tell each other about their visions (Dobkin de Rios 143).

Quetzalcoatl, who had introduced the 55 year calendar of the Mayas to the Toltecs had been prophesied to return to bring in the golden age. Moctezuma had suffered a series of alarming prophecies and portents. Nezahualpilli, the chief of the Texcoco had prophesied that strangers were going to rule the land of Anahuac. When Moctezuma challenged him in a ritual ball game, the Texcocan came from two down to win. When a 'bird with the mirror head' was caught, Moctezuma saw the reflection of hosts of armed men. Temples were struck by fire and lightning. In all there were six fatal signs. When Cortes appeared in 1519 in the year of 1 Reed (Ce Acatl) the year of Quetzalcoatl's return, he was ironically assumed to be Quetzalcoatl or his incarnation returning from the east, and handed the god's regalia by Moctezuma's emissaries.

Moctezuma sights the comet: A premonition of the return of Quetzalcoatl (Gruzinski)



When the Spanish arrived in Mexico in the 16th century, they persecuted the priests and practitioners who used the sacred plants in religious rituals. Whatever the visionary effects that informants attributed to the various hallucinogens, the Christian priests concluded that the

devil himself was involved. 'The Spanish, writing about the effects of the mushrooms, always conjured up the devil, but we shall really never know if the Aztecs were seeing anything like the Christian devil. Their visions may indeed have been spirits of their pantheon with whom they were in communication. ... The Spanish, culturally mycophobic to begin with, showed great disgust at seeing these mushrooms in use. In Roman Catholicism, communion with the supernatural is based not upon an individual's revealed knowledge, but rather upon membership in a complex hierarchical structure and faith in its doctrines. ... Moreover, Aztec belief that the powers residing in the plants could be controlled by the user was totally alien to Western thought. 'The Spanish ... were so thorough in their destruction ... that these practices went underground for four centuries. Punished for their alleged superstitions, the Mexicans kept their sacred and magical plants hidden from the conquerors'. (Dobkin de Rios 144-5).

The repression of the sacred mushroom by the conquistadores resulted in its disappearance from the annals of history, except for the troubling appearance of the small mushroom stones dating from 1000 B.C. scattered about the much more

ancient ruins of the Mayan civilization.



Magliabecchiano Codex: A celebrant ingesting a pair of sacred mushrooms during a sacred rite (Schultes and Hofmann 1979).

Wasson and the Logos of Pentecost

In 1935 the anthropologist Jean Bassett Johnson witnessed an all night mushroom ceremony at Huautla de Jiménez. This report was to lie idle until the night of June 29th 1955

when the mycophiles Gordon and Valentina Wasson, upon a clue from the anthropologist Weitlander, and the encouragement of Robert Graves of "The White Goddess" 'were invited to partake of the agape of the sacred mushrooms' in the hills of Oaxaca, among isolated peasant peoples who used the plant to divine the future and seek a cure of illness, after a long search and a previous unsuccessful season in the town. Two years before Wasson's discovery of the sacred mushroom, Robert had this to say : "The Goddess has a sense of humour and to reach down to 23 Wall St. and say 'You there, recover my lost mushroom lore, and make Morgan & Co. foot the bill' is just like her." (Oprey 1984 75). Valentina's love for wild Russian fungi had drawn them both into a major mycological quest. After a season of difficulty securing the trust of the Mazatecs, Wasson commented: 'Perhaps you will learn the names of a number of renowned curanderos, and your emissaries will even promise to deliver them to you, but then you wait and wait and they never come. You will brush past them in the market place, and they will know you but you will not know them. The judge in the town hall may be the very man you are seeking and you may pass the time of day with him yet never know that he is your curandero'. (Weil et. al. 30). In fact the man who finally led him to the eucharist was the judge in the Town Hall Cayetano.

Wasson was deeply struck by the spiritual power of the sacred mushroom, which he referred to as 'the divine mushroom of immortality'. 'Ecstasy! The mind harks back to the origin of that word. For the Greek ekstasis, meant flight of the soul from the body. Can a better word be found to describe the bemushroomed state? ... Your very soul is seized and shaken until it tingles, until you feel that you will never recover your equilibrium' (Furst 198) He also noted that Greeks call mushrooms *broma theon* 'the food of the gods' (Furst 194) and specifically likened the experience to the epoptea of Eleusis 'For me there is no doubt that the secret of Eleusis lies in hallucinogens'.

'On both nights RGW stood up for a long time in Cayetano's room at the foot of the stairway, holding on to the rail transfixed in ecstasy by the visions that he was seeing in the darkness with his open eyes. For the first time that word 'ecstasy' took on a subjective meaning for him. ... There came one moment when it seemed as though the visions themselves were about to be transcended, and dark gates reaching upward beyond sight were about to part, and we were to find ourselves in

the presence of the Ultimate. We seemed to be flying at the dark gates as a swallow at a dazzling lighthouse, and the gates were to part and admit us. But they did not open, and with a thud we fell back gasping. We felt disappointed, but also frightened and half relieved, that we had not entered into the presence of the ineffable, whence, it seemed to us at the time, we might not have returned, for we had sensed that a willing extinction in the divine radiance had been awaiting us'. Gordon Wasson & Valentina Wasson - *Mushrooms Russia & History* (Riedlinger 1996 31)



Psilocybe mexicana - Heim (Riedlinger 1992) The sacred mushroom is called by the Mazatec Indians "the little flowers of the gods" or merely 'that which springs forth'. 'The little mushroom comes of itself we know not whence, like the wind that comes we know not whence or why' (Schultes and Hofmann 1979 144).

A peculiar synchronicity which will prove to be of significance is the fact that Wasson's father Edmund Wasson was a maverick Episcopal priest who wrote a book called "Religion and Drink" and never tired of telling Gordon that Christ's teaching began with the water into wine at Cana and ended with the wine of the eucharist at the Last Supper. Gordon was to interpret his experience in the light of its significance as the agape of the Early Christians. In his Life article he wrote (Riedlinger 1996 26): "On the night of June 29-30 1955 in a Mexican Indian village so remote from the world that most of the people spoke no Spanish, [we] ... shared with a family of Indian friends' a celebration of 'holy communion' where 'divine' mushrooms were first adored and then consumed. The Indians mingled Christian and per-Christian elements in their religious practices in a way disconcerting for Christians but natural for them. ... We had come from afar to attend a mushroom rite but had expected nothing so staggering as the virtuosity of the performing curanderas and the astonishing effects of the mushrooms. ... We were received and the night's events unrolled in an atmosphere of simple friendliness that reminded us of the agape of early Christian times"

"One can imagine the many trembling confabulations of the friars as they would whisper together how to meet this Satanic enemy. The teonanactl struck at the heart of the Christian religion. I need hardly remind my readers of the parallel, the designation of the Elements in our eucharist 'Take, eat this is my Body' ... and again 'Grant us therefore my gracious Lord, so to eat the flesh of thy dear Son ... and to

drink His blood'. But the truth was even worse. The orthodox Christian must accept on faith the miracle of the conversion of the bread and wine into God's flesh and blood: that is what is meant by the Doctrine of Transubstantiation. By contrast the sacred mushroom of the Aztecs carries its own conviction: every communicant will testify to the miracle that he has experienced" (Furst 191)

"Geometric patterns, angular not circular in richest colours, such as night adorn textiles or carpets. Then the patterns grew into architectural structures with colonnades and architraves, patios of regal splendour, the stone work all in brilliant colours, gold and onyx and ebony, all most harmoniously and ingeniously contrived, in richest magnificence extending beyond the reach of sight, in vistas measureless to man ... They seemed to belong... to the imaginary architecture described by the visionaries of the Bible" (Riedlinger 1996 30)

"Confined though we were in a room without windows or open door, at one point we felt a swish of air, just as if we were really suspended in the great outdoors. Was this not too an hallucination? If so, all shared it, for when the wind blew on us, there was a general excitement, flashlights were switched on, and our Indian friends were sitting up, amazed at being stroked by the Divine Afflatus. ... The spirit of the agape of which we have already spoken was a prelude to a wave of generous tender feelings that the mushroom aroused in everyone ... Twice in the course of the night the Senora reached out her right hand to me and sought contact with my fingers in friendly greeting, across the chasm of the language barrier". Despite Indian reticence "the mushrooms emancipate them from inhibitions of this kind" (Riedlinger 1996 34).

The mushrooms were all consumed before the small altar and that the curandera kept one corner free so that the Holy Ghost could descend in the form of the sacred words that came to her, the words of her little book. "I see the word fall, coming down from above as though they were little luminous object falling from heaven. The word falls on the Holy Table, on my body, with my hand I catch them word for word." (Halifax 134)

The agape of the Eucharist and the falling sacred words evoked to Wasson the day of Pentecost in Acts 2:1-17 in which the disciples and the women at the burial were "filled with new wine" and appeared in the streets speaking in tongues. As prophesied by the prophet Joel 2:28-32 "In the last days it will be, that I will pour out my Spirit upon all flesh and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams."

The CIA were also in Mexico in search of the mushroom. Within a few days, a Mexican botanist had phoned the CIA to confirm Wasson's find and an agent was dispatched as a mole on Wasson's return trip. Soon, with the help of Albert Hofmann, the world was to discover the active ingredients, psilocin and psilocybin. This discovery led Wasson and Graves to conclude that the Soma of the Aryans as well as the Elusian mysteries and Buddha's death may have involved another mushroom, *Amanita muscaria* (Riedlinger 1992 pl8).

Maria Sabina: Prophetess, Shamaness and Benefactress of the Eucharist

The curandero who opened the secret of the mushroom to Wasson was Maria Sabina (p 154) see also (p 782) and (p 214). Shortly before his arrival she had had a vision while on the little saints, that non-Mazatec strangers would come to seek

nti-si-tho, the little one who springs forth. She had shared her vision with Cayetano García the local sindaco or justice who was also a partaker of the agape, and it was he who agreed that the knowledge should be shared and brought Wasson to her.



Maria Sabina (Organon)

Her life was beset by many tragedies including a macabre vision she had shortly afterward on the 'little things', which foretold the murder of her son, possibly in vengeance for opening the knowledge of the mushroom. Her house and little shop were also burned (Estrada 71, 79).

"The father of my-grandfather Pedro Feliciano, my grandfather Juan Feliciano, my father Santo Feliciano - were all shamans - they ate the teonanacatl, and had great visions of the world where everything is known... the mushroom was in my family as a parent, protector, a friend". - Maria Sabina, who lived to the age of 91.

Maria Sabina had sampled sacred mushrooms in abundance as a child. A few days after watching a wise man cure her uncle "Maria Anna and I were taking care of our chickens in the woods so that they wouldn't become the victims of hawks or foxes. We were seated under a tree when suddenly I saw near me within reach of my hand several mushrooms. 'If I eat you, you and you' I said 'I know that you will make me sing beautifully'. I remembered my grandparents spoke of these mushrooms with great respect. After eating the mushrooms we felt dizzy as if we were drunk and I began to cry, but this dizziness passed and we became content. Later we felt good. It was a new hope in our life. In the days that followed, when we felt hungry we ate the mushrooms. And not only did we feel our stomachs full, but content in spirit as well. I felt that they spoke to me. After eating them I heard voices. Voices that came from another world. It was like the voice of a father who gives advice. Tears rolled down our cheeks abundantly as if we were crying for the poverty in which we lived.' She had a vision of her dead father coming to her. I felt as if everything that surrounded me was god" (Estrada 39).

"Maria Anna and I continued to eat the mushrooms. We ate lots many times, I don't remember how many. Sometimes grandfather and at other times my mother came to the woods and would gather us up from the ground on which we were sprawled or kneeling. 'What have you done?' they asked. They picked us up bodily and carried us home. In their arms we continued laughing singing or crying. They never scolded us nor hit us for eating mushrooms. Because they knew it isn't good to scold a person who has eaten the little things, because it causes contrary emotions and it is possible that one might feel one was going crazy" (Estrada 40).



The transmission of the agape (Riedlinger 1992).

After the death of her first husband Maria Sabina performed a velada, for Maria Anna, who was sick with an internal bleeding. After expressing the blood she had a vision of six or eight people who inspired her with respect - 'the Principal Ones of whom my ancestors spoke'. One of the Principal ones spoke to her and showed her the book of wisdom. She realized that she was reading her book. Afterwards she had the contents always in her memory, and became herself one of the Principal Ones who became her dear friends. After this vision, she had another vision of Chicon Nindo the lord of the mountains, a being surrounded by a halo, whose face was like a shadow. She realized that she had become his neighbour. She entered the house and had another vision of a vegetal being covered with leaves and stalks that fell from the sky with a great roar like a lightning bolt. "I realized that I was crying and that my tears were crystals that tinkled when they fell on the ground. I went on crying but I whistled and clapped, sounded and danced. I danced because I knew I was the great Clown woman and the Lord clown woman" (Estrada 49).

Such chanting and clapping is characteristic throughout the mushroom velada:

*"Says.. woman who thunders am I,
 woman who sounds am I.
 Spiderwoman am I, says
 hummingbird woman am I says
 Eagle woman am I, says I
 important eagle woman am I.
 Whirling woman of the whirlwind am I, says
 woman of a sacred, enchanted place am I, says
 Woman of the shooting stars am I." ...
 I'm a birth woman, says*

*I'm a victorious woman, says
 I'm a law woman, says
 I'm a thought woman, says
 I'm a life woman, says ...
 "I am a spirit woman, says
 I am a crying woman, says
 I am Jesus Christ, says ...
 I'm the heart of the virgin Mary."*

(Mushroom Ceremony - Smithsonian Institute)

Robert Graves notes that Maria invokes Tlaloc whose home is sought on the high crags and caves of mountains. Thus Chicon Nindo, as the lord of the mountain, establishes her link to the ancient myth. Brundage notes: 'Every mountain around which rain clouds gathered was a Tlaloc' There is also a natural historical link from the Mazatecs to the Mixitecs, who formed a parallel empire to the Aztecs and were renowned for their skill in metalwork and mosaics. They were thus ironically called tolteca - by the Aztecs. The Codex Vindobonensis notes that sacred mushrooms were brought to the gods by Ehecatl (Ce Acatl) the wind-god aspect of Quetzalcoatl who ruled the second era. One of the most prominent of them was the goddess 7 Flower weeps. Mushrooms are personified by two supernatural women, 4 Lizard and 11 Lizard. Quetzalcoatl and Tlaloc had paired temples at the founding classic city of Teotihuacan.

The mushrooms were collected in the forests at the time of the new moon by a virgin girl, then taken to the church to remain briefly on the altar. Those chosen are in out of the way places unseen by human eye. As an adult Maria Sabina had to forgo the saint children - for many years, because her two marriages caused difficulties, as it was the custom to adhere to sexual abstinence for four nights before and after the 'night we stayed up' as the mushroom veladas are discretely referred to. After the death of her second husband she took up the practice of the mushroom and became a sabia, or Wise One.



"The final benedictory intercession ends the night-long display of reverence and adoration which the mushrooms have imbued in her very being" (Riedlinger 1992)

"There is a world beyond ours, a world that is far away, nearby and invisible. And there is where God lives, where the dead live, the spirits and the saints, a world where everything has already happened and everything is known. That world talks. It has a language of its own. I report what it says. The sacred mushroom takes me by the hand and brings me to the world where everything is known. It is they, the sacred mushrooms that speak in a way I can understand. I ask them and they answer me. When I return from the

trip that I have taken with them I tell what they have told me and what they have shown me" (Schultes and Hofmann 1979 144).

"The more you go inside the world of teonanacatl, the more things are seen. And you also see our past and our future, which are there together as a single thing already achieved, already happened . . . I saw stolen horses and buried cities, the existence of which was unknown, and they are going to be brought to light. Millions of things I saw and knew. I knew and saw God: an immense clock that ticks, the spheres that go slowly around, and inside the stars, the earth, the entire universe, the day and the night, the cry and the smile, the happiness and the pain. He who knows to the end the secret of teonanacatl - can even see that infinite clock-work" (Schultes and Hofmann 1979 149).

Eunice Pike noted to Wasson in 1953 "One of the proofs that it is 'Jesus Christ himself' who talks to them is that anyone who eats the mushroom sees visions. Everyone we have asked suggests that they are seeing into heaven itself. ... Not all Mazatecs believe that the mushroom messages are from Jesus Christ ... Most monolinguals however will either declare that it is Jesus Christ who speaks to them, or they will ask a little doubting 'What do you say, it is true that it is the blood of Jesus?'" (Mushroom Ceremony - Smithsonian Institute). Again Henry Munn says 'known to the ancient Meso-Americans as the Flesh of God, called by her people the Blood of Christ (Harner 1973 90):

*My God, you who are master of the whole world
what we want is to search for and encounter where comes sickness,
from where comes pain and affliction.
We are the ones who speak and cure with medicine.
So without mishap, without difficulty,
lift us to the heights and exalt us.*

Traditionally the mushroom was taken not for purely religious purposes, but to cure physical maladies. The form of a velada consists of the curandero, the patient and the accompanying family each taking the sacred mushroom in the complete dark - even a candle is put out. The curandero spends the night chanting, seeing the nature of the illness and performing a cure through sucking out the malady, or sacrificing live chickens over the patient, dropping the still beating heart into their mouth.

The healing process could be severe and terrifying. At a velada - attended by Wasson, a young boy takes the mushrooms to seek a cure. However Schultes and Hofmann comment: (1979 151) 'upon learning from Maria that the mushrooms prognosticate death, the boy falls to the ground in despair. He did in fact die a few days later of undiagnosed, but apparently natural causes'.

Maria Sabina describes this somewhat differently: "But there was no remedy for the sick one. His death was near. After I saw Perfecto's appearance, I said to Aurelio 'This child is in a very grave condition'. ... I took the children and began to work. That was how I learned that Perfecto had a frightened spirit".

Consoling a boy who is the subject of a mortal prophecy at the velada (Riedlinger 1992)

“His spirit had been caught by a malevolent being. ... Weeks went by and someone informed me that Perfecto had died. They didn't take care of him like they should have. If they had done several vigils he would certainly have gotten well” (Estrada 72).

Further chants below illustrate this link with Christ and Mary. Maria Sabina also belonged to the Sisterhood of the Sacred Heart of Jesus. For her as both Mazatec shaman and Catholic, the saint children - were the body and blood of Christ.



*Mother of good palms, Mother of good hands
 Your words are medicine, Your breath is remedial ...
 That is the work of our flower with sap, our flower of the dew
 Our budding children, our sprouting children
 Holy Father, You my Father
 And you Mother who art in the house of heaven
 You, Christ, you my Father
 We are going to cure, we are going to cure with herbs
 That is what our budding children, our sprouting children are for,
 that is the work of our flower with sap, our flower of the dew
 That is the work of the lordly one with the vibrant wings,
 the sacred one with the vibrant wings
 That is what our hummingbird children are for ...
 Fresh herbs. Herbs of clarity. Medicinal herbs. Sacred herbs
 I bring with me thirteen doctors beneath the water ...
 They are children who resound, children torn up out of the ground
 Holy Father. You Saint. You Saintess. Ah Jesus Christ. You Saint.
 Dew woman, says - Fresh woman
 Woman of clarity, says - Woman who prays to heaven
 Moon woman - Woman of the day, says
 With all the saints, says - With all the saintesses, says
 Holy Father, says
 Mother Shepherdess, says - Mother Conception, says
 Now that you are in your place and present
 Woman of sap, woman of the dew, says
 Our doll Mother of the Rosary, says
 With all the saints, says - Lord of the Sanctuary, says ...
 Our doll Virgin of Mazatlan, says ... With all the saints
 With as many saints, as many saintesses as there are
 Now we bow ourselves down before you, speaking with humility
 beneath your shadow, speaking with clarity, says
 We speak with tenderness, we speak with clarity, says*

*We speak with humility, we speak with offshoots, says ...
 We speak with freshness, ... Words are medicine ...
 Illumination of life, Illumination from on high, says
 Illumination of the sap, Illumination of the dew
 Holy Father, God the Father, God the Holy Spirit ...
 (Mushroom Ceremony - Smithsonian Institute)*

The influx of interest in sacred mushrooms had a devastating effect. In Maria Sabina's words - 'Before Wasson, I felt that the saint children - elevated me. I don't feel like that anymore. The force has diminished. These last few years anyone looks at the children - and no care is taken in gathering them. They take the children - at any time and in any place. They don't do it at night or under the direction of the Wise Ones and they don't use them to cure any sickness either'. In the words of the older sabio, Apolonio Terran... 'What is terrible is that the sacred mushroom no longer belongs to us. The language has been spoiled and is indecipherable to us ... 'What is this new language like? Now the mushrooms speak English! Yes it is the tongue the foreigners speak What is this change in the language due to? The mushrooms have a divine spirit; they have always had it for us but the foreigner arrived and frightened it away ... Where was this divine spirit frightened to? It wanders without direction in the atmosphere, it goes along in the clouds (Estrada 91).

In Wasson's words "The sacred mushrooms and the religious feeling concentrated in them through the Sierras of Southern Mexico had to be made known to the world, and worthily so at whatever cost to me personally. If I did not do this, 'consulting the mushroom' would go on for a few years longer, but its extinction was and is inevitable. The world would know only vaguely that such a thing had existed but not the importance of its role. On the other hand worthily presented, its prestige, Maria Sabina's prestige would endure" (Riedlinger 1996 35). The duty of securing the evolution of this sacred tradition and its unspeakable language of existence thus now passes to the illuminati of English, so that the spiritual significance of the living sacrament will be preserved and understood.

Wasson predicted in 1985 that the sacred mushroom would return to popularity in 10 to 30 years, despite legal taboos. He saw in the transmission of the agape of the Eucharist a cultural transformation into a new form. Maria stated that he and his friends were the first to come seeking the mushrooms 'not because they suffered from any illness' - that is Wasson envisaged a spiritual transformation (Riedlinger 1996 35).

Tom Riedlinger (1996 35) comments: "In light of Wasson's numerous referrals to the original Pentecostal experience, I believe he thought it feasible for modern Christianity to likewise adopt certain elements of this indigenous hybrid, producing an experiential form of Christian worship in the Pentecostal mode which uses hallucinogens as sacraments for calling down the Spirit. Wasson's opinion of what this portends for Christian worship is unequivocal: 'God's flesh! How those words echo down the centuries of religious experience! (In the Book of Common Prayer, in the Prayer of Humble Access, the faithful are summoned to eat 'the flesh of thy dear son Jesus Christ'). The Christian doctrine of Transubstantiation is a hard saying, calling for great faith The Mexican Indian with his teonanactl has no need for Transubstantiation because his mushroom speaks for itself. By comparison with the mushroom, the Element in the [post-Pentecostal] Christian agape seems pallid. The mushroom holds the key to a mystical union with God, whereas only

rare souls can attain similar ecstasy and divine communion by intensive contemplation of the miracle of the Mass'."

Henry Munn notes the correspondence with inspiration in Nietzsche's "Ecce Homo" and notes Octavio Paz's "The inspired one, the man who in truth speaks, does not say anything that is his: from his mouth speaks language". This is the Logos speaking to you now.

*"And of Joseph he said,
Blessed of the Lord be his land, for the precious things of heaven,
... and for the precious things put forth by the moon" - Deut 33:13*

*"The disciples said to Jesus,
'Tell us what the kingdom of heaven is like.'
He said to them, 'It is like a mustard seed.
It is the smallest of all seeds.
But when it falls on tilled soil,
it produces a great plant
and becomes a shelter for birds of the sky.'"
(Thomas 20)*

A dedication is thereby due to Maria "virgin mother of agape" :

*'A chaos man, says
a quantum-chaos man, says
a consciousness-research man, says
a bellbird man, says, a korimako - man, says
a night owl man, says, a ruru - man, says
a moon man, says
a trickster man, says
the moksha-man, says
a spinning-vision man, says
a sleeper-awakening man, says
an English-speaking man, says
a Quetzalcoatl man, he says
a Christofher man, says
a son of man says...
"Thank you Maria"
Chris King.*



Ps. aucklandii



Ps. australiana



Ps. sp Port Charles

Shamanism - The Psychic Descent

The Vision Quest and the Totality of Experience

The word shaman comes from the Russian and ultimately Tungusic *saman* which pervades into Sanscrit as *samana* ascetic. Shamanism is a form of communication with natural forms of conscious energy which may effect health and disease luck and misfortune and one's state of awareness in relation to natural phenomena, trance states and the souls of natural entities such as power animals and allies.

Shamanism is very widespread across human cultures in both space and historical time, and has a distinct strong historical tradition sourcing from the Mongol areas from Siberia south. These traditions are very old, and run back into the paleolithic, having a roughly contemporaneous emergence with the earliest fertility goddess figurines, and representing the skills of the hunt as seen in caves such as Lascaux. From the Mongol source area, shamanistic practice spread west to Eastern Europe, south to Tibet, where Bön shamanism underlies Tibetan Buddhism and ever east and south, down the Americas. The correspondence between shaman and the ascetic in Sanscrit illustrates the deep relationship also between shamanism and Eastern mysticism. However the world over, in ethnic tribal societies, shamanistic practices have been commonplace.



Tikuna shamaness referred to by Schultes as 'Old Tikuna Hag' (Schultes 1988)

Shamanism is something sometimes associated with the hunt and with the male hunting figures for example in European cave paintings as opposed to the obvious feminine aspects of the ancient goddess figurines, and with the meditative vision trance associated with stalking and hunting game, however shamanism is not at all confined to men and 'medicine women' have been a recurring feature of widespread cultures, as is illustrated in the copal smoke of Maria Sabina (p 216) and full account (p 197), iboga rites (p 177), morning glory healing (p 175), Huichol peyote pilgrimage (p 165), mother waters (p 172), datura ceremonies (p 206) and the agaric shamaness (p 182). Shamanistic use of plants also links naturally to the

witchcraft tradition (p 184) and to modern wicca nature worship (p 834).

Shamanism is a path which embraces a deep relationship with nature. It respects nature and the power of natural vision. This tradition is especially valuable in a time of crisis between humanity and nature. If we can learn to rediscover the way of the shaman it may make a critical difference to how we cherish the Earth and replenish it. Gloria Orenstein (p 833) makes this point in emphasizing that shamanistic practice should function to carry us into intimate visionary creative and nurturing interactions with nature and not just inner trance visions. Dhyani Ywa-hoo (p 832) likens the Earth to a womb and see the sacred hoop of harmony with

nature being rebuilt. Rita Nakashima Brock links shamanism to ancient traditions of freedom among Asian women before patriarchal priesthoods (p 247).

Intrinsic to Shamanistic practice is the idea of an interaction with nature spirits in ways which can heal, cause other people to become ill or protect the user in battle. Some shamanistic practices involve the use of a power animal or a second soul. For example in Aztec cosmology one has a birth soul called the *tonal* which represents the persona, and one's astrological destiny. To really become a person of power, one also has to adopt or become possessed by a second ethereal soul, manifested as a power animal ally called the *nagual* or *nahualli*. By relating to the nagual, very surprising things may happen. The tonal represents the ordered, bright clear aspect to existence and the nagual the dark, chaotic uncertain, undefinable aspect (p 217). This in no way equates with good and evil. Rather the entire cosmology of God, good and evil are part of the island of the tonal. The nagual reigns supreme as the 'eagle's gift' beyond ordered perception.

Common to shamanistic practice is entering a trance state, which may be induced by repetitious drumming, dance, hardship and deprivation, illness, madness or a variety of plant substances especially the hallucinogens (p 154). The Siberian shamans both use drumming and the intoxication of *Amanita* mushrooms. Every Amer-indian culture which has come into the ecosystemic domain of hallucinogenic plants has adopted them for sacred use in the shamanistic tradition. Mircea Eliade in his seminal work on shamanism made a serious misjudgment which was the product of an academic not being in the subjective condition of the shaman. He proceeded to describe drumming as the principal source of the shamanic trance and hallucinogens as a degenerate form of shamanism.

A Kunama magician leads entranced women in a ritual dance after consuming a brew believed to contain among many other plants datura.

The reverse is clearly the case. With the possible exception of the Tibetan Bön, the fullest, deepest and most subtle expressions of shamanism route through the experiences gained on power plants. These include the Shivaic swathe of the Indian sadhu tradition with its sacred ganga, European witching herbs, the diverse varieties of hallucinogens from the ayahuasca and epena snuffs of the Amazon, through peyote and teonanactl, flesh of the Gods of the Mexican tradition. Although these substances are used for casting good and bad spells in ways which can promote conflict and retribution, virtually all of these power plants are also used to give access to deeper strata of conscious experience, accessing the 'spirit world', to heal illness, perceive far off places as in flight and to unfold the path of wisdom.



A central theme of the shaman coming of age is the vision quest, which may be a hardship or a vigil of endurance in which the shaman descends the axis mundi into

the abyss. Sometimes, in becoming a shaman, the initiate, if they are male, takes on a Dionysus-like feminine persona and clothing, but in other cultures the shaman is the traditional spiritual head of the tribe and a central father figure. Often shamans are treated as medicine men - spirit healers who live somewhat apart from the main group and are respected and sometimes feared for their powers.

Shamans often display significant psychic faculties of clairvoyance, dreaming of faraway events, becoming aware that a relative has died or having uncanny visions of future events or far away places. Some of these 'siddhis' are very similar to those expressed in the traditions of Vedantic mysticism and Tibetan Buddhism which is founded on the earlier shamanism of the Bön.

Shamanism is for me a more natural meditative tradition than the rituals of the Eastern tradition. Shamanistic trance can be entered into very much as types of mind-brain state which form a natural spectrum through, meditative samadhi, dreaming, hypnogogic reverie, hallucinogenic vision and so on. Natural wilderness settings are very evocative of deep communion and wordless states of sensory awareness, listening to the winds in the grass, the crickets and wildlife calls. One may interact with wild animals or have coincidental experiences in the synchronicity of natural events. Some shamanistic techniques use the intensification of senses in the veiled atmosphere of the night to induce vision, sometimes through fright or panic. Shamans often display feats such as jumping dangerous chasms and rain-making in which consciousness and circumstance are attuned.

Eastern techniques also embrace the shamanistic approach particularly Tantric methods of the left-hand path, which includes meditating in dangerous out of the way places, in graveyards and at a variety of Himalayan pilgrimage spots. However Eastern meditation methods often relate more to recitation of mantras, repetition of prostrations and elaborate visualizations. The end is the same but the natural approach is well-tuned to the natural conditions of trance the mind is capable of. Insect song is both synchronous and mesmerizing, as is the chaos in the breezes and the water lapping on the ocean, the cry of the hunting owl. All these factors combine to a form of conscious merging with nature which has an implicitly different aim than the transcendental meditative path, for instead of surpassing nature, we are merging with it.

The shamanistic path is also a path which embraces and pays respect to the most diverse cultural traditions of any psychic tradition. It thus acknowledges a deeper more universal description of reality which gathers in its orbit the diverse creation myths of many cultures and pays proper respect to the way cultures across the globe have come to terms with existential reality in the natural context. It teaches the major traditions a sense of humility toward so-called 'primitive' cultures and a much deeper intimacy with, and reverence for, nature and the natural expressions of consciousness.

Shamanism is also implicitly the interaction with the quantum realm in terms of the relation between subjective awareness, free-will and circumstance. Many of the techniques of shamanic trance could also be interpreted as entering into relationship with quantum-nonlocality. In the broadest sense shamanism is the natural science of the subjective condition, a position it shares with gnosticism and Taoism.

For me shamanism is a continuing state of existence. Everywhere I go I am interacting with the karmic flow. This is something occurring on endless fractal scales. At the same time as often being lost in thought, I try to leave a part of my mind which is somewhere out in the 'atmosphere', echoing with the distant sounds. Both at work and in reverie, the shamanistic state of mind is like a cat ready to pounce, and an eagle soaring, an extended awareness of oneself in the existential flow, listening, if you like to the 'sound' of quantum non-locality.

In many ways one descends into the inner reality that subtends everyday sensory experience, lying at night listening to the fridge motor chaotically whirring, deep in the eucharistic trance of velada, visions come to a climax of both focus and abandon, losing conscious deeply within its own disembodied vista of existence. Suddenly one exists, perceiving as from eternity, compassionately as if looking back in on incarnation from the 'God's eye view', as if a door had swung open and cast you out and back into the cosmic totality from which we come..

The same abyss expresses itself in dreaming, in precognitive intimations in nightmares, in lucid dreams where the will begins to assume limitless power, and the body floats up almost violently driven by an insatiable psychic levity. And in the gaps between sleeping and waking.

Most of us in the post-modern world are trained to invest all our attention in the 'island of the tonal' and pay hardly any attention to the abyss of the nagual. Modern electronic media are preoccupied with materialistic fantasy. The scientific description of reality omits the subjective state altogether. Careers and fortunes in the everyday world require an absolute commitment to the tonal. Many aspects of consciousness which are quite familiar to a so-called 'primitive' shaman are thus esoteric or unavailable, and people have to re-invent such methods by degrees, working from the superficial back down towards the abyss.

The dilemma of post-modern existence is in fact the crisis of free will. People have been lulled by deterministic science into half-believing that free-will is an illusion, that we are really machines struggling through a sea of randomness. The first step of shamanism is taking personal responsibility and assuming free-will. Once will is assumed - and here I mean actively adopted by intent, it is immediately recognized as the source of historicity. Will is world-changing. This is a fundamentally new and different creative situation.

Aspects of the shamanistic descent trance can be seen in many traditions from Tibetan Buddhism to Sufi and Gnostic illumination. It is also the descent of Orpheus, Dionysus, and of Inanna and Dumuzi without the need for blood sacrifice.

Coyote: The Trickster as Culture Hero

"The superhuman culture heroes of North American mythology also behave as tricksters, using cunning and stealth to steal fire, outwit monsters or play tricks on others. Many peoples have developed these trickster tales into a separate body of myth, and in some areas, such as the Northwest coast, the culture hero and trickster are sometimes regarded as separate beings. ... Because the trickster is usually the same as the culture hero, he is usually called by the same name: Great Hare, Nanabush or Glooskap in the Woodlands, Rabbit in the Southeast, Coyote on the Plains and in the West, Spider on parts of the Plains, and Raven, Blue jay or Mink

on the Northwest coast. Despite his different guises, he exhibits similar characteristics across the continent, the same tales occurring in widely separated areas. He can be a crafty joker and a bungler, who is usually undone by his own horseplay or trickery, ending up injured or even dead - only to rise again, seemingly none the wiser for his experience. At times utterly irreverent and idiotic, the trickster's doings highlight, in an entertaining context, the importance of moral rules and boundaries. Many trickster myths are extremely vulgar" (Willis 227).



Haida grey shale chest bearing human and animal trickster motifs (Willis).

One character who behaves simultaneously as shaman culture hero and trickster on many levels is Carlos Castaneda in his allegory with Don Juan. Here he ranges from the extremes of the nagual - as superhuman shaman to the trickster as coyote the tall-tale spinning allegorist. For the clarification of the tradition we will investigate this paradox carefully.

The Waterfall

"Indigenous traditions deserve accurate and respectful preservation, and these records must be distinguished from imaginative works ... It is the obligation of the lettered to make written records of the lore of the unlettered, simply a record - not a mirror of ourselves or our needs and fantasies." - Barbara Meyerhoff (DeMille 1980 2).

"Don Juan was looking straight at don Genaro. His gaze was fixed. His eyelids were half-closed. He was sitting very erect with his hands resting between his legs, on the edge of the rock. I leaned over a little bit to see the two young men. Don Juan made an imperative gesture with his hand to make me get back in line. I retreated immediately. I had only a glimpse of the young men. They seemed to be as attentive as he was. Don Juan made another gesture with his hand and pointed to the direction of the waterfall. I looked again. Don Genaro had climbed quite a way on the rocky wall. At the moment I looked he was perched on a ledge, inching his way slowly to circumvent a huge boulder. His arms were spread, as if he were embracing the rock. He moved slowly toward his right and suddenly he lost his footing. I gasped involuntarily. For a moment his whole body hung in the air. I was

sure he was going to fall but he did not. His right hand had grabbed onto something and very agilely his feet went back on the ledge again. But before he moved on he turned to us and looked. It was only a glance. There was, however, such a stylization to the movement of turning his head that I began to wonder. I remembered then that he had done the same thing, turning to look at us, every time he slipped. I had thought that don Genaro must have felt embarrassed by his clumsiness and turned to see if we were looking. He climbed a bit more toward the top, suffered another loss of footing, and hung perilously on the overhanging rock face. This time he was supported by his left hand. When he regained his balance he turned and looked at us again. He slipped twice more before he reached the top. From where we were sitting, the crest of the waterfall seemed to be twenty to twenty-five feet across" (Castaneda 1971 125).



Don Genaro jumping the ravine (Castaneda).

"It is my impression that this special condition of the shaman cannot be faked - that not only he himself but his companions really do know whether or not a man who lays claim to being a mara'akáme has what the Huichol call 'balance' - that special, ineffable capacity to venture without fear onto the 'narrow bridge' across the great chasm separating the ordinary world from the world beyond" (Furst 152).

"In the summer of 1966 Ramon (p 167) gave us a memorable demonstration of the meaning of 'balance.' He took us to a spectacular waterfall, with a sheer drop of hundreds of feet to the valley below. This, he said, was 'specially for shamans.' While the other Huichol grouped themselves in a semicircle in a safe place some distance from the edge, Ramon removed his sandals and, after making a series of ritual gestures to the world directions, proceeded to leap - 'fly' might be more appropriate - from one rock to another with arms stretched wide, often landing but a few inches from the slippery edge. Occasionally he would disappear behind a great boulder, only to emerge from an unexpected direction. Or he would stand motionless at the extreme limit of a massive rock, wheel about suddenly and make a great leap to the other side of the rushing water, never showing the slightest concern about the obvious danger that he might lose his balance and fall into space. We were frankly terrified, even annoyed, at such 'foolhardiness,' but neither his wife nor the other Huichol watching showed any real apprehension. The demonstration ended as abruptly as it had begun, without any explanation of Ramon's strange behaviour." (Furst 152-3, Meyerhoff 44) "The mara'akáme must have superb equilibrium otherwise he will not reach his destination and will fall this way or that" - Barbara Meyerhoff (Halifax 233, Meyerhoff 44)

"The following day he asked if we thought he had been showing off. He said,

"Perhaps you thought, 'Ah, Ramon is drunk with too much beer.' But no. I took you there to show what it means 'to have balance.' So you could see and understand. Because when one crosses over as a shaman one looks below, and then one perceives this great abyss filled with all those animals waiting to kill one. Those who do not have balance are afraid. They fall and are killed." In order to render intelligible something he feared our cultural experience might not have prepared us to understand, he had decided to give us a physical demonstration-a kind of literal translation-of a phenomenon basic to shamanism wherever it occurs" (Furst 153).



Ramon Medina Silva: Huichol shaman jumping the ravine (Meyerhoff).

Conversation between Richard de Mille RdeM and Barbara Meyerhoff BGM (DeMille 1980 341-54):

RdeM: I suppose his biggest trick on you was feeding your waterfall story right back to you.

BGM: That was a very interesting incident. I mean, it never crossed my mind that his description of don Genaro on the waterfall proved anything except that I was doing good fieldwork because I had come up with an observation and interpretation so much like his. When he said, "Oh, that's just like don Genaro," it was very validating for me.

RdeM: How do you feel about it now?

BGM: The feeling of validation remains, the feeling that we were both talking about the same serious and important manifestation of Mexican shamanism.

RdeM: Even though his part of it was made up on the spot, the feeling of mutual understanding and significance remains.

BGM: Yes.

RdeM: He must have a remarkable ability to resonate to things people tell him.

BGM: Oh, he does.

RdeM: The stories he makes up exactly fit the person he is talking to.

BGM: They're mirrors. It's happened over and over. So many people describe their conversations with Carlos, saying, "I know just what he's talking about." But each one tells you something different, something that is part of his or her own world, which Carlos has reflected. ... His allegories, the stories he tells, seem to validate everybody.

BGM: That's right, and the first day we met he did it with me. I was telling him about the sprinklers on the VA-hospital lawn near UCLA. They're that old-fashioned kind that send sprays whipping around, sparkling in the sun. I told him about driving down the freeway and being dazzled by the beauty of the sunlight on the whirling water, and almost feeling I was being drawn into it, and then he described it to me from above, the way he had seen it as a crow, when he was flying over it.

RdeM: Right after you had said it.

BGM: Yes. (LAUGHING) We saw a lot of each other toward the end of that summer because we were both working every day in the library. And this is where my feeling of deep gratitude and affection for him comes in, because my father was dying of cancer, very horribly, and Carlos was kind and very helpful to me. We were two vulnerable, pitiful, impotent, confused little creatures together in that horrible time and place.

RdeM: How was he kind? He let you talk about it, and he understood?

BGM: More than that. He was genuinely giving and consoling. He talked to me about things I didn't know anything about. About death "being with you, beside you on the mat."

RdeM: He helped you to cope with the impending death of your father.

BGM: Yes, very much. And I helped him too. He was struggling - and I really think he was I don't think that part was bull. He was struggling with the idea, as he put it, that he was somewhat crazy. He kept saying he was struggling with madness. I never saw him look so miserable. He didn't think he was going to make it through UCLA. He had lost his little boy. Many of his colleagues and associates on campus were cold, stuffy, positivist types. He wasn't being well treated. Every day he'd come chugging up to the campus with his briefcase, and no matter how poor he was and in the hottest weather he always wore proper, three-piece, dark flannel suits. All day, every day, he'd sit from nine to five in one of those little carrels in the library writing his book, like a business man.

BGM: We kept telling each other we were the serious, important, imaginative, powerful ones, and all those others, those idiots who were torturing us, were the crazy ones. We said one day we'd show them, and our biographers would laugh at them as we were laughing. It was a grand conceit. You can imagine the fun we had years later when we met and told each other it had come true. In a way. More for him than for me, of course. But we exulted in the partial realization of our childish vision of omnipotence. By then we had both completed our degrees and published

our books.

RdeM: When did you first see the manuscript of *The Teachings*?

BGM: That August. He was so disgusted with it he threatened to bum it. I took it home with me for a few days and told him I was going to xerox it and keep a copy. I was afraid he might actually destroy it. We went over a lot of it together. I remember telling him it was pointless to put in that awful "Structural Analysis." And the term "sorcerer," which I felt he misused. And "Yaqui," for which there seemed no cultural justification. I didn't like the name "don Juan," which I thought was too much like the literary prototype and therefore confusing. Since it was only a pseudonym, he could easily have changed it. I wanted him to call the book *A Path with Heart*, and leave out "sorcerer" and "Yaqui" altogether. We argued endlessly about those things, but he went ahead and did everything his own way. I think history has proved my criticisms right, but that's another story. Anyway, it was the beginning of a long and curious friendship. Later we would have sporadic, intense meetings every six months or so, when we'd talk all day or through the night.

Barbara Meyerhoff receives her name
from the female deity

Utuanaka - Our Mother Maize in
Ramon's peyote vision (Meyerhoff).

RdeM: How did Carlos meet Ramon?

BGM: It was in the spring [of 1971]. Ramon had come up to Los Angeles to exhibit his yam paintings at the Museum of Natural History, and he and Lupe [his wife] were staying at my house in the San Fernando Valley. They were camping in my son's bedroom. Literally. They moved all the furniture to the sides of the room and built a little cooking fire in the middle of the room.



RdeM: How could they do that?

BGM: They used a little metal sheet. And they threw their trash and orange peels all over the room. It was a mess like you would not believe. My son couldn't fathom what was going on.

RdeM: How old was he?

BGM: Three. He was astonished. Anyway, I told Carlos, and he was eager to meet Ramon. He had often talked about taking me down to meet don Juan—in fact, we'd made two dates to do it, which didn't come off—and I had said, "One day you must meet Ramon." We'd always done this "comparing of other shamans." So Carlos came right out. I was glad to have him there, because I was teaching full time and couldn't be with Ramon and Lupe as much as I wanted. Ramon was an incredible trickster. Each morning that I drove him to USC, just when we'd get to the freeway

interchange, where you have to pay close attention to the merging traffic, he'd begin to tell me some ethnographic tidbit that put several other things into place that I'd wanted to know, and I'd be caught between the need to learn and the need to survive. Very much like don Juan's trickster style of teaching which is one of the most valid things Carlos has portrayed. It's typical of North American and Central American shamans. Ramon's certainty of his own powers was very impressive to see. I gave a party for him at my house, and when it was over and the guests were talking gracious leave of him, he said, very nicely without any arrogance, that it had been a pleasure for all of them to meet him.

RdeM: What happened when [Ramon] and Carlos met?

BGM: They saw -each other!

RdeM: What did they see?

BGM: They were the same kind of person. We had dinner at a funny little Mexican restaurant, and they started to laugh at once and didn't stop. They both saw the world from the same lofty position that made it look ridiculous. Being around the two of them was like entering a separate reality. They really saw and believed and dwelt in another realm. Once I walked with Ramon through the May Company [a big department store] when he was dressed in very ordinary American clothes because he had sold all his Indian clothing to buy tape recorders and transistor radios. People stopped and stared at him. He looked like a Mexican fruit picker, but he had a presence that was extraordinary. Talk about the glance of kings! There are people who have this sense of another realm, and they move differently through this realm because of it. Carlos and Ramon had that.

RdeM: What else happened between them?

BGM: They capered around a lot, playing like children. They exchanged gifts. One day Carlos took Ramon to a "power spot" he had discovered in the Santa Monica Mountains. Carlos wanted to know if Ramon really saw it as a power spot. Ramon agreed that it was a wonderful power spot. He started jumping up and down and farting, and he said, "I'll show you what a power spot it is!" And, in Carlos's words, he took a crap in it. He had been unhappy that there was no place at my house to go to the bathroom. That is, there was a bathroom, but he thought it was not a proper place to defecate. He was reluctant to use my garden, and so he had been very uncomfortable. Carlos's power spot was a marvellous solution. If Carlos had taken himself too seriously, he might have been offended. He had invited Ramon up there in a very serious mood, to validate the power spot, and here was Ramon using it for a toilet. Carlos thought that was absolutely hilarious, and afterwards he would tell this funny story on himself.

RdeM: Did you hear the story from Ramon too, or just from Carlos?

BGM: Just from Carlos. In June 1971, Ramon Medina Silva was shot and killed during a drunken quarrel at a party at his rancho. Barbara Meyerhoff, died suddenly at the age of 49.

The Little Smoke

Extracts of a letter from Gordon Wasson to Carlos Castaneda sent on 26th August 1968, with replies from Carlos summarized by Richard de Mille (DeMille 1980)

319-33):

GW: I have been asked to review *The Teachings of Don Juan for Economic Botany*. I have read it and am impressed by the quality of the writing and the hallucinogenic effects you have had. Perhaps you are not yet overwhelmed with letters from strangers and you can discuss with me the use of mushrooms by don Juan. My professional life has been chiefly concerned with the hallucinogenic effects of the Mexican "sacred mushrooms." It was my wife and I who publicized the re-discovery of the cult in Oaxaca, and it was on my invitation to Professor Roger Helm that he came over and studied them with us. We three have written books about them and innumerable articles.

CC: It was a great pleasure to receive Wasson's letter, for Castaneda is "very familiar" with his work and is honoured by his attention. Wasson must bear in mind, however, that Castaneda is not an authority; his knowledge is limited strictly to the data he has collected. His fieldwork was never anthropological fieldwork proper but an "inquiry product" of his own interest, which is "content" and "meaning." He therefore became absorbed in don Juan's "innuendoes" rather than in "specific ethnographic details." Since he was dealing with a "dramatic and serious" system of beliefs, he intentionally blurred such details. It would be "superfluous" to try to remedy that vagueness in a single letter without first preparing a better "ethnographic context," but Castaneda "will do his best to answer Wasson's questions."

GW: Am I right in concluding from your narrative that you never gathered the mushrooms, nor indeed ever saw a whole specimen?

CC: Castaneda has gathered the mushrooms. He has held in his hands "perhaps hundreds" of specimens. He and don Juan went every year to collect them in the mountains "southwest and northwest of Valle Nacional." [Huautla de Jiménez, where Wasson first ate the mushrooms, is in the mountains northwest of Valle Nacional. ... Castaneda wanted to describe the collecting ritual in *The Teachings*, but since, unlike peyote and jimson weed, the mushrooms contained don Juan's "ally (*aliado*)", don Juan imposed a rule of "total secrecy about specific processes."

GW: Once you embarked on a trip to Chihuahua for honguitos, but your quest turned out to be for mescalito. When you first mention the mushrooms they are "possibly" *Psilocybe mexicana*, but later they are that species. Did you satisfy yourself that you were dealing with *Psilocybe mexicana*?

CC: No. The identification was tentative and "terribly unsophisticated." The definite identification in *The Teachings* is - an "editorial error."

GW: This mushroom would normally, in don Juan's hands, macerate into shreds, rather than a powder, whereas the hallucinogenic puffballs used in certain spots in the Mixteca would give a powder. Do you know where your mushrooms grew, whether in pastures, corn fields, bovine dung, on the trunks of dying trees, or elsewhere?

CC: Yes. On trunks of dead trees, but more often on decomposed shrubs.

GW: Don Juan ... seems to have spoken perfect Spanish and to have lived in many places-the U.S. and southern Mexico, perhaps elsewhere, as well as Sonora and Chihuahua. ... I ask this because the use of the hallucinogenic mushrooms has

never previously been reported in Sonora or Chihuahua. In fact they have never been found there, and one would think that if specimens were found, in the conditions prevailing in those States, it would be hard to find enough for ceremonial use, or at any rate to count on finding enough. There may be restricted areas known to the Indians where the Indians might expect to find them, places well watered and fertile. Perhaps the species is one not yet known to science and that grows in and country. It would be thrilling if you could pursue this further and make a discovery.

CC: Don Juan is a marginal man, whose personality has been formed by many influences outside the Yaqui culture. ... His mother was a Yuma Indian. He was born in Arizona, where he lived six or seven years before moving to Sonora. Some time after being deported from Sonora by the Mexican government, he went to the Valle Nacional area [of Oaxaca], where he stayed more than thirty years. Castaneda believes he went there with his teacher, "who must have been Mazateco." Castaneda has not been able to find out who the teacher was or where don Juan learned sorcery, but the fact that Castaneda must take don Juan to Oaxaca every year to collect the mushrooms strongly suggests where don Juan learned to use them.

The mushrooms are passed through the smoke of burning copal as part of an ancient ritual by Mariá Sabina (p 197) (Riedlinger 1992).

GW: In the book they are always in powder, perhaps already mixed with other ingredients, are they not? Don Juan carried the powder around his neck in a sack. When he utilized them, they were smoked. The practice of smoking the mushroom powder is hitherto unknown to me. Had you brought back the powder, or the mixture in which the mushroom powder was an ingredient, we might have identified the species under the microscope, since there must have been spores present, and if the species is a known one, the spore suffices to place it. We now have almost a score of hallucinogenic species from Mexico.



CC: No - but Castaneda is sure he could obtain a very small amount, "perhaps a dab of it." If that would be enough for examination under the microscope, he could send it to Wasson before the end of 1968. [Although Carlos smoked the mushroom powder eight times after Castaneda wrote this letter, the promised "dab" never arrived.]

GW: "A man of knowledge" - did don Juan say, "hombre de conocimientos" or simply "un hombre que sabe"? In Mazatec a curandero is cho-ta-chi-ne, "one who knows."

CC: "Here" Wasson has given Castaneda "the most fascinating piece of information." ... Mazatec Indians call a curandero "one who knows." ... Though don Juan

used three different terms, Castaneda preferred “man of knowledge”.

From the Mazatec linguist Eunice Pike “You ask what Maria Sabina meant when she chanted, “Woman who stops the world am I.” Actually that is not the way I would have translated her Mazatec. The verb she used is *se-nqui* and the same verb is used with a cornerpost under a roof. I would prefer the translation “holds up” or more literally “Stands under.” So the sentence might be translated, “Woman who supports the world am I.” This is exactly the shamanic identification with the World Tree - the Tree of Life.

The Party of the Nahualli

From the introduction to *The Sorcerer's Crossing*:

“Taisha Abelar is one of a group of three women that were deliberately trained by some sorcerers from Mexico, under the guidance of scion Juan Matus. I have written at length about my own training under him, but I have never written anything about this specific group, of which Taisha Abelar is a member. It was a tacit agreement among all of those who were under don Juan's tutelage that nothing should be said about them.” Carlos Castaneda (Abelar vii)

From “Being-in-Dreaming” Florinda Donner:

“With whom have you been holding hands?” “Carlos held my hand as we stepped into this room.” “There you are, Mr. Flores said, gazing at me with rapt approval, as if I had solved a particularly difficult riddle. Then seeing my still-mystified expression he added, “Carlos Castaneda is not only Joe Cortez, but he is also Charley Spider. ... “Who is Isodoro Baltazar?”. “Isodoro Baltazar is the new nagual” ... I looked at him pleadingly and said “Where is Carlos?” ... “Carlos, also known as Isodoro Baltazar went to visit” (Donner 101-2)

“Little by little, I began to acquire enough energy to dream. This meant I finally understood what the women had told me: Isodoro Baltazar was the new nagual. And he was no longer a man” (Donner).

“A third colleague, Carol Tiggs, was mentioned in Castaneda's latest book, *The Art of Dreaming*,” in which he described how, while “dreaming together” with him in a Mexican hotel room, Tiggs disappeared from this world, borne on the wings of “intent.” The “gales of infinity” blew her back to this dimension ten years later, when Castaneda discovered her wandering in a daze in Santa Monica's Phoenix Bookstore. Her improbable return had ‘ripped a hole in the fabric of the universe’” (Donner).

The Tonal, the Nagual and the Luminous Bubble of Perception

Two important aspects of conscious existence are captured by the Aztec or Nahuatl terms *tonal* and the *nagual*. These have a confusing history. Aguirre Beltran describes the *nagual* as “an animal spirit into which the priest transforms himself. The *nagual* only has the power of metamorphosis during the night. If it captured in the form of an animal and kept in such a situation until dawn it dies. In tonalism the animal and individual exist separately and are only united by a common destiny.”

Harner states of the *tonal* “This word referred especially to one's vital soul, and the sign of one's day of birth, which was frequently an animal. The *tonalli* was part of

an elaborate calendrical system with implications of predestination' somewhat like one's astrological sign (Harner 1980 63). By contrast the term *nagual* refers to a guardian animal spirit that is summoned through visualization or shamanic trance. One can thus possess both tonal and nagual animals. Harner practices a form of visualization exercise accompanied by regular slow beating of a deep drum to induce a shamanic trance state where a personal power animal is seen and caught in a journey through a tunnel to the underworld. It may also be danced, and can be sung in a power song. As it is a spirit animal, it may be of mythical form, like the daimon of the Greeks, and genius of the Romans. The power animal represents an extension of the shaman's psyche which is not bound by the physical confines and acts as a vehicle for supernormal will and energy. For María Sabina the term *soerte* coming from the Spanish *suerte* or luck means the fate and luck, destiny of one's life in a form which is also capable of leaving the human body as an animal, and causing dreams of distant places (Estrada 85). Harner also sees big dreams, powerful, repeated or prophetic dreams as visitations from the power animal. Such shamanic activities are often accompanied by affirmations from the world, such as synchronicities in which nature appears to respond through coincidence. These may vary from seeming accidents through to shared or prophetic visions.

The relation between the tonal and the nagual is refined by Castaneda into complementary principles of order and chaos, day and night, forming together the bubble of perception. Through the haunting and riveting allegory of an encounter with the sorcerers don Juan and don Genaro on many long nights staring into the shadows of the desert night, Castaneda illustrates a series of techniques and attitudes which function to summon personal power and set the apprentice on the impeccable path of the warrior. These include looking for affirmations in the happenings of the world, creating a mystery and uncertainty in our lives through erasing personal history, losing self-importance, and using death as a mortal adviser. Feeling and seeing are brought into the domain of the nagual by techniques which carry the attention beyond ordered form, using peripheral vision with crossed eyes including finding one's spot and the right way of walking, practising the gait of power, a way of feeling running in the night, and not doing, perceiving the complements of form such as the holes between the sounds of the night. The techniques of seeing lead to stopping the world in which the tonal is brought to a standstill.

The technique of setting up dreaming by looking at one's hands leads to interaction between the dreamer and the dreamed in which dreaming and waking events become intertwined. Castaneda also refers to the nagual as an ally, similar to an animal spirit, which may come lurching frighteningly into existence on long night seances in the desert.

By impeccably applying the will, our personal power will result in synchronicities in which the act of knowledge results in affirmations from the world around us such the cry of a bird, a gust of wind, an accident of fate, a prophetic or a shared vision. The fluid state of indeterminacy required by the nagual requires dissolving the fixed routines of life. A personal history is the defining form of our lives. The relationships we form and our work leads us into a state of fixity from which erasing personal history is pivotal in releasing us to the nagual. The power of this becomes very apparent when one cuts off one's personal history by travelling alone in a foreign land, as I found when I wandered India as a sadhu. Losing self-importance allows escape from the confines of the ego and its resulting drives and

desires so that we can concentrate on will. Don Juan shows Castaneda how to lose self importance beautifully by getting him to talk to some small plants and making him recognize them as equals.

Since all actions are controlled folly, by assuming responsibility for our actions, we cease to blame the world and can turn even misfortune into an act of power. By becoming a hunter we can use our cubic centimeter of chance to seek situations and events which provide extraordinary opportunities. The attitude of the hunter includes such tasks as feeling one's spot through looking indirectly with crossed eyes. By choosing to be accessible or inaccessible we can have either minimal impact on the flow of the world around us or attract its power. Using the two in alternation is essential in hunting power. Don Juan illustrates this by calling the spirit of a water hole through blatant acts, which later manifests as a vision of a beaked animal in some wind-blown branches. By disrupting the routines of life we remain available to power at all times. Using death as an adviser is a powerful technique which keeps us tuned to our mortality and hence our impeccability. Death is before us on our left side, and reminds us to live as if we were fighting our last battle on earth. Don Juan shows this to Castaneda through seeing a white falcon in Castaneda's childhood, which had escaped death through an act of power, and through forcing Carlos to kill a rabbit. In such a state we have no cause for regrets and by attaining power can adopt the mood of a warrior.

Seeing is a state in which visualization extends into clairvoyant vision as illustrated by seeing a plant which is actually hidden on the other side of a hill. Not doing involves perceiving in terms of what is left behind by form such as holes between the sounds or shadows underlying the features of the world. "Seeing is attained only when one has stopped the world through the technique of not doing". The ally is a power being similar to the power animal. Rather than being perceived by internal visualization, it is an apparition which may appear lurching from the wilderness when one has learned to see. By wrestling with the ally one is transported irreversibly into the super-reality of the sorcerer. A perspective from which nothing can ever be the same again.

Dreaming is similarly performed with a view to witnessing the reality of the waking world from the world of the dream. Looking at one's hands forms a link to remind oneself that one is dreaming and bring on a state of lucid dreaming. Repeated looking at the dream and back to the hands can act to help prevent one becoming again lost in the dream. A very deep and unexplored aspect of dreaming is the potentiality of the dreaming and waking realities to interpenetrate. The dreamer is expected to learn to witness 'real' events of the waking world and their dreaming body to become the double capable of astounding feats. Although the warrior experiences only one reality at a time either himself or the double, later in recollection linear time unfolds to reveal the web of experiences shared by the self and the double. "No sorcerer knows where his other is....A sorcerer has no notion that he is in two places at once. To be aware of that would be the equivalent of facing his double, and the sorcerer that finds himself face to face with himself is a dead sorcerer". "No one develops a double. All of us luminous beings have a double. All of us! The double is oneself and cannot be described in any other way". "Once it has learned to dream the double, the self arrives at this wierd cross-road and a moment comes when one realizes it is the double who dreams the self" (Castaneda 1974 48). The double is also a feature of Tibetan dream yoga and med-

itative techniques of India.

Castaneda relates accounts of don Genaro first dreaming his double. "I lay down on the side of the trail in the shade of a tree and I fell asleep. I heard then the sound of some people coming down the hill and woke up. I hurriedly ran for cover and hid behind some bushes ... I looked across the road to where I had been sleeping ... I was still there asleep! I touched my body. I was myself! By that time the people that were coming down the hill were upon the me that was fast asleep while I looked helplessly from my hiding place. But they went by me as if I were not there at all. I woke up by the road where I had fallen asleep. I can almost say that I was still looking at myself waking up, then something pulled myself to the side of the road and I found myself rubbing my eyes. I ran down the hill after them. I asked them if they had seen my friend sleeping by the side of the road. They all said they hadn't" (Castaneda 1974 65).

"...when confronted with unusual life situations...the warrior acts as if nothing had ever happened, because he doesn't believe in anything, yet he accepts everything at its face value. He accepts without accepting and disregards without disregarding. He never feels as if he knows, neither does he feel as if nothing had ever happened" (Castaneda).

"The bubble of perception exists for each sentient being from birth, and becomes increasingly dominated by the ordered tonal as we mature into talking beings, to the point where we can perceive only the manifestations of the tonal and those of the nagual are invisible, alien spirits, or the chaotic twists of fate. The subjective manifestations of the tonal and nagual, are reason and will. As shown in the diagram, reason is directly connected to talking and indirectly to feeling, seeing and dreaming, while will is in turn directly connected to these three and indirectly to talking. The task of sorcery constitutes opening the bubble of perception to the workings of the nagual through refining the will. While reason provides our description of reality often in binary opposites, will is the source of the unknown and of power. By shutting off talking through stopping the internal dialogue, it is possible for seeing, feeling and dreaming to shrink the tonal and manifest the nagual" (Castaneda 1974 253).

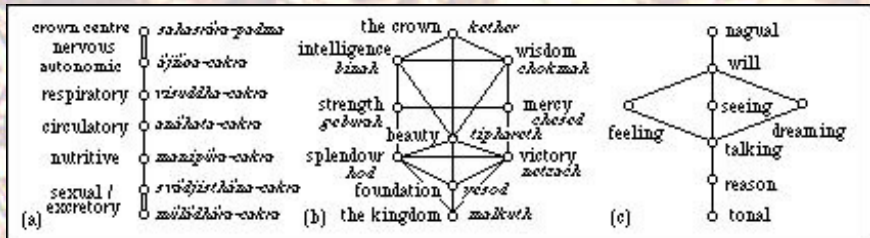
"The tonal is everything we know ... and that includes not only us persons but everything in our world. The moment we breathe the first gasp of air we also breathe in the power of the tonal. So, it is proper to say the tonal of a human being is intimately tied to his birth. ... The tonal begins at birth and ends at death. ... the tonal makes up the rules by which it apprehends the world. So in a manner of speaking, it creates the world, although it doesn't create a thing. The tonal is an island. There is a personal tonal for every one of us and there is the collective tonal of the times which unites us" (Castaneda 1974 118).

"The nagual is the part of us which we do not deal with at all. The nagual is the part of us for which there is no description - no words, no names, no feelings, no knowledge. The mind, the soul, even god are all items of the tonal. The nagual on the other hand is at the service of the warrior. It can be witnessed but it cannot be talked about'. The nagual is there ... surrounding the island, there where power hovers" (Castaneda 1979 124).

"At the time of birth and for a while after, we are all nagual. Then the tonal starts

to develop and it becomes utterly important to our functioning, so important that it opaquely the shine of the nagual and overwhelms it. From that moment we begin making pairs. We sense our two sides, but always represent them with items of the tonal. We say that the two sides of ourselves are the soul and the body. Our mind and matter” (Castaneda 1979 126).

“For the sorcerer the Conquest was the challenge of a lifetime. They were the only ones who were not destroyed by it, but adapted to it and used it to their ultimate advantage. After the tonal of the time and the personal tonal of every indian was obliterated, the sorcerers found themselves holding on to the only thing left uncontested, the nagual. In other words their tonal took refuge in their nagual. The men of knowledge of today are a product of those conditions”.



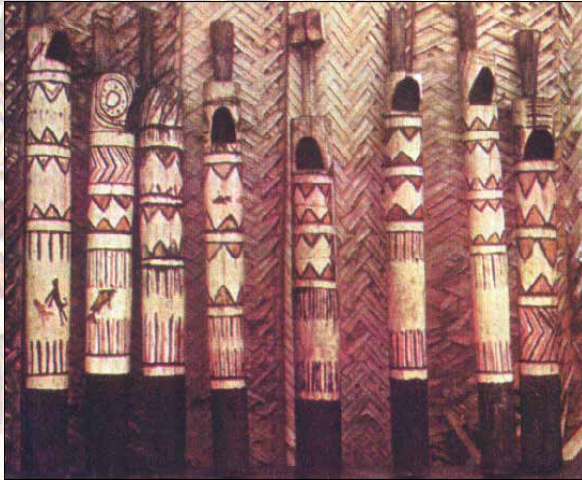
(a) The Kundalini Chakras, (b) Tree of Life of the Kabbalah and (c) Castaneda's Bubble of Perception (King)

“The nagual can perform extraordinary things... that do not seem possible for the tonal. But the extraordinary thing is that the performer has no way of knowing how those things happen. The secret of the sorcerer is that he knows how to get to the nagual but once he gets there your guess is as good as his as to what takes place. ‘Would don Genaro feel like he’s walking up the trunk of a tree?’” as Castaneda saw him appear to do. “‘No’ he said in a forceful whisper. ‘Not in the way you mean it’. ‘Did you yourself observe what don Genaro was doing in the trees?’ ‘No I just knew because I saw , the movement of the nagual gliding through the trees and whirling around us. The rest of the show was for you alone’. ‘When one meets the nagual face to face one always has to be alone.’ ‘I was around only to protect your tonal’. ‘What of someone who doesn’t see?’ ‘He would witness nothing, just the trees blown by a wild wind perhaps.’ By whispering tonal and nagual messages in each of his ears, Castaneda splits and is led to fly with Genaro. ‘Leap, leap. Your legs will reach the treetops’. I could only distinguish an enormous mass of the most extraordinary lights. At times their glare diminished and at times the lights became more intense. I was also experiencing movement. The effect was like being pulled by a vacuum that never let me stop. I could see two separate worlds, one that was going away from me and the other that was coming closer to me” (Castaneda 1974 250).

The depiction of agaric - *Amanita muscaria* as the mainstay of the heavens, holding earth and sky apart, resembles the world tree of life of the Kabbala uniting the material and mental above and below, with the two sexes on either side. Here god as 0 represents the void, limitlessness and the great light complements the ten spheres of the tree, spanning 1 the conscious crown of kether through to 10 the material world of malkuth. The first 3 spheres represent the creative worlds and

the remaining 6 the world of form. There are many paths through the tree and the spheres also represent astrological and elemental symbols.

Having led Castaneda to the culmination of his apprenticeship, don Juan finally declares the sorcerer's explanation. He reveals that he has tricked Carlos into the warrior's path through obscuring the significance of some of the key lessons and flaunting other unattainable pseudo-tasks. In the new perspective, the central task is sweeping the island of the tonal clean of obstructing self-descriptions. Stopping the internal dialogue is pivotal to this quest, and is furthered by two key techniques, erasing personal history and dreaming. Erasing personal history is in turn strengthened by losing self-importance, assuming responsibility and using death as an advisor. The other pseudo-tasks such as seeing were really just descriptions of interaction with the nagual which cannot be learned, but served however to take Carlos out of his usual line of reasoning and by having to concentrate on the immediacy of don Juan's actions in the desert, he adopted the strategy of the warrior without fully realizing it (Castaneda 1974 269).



Stamping sticks (Reichel-Dolmatoff)

By cleaning the island of the tonal so that it is regrouped on the side of reason, the bubble of perception is polarized naturally into its tonal and nagual complement. By so freeing the tonal, it becomes capable of responding to the effects of the nagual so that the sorcerer can enable the sentient bundle of awarenesses that has become linked in the incarnation of the individual to become loos-

ened, not as completely as in death when the associations of the bundle separate again, but just sufficiently for the nagual to be witnessed by the tonal. The teacher and benefactor then work together to open the bubble, so that the totality of the self can be apprehended. "There was no longer the sweet unity I call 'me'. I was a myriad of selves which were all 'me', a colony of separate units that had a special allegiance to one another and would join unavoidably to form one single awareness, my human awareness. The unbending solidarity of my countless awarenesses, the allegiance that those parts had for one another was my life force... suddenly the "me" I knew and was familiar with erupted into the most spectacular view of all the imaginable combinations of beautiful scenes. Finally it was as if I were witnessing the organization of the world rolling past my eyes in an unbroken, endless chain."

In a penultimate gesture, Carlos is enticed to 'leap' into a hundred foot ravine, using fibres emanating from the bubble of perception at the navel. "Then some

strange mood overtook me and I jumped with all my corporeality. I saw as if through a fog the walls of the narrow gorge and the jutting rocks at the bottom of the ravine. I did not have a sequential perception of my descent, I had instead the sensation that I was actually on the ground at the bottom. Don Juan and don Genaro made me perform the leap over and over. I was watching some bushes when I heard a sudden noise, a good sized rock rolling down ... don Genaro throwing it. I had an attack of panic and an instant later I had been pulled to the site on top of the rock. "The secret of the double is in the bubble of perception which in your case was at the top of the cliff and the bottom of the gorge at the same time." "The cluster of feelings can be made to assemble instantly anywhere." "Think about your hat" he said. I had a shocking moment of realization.' During the same time sequence, Carlos had also been standing on the cliffs watching Genaro playing with his hat. "The leaps certainly were an uninterrupted unit, and so was Genaro's cavorting with your hat" he said. "Those two memories cannot be made to go one after the other because they happened at the same time" (Castaneda 1974 250).

The ultimate aims of the path of a man of knowledge extend beyond sorcery as the pursuit of power into the great voyage of witnessing the totality of this ineffable mysterious world and ultimately to depart from its confines altogether. Although this may seem a fanciful goal, it is in fact the journey that all mortal beings make during their incarnation.

In assessing Carlos, one should take account of the lesson of the Coyote. Castaneda is approached in the desert by a coyote and thus discovers that his power animal is the symbol of untrustworthiness. Just as don Juan tricked Carlos into embarking on the warriors quest, so Carlos tricks the reader into the same journey through the allegory of don Juan and don Genaro, nevertheless the core lesson is an impeccable act of unparalleled power. However one should beware! Carlos is himself a flagrant indulger and the latter books descend from the sublime into the ridiculous.

The approach of the shaman, by contrast, is concerned with healing, rather than the pursuit of power or ultimate knowledge in itself. It thus has a less terrifying aspect of caring for life and the precious diversity of nature. Generally a shaman effects cure through entering the super realities of the sky and under-worlds and finding the supernatural cause of an affliction, (often sorcery). Power plants or more generally a hypnotic drumming rhythm are used to enter shamanic trance. Catching and breathing in a power animal, and sucking to remove a supernatural dart are two techniques distilled by Michael Harner from several cultures. He comments that "shamanism represents the most widespread and ancient methodological system of mind-body healing known to humanity, [being] up to twenty thousand years old with common motifs spanning the continents. A true master shaman does not challenge the validity of any one else's experiences. [He] never says that what you experienced is a fantasy" (Harner 1980 20). He points out that this tolerance of many realities differs from the pursuit of the single reality of science, but stresses that the shaman is like the scientist in their empirical investigation of the mysteries of the universe and its hidden causal levels and in their freedom from political domination. Harner identifies the shamanic trance with Castaneda's non-ordinary reality and the visualizations with seeing, which can adopt a number of techniques, including using the forms seen in a rock as an oracle to guide a solution to problems.



Rene Magritte: The Enchanted Realm (Godwin)

The Reality of Dreaming

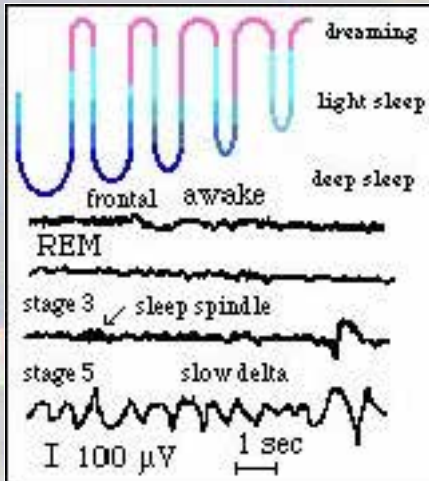
REM and the Dreaming Brain

Dreaming is the most outstanding of the non-ordinary conscious states. It is one of which we are all aware to at least some degree, and one whose intensity, in cases of good recollection, parallels, or even exceeds that of sense experience of the 'real world'. Dreaming has definite correlates in central nervous activity in the so called rapid eye movement [REM] which are associated with electroencephalograms that have similar characteristics to waking activity, rather than the large slow waves of deep sleep, and are hence also sometimes called paradoxical. Although many people claim to dream rarely, or not to have dreams as vivid as the experiences of daily life, tests tend to confirm that these impressions stem from lack of recall of the dreaming state, because of subsequent periods of deep non-dreaming sleep that alternate with the dreaming state during sleep.

Phases of REM sleep are accompanied by specific paralysis of the muscles below the neck, which prevent us acting out our dream sequences. Indeed cats who have had certain midbrain centers removed do act out their dreams! The onset of light and subsequently dreaming sleep is mediated by specific nuclei in the pons, which secrete serotonin and nor-epinephrine and have ascending pathways that branch out widely across the cortex (p 44). During periods of light and dreaming sleep both sexes also experience sexual arousal, which is believed to accompany the regeneration of hormonal activity during the resting phase. Dreams thus can pos-

sess a kundalini-like energy.

Dream deprivation appears to result in specific syndromes over and above non-dreaming sleep. Selective dreaming sleep deprivation in cats results in physiological compensation. Various physiological functions have been suggested for dreams such as screening irrelevant data or participating in laying down long-term memory, including the controversial ideas of Francis Crick and co-workers, who suggested that dreams may be to forget irrelevant data from waking life, leading to the somewhat silly notion that remembering our dreams could interfere with normal brain function.



Above: Phases of sleep in the night.
Below: Dreaming electroencephalogram is similar to waking (King).

Dreaming thus corresponds to a clear-cut functional brain state in which the long slow waves of deep sleep give way to a brain state like alert wakefulness in which the body is paralyzed and vivid subjective experiences occur. These experiences do not happen in the flickering of an eyelid, but from the timing of rapid eye movements, appear to correspond roughly in duration to the apparent duration of the dream.

Some intense phases of dreaming appear to bring about a hallucinogenic state in which dreaming is often coloured and hypnotically bizarre.

One may frequently feel one is up at a tremendous height or hang over precipices which are so awesome, and in scenes so bizarre as to make it obvious to all but the dreamer that this is another reality altogether. "I dreamed that I was inside a huge mouth. It was the devilish body of a witch. She had an enormous slimy throat and her tongue was writhing towards me trying to lick me in". "I was standing in a room looking out at a vast landscape. I felt a swaying and looked through the cracks in the floorboards. I could see we were on a teetering wooden tower, hundreds of storeys high". These dreams seem to possess additional and awesome power and potential.

Childhood Dream

I am lying back spread-eagled on the ground.

The sun is shining down very brightly.

I am paralyzed. I have been laid out to die.

The sun and the wind are weathering me.

People have pierced me with poisoned thorns.

They are slowly turning my body to jelly.

My arms have already become numb.

My life is oozing away from me.

Will no one save me before I fade away?

Chris King

Dreaming as Anticipation of Experience

The conscious aspect of dreams contains phenomena which deserve serious consideration in their own right. The experiential and causal implications of dreaming appear to extend far beyond the physiological context. Although the significance of dreaming in recent western culture has concentrated on the symbolism of dreaming as an expression of fears and aspirations in daily life and its analysis as a means of therapy, the reference to dreaming in other cultures, from the mythological state which is also a state of consciousness, Dreamtime of the Australian aboriginal people, through the Senoi of Malaysia, to the Old Testament prophets includes the use of dreams to anticipate future problems and events, and is based on the concept that the dreaming state is another level of conscious reality, which is not an illusory representation of the 'real world' but rather, a mode of conscious existence in its own right. Dreams are thus interpreted as prophetic and conveying a wisdom about fortune and the changing circumstances of life, which may be realized by interpreting and incubating the dream. Joseph for example was both a prophetic dreamer and an interpreter of the Pharaoh's dreams.



Joseph interprets the Pharaoh's dream (Dobell and Sparrow).

My interest in dreaming was first kindled by "An Experiment with Time", in which the author, J.W. Dunne put forward the idea of multiple time dimensions to explain the second part of the book, which was an experiment where several people kept dual diaries, one of their dreaming and the other of their waking life.

An independent panel then judged the events in real life which were referred to by the dreaming entries. The surprising result was that as many dreaming events were associated with future experiences as were with past ones. Given the well known tendency for events which disturb us in real life to recur in dreaming, the frequency of the future references gave room for speculation on future associations in dreaming.

Subsequently I found many dreaming events were followed by a related waking event, particularly in the early part of the morning shortly after waking. The following experience brought home Dunne's idea in a very convincing way: "I am beset by a nightmare that a spider is stinging me. I want to brush it away, but fear that the sting will remain in my leg, so I stand in acute pain, waiting for it to let go. Some time later in the night I have a second dream I have forgotten to kill the spider, and has set in to stinging my leg for the second time. Again I go through the same agonized sequence. At about eight in the morning I am awoken by my wife getting up to feed our infant daughter, and comment how bizarre it was to have a double nightmare about being stung. I couldn't recall such a painful stinging

dream before. I then promptly go back to sleep. About an hour later, I am stung wide awake by a powerful wasp sting on the thumb, which I end blowing off to avoid breaking the sting. The sting is so bad, it blisters.”

The relative frequency of precognitive dreaming can be gauged by the number of small details from dreaming that appear subsequently in waking situations which arise by surprise or through accidental circumstances which could not have been consciously anticipated by the observer: “I wake up with a idea I was showing my daughter the solution to an impossible life dilemma represented by a set of interlocking rings. I walk to the dining table, where an old article about the Rubrik cube has fallen out of the bookshelf. I immediately remember that our more recent Rubrik puzzle is missing. My wife points to a pile of papers and tells me it is at the bottom. When I lift it out, the three interlocked rings of the solution make me realize I had dreamed indirectly about the Rubrik puzzle.” Here is another: “My wife is teasing my 4-year old son. “You're a bit of a rotten banana” she laughs. Suddenly I have a flash-back to a previous dream of the night, in which I am a guest of a middle-aged lady and eat a rotten banana which becomes very bad and gives me nausea.”

Memory of the Future - Oscar Dominguez (Jean)

Precognitive dreaming may also include specific names and references: “I have a dream of being shown through an ancient monument with some local dignitaries. There is water flowing across the floor. I realize this temple is the “Nablus”. At the same time, I am menaced by gunmen outside. Having no idea what a nablus is I note the



name next day to find out. I am subsequently surprised to see a photograph in the newspaper of the Mayor of Nablus on the West Bank injured in a bomb blast. Many instances of “deja vu” may arise from previously experienced dreams which induce an uncanny familiarity.

The precognitive dream may also combine more than one future event simultaneously into a single dream: “Just as I was waking up, I dreamed that I was helping clean up a system of culverts and drains along a foreshore, which were blocked by a lot of branchlets. In the morning paper was a picture of a walkway in the harbour which was covered with waste sludge from a land fill, requiring the activation of an old system of scavenging culverts. Later in the day I came upon Christine cleaning up a bunch of poplar branchlets which had taken root while lying in a depression.”

Some dreams can be precognitive and retrospective at the same time. I dreamed I was going to “Nelson”, a distant town on the other island. I saw all these colour views of willow trees along the roadside. My son had gone down there a few

months ago and we went two years ago. But I was having breakfast next morning and asked about a strange book of fancy-dress clothing that was on the table. It turned out to be a documentary of this famous “wearable art” festival that is held annually in Nelson. I nearly fell off my chair as the dream hit me.

Likewise I had a strange dream that relates to the ‘key of knowledge’ which a friend had just written a dream of in a letter. In the dream, I was sitting in a coffee bar talking to an acquaintance. In passing I made a frivolous comment about robbing a bank. At the time I couldn't figure out how I could have gone and said such a thing in public. I was acutely alarmed by the fact that one of the other customers had overheard me and now appeared menacingly of a mind to call the cops. I can recall seeing a cartoon in the paper - “It's a case of entrapment. It said “BANK” in letters four feet high!” However this was me and I didn't rob a bank, I just said I might. This evening I was talking about the key of gnosis like in the letter, that had to be fitted to the cosmic lock of reality. And then I jokingly said “You know - Two to the left and three to the right” - the old combination lock trick! The stolen cosmic secret! And then boom, I fell straight back into the dream! That was what I must have said in the restaurant.

26 Oct 98 Last night I dreamed that I was in a pair of boats which were cutting across the bows of another larger boat. We were nearly cut in two. I saw the underwater bulb on the other boat's bow. It seemed to be part of a boating event gone wrong. I am NOT a sailor. This morning when we got the NZ Herald, there was an article on the Coastal Classic yacht race. A runabout heading at speed had charged across Second Chance's bows. The bizarre twist was that the boat was driverless and headed out eastward to sea and was never seen again. The driver was found fortuitously by search and rescue, lost dog paddling mid ocean.

Brian Inglis (1988) illustrates many accounts in history, in which precognitive dreaming has produced intricate detail, particularly in cases of violent or sudden death or accident. Some of these have very interesting features. One feature is the repeated nightmare which may occur two or three times, impressing on the dreamer the dream's significance. Many cases of seemingly telepathic dreaming have also been illustrated, where one person dreams of another's life crisis or two people have a parallel dream of the same event. However some crisis dreams extend beyond these limits. For example, a man dreaming of his brother's murder saw not only the events leading to the death, but also what was done with the body afterwards, consistent with precognition but not telepathy.

Another deep issue is whether a dream of disaster represents an inevitable ‘fated’ precognition, or a warning which can be used to thwart catastrophe. Inglis cites examples of both types of dreams. A woman dreaming her son was injured in a car accident took him to his grandmother's for protection, only to find he was knocked unconscious when a runaway car crashed through the garden fence. On the other hand a man who dreamed of harm coming to his daughter narrowly averted her death by drowning through continuous vigilance when the event came to pass the next day.

A friend had two dreams that a neighbour's boat had broken its mooring and was being driven on to the rocks. After the second dream, he awoke at dawn and went up on top of the hill to view the boat. At first all seemed okay, but just as he watched it, the mooring broke and away it went. Many years later his daughter

dreamed she was alone with her father in a black hearse. She subsequently travelled into the city with her mother and two sisters, mentioning the dream in passing, without the lugubrious detail. On the way home the mother, and two sisters were tragically killed instantly in a head-on collision. The dreamer somehow escaped from the wreckage unhurt.

1997 An acknowledgment to the airline passenger who, on his flight, dreamed the numbers he subsequently used to win a major lottery game.

Inglis suggests two distinct mechanisms for precognitive dreaming need and the accidental intrusion of arbitrary experience through the filter which forms the 'doors of perception' of the collective subconscious, giving rise to two types of dream reflecting either crisis or trivia. Thus while the crisis dream may be triggered by a sense of the loss of another psyche, leading to a precognitive nightmare, the trivial variety may reflect any details of experience which happen to leak into conscious awareness and will often relate to unimportant events a day to a few weeks later.

Lucky dream

A Sydney man who dreamed of six numbers while travelling on a plane has won a million dollar prize in Lotto with them.



Feb 98 A shrine to Nedrina McMullan aged 18 who dreamed she would die in a car crash. She was so disturbed by the eerie premonition that she wrote out a will, leaving her few belongings to charity. Two weeks later she and her boyfriend were run into by a drunk. She died after lying in a coma for a further two weeks.

Heavily symbolic dreams may also include a precognitive component. When I was seven or eight, in the early 1950s, long before ecocrisis, pollution, or the need for conservation, had become a recognized problem, I had a dream which surprised me because of the strange emotions it evoked: "I was immediately

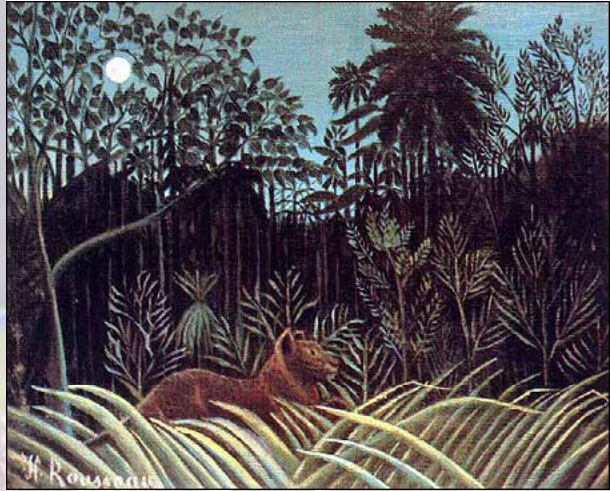
aware that I was in a wilderness, with all the richness implied by the landscape, grasses and trees, the sky and the sounds of animal and bird cries, except that at once I both felt obvious and exposed, and realized that something was wrong. The grass was too dry. Something had harmed the natural spectre and left it damaged and threatened. I looked over to my left and saw a lion growl, yet it was not a growl of hunger, but a growl of remorse at me, a human being. At the same time I saw a bird cry as it arced above the trees. I realized at once that they were both aware with the same consciousness that I was no longer part of the natural heritage because I was a human who had broken the natural order. I felt alone in this forsaken paradise and wandered across the earth looking for my own kind and the shelter of civilization. Eventually I came to an area that was heavily polluted with oil and grease. At last I saw an old brick factory and pressed up to the grimy windows eagerly, only to see humanity lining up in the subterranean interior, waiting in the hope of finding work in the factory. I ended humiliated, because I didn't have enough money to pay the fee required to join the work queue." Subsequently these issues have become a continuing theme in my life as they have in many people's, but at the time they were unusual and novel to me.

The relative frequency of accidental precognition leads to the notion that it is part of the natural endowment of the dreaming state of consciousness. However, the notion of reversed causality implied by precognition leaves normal models of

causal action in disarray. At the time a person has a precognitive dream, there may be no physical precursors of the nexus yet in existence. A plane which may crash in a storm two weeks hence as a result of mechanical failure could be re-routed to another schedule beforehand, someone could notice the cracked part, the storm may actually pass through a day sooner or a day later. The crack may not even yet have formed. The nexus may not actually exist as a physical entity at the time of the dream. How then is dreaming consciousness so casually able to trap the flow of future experience? One solution is that dreaming is a conscious realm whose rules are not constrained by the conditions imposed on the waking state.

Jungle with Lion - Rousseau

One example of this is frequent dreams of flying in which I am aware of a specific mental energy that comes into play during intentional levitation. I have spent many dreams urgently trying to make other people aware of the great significance of levitation as an indication of the power of the conscious spirit over reality, only to find that as I come to the crux,



they cannot see or hear me, as if I had truly become a ghost. Once mastered, dream-flying becomes effortless, but I often find myself having to exert a particular kundalini-like concentration in summoning up the reality of dreaming levitation. Physically, I am aware that gravitation is a fundamental force whose mathematical basis is related to the structure of space-time, and that apart from perhaps an inflationary phase in the universe during the symmetry-breaking of the fundamental forces, there is no evidence for anti-gravity. The known laws of physics thus do not apply in empirical terms to the dreaming state. This is obvious in a more profound way in that one can reverse a 'fatal' injury in a dream through an act of will. In dreaming anything and everything is possible, as long as it can be perceived.

Nevertheless, the waking state may also display similar potentialities to dreaming: I was out one night at a nightclub. A couple of years before, I had lived with a girl while travelling in England. I hadn't seen her since she left London for Paris and I shortly after left myself for New York to head off the opposite way around the globe. Apart from a single letter from France, I had never seen her or had contact with her since. For no apparent reason in the nightclub, I gained a very strong impression that a girl in front of me was her. All I could see was the back of her head. I moved forward in the half dark, and craned around to get a look at her face,

but it was nothing like the person. Turning back, I looked behind me. At that moment, I saw her! She was actually standing directly behind where I had been. Strangely she hadn't yet seen me either.



TIME Jacob's Ladder

Gen 28:11 "And Jacob lighted upon a certain place, and tarried there all night, ... 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. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; And thy seed shall be as the dust of the earth, and thou shalt spread abroad ... and in thee and in thy seed shall all the families of the earth be blessed.

Carl Jung (1963) describes a number of experiences involving dreaming, and waking experiences and even physical events which reflect synchronicity, an acausal principle of coincidence connecting both experiences and events, often characterized by simultaneity. During an intense discussion on precognition and parapsychology with Freud, who at first rejected such phenomena (p 299) the bookcase split with a loud report, leaving Freud aghast. Jung reports several other instances: While awake in a train he had a prophetic *deja vu* of an accident he discovered on reaching his destination (p 299).

Another time Jung awoke at night. "it occurred to me that I had been awakened by a feeling of dull pain as though something had struck my forehead and then the back of my skull. The following day I received a telegram saying that my patient had committed suicide. He had shot himself. Later I learned that the bullet had come to rest in the back wall of his skull".

Lucidity in Dreaming

One of the most difficult aspects of dreaming is that, although the dreamer firmly believes they have conscious volition, in fact the dream has such control over the dreamer that the full potential of the dreamed is ignored. It is an exaggeration of the way the internal dialogue of waking life prevents the observer from witnessing the totality of consciousness: "Although I am dreaming intricate scenes of a road down the Nile which passes through temples full of Arab worshippers, and winds alongside brown-sailed trading boats, and suddenly find myself turning a corner on a bus in crowded Cairo, all along I have been the slave of the dreaming state, because at no time have I been able to stop the flow of dreaming for long enough to realize that I am in dreaming reality."

Gurdjieff, Carlos Castaneda, and Stephen LaBerge all discuss techniques of “lucid dreaming” in which the dreaming and waking state are connected, so that the intent of the dreamer can gain control. The technique is to pick some simple action that the dreamer will perform as an act of volition to assume temporary command of their will, for example the act of looking at the backs of ones hands. As the writings of Castaneda are enigmatic and the authenticity of their inspiration is unresolved, an experimental test of the techniques seemed essential. I thus resolved to adopt the technique of dreaming during a time I happened to be living on my own for a couple of months. Thus as I went to sleep, I looked intently at the back of my hands, fixing my concentration on memorizing the intent of doing the same in dreaming.



Chagall - The Concert (Chagall) Flying dreams are common.

At first this had little effect, but the act of examining and noting ones dreams, particularly when sleeping alone tends to bring them to the forefront of awareness. Eventually, I would have frustrating dreams in which my hands would figure strongly. I would be climbing a ladder, and remember later that I was actually looking right at the backs of my hands without comprehending my task at all. Suddenly in a dream of no particular significance I realized with impending horror that I was about to look at my hands. I could feel myself bringing them up to my face, and I looked at them. The effect was to set off a maelstrom:

“Immediately I was aware with the complete lucidity of the waking state. I could feel an irresistible energy that was thrusting me upward in an ever increasing speed. At the same time, I was standing on a bright sunny day on a street which ran about a block away to a promenade which stretched along an ocean beach. There were buildings on either side and a metal rail at the beach. The force pushing me upwards was paralleled in the dream by a strong gust of wind blowing spray in from the sea. I realized that my attention was heightened far above the usual waking state, because I was separately aware of each one of the drops of spray which dowsed me through my light Indian shirt. I was also immediately struck with an overwhelming melancholy. I knew at once the cause. Now my awareness was completely identified with my dreaming body, I was lost beyond

any hope of recovery! With all my will I wanted to know where and how I would ever find my way back again. I looked up at the sky, and realized that home was not even in the same universe. I saw a woman walking towards me along the side walk. I rushed towards her and grabbed her by the shoulders. She had very dark eyes and dilated pupils. At once I stared deep down into her eyes searching with the question "Where can I find the way back?" She just looked at me with the smile of someone who knows I should know by now there is never a way back!"

"At that moment, I woke up with my view of reality permanently changed. There was no way back to the old world view of causality and the illusory nature of dreaming. Suddenly all my experiences of precognitive dreaming assumed an altogether more sinister proportion. Of course I had actually been an out and out indulger in the dream, because the technique actually requires repeatedly looking to and from your hands to repeatedly assume control of one's will, however the final truth then began to sink in. What was the relation between my travelling upwards at speed, and my standing in the street? Then another awareness struck me. There was another whole sequence of events that was so different from the rest, that I had not been able to assimilate them together. "

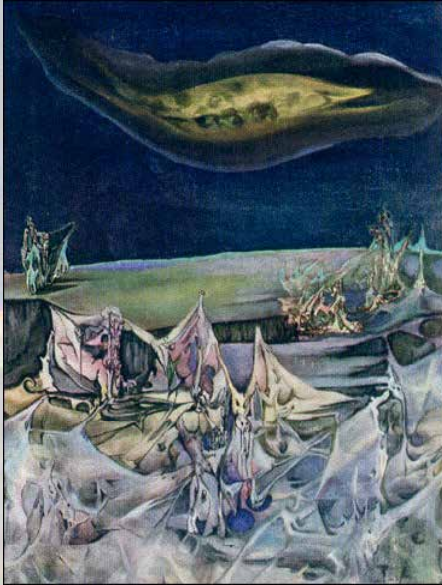
"The whole time I was so anxious to find the way home, another I was simultaneously gently floating, bobbing against the ceiling of my room, looking down with a sense of exhilaration at the fact that I could see myself down there lying in the bed and that I wasn't lost at all!" There were thus no less than three I's, each witnessing its own reality from the point I looked at my hands to the point I woke up again. The experience of floating on the ceiling also bought back to me a flood of images from early childhood in which I am floating out of my body in the bedroom at various angles to the bed. They are both unfamiliar and at the same time repeated memories of another almost forgotten reality, different from dreaming.

The nature of dreaming reality and its relation to physical existence is one of the deepest mysteries yet waiting to be explored. There are reports of both Indian yogis and Tibetan Lamas practising forms of dream yoga in which the dreaming body attains a separate existence which may even penetrate the waking consciousness of another person, either through possession or the appearance of the dreaming body. Casteneda's spine-chilling session jumping over a precipice was paralleled by a second reality watching don Genaro conjuring with a hat. In what I would term the sorcerer's explanation waking reality arises as a special form of a wider dreaming reality in which our the collective sub-conscious of our dreams is united through the manifestations of the physical world. In the sorcerer's explanation all things, from simple coincidences through to the great miracles of history, become possible through understanding the inner nature of dream yoga.

The Lucid Dreaming of Stephen LaBerge makes a similar exploration of the dreaming technique, in which one uses mnemonic induction by asking oneself in waking life "Am I dreaming?" then realizing more easily that one is dreaming because of bizarre differences from waking life.

I have also found this technique is helpful: "I was in the mountains of Nepal. I walked through a village. I was wearing old floppy brown garments like a peasant, but was a traveller. I walked past a small temple with a tantric deity and some people with prayer wheels at the front. I walked back through a small cutting. I stumbled through a farm shed with an old dead cow strung up on some posts. It was

large, but its skin had already dried out. There were some small rusty-coloured pigs lying about. I saw my friend Julian nearby. I walked over to the edge of the hill and looked out over the great expanse of mountain scenery. Suddenly I saw four very odd old-fashioned polygonal hot-air balloons taking off from the other end of the village. I called out to Jules to go and have a look, as it was the sight of a lifetime. I fumbled for my camera, thinking I'd never make it to the cutting in time. Suddenly I realized this was a dream and I could quickly fly over the cutting and get a better view. I flew up with great speed, towards the leading balloon. I realized I was very high up and became alarmed at the concentration required to keep myself flying at such a height. I immediately woke up."



Wolfgang Paalen *Landfall (Waldberg)*

While Casteneda's approach leads to dreaming as an extension of supernatural reality, LaBerge is more cautious, depicting lucid dreaming as a therapeutic, pleasurable and entertaining, but not necessarily occult phenomenon, in which realities are mere constructs of the dreaming mind. There is a degree of debate as to whether or not dreaming, and particularly lucid dreaming can enable the dreamer to witness events in other places or at other times. The very uncontrollability of even lucid dreaming can make such investigations difficult and treacherous.

"I dreamed I was looking at the canal boat we used to have when I was a student in England. I looked at it closely. It seemed very different from the boat of my memories. I then stepped onto it with the strong realization

of that special feeling of how the boat rocks when you get on the roof. I realized I was lucid dreaming and walked along the roof with the idea of looking at the number plate and checking it later against some photographs to see if it was the real number. I bent over to look at it. I was very disappointed to see that it was grotesque and misshapen and had no number, but only crude initials CK that were bulging out in 3-D and visibly sagging down." The onset of lucid dreaming often provokes flying and also waking: "Later I again realized I was lucid and immediately levitated with great force into the ceiling, and crashed into fluorescent lights with a smashing and tinkling of glass. Just before I woke I remember looking at the falling glass and wondering why there was no phosphor coating."

The onset of lucidity may also cause a profound feeling of power: "I was going for a walk up the hill on our land where there is a panoramic view of the sea, with a strange woman who I perceived to be a lesbian. She briefly put her arm around me. Adventures on the way caused her to get ahead. I strode up the hill in great strides and caught up with her as the view began to spread out at the top. The

scene was more reminiscent of a mountain pass. Suddenly there were two women. I embraced both around the shoulders firmly, putting my hands on each of their breasts. I said the reason for my interest in coming to the top of the hill was because of its shamanic power and at that moment let out a screeching cry and jumped high in the air holding on to both of them, carrying the three of us tumbling over and over, landing again on our feet with a light spring. This caused me to wake."

Techniques of lucid dreaming thus create many unresolved challenges for the dreamer which have not been fully explored or understood. While one lucid dreamer may merely have an invigorating sense of freedom and adventure, another may stand before the doors of eternity.

One of the deepest challenges of the dreaming state is learning to break out of the habitual use of dreaming realities that reflect the familiar conditions of the waking world. Lucid dreams may also tend to inhibit the uncontrolled potentialities of the state by making it more controlled. The world of the dream leads to vastly unfamiliar realities which are strange to us, not only because they open the vast spectre of precognitive consciousness, but because another reality, alien and totally different, stands at the portal. The tendency is for the dreamer to indulge dreams which are bizarre reflections of the world they know, or to lose their conscious grasp altogether.



Max Ernst - A Little Calm (Waldenburg)

"I dreamed I was in a country under military siege. There were tanks in the streets below and a group of us were gathered together in a room. It was only a matter of time before we were found. I believed the only hope of escape lay through the use of a blue powder, like chalk dust. I became filled with the sense of concentrated energy I would normally associate with flying. As I reached out in a gesture of intent, I found that I was literally passing into the pupils of another person, escaping the imminence of the coup. I found myself floating in a completely unfamiliar reality. Something like a dark, virgin planet in the early stages of evolution. I could move by intent. I had a location, but no form. Once again I was lost!"

The Dreamer and the Dreamed

The relation between the dreamer and the waking self is complex. The two are not distinct, because in reality the waking self is a form of the dreamer. The two become joined by the technique of dreaming and the potentialities of dreaming apply also to the waking state. The implications are unforgettable, yet remain almost unexplored. Castaneda even suggests that to see oneself from 'outside' i.e. from the dreaming body is a mortal risk.

LaBerge annotates a variety of experiences similar to dreaming, including the out of the body experience, OBE in which the body appears to peel away from the sleeper in a context as if one was awake in the bedroom as opposed to the bizarre context of dreaming. LaBerge cites a study by Karlis Osis, director of the American Society for Psychical Research in which in all but a few of 100 cases there was absolutely no correspondence between the OBE and the details of a target room they were supposed to visit. "But the existence of even occasional accurate OBE perceptions is a fact that still needs to be explained". LaBerge, Inglis and Faraday also provide examples of shared dreaming in which two dreamers have a linked dream possibly in which they have a common experience together. LaBerge sees this as the source of the 'accurate' OBE, however many of Inglis's historical accounts of precognitive and other dreams display very accurate details not fully explained in this way.

Close to the Edge

Bush Potato Dreaming - The marks left by the ancestors (Willis)

The near death experience or NDE, frequently described by many people in a variety of physical crises, from operations to heart attacks, often constitutes a cosmic type of dream-like experience. "A man is dying and at the point of greatest discomfort ... he begins to hear an uncomfortable loud ringing



or buzzing, and at the same time finds himself moving outside his own physical body, but still in the same physical environment and sees his own body through a distance as through he is a spectator. He notices that he has a body .. of a very different nature and with very different powers. Others come to help him ... and a loving warm spirit of a kind he has never encountered before - a being of light - appears before him. This being asks him ... non-verbally to evaluate his life and helps him by showing him a panoramic playback of the major events of his life. At some point he finds that he is at some sort of barrier or border ... yet he finds that he must go back ... that the time for his death is not yet come." (Andrew Moody)

These experiences vary considerably: For John Lilly (1972) "There is a golden light permeating the whole of space everywhere in all directions out to infinity. I

am a single point of consciousness, of feeling, of knowledge... Suddenly in the distance Appear two points of consciousness, sources of radiance warmth and love... They transmit comforting reverential awesome thoughts... They tell me that I can stay in this place, that I have left my body, but that I can return to it if I wish." A friend had a similar experience when having an emergency kidney operation: "I went shooting up like a rocket and saw this great blue light which was a consciousness which could communicate directly with me. I realized I was being given the choice whether to go or to return and saw the web of connections to my children unfinished calling me back. Then it was as if I was looking out on my past and future life laid out like a landscape being viewed from a high mountain."

Carl Jung in a heart attack had a rather different experience, first seeing the continents of the world from a great height, then when trying to enter a floating rock temple "the whole phantasmagoria of earthly existence fell away or was stripped away from me - an extremely painful process. Nevertheless something remained; it was as if I now carried everything I had experienced or done... I might also say it was with me and I was it. This experience gave me a feeling of extreme poverty, but at the same time great fullness." As he was about to enter the temple "and meet those people to whom I belong in reality" and "know what had been before me, why I had come into being, and where my life was flowing" his doctor floated up to him, also in primal form, telling him in a mute exchange of thought "I had no right to leave the earth and must return." He was most concerned that the primal form of the doctor was an omen of mortal risk. In fact the doctor died of septicaemia within a few days.



Mahakala (Arguilles)

Stanislaw Groff (1988) illustrated a bizarre occasion in which a person having an NDE after cardiac resuscitation, correctly told him of a shoe on a ledge three floors above the crisis room they had seen while out of their body. She implored him to go and look and when he did he found it. LaBerge points out the similarity between near death experiences and transcendent lucid dreams. These may occur as one learns to escape the confines of the dreaming ego, which itself is no more real than the illusory identities of other dream beings, by realizing all aspects of the dream, including the ego are illusory creations of the mind. This gives way to exalted dreams similar to the NDE in

which clear light and similar merging of self and non-self occur.

This brings us to the realm of the *bardo* - the manifold graspings of *maya* and the clear light of the void experienced as one approaches death, and through the mastery of which it is believed that one can choose one's own reincarnation. Whether we reincarnate individually, or incarnate from the collective continuum of cosmic consciousness, the *bardo* nevertheless represents the ultimate dreaming reality that underlies all forms of conscious life.



Left: Mandala of the peaceful and wrathful deities, Tibet. Right: The horrific deity Samvara copulating with his female consort wisdom. Buddhism has intermingled with Bon shamanism - shamanic Buddhism. The first illustrates meditative techniques of visualization using a fractal mandala. The second illustrates the spiritual hieros gamos exploding with kundalini insight (Rawson plates 63, 68).

Buddha and Queen Maya

Tantric Meditation and Shamanism

Many of the techniques of nature shamanism are paralleled in the advanced Tantric meditation methods of Tibetan Buddhism, particularly those of the more ancient and less monastic Nyingma school which still follows more closely the pre-Buddhist Bönpo animistic and shamanistic practices. This complex underlay of ritual shamanic features distinguishes Tibetan Buddhism from Zen and the Buddhism of South East Asia. Although many Tibetan Buddhist practices revolve around elaborate ritual, ritual in itself was decried by Buddha as one of the principal impediments to enlightenment. Indeed all such rules are acknowledged as constructive only in so far as they lead to enlightenment - experiencing cosmic mind as void.

Although Buddhism teaches non-violence, nobody should be fooled into thinking Buddhism is always a religion of peace and never financial greed and temporal power. Monks have recently been engaged in bloody battle for possession of Seoul's Chogye Temple. Nearly 40 people were injured some seriously. Tibet likewise suffered armed conflict between different Buddhist factions leading right up to the time China invaded, a central part of the karma of the Tibetan diaspora. Self-immolation was also a feature of Buddhist protests in post-colonial Vietnam.

Just as the distinctive flavour of Tibetan Buddhism owes as much to Bön as it does

to Naropa, Marpa and Milarepa its founding Buddhist sages, so Buddhism as a whole owes an incalculable debt to the tradition of Indian mysticism. Buddha neither invented karmic law nor the void abyss. Once we accept that the Vedantic 'Self' is Buddha mind the Upanishads are the Dharma.

Nevertheless as you cross the styx it may be wise to take the advice of Buddha. There is no self. There is no mind, which is the mirror bright. It is in the void that we find the still point of the turning world, so that in death, the dew drop slips into the shining sea of the bardo:

*When through ignorance I wander in samsara,
on the luminous light-path of the dharmadhatu wisdom,
may Blessed Vairocana go before me,
his consort the Queen of Vajra Space behind me;
help me to cross the bardo's dangerous pathway
and bring me to the perfect Buddha state. ...
May I know all the sounds as my own sound,
may I know all the lights as my own light,
may I know all the rays as my own ray,
My I spontaneously know the bardo as myself. ...
When I see my future parents in union,
may I see the peaceful and wrathful buddhas with their consorts;
with power to choose my birthplace, for the good of others,
may I receive a perfect body adorned with auspicious signs.
Tibetan Book of the Dead*



Buddha under the trees of Paradise - China When Buddha preached rain or dew fell on Datura- (Schultes 108). He is also said to have died on mushrooms (Ophey 1984 146)

Buddhism represents a pinnacle of understanding of the cosmic mind and an expression of human equanimity unparalleled in the other paternalistic religions such as Judaism, Christianity and Islam or protractile Hindu.

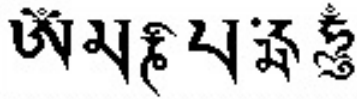
However somehow it is still missing the vital emergent creative spark of evolution. The Path of the Seed is evolutionary Buddhism. The equanimity of suffering in the endless round of death and rebirth, in which the cosmic no-mind is realized as the still point of the turning world need to be complemented by that primal creativity of evolution which makes possible that crowning respite from suffering - the flowering of life. This is the domain of the feminine, Maya falsely subjugated to mere illusion.

Conventional morality in Buddhism adhered to only in so far as it is consistent with the path of realization. Advanced adepts are permitted to do what seems appropriate, regardless of the normal rules of conduct if this is done to attain full realization.

Tantric Buddhism is a science of dynamical mind control which opens up levels of consciousness deeper than conceptual thought. The form of the practices revolve around techniques of visualization and stopping the internal dialogue and may

include sexual union, meditation on death, including drinking from skulls and sleeping in graveyards, and periods of isolation, both in mountain caves and in the wilderness inhabited by wild animals.

The unity of the universe is represented in the mandala, a fractal representation of reality as cosmic mountain. Symbolic ritual instruments and the mandala 'deities' are simply vehicles to achieve deeper levels of realization. The Tibetan cosmology contains several strange realms including that of the living world and also those of the peaceful and wrathful deities. Buddhism is however essentially atheistic in the sense that there is no creator god. Such 'deities' are mere projections of the void.



Om-mani-padme-hum

Visualization meditation often involves a *yidam* or personal meditation 'deity'. Meditation includes the use of a *mantra* such as 'om-mane-padme-hum' to interrupt the flow of the internal dialogue and concentrate the mind on the voidness of being, each syllable being imbued with mystical meaning. The yidam is visualized in splendour and detail, accompanied by actions such as the drawing in of evil forces and scattering of good forces back into the universe. A *mudra* or clasped hand position combined with yogic breathing or *prajnyama* provide additional components of the meditative concentration.

The yidam is akin to the shamanic 'power animal', and stories have also been told of yidams projecting themselves into the real world, as visualization becomes more adept. The yidam may also present as a consort psycho-sexual union. The female *dakini* is a vehicle to enlightenment rather than the sexual ecstatic trance of *kundalini* alone. In the rite of *yab-yum*, sexual union with a consort constitutes an advanced part of the sequence of meditations, forming a pinnacle of meditative realization rather than the worldly distraction of lust. It is also essential to practice forms of losing self-importance involving conquering the grasping and ignorant drives of the ego. These include the development of compassion for all beings and discriminating wisdom.

Left and Right-handed Paths

The more advanced practices lead into deeper parallels with shamanism. Complementing the long or right-handed path of gradual attainment through virtue and conventional practice is the short or left-handed path, a more precipitous route which uses all aspects of existence as a catalyst for reaching beyond duality to the void, *samadhi* and enlightenment. This path takes the very forces of illusion and uses them to aid discovery. One may adopt any action from meditating in graveyards or desolate places to debauchery as long as it is with the undiminished intent of true enlightenment or *samadhi*. The *tonal* and *nagual* (p 206) are echoed in the realms of *samsara* and *nirvana*, illusory form and the formless void.



"In the vajrayana tradition, yab-yum symbolizes the unity of the masculine principle, or skillful means (upaya) with the feminine principle, or wisdom (prajna) [in the] ... unity of worshipper and the object of worship, the union of over and beloved. The anuttara-yoga tantra is the most sophisticated and involves very advanced, very precise visualizations of one's own death and reincarnation toward the end of developing greater wisdom and compassion." (Occhigrosso 1996 118)

The practices pertaining to the path of form revolve around six great yogas. The yogas of psychic heat, of the illusory body in which reality is seen as an illusory projection of the mind, of the dream state in which dreaming and waking consciousness are unified, of the clear light in which the subject attains ecstatic illumination, of the bardo in which the transition from life through death to life again occurs without

disrupting the stream of consciousness, and finally of consciousness transference into another place, body or incarnation.

The yoga of the dream state provides access to the *bardo* or disincarnate realm between incarnations, by showing the adept the unity of dreaming and waking realities and hence how to die and traverse the bardo without losing consciousness. It is held that shortly after death every being beholds the Clear Light of the Void, which is none other than reality in its pure fundamental state - the pure Nirvanic consciousness of a Buddha. This can also be apprehended during life between the cessation of one thought and the birth of the next (not-doing) or when imagining, thinking, analyzing, meditating and reflecting cease, thus leaving the mind in its natural state (stopping the internal dialogue), or finally on the boundary between sleep and wakefulness (dreaming). If a dying person cannot hold to the clear light, their consciousness will wander downward through the bardo driven by terror and karmic accretions until it seeks the shelter of rebirth. By contrast the adept can enter deep samadhi behold the clear light and await an incarnation which fulfils their purpose as a Bodhisattva to help bring all beings to enlightenment.

By contrast, the formless path casts aside the specific vehicles of visualization and psychic manipulation. In the yoga of the mahamudra, or great gesture, involves using complementary methods of mental tranquility and one-pointedness of mind, inhibiting thought and allowing the stream of consciousness to wander free, through alternate tension and relaxation. By abandoning subject and object, a higher stage of consciousness is entered in which voidness is realized through following the natural flow and witnessing the transience of the present and the unreality of reminiscence and speculation.

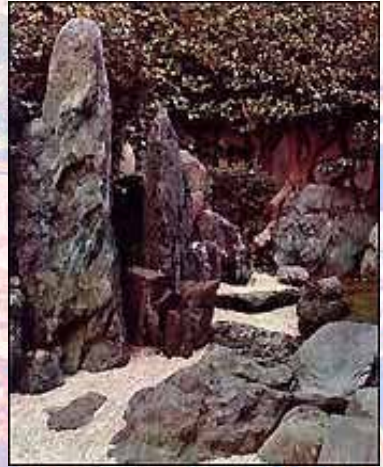
The next step is to bring phenomena and mind into a state of perfect unity by discovering the identical nature of waking and dream experience, clear light and voidness and consciousness beyond incarnation. Non-cognition permits everything to be transmuted into the immaculate mind, the mahamudra. The yoga of the great libera-

tion applies a similar catalyst by rejecting all dualistic attachments and beliefs, especially the ego, and realizing that mind as the originator and container of the cosmos unites all sentient beings - that all things are transient in its omnipresence, that mind, formless and invisible, is known through the forms reflected in it, that mind is primordial consciousness and liberation results from allowing it to abide 'in its own place'.

Zen Rock Garden - Daitoku-ji Kyoto. Meditation on Nature is a key to Satori (CK).

Zen, and the natural simplicity of Satori

The formless path resembles the natural simplicity of Japanese Zen Buddhism, in which the principal meditation is 'sitting', or *zazen*, in which the mind is emptied of thought, accompanied by meditative breathing, in a natural environment, often in conjunction with a koan or contradictory concept such as the 'sound of one hand clapping'. Realization or *satori* similarly has a natural simplicity without supernatural undertones, as direct as the fragrance of spring blossom in the snow, a progression of such satoris leading to enlightenment. Two features characteristic of Zen are teaching by an emphasis on the immediacy of will, and harmony with nature. Consciousness



is an act of will which is never to be repeated, which ceases to be Zen the moment it is conceptualized or reasoned with. Thus teaching may take the literal form of a slap in the face in response to a deep philosophical question. Secondly Zen does not see nature as a bestial opposition to higher spirituality, nor an objective environment to be conquered by man, but sublime in a moral and spiritual aspect. Nature produces man out of itself; man cannot be outside of nature, man's being is rooted in nature, and nature sees itself through man. This is exemplified by the garden temple in which nature and meditative order merge in one harmonious reality.

Zen realization may include conceptual revolution. When Shen-hsiu, the favorite to be new patriarch, wrote:

*This body is the Bodhi-tree,
The mind is a mirror bright;
Carefully we brush it clean,
And let no dust alight.*

Hui-neng (638-713) who was a mere rice-pounder replied:

*There is no Bodhi-tree
Nor stands a mirror bright
Since all is void
Where can the dust alight?*

becoming the new patriarch and initiating the Zen doctrine of no-mind.



Prayer flags over the Himalayas. Prayer Wheels at McLeod Ganj (CK).

Synchronicity and the Dharma

I took 'refuge' with the Ningmapa Lama Yeshe Dorje, both a Lama and a shaman revered by the local community for stopping the rain, exorcizing madness, and other psycho-medical feats. He was a selfless adept yet a prolific family man who had seven children, unlike the monastic Lamas of the later Gelugpa and Kargutpa sects, and warned us against the teachings at the library of the Dalai Lama below, despite functioning as the cloud-clearer for the Dalai Lama on official occasions. He named me Yeshe Tenzin - primordial awareness doctrine-holder - after himself and the Dalai Lama. Some honour!

Karmapa (Black Hat Ceremony pamphlet).

Later I had the good fortune to have several encounters with the last Karmapa, head of the Kargutpa sect, and renowned as one of the most realized of living Lamas. My first encounters were sheer folly. I had briefly walked into a Buddhist puja at Bodnath, just outside Katmandu and had in my ignorance walked in ahead of Karmapa's party as he was about to enter to begin the ceremony. I then went trekking above Pokhara and was invited to stay at a Tibetan village where 'an important Lama' was going to give a Buddhist ceremony for the village. However I decided to press on up to Anapurna and the cloud forest. On my return to Katmandu I was mortified to walk into the main square and immediately meet a someone who had gone all the way to Pokhara to see the ceremonies and related tales of Karmapa holding up the *dorje* or thunderbolt and thunder and lightning crashing across the sky. I felt I had missed out on an experience of power. My plans to go to Sikkim where Karmapa's home monastery was proved impossible and I ended up leaving India without fulfilling the encounter.



The Kagyu 'oral transmission' school has its roots in the Tantric systems transmitted by the 11th-century Indian master Tilopa. His teachings were passed in succes-

sion to Naropa, to the Tibetan Marpa and then to Milarepa, the greatest of the Tibetan yogis, who is said to have kept himself warm during the frigid Tibetan winters with the 'fury-fire' yoga he had learned from Marpa. His many disciples dressed like him in only light cotton garments and sang the folk songs into which he put many of his teachings. As the first 'ordinary' Tibetan believed to have achieved buddhahood in a single lifetime, Milarepa was a great inspiration to the common folk of that country." (Occhigrosso 1996 118).



Tibetan woman with prayer wheel and mala
McLeod Ganj Dharmasala. Yeshe Dorje (CK).

After travelling overland to Europe and flying to New York, I was surprised to find that Karmapa was there. A chance meeting finally gave me an opportunity to attend a private 'black hat' ceremony. However I was

insanely delayed at a visit to a dream research laboratory. Just as I turned the last corner I heard a blare of Tibetan trumpets and realized the crux of the ceremony was happening. I ran headlong up the street. A Tibetan man was walking in the door, but as I reached it, it slammed shut and locked! For a second time my predilection had shut me out. I finally got in in time to receive a braid which was placed on my neck with a look of resignation.

Afterwards I found that Karmapa was heading up to Boston and so took a trip up to try to make amends for such an intolerable history. I stayed at a Buddhist centre and finally ended up having an audience with Karmapa. I felt overwhelmed at this prospect, even in the next room. I took him nervously mala, or rosary, of bone beads from Tibet and asked him to bless it. Far from some sanctimonious blessing, to my surprise he cackled an insane laugh and proceeded to crush the mala together again and again with explosive force. A year or so later, while I was at a function. Without warning a drunkard walked up to me and assaulted me grabbing me by the scarf and the hidden mala and shattering the mala off its 100 pound fishing line with such explosive force that the Tibetan bone beads hit the plate glass walls of the building in all directions. I collected what I could. To my surprise when I got home, I found that a friend had coincidentally left on the mantelpiece a broken strand of almost matching beads.

Five years later I returned to New York and stayed with an old friend and to my surprise a letter came to me the very next day announcing that Karmapa was back and was going to be in upstate New York at Woodstock. There had been no other mail for me during the intervening years. Karmapa was by this time becoming terminally ill, but was still full of energy. Two of us approached him for a blessing as he was about to leave on an excursion. He looked at us with mischievous glee and grabbed us each in one hand by our bearded chins and gave our heads a sudden and surpris-

ing yank like a couple of billy goats!



Tikse Ladark with Lama dancing acting out mythological scenes from the Dharma. Chris with the celebrants, reincarnate child Lama in attendance, personal prayer (1975).

The next time I returned to the U.S. I found that Yeshe Dorje was in Boulder. He held a seven hour puja with a whole series of rites of exorcism, collecting names of people in distress, and the flour imprints of all our hands to later be made into a dedicatory holocaust.

Yeshe Dorje

There were many many sessions of drumming and trumpet-blowing, alternating with the reading of long liturgies, making light fun of himself when he nodded off in the middle. As he was chanting with his bell and thunderbolt one of those evening desert storms blew up the mountain and lightning burst out behind him. There was torrential rain. I knew he had to complete the puja with a fire ceremony. It seemed impossible that he would get his holocaust for the offerings. But at sunset, under a rainbow he faithfully delivered the consummation. When I photographed him he gave a 'power salute' and burst out in an insane giggle.



Primacy of Mind

The Buddhist view of reality is centrally one of primacy of mind. According to Dhammapada - 'all things are preceded by mind, led by mind, created by mind'. According to Buddha - 'within this body, mortal though it be, and only a fathom

high, but conscious and endowed with mind is the world and the waxing thereof, and the waning thereof, and the way that leads to the passing away thereof’.

The mind is perceived as one. Although it is classified into the skandas as a formative process consisting of sensation, feeling, discrimination (intuitive and analytic), will (conscious volition and karma) finally to full awareness, and the sense modes are classified into the five senses plus mental, it is clearly stated that the phenomena of mind cannot be objectively separated into their constituent components. ‘In mind essence there is nothing to be grasped or named’.

The form of the mind is regarded as a junction between the individual empirical mind and the universal mind. The area of overlap, *manas* or the ego, has a dual nature either fragmenting the universal mind into the constructs of the world or uniting all phenomena in the selfless universal totality of mirror-like wisdom.

By contrast, the physical world is perceived as only sense aggregates (*rupa-skanda*) of pure form (*rupa*) which also includes finer more subtle levels perceived only clairvoyantly, and which arises from the formless (*sunyata*). The happenings of the world are also perceived as being partly a psychological consequence of conscious attitude through the doctrine of karma. The body is thus clearly a product of consciousness but consciousness is only a product of the body in a limited way, through the form of the sense organs. In the doctrine of impermanence all phenomena are transient. Indeed the self is seen as lasting only as long as the passing of a thought. The phenomena of the conscious mind are deemed to arise as archetypes from the subconscious stream of becoming in which all conscious experiences are stored since the beginning of time.

The creation process is thus perceived as emerging from mind. In the *Agganna-Sutta* it says - ‘In the past we were mind created beings, nourished by joy. We soared through space self-luminous and in imperishable beauty. After the passage of infinite times the sweet tasting earth rose from the waters. It had colour scent and taste. We began to form it into clumps and eat it. But while we ate from it our luminosity disappeared. Then the sun, moon and stars, weeks, months, seasons and years made their appearance. We were nourished but the coarsening of the food, the bodies of being became more and more material and differentiated, and the division of the sexes came into existence together with sensuality and attachment’.

This leads to a dilemma about the patriarchal nature of Buddhism as a religion of transcendence and dominion of mind over body, nature and the feminine aspect. The problem of environmental destruction has brought a greater urgency to evaluate the primacy of mind in both Buddhism and patriarchal religions such as Christianity and to reach towards those aspects of Buddhism which stress the interconnectedness of mind and body, despite Buddhism’s predominant emphasis on meditative training of the mind rather than world renewal.

In “Body and Mind”, Joanna Macey (1991) attempts to come to terms with this dilemma in Buddhism and to foster the perspective of interdependence between mind and body: “After I became acquainted with Buddhism and experienced the luminous beauty of its teachings about the mind, I began to wonder what the Dharma had to say about the body. Did it accord reality and dignity to the physical? Was it free of contempt for matter? On the surface, it would appear not. There is much in early Buddhism that seems, at first approach, to echo, if not aggravate, the

dichotomy between mind and matter. There is a strong ascetic flavor to the Pali Canon. The body is said to be as insubstantial and illusory as a 'mass of foam', and the world a mirage, a 'bubble.' The monks of the Sangha are counseled to avoid temptations of the flesh by cultivating revulsion for the body."

However she notes a stream of interdependence in Buddha's teaching of co-arising. "There, ... name-and-form (namarupa) is the factor that represents the body. It arises conditioned by consciousness and conditions, in turn, the arising of perception. In rendering the series, a number of texts pause here and circle back, so to speak, inserting that consciousness itself arises conditioned by name-and-form. Now all the factors are implicitly understood to co-arise with each other, but in the case of mind and body a loop occurs to make their interdependence crystal clear. Likened to 'two sheaves of reeds leaning one against the other'. 'Name-and-form comes to pass conditioned by consciousness, consciousness conditioned by name-and-form ... If I were to pull towards me one of those sheaves of reeds, the other would fall; if I were to pull towards me the other, the former would fall'." However this co-arising is only marginally conditioning mind through the limitations of the senses. Mind is still here in principle supreme.

She then comes to what is the crux for humanity in this pivotal generation of ecocrisis: 'While all the worlds and planes of existence teem with consciousness, human mentality presents a distinctive feature: the capacity to choose, to change its karma. That is why a human life is considered so rare and priceless a privilege. And that is why Buddhist practice begins with meditation on the precious opportunity that a human existence provides - the opportunity to wake up for the sake of all beings. The Dharma vision of a co-arising world, alive with consciousness, is a powerful inspiration for the healing of the Earth. It helps us see two important things: It shows us our profound imbeddedness in the web of life, thus relieving us of our human arrogance and loneliness. And, at the same time, it pinpoints our distinctiveness as humans, the capacity for choice.'" However this belief in free-will is shared by many paths - even Christianity.

In "On Mirrors, Mists and Murmurs", (Plaskow and Christ) Rita Nakashima Brock paints a similar picture of Buddhism at once manifesting the patriarchal dominion of transcendence and at the same time reaching towards a solution: "Buddhists have tended to focus on intense inner self-awareness as the key to ethical behavior and to set compassion and wisdom in the larger aesthetic context of harmony and beauty, the beauty of the cosmos. I believe this Buddhist undercurrent ... has much to offer Western Christianity, which has tended to split its concerns for the therapeutic, aesthetic, and ethical into competing spheres and disciplines. ... I am aware that Buddhism too is embedded in patriarchal cultures and carries its own misogyny. Buddhists are weak in their analyses of the political and social issues that lie between the intrapersonal and cosmic spheres. ... Feminists address the question of the middle, interpersonal ground that Buddhism ignores. They have convincingly argued that patriarchy at its core is based on repression, oppression, and institutionalized violence."

She goes on to emphasize the healing shamanism brings to this dilemma: "Robert Ellwood argues that the shift from an earlier egalitarian, shamanistic religion with a horizontal cosmology to a male-dominant, priest-centered religion with a vertical cosmology characterizes the rise of patriarchy in Japan. ... Shamanism provides a

corrective to theologies that envision God as remote, apathetic, punitive, or alienated. Indigenous Asian spirituality is a theology of the incarnate spirit and not a theology of the transcendent father. In my quest for a healing incarnate spirit, I find the ties that inspire and strengthen my connection to others not in universal abstractions and doctrines, but in attending to my love for the particular, ambivalent, and diverse worlds in which I live and move and have my being. The physical embodiment of spirit is crucial to understanding spirituality. The natural world is the root of our lives: the rivers, seas, trees, flowers, birds, animals, the very earth itself in its exuberant and sometimes terrifying power, the human body in all its sensuality, tactile pleasure, and joy. The earth is the conduit through which we are touched by the spirit."

Buddhism, Deep Ecology and Nature in the Raw

Deep ecology has a strong footing in Buddhism and Eastern mysticism of the Tao based on the idea of reflecting or dissolving the self in the merging with the natural world and in the sentient one-ness of all beings. Several of the prominent articulators of the Deep Ecology movement have Buddhist roots and express these in their perspective. However there is a notable debate in the literature between deep ecology and ecofeminism which again highlights the paradox within Buddhism of patriarchy reaching towards the formless and the transcendent mind reaching towards the totality.

This is acknowledged by Robert Sessions: "While the alternatives offered by deep ecologists are fairly diverse, they tend to be characterized as proposing that we seek a higher unity in the diversity of the world: for example, Naess often turns to Buddhism for a higher Self that transcends the ego-self of the individual Fox talks of the transpersonal; and Devall and Sessions look to the unity of Spinoza's philosophy (in Warren 1996)

In "Radical Ecology" Carolyn Merchant makes a critique of this perspective: "For Duvall and Sessions, deep ecology requires a new metaphysics of humans-in-nature not above it. This cosmic/ecological metaphysics stresses an I/thou relationship between humans and nonhuman nature and the integrity of person/planet. The principle of biospheric equality places humans on an equal level with all other living things in an organismic democracy. Here it draws from the science of ecology which attributes equal importance to every component of the interlinked web of nature. Second, a new psychology, or philosophy of self, is required. This means a total intermingling of person with planet. A society based on the prominence of individual egos gives way to a new spiritual freedom to develop an interconnected community. ... This avenue draws them down a Buddhist or Hinduist pathless path by which self can be integrated into the Great Self. Modesty and humility and an awe of evolution take precedence over an assertion of human power over the biosphere."

However in quoting Ariel Kay Salleh, Merchant opens up the paradox of the Deep Ecologists patriarchal view: "Philosopher Arne Naess' use of the generic term 'man' in his 1972 paper is more than a semantic or sexist flaw. Although Naess promotes biospheric egalitarianism and a 'relational total-field image', he and other deep ecologists fail to see the historical and philosophical connections between the domination of nature by 'man' and the domination of women by men. The master-slave role which marks man's relation with nature, is replicated in man's relations

with woman. The 'anti-class' posture offered by Naess is superficial, ignoring the connection between nature as commodity and woman as commodity in patriarchal society."

Merchant considers this problem to be fundamental: "Could deep ecology be cured of its antifeminist bias through greater sensitivity to its own language and analysis? The answer is no. This would be a mere bandaid. An even deeper social feminist critique exposes the biases in both patriarchy and capitalism".

The Dalai Lama has this to say on Preserving Biological Diversity: "Our ancestors viewed the Earth as rich and bountiful, which it is. Many people in the past also saw nature as inexhaustibly sustainable, which we now know is the case only if we care for it. It is not difficult to forgive destruction in the past which resulted from ignorance. Today however, we have access to more information, and it is essential that we re-examine ethically what we have inherited, what we are responsible for and what we will pass on to coming generations. Our marvels of science are matched, if not outweighed by many current tragedies including human starvation in some parts of the world and the extinction of other life forms. The exploration of outer space takes place at the same time as the Earth's own oceans and fresh water areas grow increasingly polluted. Many of the Earth's inhabitants, animals, plants insects and even micro-organisms that we know are rare may not even be known at all by future generations. We have the capability, and the responsibility. We must act before it's too late." - Tenzin Gyatso 14th Dalai Lama (Porritt)

This statement is Tenzin speaking from the heart as a man of wisdom, just as he speaks directly for the need for world disarmament without Buddhist encumbrance. However Buddhist theory and philosophy has many pitfalls in viewing nature which confuse this picture of the simplicity of wisdom.

In particular all organisms are viewed merely as sentient beings, not as natural organisms. This means that a rare endangered kiwi is no more precious than an introduced opossum causing epidemic destruction of vegetation and natural wildlife. The Buddhist prohibition on killing, despite the irony of Tibetan Lamas eating meat Thugpas with animals slaughtered by Islamic butchers, Buddhist moral doctrine considers all killing even to protect the balance of the ecosystem as evil.

As an ecologist faced with the death of nature I cannot accept this moral dogma of reincarnation which is androcentric perceiving all the diversity of the biota merely as a reflection of the human incarnation. I agree with Rita that we need to return to our shamanistic roots in nature and the feminine to find our true dharma.

Buddha and Queen Maya

Buddhism is a path of peace, a path of equanimity, a path of compassion and a path of natural mind science. By comparison with many religious leaders and prophets, Buddha has been a lighthouse of deep philosophical wisdom shining down the centuries.

Like all Eastern paths, Buddhism is founded on the path of renunciation. To care for the world and its biological diversity requires action in the physical 'real world' - not renunciation. Samadhi is but a sanctuary - a resource for action in real life.

Mind and Body are complementary, but Buddhism, like the dance of Shiva and Shakti, upon which it is based, asserts that the Buddha mind is supreme over Maya

or the illusion and imperfect suffering of the physical world. This is in a sense as dangerous as Jesus' idea of the Kingdom without the Garden of Eve, because it is only through the marriage of Queen Maya and Buddha nature that the natural unfolding arises, not from the Buddha mind alone.



Queen Maya miraculously gives birth to Buddha from her right side, clasping the branch of the sacred sal tree in the manner of an Indian fertility goddess.

She dreams that a white elephant descends from heaven and enters her right side. As soon as he is born, Buddha takes up a place at the centre of the world. Roaring like a bull he says "This is my last birth. There will never be another existence" (Cook pl 18).

This frank imbalance is emphasized yet again in the three jewels of refuge - the Buddha, the Dharma and the Sangha - that is the lord, the law and the order. Chaos is eliminated from the equation as illusion or confusion along with the feminine aspect of physical nature or gross matter. Dharma is very much the law of karma realized and the order is the priesthood as manifest in the vast monasteries of Tibet and the primacy of male clergy as in monastic Christianity, and the devotion to human architecture in the Stupa.

Buddhists claim that Mahayana - taking all sentient beings to enlightenment is all inclusive - but that is still a means to take everyone to the Kingdom, without acknowledging the co-eval nature of the Garden. Enlightenment does not of itself save a single living creature unless the resulting vision is translated into material action to actively preserve the living biosphere, rather than passively reflect on our suffering.

The admirable injunction against killing any living being is similar to the Roman Catholic ban on contraception in that it prevents effective action to control exotic predators that devastate

astate wildlife and native vegetation. Caring for the Garden requires a sense of balance in the upholding of the sanctity of life - the balance of Kali.

Buddhism and the Feminine

Buddhism rightly celebrates the hieros gamos in the crowning rite of Yab-yum, but portrayals of this rite make the male in a subtle sense the supreme creator. By contrast, the female is a lesser consort, awash with cosmic light. Male power still leaves the realm of order subtly in control as is attested by the male line of Lamas. By the same token, coming to the still point of the turning world is finding one's way to the singular centre, the lingam-axis of the cosmos which escapes the cyclic chaos of Kali. Nevertheless Buddhism celebrates Mahakali and the female Dakinis as

visionary vehicles of meditative insight as demonstrated in the picture of dPal-Idan.



Goddess dPal-Idan lha-mo Wrathful slayer of enemies of religion - Potala (Willis)

The following accounts show that despite an founding patriarchal history, later Tantric developments gave rise to a flowering of the Goddess within Buddhism in a form of wisdom similar to Sophia and Hochmah.

In "The Buddhist Female Deities" Elanor Olson (Nicholson) notes that the first feminine deities to enter Mahayana Buddhism were Tara, the Savioress, appearing in the second century, the epiphany of the ancient Great Mother and Prajnaparan-dta, 'The Perfection of Wisdom,' appearing in the fourth century. In the second century CE, the Prajnaparan-dta Sutra became the Madhyamika or 'Middle Path,' the basic text of all the schools of Mahayana. In this famous sutra, which preaches the essential sameness of all opposites and the voidness of all concepts and phenomena, the Buddha declares again and again that Prajnaparamita produced all the Buddhas and is their mother and instructress. For she (The Perfection of Wisdom) is their mother and begetter, she showed them the all-knowledge, she instructed them in the ways of the world.

Joanna Macey (1991) expresses this as follows: About five centuries after the Buddha, the Wheel of the Dharma, they say, turned again. The Buddha's central teaching of the dependent co-arising or interbeing of all phenomena, which he had identified as the Dharma itself, was reaffirmed and renewed, clothed in fresh language and imagery. This turning is represented by the scriptures called Perfection of Wisdom, or Prajnaparamita, which herald the advent of Mahayana Buddhism. Here the hero figure of the bodhisattva appears, no longer limited to former lives of the Buddha, but extending to all beings who are able to perceive the interdependent

nature of reality. And here that saving insight itself is personified. Emerging in the same era as did her Mediterranean counterpart Sophia, this wisdom, too, is female. She is the Perfection of Wisdom, the Mother of All Buddhas.

*The Buddhas in the world-systems in the ten directions
Bring to mind this perfection of wisdom as their mother.
The Saviours of the world who were in the past,
and also are now in the ten directions,
Have issued from her, and so will the future ones be.
She is the one who shows this world [for what it is],
she is the genetrix, the mother of the Buddhas.*

The Mother of the Buddhas, therefore, does not call the bodhisattva beyond this world, to final nirvana. She retains him on this side of reality, for the sake of all beings. "In this dwelling of Perfect Wisdom ... you shall become a saviour of the helpless, a defender of the defenseless ... a light to the blind, and you shall guide to the path those who have lost it, and you shall become a support to those who are without support."

Macey then goes on to highlight the dichotomy between the Buddhist view of feminine wisdom from the Hindu Dark Goddess: "The ancient matriarchal element also reasserted itself in the later development of the Devi and her cult. Represented variously as Durga and Kali, and other female forms, she is essentially one-Devi, the goddess. Whether adorned with peacock feathers or garlanded with skulls, she is the ceaselessly active one, prakrti, maya, shakti. She is the restlessness of primal matter, the fecund and cruel mother. As the creative power of the male gods, from whom she issues, she complements their pure, passive intelligence. The goddess is both indulgent and terrible."

"The positing of a ... dichotomy between consciousness and nature leads to a vision of spirit as struggling to be free from the toils of matter ... polluting and binding, her fertile nature as arbitrary, lavish, cruel. ... Even when maya is understood as derivative of the transcendent One, as in Vedanta, it is perceived as both binding and maternal. The Perfection of Wisdom, Mother of all Buddhas, escapes this role and presents a radically different feminine archetype. The doctrine of dependent co-arising permits no polarization of consciousness and nature. Matter, seen as co-emergent with mind, is neither temptress nor trap. Faith in this wisdom mother is very different, therefore, from devotion accorded to the Devi. ... Faith in her is not a seeking of favors, but a letting go, a falling into emptiness. ... Because such a zero experience is a kind of birth, generative of new worlds, it is fitting that she who leads us through it is seen as 'genetrix and mother'."

While I abhor the dark excesses of human sacrifice in the name of Kali, this gloss on the transcendent view of Buddhism is finessing the feminine. To describe the feminine merely as a letting go into the void of the pregnant zero is to finesse nature all her verdant chaos of slime and sap back into the mind-void.

Macey then uses this to claim Yab-yum transcends Shiva-Kali sexuality in which Kali is the dominant party: "Centuries later, ... Wisdom ... is the prototype of all the female figures featured in Buddhist Tantric interplay. With serene aplomb she copulates with upaya, skill in means; her 'other face,' compassionate action, has become her male consort. Scholars and art lovers have wondered ... why ... the sexual roles are reversed from the Hindu brand of Tantrism. There Shiva ... is the sublimely pas-

sive partner, and his consort Shakti ... represents dynamism. The Buddhist yab-yum (mother-father embrace) embodies a different vision altogether. ... Perfection of Wisdom is empty, devoid of independent being, whereas Shiva as wisdom is the ultimate essence with which, by aid of Shakti, the adept would merge. In the Hindu pair, maya (material manifestation) is subsumed into moksha (spirit and release). In contrast to this, the Tantric symbolism of Buddhism represents not a cancelling of one pole, but the continual interplay of both. These poles are not moksha and maya or pure consciousness over against energy/matter, but rather two kinds of consciousness/energy. In the embrace of prajna and upaya, wisdom and skillful means, life's dialectic modes of vision and action are held in balance, complementary and mutually essential. That numinous copulation expresses the Buddha's insight into the codependently arising nature of reality."

This an intriguing gloss over the two very obvious graphic illustrations in this chapter of male supremacy in all the icons of Yam-yum in which the male is clearly the wild power of enlightenment and the female is almost a velvet glove of submission, polarizing Buddhism and Vedanta just where they complement.

Feminine Compassion

Stephanie Kaza in "Acting with Compassion" (Adams) kindly notes these strengths and limitations of the Buddhist tradition in relation to ecosystemics and feminism.

Experiential Knowing: In contrast to much of Western philosophy and theology, Buddhism begins with the truth of personal experience. Experiential knowing in relationship to spiritual development is valued over textual, abstract, or other sources of knowing, which are distant from the individual ... By shining the light of awareness on the nature of one's own conditioned reality, one finds the freedom to act effectively and skilfully, grounded in thorough self-knowledge. This experiential knowing or study of self in body, speech, and mind lies at the heart of all traditions of Buddhist teachings. Dogen Zenji, ninth-century Japanese Zen Master, expressed this:

*To study the buddha way is to study the self.
To study the self is to forget the self.
To forget the self is to be actualized by myriad things.
(Tanahashi 1985, 70)*

Feminism is equally clear on the importance of experiential knowing as a foundation for social action and personal insight. For many women, the experience of knowing in relation to the natural world develops the mind-body's response to other beings and to lunar and seasonal cycles, informed by kinesthetic and sensory awareness. Body rhythms and responses to the earth have long been celebrated in earth-based spiritual traditions such as the Goddess cultures, not necessarily only by women. Among Buddhist cultures, the Japanese and others have cultivated an emotional and aesthetic attitude toward the natural world that represents intimate and pre-reflective encounter with the environment. In the Japanese view, nature is seen as the realm of "spontaneous becoming" a meeting ground for the dynamic unfolding of person, tree, rock, and bird (Tellenbach and Kimura 1989, 155).

Examining the Conditioned Mind: Central to Buddhist philosophy and meditation is discriminating wisdom - the detailed study of how things work - both in external and internal realities and in the interaction and co-creation of the two. The purpose

is to break through delusions that generate and perpetuate a sense of an independent and separately existing self. ... In the context of the environment, there are at least three prevalent patterns of thought that block relational perception. One common thought habit is stereotyping of animals and ecosystems by describing them in oversimplified terms. ... A second form of objectification is projection, in which the mind projects internalized ideas onto favored and unfavored elements of the environment. ... A third prevalent thought habit is dualistic thinking, in which one object or idea is placed in opposition to another, often with the implication that one has power or superiority over the other. Self-other opposition forms the mental basis for anthropocentric relationships with plants and animals, as well as prejudice and racism. We-they conflicts, expressed in views of the environment as enemy, share the same mental polarizing structure as mind-body, creator-created, nature-culture dualisms.

Feminism has exposed a particular aspect of conditioned thinking generally overlooked in Buddhism: the influence of gender identity and cultural habits of objectifying women. Many writers have described in depth the suffering that has resulted from oppressive dualistic thinking, projection, and stereotyping of women. ... Buddhism has been transmitted almost entirely through patriarchal cultures, its investigation of gender conditioning is underdeveloped. This weakens the Buddhist argument for ecological interdependence, because it misses the critical link between patterns of oppression of women and the environment. The feminist Buddhist position includes the connection, observing the nature of mind in women and men that sustains a separate self, capable of dominating humans and environment.

We can see a parallel thread here discrimination is masculine, wisdom is feminine discriminating wisdom is a kind of Yab-yum of the two, with exactly the same subtle emphasis on the former over the latter. We again come to inter-relatedness and intriguingly to the net of the Vedic Indra.

The Truth of Interrelatedness: The fundamental law in Buddhism is the Law of Dependent Co-Arising: that all events and beings are interdependent and interrelated. The universe is described as a mutually causal web of relationship, each action and individual contributing to the nature of many others ... An image for this cosmology is the Jewel Net of Indra, from the Mahayana Buddhist tradition (Cook 1989, 213-30). The multidimensional net stretches through all space and time, connecting an infinite number of jewels in the universe. Each jewel is infinitely multifaceted and reflects every other jewel in the net. There is nothing outside the Net and nothing which does not reverberate its presence throughout the web of relationships.

Emotional Energy as Source of Healing: The Buddhist practice of investigating conditioned body, speech, and mind includes detailed observation of the nature of emotions.

Relational Ethics: Buddhist ethics are grounded in the truth and experience of the Law of Dependent Co-Arising. ... In the Mahayana traditions, the model of enlightenment is the Bodhisattva who gains awakening in order to serve all beings. ... Buddhist or other religious beliefs that place emphasis on Otherworldliness, or some version of escaping from the drudgery of this world, are not helpful for responding to the escalating deterioration of the environment. Forests can only be replanted here on this earth by those who live here, not those who have ended the world. The

Bodhisattva model encourages the practices of compassion for all others as a means of accomplishing a profound sense of interrelatedness.

The Role of Community: All Buddhist traditions venerate the three Jewels-the Buddha, Dharma, and Sangha. ... The Third Jewel, the Sangha, is traditionally described in Buddhist literature as the monastic community, or those who practice within a retreat setting. ... Deep ecologist BM Devall proposes the concept of "eco-sangha," in which people practice with all the members of their bioregion or watershed area and consciously identify with and include the environment as community ... One then sits in meditation not only with others in the human community, but also with the surrounding biota

There are several potential weaknesses of traditional Buddhism that may serve either to limit Buddhist involvement with the environment or, through dialogue and activity, may actually help define the evolutionary edge of American Buddhism.

Egocentrism as Central Concept: Buddhist philosophy and religious practice emphasize breaking through the limited perspective and conditioning of the small self or human ego, in order to experience the boundless interrelated nature of reality. The route to liberation assumes an over-valuation of self or ego, which distorts perception and perpetuates self-centeredness.

Power Relations Analysis: The social conditions of power, status, and privilege critically affect environmental decisions, law and treaty making, and natural resource negotiation. Social aspects of Buddhist religions are riddled with power relations, as much as any other organized religion.

Social Ethics and Engaged Practice: Buddhist ethics traditionally emphasize behavior guidelines and liberation for the individual, rather than structural change of social systems ... In contrast, Christian ethics trace their origin to the earnest stories of Jesus' suffering and compassion, developing principles of social justice as central to Christian religious practice.

Karma and Causality

To provide a moral solution to suffering and evil, Buddhism invokes both karma and reincarnation to form a comprehensive model of causal justice. This requires a sentient being to reincarnate cyclically as a separate ego, so that injustice which is not corrected in one life time can be in the next (possibly as an animal) unless of course one takes the ego-less route of the Buddha. There is no evidence that such a scheme operates in nature, in which the law of the jungle in all its fearsome aspects is the very foundation of the survival of the biosphere. The strange division of the mind realms of the wheel of life are likewise unnatural.

I have an open mind about reincarnation and responsive to the Tibetan Buddhist re-entry from the bardo, or out-of-body realm between incarnations but take equal solace from return to the shamanic 'undifferentiated whole' - the totality of being - the unformed abyss. This is Moksha. Isn't that what Buddha did? We may reincarnate - I may be Christ reincarnate, but why not simply merge again with the totality as the dew-drop slips into the shining sea? The shamanic roots are the abyss itself.

Buddhism traditionally is viewed as a path of renunciation in which mind is predominant or even exclusive. It is true that much of Buddhist practice is aimed at a psychological approach of mastering the grasping nature of the ego and achieving

peace and escape from suffering.

This is one area in which I would like to see a natural evolution of Buddhist understanding, because there is another way of material engagement - that is this: Each of our actions contribute to the unfolding of life in the world. We do not simply exist in a void of grasping maya or illusion, but in a unique historical world in which human actions are becoming ever more critical in the survival or demise of not only humanity but life itself on our planet.

For me the real physical goals of saving the natural world are the motivation which naturally sorts out the problems of the ego. Sure the mental subtends all but with a vision of the natural order. By engaging in the real natural life we have before us many of the problems of suffering become secondary to the real challenges at hand, which of themselves are a powerful direct and Tantric route to spiritual enlightenment which bypasses the neurosis of the grasping ego.

I believe this involves a major change of emphasis for Buddhism from the sky-mind view to the lost feminine physical reality of Queen Maya. This is intimately acknowledged by Buddhist thinkers:

*"The desperate situation on the planet
is slowly waking people up to the necessity
for transformation on a global scale."
Sogyal Rinpoche.*

In the Sufi master Rumi's Table Talk, there is this fierce and pointed passage: "The master said there is one thing in this world which must never be forgotten. If you were to forget everything else, but were not to forget this, there would be no cause to worry, while if you remembered, performed and attended to everything else, but forgot that one thing, you would in fact have done nothing whatsoever. It is as if a king had sent you to a country to carry out one special, specific task. You go to the country and you perform a hundred other tasks, but if you have not performed the task you were sent for, it is as if you have performed nothing at all. So man has come into the world for a particular task, and that is his purpose. If he doesn't perform it, he will have done nothing."

The Tibetan Tao of Life and Death

From "The Tibetan Book of Living and Dying" Sogyal Rinpoche

The Nature of Mind

There are many aspects to the mind, but two stand out. The first is the ordinary mind... "That which possesses discriminating awareness, that which possesses a sense of duality - which grasps or rejects something external - that is mind ... that which can associate with an 'other' - ... that is perceived as different from the perceiver. - the discursive, dualistic, thinking mind. Ego, is the absence of true knowledge of who we really are, together with its result: a doomed clutching on, at all costs, to a ... makeshift image of ourselves Such a grasping is futile from the start and condemned to frustration, for there is no basis or truth in it. Then there is the very nature of mind, its innermost essence, which is absolutely and always untouched by change or death, hidden within our own mind, obscured by the mental scurry of our thoughts and emotions. Just as clouds can be shifted by a strong gust of wind to reveal the shining sun and wide-open sky, so, under certain special

circumstances, some inspiration may uncover for us glimpses of this nature of mind. ... Saints and mystics throughout history have adorned their realizations with different names and given them different faces and interpretations, but what they are all fundamentally experiencing is the essential nature of the mind. Christians and Jews call it 'God' - Hindus call it 'Self', 'Shiva', 'Brahman' and 'Vishnu' - Sufi mystics name it 'the Hidden Essence' - and Buddhists call it 'buddha nature'.

*If the doors of perception were cleansed,
Everything would appear ... as it is, infinite.*
William Blake.

*If your mind is empty, it is always ready for anything; it is open to everything.
In the beginner's mind there are many possibilities, in the expert's mind there are few.*
Susuki Roshi

Mindfulness: The Heart of Meditation

The purpose of meditation is to awaken in us the sky-like nature of mind and to introduce us to that which we really are, our unchanging pure awareness, which underlies the whole of life and death. In the stillness and silence of meditation, we glimpse and return to that deep inner nature that we have so long ago lost sight of amid the business and distraction of our minds. ... Meditation, then, is bringing the mind home. The practice of mindfulness, of bringing the scattered mind home, and so of bringing the different aspects of our being into focus, is called ... 'Calm Abiding'. Firstly all the fragmented aspects of ourselves which have been at war, dissolve and become friends. Second the practice of mindfulness dissolves our negativity, aggression and turbulent motives. Third this practice unveils and reveals your essential Good Heart, because it dissolves and removes the unkindness or the harm in you. ... You will see now why I call the practice of meditation the true practice of peace, the true practice of nonaggression and nonviolence, and the real and greatest disarmament.

Compassion

The Tibetan name of the Buddha of Compassion is Chenrizig. Chen is the eye, ri is the corner of the eye, and zig means see. This signifies that with his compassionate eyes Chenrizig sees the needs of all beings. So direct the compassion that radiates from your meditation, softly and gently, through your eyes, so that your gaze becomes the very gaze of compassion itself, all-pervasive and ocean-like.

Meditation in Practice

The gift of learning to meditate is the greatest gift you can give yourself in this life. For it is only through meditation that you can undertake the journey to discover your true nature, and so find the stability and confidence you need to live, and die well. Meditation is the road to enlightenment.

Rest your attention, lightly and mindfully, on the breath. Breath is life, the basic and most fundamental expression of our life. In Judaism *ruah*, the breath, means the spirit of God that infuses the creation - in Christianity also there is a profound link between the Holy Spirit, without which nothing could have life, and the breath. In the teaching of Buddha, the breath, or *prana* in Sanskrit, is said to be 'the vehicle of the mind,' because it is the prana that makes our mind move. So when you calm the mind by working skilfully with the breath, you are simultaneously and automati-

cally taming and training the mind. ... So when you meditate, breathe naturally, just as you always do. Focus your awareness lightly on the outbreath. When you breathe out, just flow out with the outbreath. Each time you breathe out, you are letting go and releasing all your grasping. Imagine your breath dissolving into the all-pervading expanse of truth. Each time you breathe out, and before you breathe in again, you will find that there will be a natural gap, as the grasping dissolves.

Many Tibetan meditation practices involve meditation on an object or mandala or visualizing a buddha or deity. An important aspect of meditation is thus the View. One of the greatest of Tibet's many woman masters, Ma Chik Lap Dron, said: "Alert, alert; yet relax, relax. This is a crucial point for the View in meditation." Alert your alertness, but at the same time be relaxed, so relaxed in fact that you don't even hold onto an idea of relaxation.

Nature is always an unfailing fountain of inspiration. ... Lie on the ground and gaze up into the sky, and let your mind expand into its spaciousness. Let the sky outside awake a sky inside your mind. Stand by a stream and mingle your mind with its rushing - become one with its ceaseless sound. Sit by a waterfall and let its healing laughter purify your spirit. Walk on a beach and take the sea wind full and sweet against your face. Celebrate and use the beauty of moonlight to poise your mind. Sit by a lake or in a garden and, breathing quietly, let your mind fall silent as the moon comes up majestically and slowly in the cloudless night. Everything can be used as an invitation to meditation. A smile, a face in the subway, the sight of a small flower growing in the crack of a cement pavement, a fall of rich cloth in a shop window, the way the sun lights up flower pots on a window sill. Be alert for any sign of beauty or grace. Offer up every joy, be awake at all moments, to the news that is always arriving out of silence.

What is a great spiritual practitioner? A person who lives always in the presence of his or her own true self, someone who has found and who uses continually the springs and sources of profound inspiration. ... Lewis Thompson wrote: "Christ, supreme poet, lived truth so passionately that every gesture of his, at once pure Act and perfect Symbol, embodies the transcendent. To embody the transcendent is why we are here.

Reincarnation as a Conditional Process of Cosmic Consciousness

Most people take the word 'reincarnation' to imply there is some ego that reincarnates from life to life. But in Buddhism we do not believe in an independent and unchanging entity like a soul or ego that survives the death of the body. What provides the continuity between lives is not an entity, we believe, but the ultimately subtlest level of consciousness. The Dalai Lama explains: "What we call innermost subtle consciousness is always there. The continuity of that consciousness is almost like something permanent, like the space-particles. In the field of matter, that is the space-particles; in the field of consciousness, it is the Clear Light ... The Clear Light, with its special energy, makes the connection with consciousness."

The successive existences in a series of rebirths are not like the pearls in a pearl necklace, held together by a string, the 'soul', which passes through all the pearls; rather they are like dice piled one on top of the other. Each die is separate, but it supports the one above it with which it is functionally connected. Between the dice there is no identity, but conditionality.



Previous page: Mandala of Samvara (Arguelles).

Karma

The truth and the driving force behind rebirth is what is called karma. Karma is often totally misunderstood in the West as fate or predestination - it is best thought of as the infallible law of cause and effect that governs the universe. The word karma literally means 'action', and karma is both the power latent within actions, and the results our actions bring. Karma, then, is not fatalistic or predetermined. Karma means our ability to create and to change. It is creative because we can determine how and why we act. We can change. The future is in our hands, and in the hands of our heart. Buddha said:

As everything is impermanent, fluid, and interdependent, how we act and think inevitably change the future. There is no situation, however seemingly hopeless or terrible, such as a terminal disease, which we cannot use to evolve. And there is no crime or cruelty that sincere regret and real spiritual practice cannot purify. Our present condition, if we use it skilfully and with wisdom, can be an inspiration to free ourselves from the bondage of suffering.

The Near-death Experience as a Catalyst

Everything in my life went by for review - I was ashamed of a lot of the things I experienced because it seemed I had a different knowledge... Not only what I had done, but how I had affected other people ... I found out that not even your thoughts are lost.

My life passed before me ... what occurred was every emotion I have ever felt in my life, I felt. And my eyes were showing me the basis of how that emotion affected my life. What my life had done so far to affect other peoples lives ... I was the very people that I hurt, and I was the very people I helped to feel good.

It was a total reliving of every thought I had thought, every word I had ever spoken, and every deed I had ever done; plus the effect of each thought, word, and deed on everyone and anyone who had ever come within my environment or sphere of influence whether I knew them or not ...; plus the effect of each thought, word, and deed on 'weather, plants, animals, soil, trees, water, and air'.

The Nature of the Bardo

Bardo is a Tibetan word that simply means a 'transition' or a gap between the completion of one situation and the onset of another. Bar means 'in between', and do means 'suspended' or 'thrown'. ... Bardo teachings are extremely ancient, and found in what are called the Dzogchen Tantras. These teachings have a lineage stretching back beyond human masters to the Primordial Buddha. ... a kind of guidebook ... of the after-death states, which is designed to be read by a master or spiritual friend to a person as the person dies, and after death.

These are the Four Bardos:

1. The natural bardo of this life spans the entire period between birth and death. In our present state of knowledge, this may seem more than just a bardo, a transition. But if we think about it, it will become clear that, compared to the enormous length and duration of our karmic history, the time we spend in this life is in fact relatively short.

2. The painful bardo of dying lasts from the beginning of the process of dying right up until the end of what is known as the 'inner respiration' - this, in turn, culminates in the dawning of the nature of mind, what we call the 'Ground Luminosity', at the moment of death.
3. The luminous bardo of dharmata encompasses the after-death experience of the radiance of the nature of mind, the luminosity or 'Clear Light', which manifests as sound, color, and light.
4. The karmic bardo of becoming is what we generally call the Bardo or intermediate state, which lasts right up until the moment we take on a new birth.

What distinguishes and defines each of the bardos is that they are all gaps or periods in which the possibility of awakening is particularly present. Opportunities for liberation are occurring continuously and uninterruptedly throughout life and death, and the bardo teachings are the key or tool that enables us to discover and recognize them, and to make the fullest possible use of them.

Uncertainty and Opportunity

One of the central characteristics of the bardos is that they are periods of deep uncertainty ... To live in the modern world is to live in what is clearly a bardo realm - you don't have to die to experience one. This uncertainty, which already pervades everything now, becomes even more intense, even more accentuated after we die. ... What is really baffling about life is that sometimes, despite all our confusion, we can also be really wise! This shows us what the bardo is: a continuous, unnerving oscillation between clarity and confusion, bewilderment and insight, certainty and uncertainty, sanity and insanity.

In our minds, as we are now, wisdom and confusion ... are 'co-emergent'. This constant uncertainty may make everything seem bleak and almost hopeless, but if you look more deeply at it, you will see that its very nature creates gaps, spaces in which profound chances and opportunities for transformation are continuously flowering - if, that is, they can be seen and seized. Because life is nothing but a perpetual fluctuation of birth, death, and transition, so bardo experiences are happening to us all the time and are a basic part of our psychological makeup. Normally, however, we are oblivious to the bardos and their gaps, as our mind passes from one so-called 'solid' situation to the next, habitually ignoring the transitions that are always occurring It is in moments of strong change and transition especially, the teachings make us aware, that the true sky-like, primordial nature of our mind will have a chance to manifest.

The Dzogchen Tantras, the ancient teachings from which the bardo instructions come, speak of a mythical bird, the garuda, which is born fully grown. This image symbolizes our primordial nature, which is already completely perfect. The garuda chick has all its wing feathers fully developed inside the egg, but it cannot fly before it hatches.

There is ... a vivid correspondence between the degrees in subtlety of consciousness as we move through in sleep and dream and the bardos associated with death. Going to sleep is similar to the bardo of dying, where the elements and thought processes dissolve, opening into the experience of the Ground Luminosity. Dreaming is akin to the bardo of becoming, the intermediate state where you have a clairvoyant and highly mobile 'mental body' that goes through all kinds of experiences. In

the dream state too we have a similar kind of body, the dream body, in which we undergo all the experiences of dream life.

In between the bardo of dying and the bardo of becoming is a very special state of luminosity or Clear Light called, as I have said, the 'bardo of dharmata'. This is an experience that occurs to everyone, but there are very few who can even notice it, yet alone experience it completely, as it can only be recognized by a trained practitioner. This bardo of dharmata corresponds to the period after falling asleep - - and before dreams begin.

The essential point to understand about the bardos is this: By following the training of these practices, it is actually possible to realize these states Of mind while we are still alive. We can actually experience them while we are here now.



Future Maitreya in the Heaven of the Thirty-three Gods - Kizil c 630 AD (Campbell 1988).

The Maitreya

Like both Christianity and Islam, Buddhism has a future savior, Maitreya who forms the next in an endless cycle of Buddhas who shall appear in the cyclic round of universes without number which will appear and vanish throughout the boundlessness of space and time. Maitreya is the 'loving kindly one' - Mi-lo-fo in Chinese, Miroku in Japanese, Maidari in Mongolian and Byams-pain Tibetan. He is already waiting and teaching in the highest heaven, enrapturing the gods with his thrilling voice (Campbell 1988,100). The sacrifice required however is a total one - abandoning the phenomenal world. It is not clear to me that in such a total sacrifice, nature can be preserved in 'the sap and the dew'.



Sadhus walking in the alleyways of Kedar Ghat Varanasi (CK)

The River of the Sadhu

Om nama Shivai

The entire world owes a profound debt to the Eastern tradition of philosophy and its radiant and awesomely penetrating apex in the Indian spiritual heritage. It is a tradition which has delved into the void of the self to a depth of personal experience and sheer concentration that makes the Judeo-Christian tradition amateurish and petulant by comparison. Pervading this ancient heritage is an appreciation for the transient nature of mortality and subjective experience and the deep creative far within the soul, which is at once the very motivating force, not only for this universe, but for ages and epochs on a scale which stands beyond and before time in the eternal existential condition for which the very universe comes into being. It has spawned many other great religions such as Buddhism and Jainism, which despite being centuries older than Christianity, stand as relative newcomers. It has withstood the Aryan invasions and the Mogul conquests of Islam. It is perhaps the only remaining fully-fledged ancient religion of many Gods and Goddesses which contains within its gambit all the extremes from the pinnacle of chauvinistic male aristocracy burning their wives on their funeral pyres to the unrestrained Goddess at her most bloodthirsty and destructive. Yet within these extremes lies a path of meditative renunciation from worldly attachments which carries philosophy of mind self and consciousness to its deepest and most profound.

This tradition has arisen from a cultural dissonance as great as any imaginable, the repression of the ancient cultures of the Indus valley with their planter Goddess queen and her rustic sacrificial consort and Lord of the animals by a warrior caste of Aryans with a new and different breed of warrior Gods casting bolts of lightning upon their defeated opponents. However, instead of obliterating these

traditions they have superimposed to create a cultural matrix perhaps more complex than that of any other society, riddled with extremities and inconsistencies but echoing with rich mythopoetic imagery in which human life passes on the great yugas of time like a spring sun shower passing on a breath of breeze.

Woven into the lives of the Gods and the Mahadevi is the mighty Ganga, that ancient river from which time and culture itself springs, herself a Goddess and the life of her people from her tumbling Himalayan cataracts to her sultry and treacherous deltas as she finally flows like the snake Ananta in a hundred mouths to the ocean an eternal cycle of death and rebirth.

Closely associated with her is a sacred herb, *Cannabis indica*, the province of the Lord of death and of altered states Shiva, a tradition as ancient as the river which bears its name and central to the spiritual life of many of the sadhus or holy men who wander the continent in saffron robes in the name of God, from the mountain caves to the alleyways and burning ghats of the river's ancient city Varanasi.

The meditative tradition did not begin with the Aryans and their Brahmin descendants, because already at Mojendaro, we can see the image of Shiva with trident, Lord of the Beasts sitting in yogic posture. An image that comes out of the mists of time on the mirages that shimmer in the hot seasons preceding the monsoon.

I shall always hold a deep affection for India and for its gift to humanity. I have travelled the continent from end to end, always as a man of God in the tradition of the sadhu. I have found divine wisdom, friendship and grace emanating not from gurus or famous spiritual men, but from beggars, from hotel proprietors from street hoodlums and little wayside babas sitting covered in ashes in all sincerity. Somehow the river of the Ganga is and always has been the source and the destination of all things, as life flows to itself and the great ages come and go. This lesson to us all is one we should cherish for all time.

The Five-fold Nub of Indian Philosophy

Five key points emerge from Indian philosophy:

The first is that matter is a grosser accumulation of substance than the subjective mind. Mind is finer. This is central to the dilemma of the hard problem in consciousness research and is not at all comprehended by the Western scientific description of reality. Physical reality constitutes the stability states of conscious subjectivity. The conscious consensus. The reverse materialistic description is incomplete. Physical reality is objective and cannot describe the subjective state within its parameters.

The second is that the ultimate nature of reality lies in the abyss of the subject. The entire creative force of the universe somehow resides in the nature of Self and this Self in turn creates world. Thus, rather than submitting all responsibility to an external deity, we practice meditative realization of the divine nature realized in the impersonal divine within. This is a path of renunciation from attachment but it is also a path of wisdom and personal empowerment.

The third is that there are synchronistic connections which go beyond the gross mechanical level to form all the circumstances and accidents of fate in which our lives are embedded. This is the so-called law of karma, which is much more ancient than Buddhism. While this law may not be one of moral determinism and

may not involve literal cyclic reincarnation, it may well be a manifestation of quantum non-locality which modern western science is only beginning to fathom.

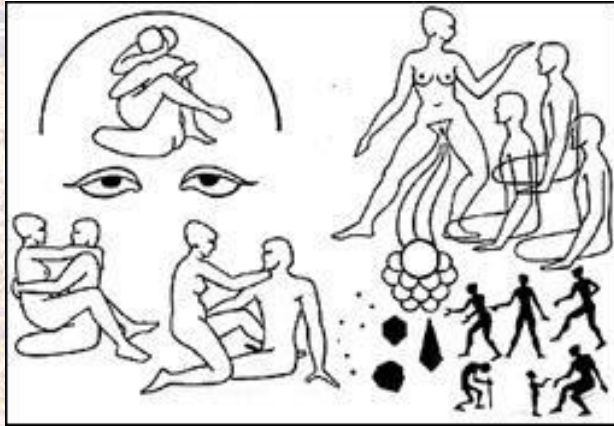


Vishnu resting between dreaming the epochs on the many-headed serpent Ananta attended by Shri with Brahma emerging from his navel in the lotus creating objective and subjective manifestation of the epochs [inset]. (Willis)

The fourth is the image of the yugas of the universe as a whole created and possibly coming to an eventual heat death in the very process of the Self dreaming. The image of Vishnu the sustainer dreaming the epochs while the lotus coming out of his navel contains Brahma producing Brahman, the entire universe of objective and subjective manifestation, is as true for the inflationary universe as it was in India centuries ago. The universe is both, in its becoming and in its passing, entirely inhospitable to life. It is thus a gesture in space-time whose mid-point is a supreme biological manifestation of awareness of the deepest Self coming to recognize itself in meditative reflection.

The fifth is the Tantric creation of subject and object as dualities emerging from the totality in the dance of form, of wave and particle, of male and female coming to recognize itself through its very fragmentation. This Tantric creation is at once the Fall seen in its proper light with the knowledge of good and evil, the very knowledge of opposites. By contrast, the Eden myth forces the separation without the vision of unity which provides the coherence of the Tree of Life. This is the tragedy of dominion.

In deference to this ancient tradition I leave you just the following two fragments, one from the Upanishads and the other from the Yoga Aphorisms of Patanjali. However short and fragmentary, these at least provide a window into the tradition as it evolved in the history of the culture.



The Tantric creation myth - emergence of the opposites of male and female, subject and object from the transcendent unified totality to become the dance of Maya (Rawson).

The Upanishads

From the Ten Principal Upanishads (Purohit and Yeats)

The earliest Upanishads date from 900 to 600 BC. The fundamental concern of the Upanishads is the nature of reality. They teach the identity of the individual soul (atman) with the universal essence soul (Brahman). Because they are the final portions of the Vedas, they are also known as Vedanta, "the end of the Vedas," and their thought, as interpreted in succeeding centuries, is likewise known as Vedanta.

Death said: "The word the Vedas extol, austerities proclaim, sanctities approach - that word is Òm. That word is eternal Spirit, eternal distance, who knows it attains to his desire. That word is the ultimate foundation. Who finds it is adored among the saints. The Self knows all, is not born, does not die, is not the effect of any cause, is eternal, self-existent, imperishable, ancient. How can the killing of the body kill Him? He who thinks that He kills, he who thinks that He is killed, is ignorant. He does not kill nor is He killed. The Self is lesser than the least, greater than the greatest. He lives in all hearts. When senses are at rest, free from desire, man finds Him and mounts beyond sorrow. Though sitting, He travels; though sleeping is everywhere. Who but I Death can understand that God is beyond joy and sorrow. Who knows the Self, bodiless among the embodied, unchanging among the changing, prevalent everywhere, goes beyond sorrow. The Self is not known through discourse, splitting of hairs, learning however great; He comes to the man He loves; takes that man's body for His own. The wicked man is restless, without concentration without peace how can he find Him, whatever his learning?"

"The individual self and the universal Self, living in the heart, like shade and light, though beyond enjoyment, enjoy the result of action. All say this, all who know Spirit, whether householder or ascetic."

“Eternal creation is a tree, with roots above, branches on the ground, pure eternal Spirit, living in all things and beyond whom none can go; that is Self. Everything owes life and movement to Spirit. Spirit strikes terror, hangs like a thunderbolt overhead; find it, find immortality.”

“Through terror of God fire burns, sun shines, rain pours, wind blows, death speeds. Man, if he fail to find Him before the body falls, must take another body. Man, looking into the mirror of himself may know Spirit there as he knows light from shade; but in the world of spirits. It is known distorted as in a dream, in the choir of angels as though reflected on troubled water. He who knows that the senses belong not to Spirit but to the elements, that they are born and die, grieves no more. Mind is above sense, intellect above mind, nature above intellect, the unmanifest above nature. Above the unmanifest is God, unconditioned, filling all things. He who finds Him enters immortal life, becomes free. No eye can see Him, nor has He a face that can be seen, yet through meditation and through discipline He can be found in the heart. He that finds Him enters immortal life. When mind and sense are at rest, when the discrimination of intellect is finished, man comes to his final condition.”

“From Him, gods, angels, men, cattle, birds, living fires, rice, barley, austerity, faith, truth, continence, law. From Him seven senses like ritual fires, seven desires like flames, seven objects like oblations, seven pleasures like sacrifices, seven nerves like habitations, seven centers in the heart like hollows in the cavern. From Him, seas, rivers, mountains, herbs and their properties: in the middle of the elements the inmost Self. My son! There is nothing in this world, that is not God. He is action, purity; everlasting Spirit. Find Him in the cavern; know the knot of ignorance.”



Tantric sexual rites. Shiva temple Khajuraho (CK).

“Shining, yet hidden, Spirit lives in the cavern. Everything that sways, breathes, opens, closes, lives in Spirit, beyond learning, beyond everything, better than anything; living, unliving. It is the undying blazing Spirit, that seed of all seeds, wherein lay hidden the world and all its creatures. It is life, speech, mind, reality,

immortality. It is there to be struck. Strike it, my son! Take the bow of our sacred knowledge, lay against it the arrow of devotion, pull the string of concentration, strike the target. Om is the bow, the personal self the arrow, impersonal Self the target. Aim accurately, sink therein. Into His cloak are woven earth, mind, life, the canopy, the Kingdom of Heaven. He is alone and sole; man's bridge to immortality."

"Welcome to the Lord! The word Òm is the Imperishable; all this its manifestation. Past, present, future-everything is Òm. Whatever transcends the three divisions of time, that too is Òm. There is nothing that is not Spirit. The personal self is the impersonal Spirit. It has four conditions.

First comes the material condition - common to all -perception turned outward, seven agents [Heavens (head), sun (eye), air (breath), fire (heart), water (belly), earth (feet), and space (body)], nineteen agencies [Five organs of sense - hearing, touching, seeing, tasting and smelling, five actions, five living fires, and four conditions of mind], wherein the Self enjoys coarse matter. This is known as the waking condition.

The second is the mental condition, perception turned inward, seven agents, nineteen agencies, wherein the Self enjoys subtle matter. This is known as the dreaming condition.

In deep sleep man feels no desire, creates no dream. This dreamless sleep is the third condition, the intellectual condition. Because of his union with the Self and his unbroken knowledge of it, he is filled with joy, he knows his joy; his mind is illuminated.



The trimurti reveals itself in several forms. Shiva the three-headed, the triplet of Brahma-Vishnu-Shiva creator, sustainer, destroyer unfairly pictured as entirely male, and the unity of the transcendent with the field of opposites emerging as male-female and dark-light (Joseph Campbell and the Power of Myth TV)

Self is the lord of all; inhabitant of the hearts of all. He is the source of all; creator and dissolver of beings. There is nothing He does not know. He is not knowable by perception, turned inward or

outward, nor by both combined. He is neither that which is known, nor that which is not known, nor is He the sum of all that might be known. He cannot be seen, grasped, bargained with. He is undefinable, unthinkable, indescribable. The only proof of His existence is union with Him. The world disappears in Him. He is the peaceful, the good, the one without a second. This is the fourth condition of the Self-the most worthy of all."

God thought: "I would be many I will procreate." And in the heat of his medita-

tion created everything. Creating everything He entered into everything. Entering into everything He took shape yet remained shapeless, took limits yet remained limitless, made his home, yet remained homeless; created knowledge and ignorance; reality, unreality; became everything; therefore everything is reality. Here is my authority: "In the beginning there was no creation; then creation came. He created Himself, out of himself. Hence He is called Self-Creator." Everything is Self-created. He is that essence. Drinking that essence, man rejoices. If man did not lose himself in that joy, he could not breathe; he could not live. Self is the sole giver of joy.

Aphorisms of Yoga

From the "Aphorisms of Yoga" of Patanjali (Purohit and Yeats)

Patanjali is supposed to have lived sometime between the 2nd century BC and the fifth century AD. (Quotations from Shree Purohit Swami 1938).

Illumination

Sampradnyata Samadhi is that condition of conscious illumination, where mind is mixed up with consciousness of sentiment, or consciousness of discrimination, or consciousness of joy, or consciousness of personality.

Meditation on nature begins with meditation on Her form, meditation on God begins with meditation on His form. Meditation on nature or God without form, though not impossible, is extremely difficult., for we meditate with the help of mind, which Indian philosophy considers material, though the object of our meditation be immaterial. When the yogi goes beyond attachment to form he becomes free. Ultimately he finds the material root is perishable. This discrimination goes on until he attains self, the real root of nature.

Asampradnyata samadhi is that unmixed condition of conscious illumination, where, by constant renunciation of all knowledge, mind retains past impressions only. They who have lost attachment to body or have merged in nature, attain this condition when they are born again, but others have to attain it through faith, effort, recollection, concentration, or discrimination. Illumination is also attained by devotion to God.

Mind attains peace when meditation produces extraordinary sense perceptions. Or by meditation on the inner light that leads beyond sorrow. Or by meditation on the knowledge gained through dream or sleep.

Illumination with seed may be with or above sentiment with or above discrimination. Illumination above discrimination, being pure, brings spiritual contentment. When even this has been suppressed, seedless Samadhi is attained.

Practice

Austerity, study, devotion to God, constitute practical yoga. The aim is to attain illumination and to destroy afflictions. Ignorance, egoism, desire, aversion, fear are afflictions. The finer afflictions disappear as mind disappears in illumination. The grosser afflictions disappear through meditation. Karma, whether fulfilled in present or future life, has its root in afflictions. Asana (posture) implies steadiness and comfort. The next step is Prajnayama (breath control) the cessation of exhalation and inhalation. Then the cloud that obscures light melts away. Pratyahra is

the restoration of sense to the original purity of mind by renouncing its objects. Then follows complete subjugation of sense.

Powers

- Attention, union and illumination form concentration.
- Concentrate on the modification of element and sense into form age and condition; know past, present and future.
- Concentrate separately on the word, the meaning and the object; understand the speech of every creature.
- Concentrate on the heart; know every mind.
- Concentrate on the form of your body, suspend the power of another to see it; and as the light of his eye cannot reach you, become invisible.
- Concentrate on immediate or future karma; know the time and cause of death.
- Concentrate on the inner Light; know the fine, the obscure, the remote.
- Concentrate on the living fire; the yogi remains unaffected by natural conditions, leaves his body at will.
- Concentrate on grossness, fineness, nature, relation, and purpose of elements their conquest is attained; then follows the power to take any form, big or small, a sound body which nothing can destroy.
- Finally by renouncing even these powers, the seed of bondage being destroyed, the yogi attains liberation.

Liberation

Powers are either revealed at birth, or acquired by medicinal herbs, or by repetition of sacred words, or through austerity, or through illumination.

He who sees clearly refuses to identify mind with Self. Intent on discrimination, the mind longs for liberation. When the yogi attains final discrimination, renounces even that, he attains the condition called "Rain Cloud of Divinity". Mind without impurity and impediment attains infinite knowledge, what is worth knowing in this world becomes negligible. The dissolution of Qualities in their source, when nothing remains to be achieved, is liberation; the revelation of the power of Self, the foundation of the beauty of Self.

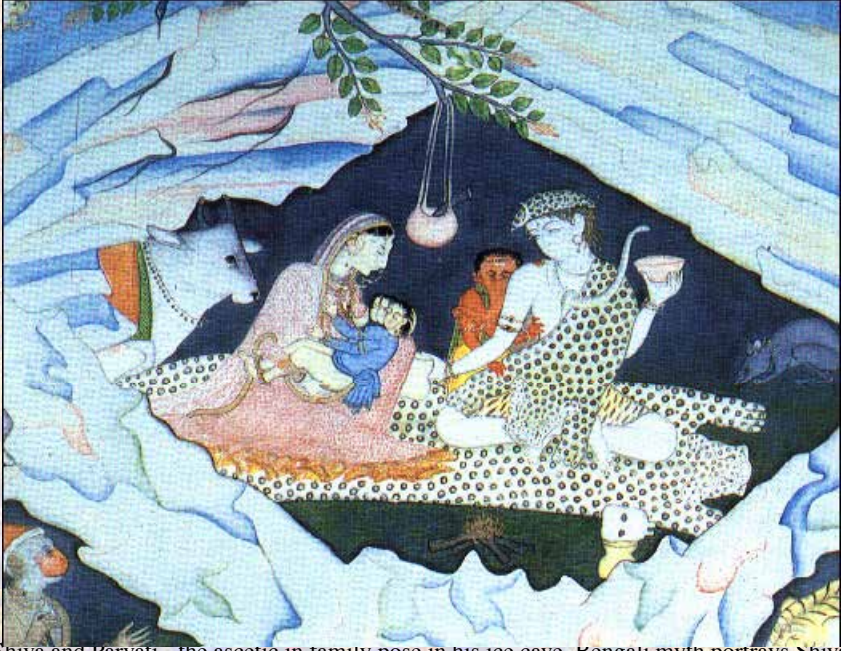
Shiva and the Mahadevi of India

Of all the Gods, Shiva is the lord of death and the Lord of deep transcendental meditation. He is traditionally the shaman in leopard skin with the crescent moon at his brow. He is the Lord of altered states, traditionally associated with Ganga the sacred herb of the Ganges and its ritual consumption by sadhus.

He is also the ancient trident-bearing yogic sacred king, Lord of the cattle of Mojendaro and the Indus valley civilizations, who also worshipped the agricultural fertility Goddess in her unrestrained form. This is why to this day Kali remains the dark Goddess of the Dravidians, who still bears all the marks of sacrifice in her demeanor and who dances over the lifeless body of Shiva in consummation of the sacrificial sacred marriage.

For this reason Shiva is again the only God in the Indian pantheon who really associates with the Goddess in her undiminished power, whose name is simply Devi or Maha-devi - "Great Goddess" just as was al-Lat. He is variously associ-

ated with Kali the Goddess in her fierce aspect, with Sati his first wife who immolated herself in shame at his exclusion from her father's sacrifice, and her reincarnation, Parvati who is peaceful and domesticates the ascetic Shiva. Her anger manifests in succession as Durga the warrior Goddess and finally Kali.



Shiva and Parvati - the ascetic in family pose in his ice cave. Bengali myth portrays Shiva as a cannabis-smoking layabout and Parvati as a grumbling, if long-suffering wife (Willis).

Both Shiva and Indra as male hero Gods were said to have been emasculated in a sacrificial misadventure in the tradition of the sacred kings. Indra was given the balls of a ram. Shiva's emasculation turns the world dark, cold and impotent and he has to be propitiated by the worship of the lingam. When Shiva and Parvati first made love, the Gods interrupted them, fearing the birth of one with excessive powers. Shiva's sperm was so hot however that none of them could handle it and it passed to the Ganges to be incubated. Shiva sometimes acts as destroyer. His third eye of illuminations also destruction. From the angry sweat of his brow came disease. But he is also the sustainer and savior of life. He swallowed the poison from the churning of the cosmic ocean and broke the fall of Ganga when she crashed down from heaven to cleanse the world.

Kali the Dark Mother of Time

An illustration of the full force of the sacrificial cycle of Eve surviving unchanged to modern times is seen in Kali the black mother, and the meriahs of modern tribal sacrificial cults of the great mother. The Indus Valley civilizations which preceded the Aryan conquests and the introduction of the Rig Veda and it's brahmanic warrior cultures from the north demonstrate the same themes we have seen

in Sumeria. We see the counterpoint between the sacrificial goddess of the “bodhi” tree, and the King of the Beasts, who already displays the yogic posture, so central to Eastern mysticism.

The complementation of female and male becomes the central Tantric theme of creation, as it is in many earth mother - sky father myths, except here the eternal unity of the cosmos in embracing sexual union retreats so that the female objective reality separates from the male subjective, and in her dance of illusion, her womb generates the divided world of objects in space and time.



Left: Shiva, Lord of the dance, the source of all movement in the universe. In his right hand he carries the drum which sounds creation and in his left hand the flame of destruction. On his head is the skull of impermanence. Right: Devi dances on the body of Shiva (Willis).

Kali, along with Kan, Durge “difficult of approach” the terrible one of many names, is a manifestation of the dark mother of the Deccan, whose stomach is a void which can never be filled and gorges blood and death and from whose womb life ever springs anew demonstrates the full force of destruction possessed by the ancient mother. “A river of blood has been pouring continuously for millennia, from beheaded offerings, through channels carved to return it, still living, to its divine source.” Not content with destroying the demons which threaten the cosmic order, she becomes so drunk with blood on the battlefield that she begins to destroy the world. She holds the severed head of Shiva, from whose neck run the waters of new life. She is pictured copulating with him as the corpse, or standing on his prostrate body (Campbell 1962 171, Mookerjee61).

“It is she alone who is known as Mahakali (Mighty Time), Nitya-Kali (Endless Time), Shmashana-Kali (Kali of the Burning-ground), Raksha-Kali (Guardian Kali), and Shyama- Kali (the Black One). ... When there were neither the creation, nor the sun, the moon, the planets, and the earth, and when darkness was enveloped in darkness, then the Mother, the Formless One, Maha-Kali, the Great Power, was one with Maha-Kala, the Absolute. Shyama-Kali has a somewhat tender aspect. ... the Dispenser of boons and the Dispeller of fear. People worship

Raksha-Kali, the Protectress, in times of epidemic, famine, earthquake, drought, and flood.



The goddess of the sacred grove, the king of the beasts, the sacrifice. Indus Valley 2000 BC (Campbell 1962 166-9).

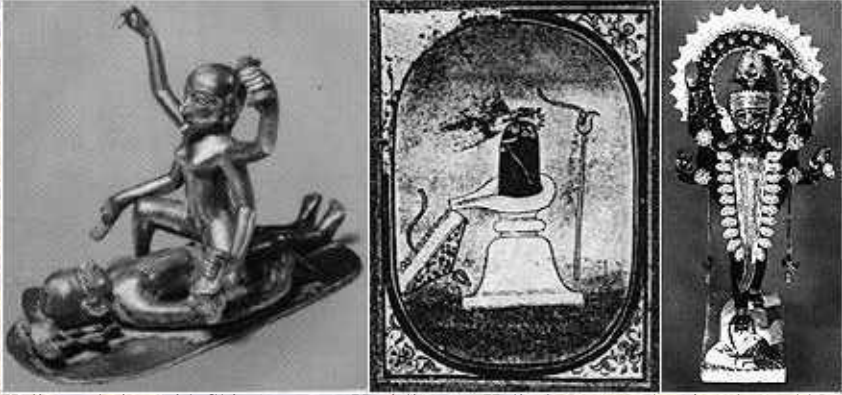
Shmashana-Kali is the embodiment of the power of destruction. She resides in the cremation ground, surrounded by corpses, jackals, and terrible female spirits. From her mouth flows a stream of blood, from her neck hangs a garland of human heads, and around her waist is a girdle made of human hands. After the destruction of the universe, at the end of the great cycle, the Divine Mother garners the seeds for the next creation." In her disciple, Ramakrishna's words "Oh she plays in different ways. ... Bondage and liberation are both of her making. ... She is called the Saviour, and the Remover of the bondage that binds one to the world. ... She is self-willed and must always have her own way. She is full of bliss." It is no irony that Ramakrishna entered into his three-day maha-samadhi while contemplating destroying himself with her sword, because the cosmic mother is a perfectly powerful agent for death realization (Campbell 1962 165).



Hungry pregnant Kali (Wosien).

"To this day seven or eight hundred goats are slaughtered in three days in the Kalighat, the principal temple of the goddess in Calcutta, during her autumn festival, the Durga Puja. The heads are piled before the image, and the bodies go to the devotees, to be consumed in contemplative communion. Before the prohibition of human sacrifice in 1835, she received from every part of the land even richer fare. In the towering Shiva temple of Tanjore a male child was beheaded before the altar of the goddess every Friday at the holy hour of twilight. In the year 1830, a petty monarch of Bastar, desiring her grace, offered on one occasion twenty-five men at her altar in Dantesh-vari and in the sixteenth century a king of Cooch Behar immolated a hundred and fifty in

that place" (Campbell 1962 5).



Kali copulating with Shiva's corpse, Yoni-lingam, Kali-ghat statue showing the goddess with blood covered tongue trampling on Shiva's corpse, holding a severed head and wearing a necklace of skulls (Rawson, Mookerjee).

"In Assam it was the custom of a certain royal house to offer one human victim at the Durga Puja every year. After having bathed and purified himself, the sacrifice was dressed in new attire, daubed with red sandalwood and vermilion, arrayed with garlands, and, thus bedecked, installed upon a raised dais before the image, where he spent some time in meditation, repeating sacred sounds, and, when ready, made a sign with his finger. The executioner, likewise pronouncing sacred syllables, ... struck off the man's head, which was immediately presented to the Goddess on a golden plate. The lungs, being cooked, were consumed by yogis, and the royal family partook of a small quantity of rice steeped in the sacrificial blood." (Campbell 1962 5). See also the true Christs of Malabar (p 335).



Shrine of the Earth Mother, Bolhai Megalith, Madhya Pradesh (Mookerjee 12)

"A vivid typical lesson is supplied, for example, by the Khonds ... who had victims known as meriah, set apart and often kept for years, who were offered to the Earth Goddess, Tara, to ensure good crops and immunity from disease. To be acceptable, such a figure had to have been either purchased or else born as the child of a meriah. The

Khonds, according to report, occasionally sold their own children for this sacrifice, supposing that in death their souls would be singularly blessed. ... They were regarded as consecrated beings and treated with extreme affection and respect, and were available for sacrifice either on extraordinary occasions or at the periodic feasts, before the sowing; so that each family in the village might procure at least once a year a shred of flesh to plant in its field for the boosting of its crop"

(Campbell 1962 160).

"Ten or twelve days before the offering, the victim was dedicated, shorn of his hair, and anointed with oil, butter, and turmeric. A season of wild revelry and debauchery followed, at the end of which the meriah was conducted with music and dancing to the meriah grove, a little way from the village, a stand of mighty trees untouched by the axe. Tied there to a post and once more anointed with oil, butter, and turmeric, the victim was garlanded with flowers, while the crowd danced around him, chanting, to the earth: 'O Goddess, we offer to thee this sacrifice; give to us good seasons, crops, and health'; and to the victim: 'We bought thee with a price, we did not seize thee, and now, according to custom, we sacrifice thee: no sin rests upon us.' A great struggle to secure magical relics from the decorations of his person flowers or turmeric-or a drop of his spittle, ensued, and the orgy continued until about noon the following day, when the time came, at last, for the consummation of the rite" (Campbell 1962 160).

A Gond ring used as a ritual object in fertilizing the new crops and to ensure the future fertility of a bride on her marriage. It includes the yoni-lingam, buffalo, well and grain sheaf (Art Collection).



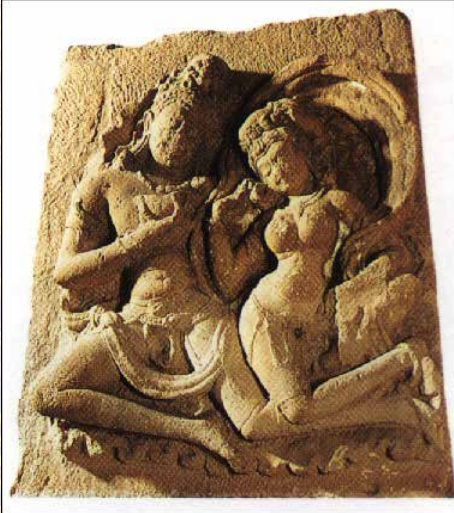
"The victim was again anointed with oil ... and each person touched the anointed part, and wiped the oil on his own head. In some places they took the victim in procession round the village, from door to door, where some plucked hair from his head, and others begged for a drop of his spittle, with which they anointed their heads. As the victim might not be bound nor make any show of resistance, the bones of his arms and, if necessary, his legs were broken; but often this precaution was rendered unnecessary by stupefying him with opium. The mode of putting him to death varied in different places. One of the commonest modes seems to have been strangulation, or squeezing to death. The branch of a green tree was cleft several feet down the middle; the victim's neck (in other places, his chest) was inserted in the cleft, which the priest, aided by his assistants, strove with all his force to close. Then he wounded the victim slightly with his ax, whereupon the crowd rushed at the wretch and hewed the flesh from the bones, leaving the head and bowels untouched. Sometimes he was cut up alive. In Chinna Kimey he was dragged along the fields, surrounded by the crowd, who, avoiding his head and intestines, hacked the flesh from his body with their knives till he died" (Campbell 1962 160).

Another very common mode of sacrifice in the same district was to fasten the victim to the proboscis of a wooden elephant, which revolved on a stout post, and, as it whirled round, the crowd cut the flesh from the victim while life remained. ... In one district the victim was put to death slowly by fire. A low stage was formed sloping on either side like a roof; upon it they laid the victim, his limbs wound round with cords to confine his struggles. Fires were then lighted and hot brands

applied, to make him roll up and down the slopes of the stage as long as possible; for the more tears he shed the more abundant would be the supply of ram. Next day the body was cut to pieces. ... Each head of a house rolled his shred of flesh in leaves, and buried it in his favourite field, placing it in the earth behind his back without looking (Campbell 1962 160).

Girl sacrificed 31-1-1997 "Indian police say a couple sacrificed a neighbour's six-year-old daughter to the goddess Kali in the hope it would give them a child of their own. A village witch who told them it was the only way for them to have children was also arrested."

The Implicit Chauvinism of India's High Gods



Vishnu and Shri-Lakshmi (Willis)

All the other Gods are by comparison male chauvinists. Although Vishnu and Shri Lakshmi are associated with sustain the epochs and with fertility, Shri became symbolic of the loyalty of the model Hindu wife, loyal and submissive to her husband. Such male dominion became in turn a travesty of the Goddesses descent in the rite of Suttee, although as we have just seen suttee actually comes for Sati.

Being Krishna Consciousness

By the same token, Krishna, who represents much more closely the male fertility deity surrounded by devoted cowgirls, nevertheless is represented as a supreme transcendent Lord encumbered with mere

mortals. Even Krishna's affair with Radha, which is a motif not unlike the Song of Songs for the splendour of pastoral fertility, is merely an allegory for the intimacy of deity and devotee - "Christ and his Church".

When I began to write the Genesis a Hare-Krishna girl tried to turn me on to Krishna. I said "The feminine is returning. This is the epoch of wave and particle. This is the epoch of the Bride, we have neglected the natural and the physical to our folly." She said "But that's just the material plane. God is transcendent. This world is just a husk." I said "Without nature we are the destroyers of ourselves. Only when the two become one will we have a living future." As I walked down the road she called after me "Who do you think you are! Krishna?"

This is a deep parallel. Krishna and Christ are one. Both are the Bridegroom, Jesus with Salome, Mary and the five good virgins, Krishna with Radha and the cow girls. Both are defenders of the transcendent father, despite courting the female as Lord. For both the relationship is a marriage to their church.



Krishna and Radha with the birds and the flowers (Willis).

This presents a dangerous mix. There is a deep and very powerful and truthful vision in transcendence. The Gita puts it perhaps the best way it has ever been expressed. In this vision, nuclear holocaust is but a shadow alongside the almighty eternal Self: "The Spirit kills not, nor is it killed. "It was not born; It will never die: nor once having been, can It ever cease to be: Unborn, Eternal, Ever-ensuring, yet Most Ancient, the Spirit dies not when the body is dead. He who knows the Spirit as Indestructible, Immortal, Unborn, Always-the-Same, how should he kill or cause to be killed? As a man discards his threadbare robes and puts on new, so the Spirit throws off Its worn-out bodies and takes fresh ones. Weapons cleave It not, fire burns It not, water drenches It not and wind dries It not. It is impenetrable; It can be neither drowned nor scorched nor dried. It is Eternal, All-pervading, Unchanging, Immovable and Most Ancient. It is named the Unmanifest, the Unthinkable, the Immutable. Wherefore, knowing the Spirit as such, thou hast no cause to grieve" (Purohit 1935)

"Even if thou thinkest of It as constantly being born, constantly dying; even then, O Mighty Man! thou still hast no cause to grieve. For death is as sure for that which is born, as birth is for that which is dead. Therefore grieve not for what is inevitable. The end and beginning of beings are unknown. We see only the intervening formations. Then what cause is there for grief? One hears of the Spirit with surprise, another thinks It marvellous, the third listens without comprehending. Thus, though many are told about It, scarcely is there one who knows It" (Purohit 1935)

Now that is a truth which is immutable. But look what happens next, we are suddenly into Armageddon here, the male combat myth is unleashed with full fury:

“Be not anxious about these armies. The Spirit in man is imperishable. Thou must look at thy duty. Nothing can be more welcome to a soldier than a righteous war. Therefore to waver in thy resolve is unworthy, O Arjuna!” (Purohit 1935)

“Blessed are the soldiers who find their opportunity. This opportunity has opened for thee the gates of heaven. Refuse to fight in this righteous cause, and thou wilt be a traitor, lost to fame, incurring only sin. Men will talk forever of thy disgracer and to the noble, dishonour is worse than death. Great generals will think that thou hast fled from the battlefield through cowardice, though once honoured thou wilt seem despicable. Thine enemies will spread scandal, and mock at thy courage. Can anything be more humiliating? If killed, thou shalt attain Heaven; if victorious, enjoy the kingdom of earth. Therefore arise, O son of Kunti! and fight. Look upon pleasure and pain, victory and defeat, with an equal eye. Make ready for the combat, and thou shalt commit no sin” (Purohit 1935).

Here we have unrolled all that is dangerous and violent in male dominion. Herein lies crusade and jihad. Herein lies violent martyrdom. Herein lies the will to violent conflict. Herein lies the morality which curses with shame.

Here we have a lesson, for Jesus overthrew this order of violence by saying to turn the other cheek and to love your enemies. To live in a finite planet we have to learn ways of coexisting that do not lead to full-on confrontation again. We will annihilate ourselves if we don't. This doesn't mean to take everything lying down - love is tough too, but love is the key. The feminine, nature and the physical are all demoted to the inferior gross realm. The fallacy is that the physical is inferior rather than complementary. The fallacy is that the female is inferior to the male.

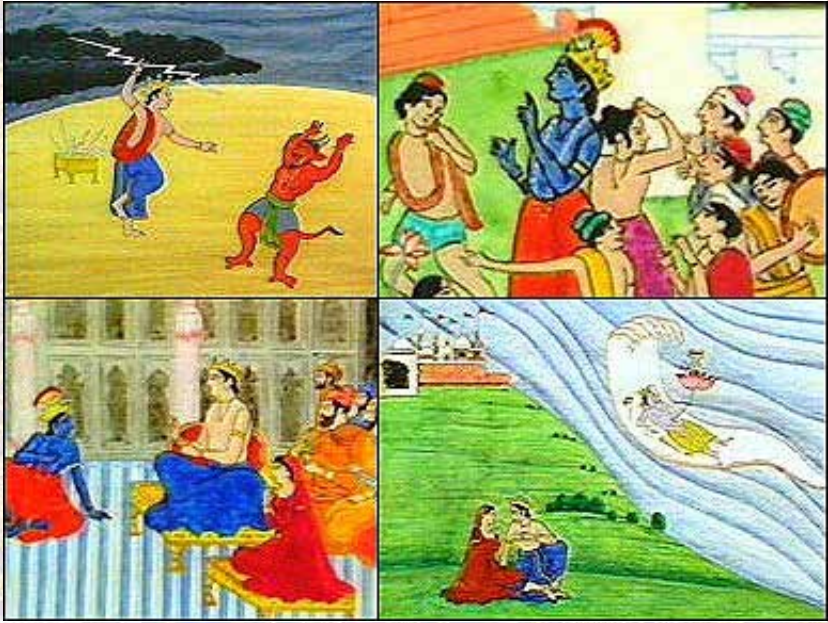
Nevertheless there is one sense in which the entire following dialogue on action is true and that is that birth and death are our reality and action is our fulfillment. Because in the physical we live in space-time, we need to accept that we are here to participate fearlessly in the course of history. In this sense the Krishna girl was absolutely right. In writing the Genesis of Eden I am also writing the Gita because there is a living battle involved to free the mind of Homo sapiens before he destroys nature and the physical. Unfortunately this battle is against the male combat myth and Armageddon. It is a battle but it is a battle of love. It is not an easy one to fight, precipitous and dangerous but it is a path of reconciliation. Whose side am I on? On the side of Immortal Wisdom! Is that Krishna's side? Yes because it is my side too as a male wishing to see life go on. Hence this voila.

'He who wherever he goes is attached to no person and to no place by ties of flesh; who accepts good and evil alike, neither welcoming the one nor shrinking from the other-take him to be one who is merged in the Infinite' (Purohit 1935).

We stand refreshingly beyond good and evil, accepting the mutuality in all natural encounter. The impersonal nature of the Self is stressed by disengagement.

Indra and Mortal Kingship

At Puri, the site of the dreaded Juggernaut of, the religious procession to the great Jaganath Temple, which devotees used to throw themselves under the wheels of, the proprietor of the little Santana hotel on the beach looked at me and said “Have you been given a name as a Baba?” I said “No”. He then looked at me very carefully and said “Yogindra Baba”.



Illustrations from Joseph Campbell and the Power of Myth - TV

Indra typifies the Aryan warrior god-king, who descended on the Indus valley civilizations with their culture of the planter Goddess and yogic trident-bearing Shivaic consort. This twin-layer typifies the deepest mysteries and torments of the Eastern tradition, the most sublime expression of spirituality and the most abhorrent human practices of caste untouchability and blood sacrifice.

Indra, like Christ, sets out to conquer the devil in the tradition of male combat myth and like Zeus brandishes a thunderbolt to achieve the task. When he succeeds, he settles down to build a palace. However, being the proud young tyrant, he is never satisfied and asks the architect to build and rebuild the palace in ever more indulgent splendour.

The exhausted architect entreaties Vishnu the sustainer, who is lying in deep trance on the snake Ananta, resting between cycles of emanation and reabsorption of the epochs to come to his aid. Out of his navel springs a lotus upon which sits Brahma the creator, emanating both the material elements of the universe and the mental concepts through which we perceive and understand them. The next day a beautiful Krishna-like blue boy appears at the palace, surrounded by cheering and drumming children. [Krishna and Buddha are described as the last two incarnations of Vishnu.]

He enters and says to Indra I have come because I hear you have become a great new Indra and have built a most ostentatious palace for yourself. Indra says "What do you mean 'an Indra', don't you know I am king of the Gods?" The boy

just laughs and says “There are Indras more than can be counted and each have come and gone just like yourself, come look.”

And he leads him outside the palace where there is a long line of ants, and he says “Indras one and all, each in their time”. Indra is dismayed at his worldly ignorance and vows to become an ascetic, to reject the hubris of the ego and achieve the cosmic atonement of Vishnu. His beautiful wife realizes that this will not do, for he will forsake the natural order and fail to attend to his family duties, so she in turn entreats the sage of the Gods.

Through his good office, Indra comes to realize that, as a mortal hero it is his role to live in space and time. To sit with his beloved on the shoreline of eternity and care for the world and the ongoing process of life. In doing so, he is every bit as much participating in the ultimate reality as are Brahma and Vishnu in their roles eternally spawning the epochs. So it is with each of us today. Ōm.



Memorial stellae on a former widow-burning ground at Kiken near Mysore, India. The symbolic rosette and lifted hand carry into the modern period motifs originally associated with Inanna and her descent into the underworld to witness the funeral rites of the bull of heaven the star Taurus, where she hung on a nail as a rotting corpse, before ascending into heaven.

A Shrine to Sati and the wives burned to their husbands memory in the rite of ‘suttee’

The architectural records of Ur include a whole kingly court apparently buried alive

after the death of a king (Wooley 1954). This practise was widespread across the ancient and neolithic world (Campbell 1962). We have also seen how sacred kings often suffered the same fate and the priestess of the Goddess was likewise regularly flung off a precipice to her doom, as Inanna descended to the underworld to rot on a peg. However the practice of suttee in India became a unique cultural expression of male dominion unparalleled in quite the same way anywhere else. In this twist, the myth of the Goddesses descent has become woven into that of Shiva's wife Sati and held up as a social necessity, a gruesomely enforced ideal whose horrors match the witch burnings of Europe and are scarcely mitigated by the equally gruesome sacrifices to the bloodthirsty Kali as fertility Goddess in rural India through to last century.



The Dragon of Order amidst the swirling Chaos of the Abyss (Rawson et. al.)

The Way of the Ultimate Tao

*There was something complete and mysterious
Existing before heaven and earth,
Silent, invisible,
Unchanging, standing alone,
Unceasing, ever in motion.
Able to be the mother of the world.
I do not know its name.
Call it Tao. Lao Tsu.*

Complementarity: The Tao of Physics, Nature and Gender

The foundation of the mind and of the universe is the ultimate Tao. It is forever a complementation. It is not a Decartesian duality, across which there is an indivisible gulf, but the intimate marriage of realities - It is the hieros gamos of nature itself.

From the beginning both mind and universe exist as paradoxical complements, each discovering its own nature through it's complement. From birth to death, all our experience of reality is through the magic warp and weft of the subjective conscious mind. It is the umbilicus of reality without which the physical universe would be an abyss without even a dream of existence.

Yet the physical universe is also fundamental to existence, for through it our manifold dreams of existence find one common ground of objectivity in which the entire historical process of incarnation can come to a meaningful account. We are physical. We bleed when cut and swoon when concussed. Yet the description of physical reality is no more and no less than a myth told about the stabilities and correspondences of our conscious experience.

Worse still, the physical universe itself is a paradox of relativity and quantum uncertainty in which the future and the past become lost in probabilities which can never be disentangled from their quantum superpositions until the reaper of quantum measurement casts our lot and the world becomes frozen into the history we see being made before our eyes.

For the universe is forever the Tao of Physics - the paradoxical interplay of wave and particle, and as natural processes gather into the macroscopic world of experience, chaos and order, as the weather, evolution and conscious thought alike attest. For order to attempt to rule over chaos is as futile as for the particle to try to rule over the wave. Any society which attempts to rule by order alone is doomed to catastrophe as

the natural process transition becomes frozen into an apocalyptic revolution collapsing the old order.



The hieros gamos of the Ultimate Tao (Porritt 178, Attenborough)

'The prophecies sometimes set your mind off in new directions'

Lee & Yang before making their Nobel prize-winning discovery of non-conservation of parity

In regard to nature, the imposition of order, by domination of nature, through belief that the rule of order of civilization can continue until the evidence to the contrary is incontestable is suicidal. By this time many chaotic transitions have reached irreversible crisis and we become doomed by our own rigid lack of sensitivity and foresight. This is why we need inebriety of foresight, and the samadhi of contemplation as well as the rational scientific approach when dealing with the uncarved block of future possibilities.

The natural order requires complementation between the harmonious rule of order and a continuing respect for the fertility of chaos. Order needs to be at all times suppliant and responsive to fertile transition so that new order can emerge from the natural ferment of chaos.

It is in this sense that Hathor as goddess of fertility and inebriety represents the chaotic principle complementing the order of Thoth and it is in this sense that we cannot live by order alone. Even if some of our most cherished possessions are lost, it is never in the interests of life to 'push the sacred river'.

In the Tao we will find again the genetic roots of immortality in the immortal Garden of life, but with it we will also achieve, not only for ourselves in our own generation, but for all that follow the immortal knowledge of the Kingdom - the eternal cosmic mind. From the ultimate Tao thus comes the true complementary understanding of immortality - the Kingdom and the Garden.

The Tao is the path of nature. It is not only living with nature but being nature as individuals and in the societies we foster and the cultures we celebrate. The way of nature is also the way of life and death, of tooth and claw, but it is the role of immortal wisdom to understand nature in all her complements and to utilize her bounty in arriving at a just and harmonious existence, without imposing on her our own selfish designs. In doing so we are 'future dreaming' engaging in a vision quest of the evolutionary unfolding. The Tao stresses moving with the forces of nature in utilizing their own flow sustainably, not in dominion and domination.

The Tao of Cosmology

Female is to male,
as earth is to sky,
as dreaming is to waking,
as wave is to particle,
as chaos is to cosmos,
as egg is to sperm,
as means are to ends,
as mosaic is to monad,
as gathering is to seeking,
as atheism is to true belief,
as moonlight is to sunlight,
as humanities are to science,
as intuition is to rationality,
as gnosticism is to orthodoxy,
as wisdom is to knowledge,
as Garden is to Kingdom,
as body is to mind,
as world is to self.
Chris King

It is said that when Lao Tsu walked, the birds and animals would accompany him. In the “Tao te Ching”, Lao Tzu, or old man provides a clear and organic example of the Chinese as shaman erasing personal history. It was written by a twist of fate, because as he was leaving China for the wilderness for the last time, he was jailed by the gatekeeper until he wrote down his teachings for posterity. This example of return to the wilderness of the abyss in this life should be emulated by those who would aspire to be religious leaders, male or female.

As we come to the millennium we should strive to make our ecosystemic landing a soft one, which even if we have been single-minded, preserves the fecundity of Eve for all time:

*The wild goose gradually draws near the summit
For three years the woman has no child.
In the end nothing can hinder her
Good fortune' (I Ching).*



“The dark has a light spot and the light has a dark spot - that's how they can relate to one another” Complementation of male and female nature in one another in the Tao (Joseph Campbell and the Power of Myth - TV).

“In the Taoist perspective, even good and evil are not head-on opposites. The West has tended to dichotomize the two, but Taoists are less categorical. They buttress their reserve with the story of a farmer whose horse ran away. His neighbor commiserated, only to be told, “Who knows what's good or bad?” It was true, for the next day the horse returned, bringing with it a drove

of wild horses it had befriended. The neighbor reappeared, this time with congratulations for the windfall. He received the same response: “Who knows what's good or bad?” Again this proved true, for the next day the farmer's son tried to mount one of the wild horses and fell, breaking his leg. More commiserations from the neighbor, which elicited the question, “Who knows what is good or bad?” And for a fourth

time the farmer's point prevailed, for the following day soldiers came by commandeering for the army, and the son was exempted because of his injury." -Huston Smith, *The World's Religions* (Occhigrosso 1996 153)

The Chinese Tao, natural law, or way provides a cleavage of the totality into complementary creative and receptive principles. The Tao is a seamless web of unbroken movement and change filled with undulations, waves, patterns of ripples, vortices and temporary standing waves like a river. Every observer is an integral functioning part of this web which extends both into the past and into the future throughout space-time. It is the implicate order. No binary, ideal or atomic concept has any independent reality or permanence in this unchanging river of change. No symbol can be separated from the organic context of the whole. Nothing which happens, no event or process ever repeats itself exactly. Nevertheless the Tao is unchanging like a convoluted eroded stone which stands beyond time.

*'Vast indeed is the ultimate Tao,
Spontaneously itself, apparently without acting,
End of all ages and beginning of all ages,
Existing before Earth and existing before Heaven,
Silently embracing the whole of time,
Continuing uninterrupted though all eons, ...
It is the ancestor of all doctrines,
The mystery beyond all mysteries' (Lao Tsu).*

It is only in this sense of unbroken wholeness that the Tao is subdivided into natural complementary creative and receptive principles of yang and yin associated with male and female, day and night, heaven and earth etc. The power of the creative lies beyond the describable, and complements the world of form. The two together form the mysterious totality of existence. Central to the organic nature of the Tao is the inextricable dependence of each attribute on its complement, from which it draws its very identity.

*Under heaven all can see beauty as beauty only because there is ugliness.
All can know good as good only because there is evil.*



The dragons of order in the clouds of chaos (Rawson et. al.).

Like Yahweh and Allah, Brahman and the Buddha nature in their aniconic cosmic aspects, the Tao cannot be named, cannot be symbolized nor captured by rational

thought or symbols:

*The Tao that can be told is not the eternal Tao.
The name that can be named is not the eternal name.
The nameless is the beginning of heaven and earth.
The named is the mother of ten thousand things.
Ever desireless, one can see the mystery.
Ever desiring, one can see the manifestations.
These two spring from the same source but differ in name;
this appears as darkness.
Darkness within darkness.
The gate to all mystery.*



The Jade Lady among the clouds - Yin as
Chaos Ts'ui Tzu-chung

The Tao is timeless and ancient, imper-
ceptible and indefinable yet ever
present:

*From above it is not bright;
From below it is not dark:
An unbroken thread beyond description.
It returns to nothingness.
The form of the formless,
The image of the imageless,
It is called indefinable beyond imagination.
Stand before it and there is no beginning.
Follow it and there is no end.
Stay with the ancient Tao,
Move with the present.*

Knowing the ancient beginning is the
essence of Tao. Taoist philosophy is sin-
gularly relevant to the modern age
because it teaches that nature should not
be disrupted:

*Do you think you can take over
the universe and improve it?
I do not believe it can be done.
The universe is sacred.
You cannot improve it.
If you try and change it, you will ruin it.
If you try and hold it, you will lose it.
It also lies beyond simple rules of morality:*

*A brave and passionate man
will kill or be killed.
A brave and calm man
will always preserve life.*

*Of these two which is harmful?
Some things are not favoured by heaven.
Who knows why? Even the sage is unsure of this.*

Lao tsu pictures the sage as wild and untamed but in contact with the natural mater-
nal source:

*People have purpose and usefulness
But I alone am ignorant and uncouth
I am different from all the others,
but I draw nourishment from the mother.*

The opposites of male and female, light and dark etc. are not only interdependent, but it is essential for humanity to maintain a receptive relation to the creative Tao. This requires both the feminine receptiveness of the valley of the earth, but also an attitude towards leadership and control which is humble and submissive and yields to transition rather than imposing order:



Flowering Hills in the Height of Spring - Lan Ying (Rawson et. al.)

*Know the strength of man,
But keep a woman's care!
Be the stream of the universe,
Ever true and unswerving,
Become as a little child once more.*

*Know the white,
But keep the black!
Be an example to the world!
Being an example to the world,
Ever true and unwavering,
Return to the infinite.
Know honour and humility.
Be the valley of the universe,
Ever true and resourceful,
Return to the state of the uncarved block.
When the block is carved it becomes useful.
When the sage uses it he becomes the ruler.
Thus, "A great tailor cuts little" (Lao Tsu).*

Thus man follows the feminine earth, rather than heaven and consequently the creative emerges from nature itself:

*Man follows earth.
Earth follows heaven.
Heaven follows the tao.
Tao follows what is natural.*

However, despite being in yielding responsiveness to the natural order, the sage possesses the personal power of the shaman:

*He who knows how to live can walk abroad
Without fear of rhinoceros or tiger.
He will not be wounded in battle.
For in him rhinoceroses can find no place
to thrust their horn,
Tigers no place to use their claws,
And weapons no place to pierce.
Why is this so?
Because he has no place for death to enter.*

Lao Tsu naturally saw the machinery of the state as a structured force which ran against the Tao:

*The more laws and restrictions there are,
The poorer people become.
The sharper men's weapons,
The more trouble in the land*

The Red Cliff

The Red Cliff Poem and Illustration Su Tung-po
1037 (Rawson et. al. 97)

This year, on the fifteenth day of the tenth moon, I was walking back from Snow Hall to my home at Lin-kao. I had two guests with me, and we went along the bank of the Yellow Mud. Icy dew had already fallen and the trees were bare of leaves. Our shadows appeared on the ground, and looking up we saw the bright moon. Glancing around to enjoy the sight, we walked along singing in turns. After a while, I sighed and said, "Here I have guests and there is no wine! Even if I had some wine, there is no savoury food to eat with it. The moon is clear, the breeze is fresh, what shall we do with such a fine night?"

One of my guests said, "Today towards sun-down I put out a net and caught some fish with large mouths and small scales, like the perch of Pine River. Can we look round to find some wine?" As soon as we got home I consulted my wife. She said, "I have a



gallon of wine. I have stored it for a long time waiting for an occasion when you might need it unexpectedly." So we took the wine and fish and went for a trip to the foot of the Red Cliff. The river raced along noisily, its sheer banks rising to a thousand feet. The mountains were high, the moon was small. The water level had dropped, leaving boulders protruding. How many days or months had passed since my last visit? The river and the mountains, I could not recognize them again!

But holding up my robe, I began to climb, walking along precipitous slopes, opening up hidden growth of plants, crouching like tigers and leopards, ascending like curly dragons. I pulled my way up to perch at the precarious nest of the migratory falcon and looked down into the dark palace of the God of Rivers. My two guests could not follow me there. Shrilly, I gave a long cry. The grass and the trees swayed and shook, the mountains rang, and the valleys echoed. The wind came up and the water bubbled, and I felt a gentle chill of sadness. Shivering with cold, I knew that I could not stay there any longer. I went back to my guests and got into the boat and turned it loose in mid-stream, content to rest wherever it stopped. The night was almost half over and all around was silent and still. Suddenly a lonely crane appeared, cutting across the river from the east. Its wings were like cart-wheels, and it wore a black robe and a coat of white silk. With a long, strange cry, it swooped over my boat and went off to the west.

Soon afterwards my guests left and I, too, promptly went to sleep. I dreamed I saw a Taoist priest in a feather robe fluttering as an Immortal, down the road past the foot of Lin-kao. He bowed to me and said, "Did you enjoy your outing to the Red Cliff?" I asked him his name, but he looked down and did not answer "Ah! Dear me! I know you! Last night something passed me, flying over me and crying; that was you was it not?" The Taoist priest turned his head round to look and laughed. Then I woke up with a start. I opened the door to have a look at him, but there was no sign of him.



The Hieros gamos is central to Taoist thought and sex roles give both genders the superior position. Despite the confucian patriarchy the ancient matriarchal identification with the land required conserving male energies to maintain relations with many wives (Rawson et. al.).

The Tao also has a sexual aspect parallel to Tantrism. The natural complementation of male and female sexual energies, ching, as manifestations of life force became elaborated into a technique of gathering vital energies through active love-making while withholding orgasm. This attitude arises from the pursuit of immortality, and origins in matriarchal land title-holding based on yin-earth identification, resulting in polygamy and the need to maintain many active relationships. The inner alchemy of Taoism is closely related to the practices of Tantric yoga, involving similar chakra centers based on sex, heart and mind, derived from Buddhist influences.

A Female who became an Immortal

(Young 387-90)

Sun Pu-erh is an example of a female immortal attributed with miraculous powers. She initially ran away from her wealthy home and husband feigning madness, laughing wildly and biting the hand of the maid who tried to restrain her. She hid in a haystack and then left to wander seeking refuge in poverty in Taoist sanctuaries.

“Sun Pu-erh lived in the city of Loyang for twelve years. She attained the Tao and acquired powerful magical abilities. One day she said to herself, “I have lived in Loyang for a long time. Now I have attained the Tao, I should demonstrate the powers of the Tao to the people.” Sun Pu-erh took two withered branches and blew at them softly. Instantly the two branches were transformed into a man and a woman. The woman resembled Sun Pu-erh, and the man appeared to be a handsome man in his thirties. The couple went to the busiest streets of the city and started laughing, embracing, and teasing each other. Loyang was the center of learning and culture in those days, and such shameful behaviors in public between a man and a woman in public was not tolerated. Yet despite reprimands from the city officials and the teachers of the community, the couple continued their jesting and playing day after day. Even after the guards escorted them away from the city they were found back in the busy streets the next day. When the prominent members of the community saw that their efforts to banish the couple from the city were in vain they took counsel among themselves and approached the mayor, saying, “Many years ago, a mad woman took refuge in an abandoned house at the edge of the city. We took pity on her and gave

her food when she begged. Now she is not only forgetting our kindness to her but has become a nuisance to public peace and decency. We would like to ask you to arrest this shameless couple and burn them in public. We have come to this last resort because they have ignored our pleas and our threats. One of the more powerful community leaders added, "Sir, as the leader of this city you are responsible for the good behavior of our citizens. You must do something about this shameless couple." Not wanting to offend the powerful citizens of the community, the mayor issued a decree and had it posted throughout the city. It read: "Madness is the result of losing reason. Without reason all actions become irrational. For a man and woman to embrace and tease each other in public is to break the rules of propriety. If they exhibit such shameful behavior during the day there is nothing they cannot do at night. The streets of the city are not places for jesting. To display such offensive behavior in public is abominable. We have asked them to leave, but they have refused. We have banished them from the city, but they have returned. There is only one thing left for us to do. We shall arrest them and burn them in public. Thus we can rid ourselves of these evil characters." Together with the city guards, community leaders, and a large crowd, the mayor walked toward the abandoned house at the edge of the city where the man and the mad woman were reported to be staying. As they approached the house the mayor said, "Let everyone carry along some dry wood or twigs. We shall pile them around the house and burn the abominable place, together with the mad woman and the shameless man." The crowds piled dry branches around the building and set them on fire. Flames and smoke engulfed the building. Suddenly the grey smoke turned into a multicolored haze and the mad woman was seen seated on a canopy of clouds, flanked by the man and woman whom the people had seen jesting in the streets. Sun Pu-erh said to the crowds below, "I am a seeker of the Tao. My home is in Shantung Province, and my name is Sun Pu-erh. Twelve years ago I arrived in Loyang. I disguised myself as a mad woman so that I might pursue the path of the Tao in peace. I have finally attained the Tao, and today I shall be carried into the heavens by fire and smoke. I transformed two branches into a man and a woman so that circumstances would lead you here to witness the mystery and the powers of the Tao. In return for your kindness and hospitality to me through the years I shall give you this couple. They will be your guardians, and I shall see to it that your harvests will be plentiful and your city protected from plagues and -natural disasters." Sun Pu-erh gave the man and woman a push and they fell onto the crowd below. Instantly the couple was transformed back into their original form. The crowd picked up the two branches, but when they looked up at the sky all they saw was a small black figure growing smaller and smaller as it flew higher and higher. The figure became a black dot, and finally the black dot disappeared. The crowds bowed their heads in respect and dispersed. For the next five years, Loyang enjoyed a prosperity that was unmatched by any town in China. Its countryside yielded bountiful harvests, and livestock was healthy and plentiful. The rains came at the appropriate times, and the city and its surrounding region seemed to be immune to natural disasters. In gratitude to Sun Puerh the citizens built a shrine to her. In it was a statue of her likeness, and beside her stood statues of the man and woman she had created from two branches. The shrine was named the Three Immortals' Shrine. It was said that those who presented offerings with sincerity received blessings from the three.



The Immortals in the Celestial Boat bound for the Island Paradise (Rawson et. al.).

After Sun Pu-erh ascended to the heavens she returned to the earthly realm. She wondered about the progress of Ma Tan-yang (her husband) and decided to offer help if needed. When Sun Pu-erh appeared at the Ma mansion the servants could not believe that the lady of the mansion was back. They ran to tell Ma Tan-yang, and he hurried out to greet his wife. He welcomed her home and said, "Friend in the Tao, you must have suffered much these years" Sun Pu-erh replied, "We who cultivate the Tao must bear whatever hardships beset us. Otherwise we will not be able to attain the Tao. That night, Ma Tan-yang invited Sun Pu-erh to meditate with him. Sun Pu-erh maintained her meditation position through the night, but Ma Tan-yang could not. The next morning Ma Tan-yang said to Sun Pu-erh, "Friend in the Tao, your meditation skills are much more advanced than mine": Sun Pu-erh said, "Brother, I can see that your magical powers do not seem to be as strong as they could be." Ma Tan-yang said, "You are mistaken. My magical powers are strong. I can transform stones into silver pieces. Let me show you" Sun Pu-erh said, "I can transform stones into gold, but I do not wish to do so, for gold and silver are material things that we must leave behind. Therefore it is not important whether they can be turned into silver or gold. Let me tell you a story" "Then Sun Pu-erh related to Ma Tan-yang a story about Immortals Lii Tung-pin and Chung-li Ch'ian. When Immortal Lii Tung-pin was studying with his teacher Chung-li Ch'ian, Chung-li Ch'ian gave him a large and heavy sack to carry. Immortal Lii carried the sack for three years without complaint or resentment. At the end of three years, Chung-li Ch'ian told Immortal Lii to open the sack. He said to Immortal Lii, "While you were carrying the sack these

years, did you know what was inside.” Immortal Lii replied, “Yes, I knew that the sack was filled with stones.” Chung-li Ch’iian then said, “Do you know that the rocks that you’ve been carrying around all these years could be turned into gold? Because you have shown sincerity and humility and have never uttered a word of complaint, I shall teach you how to turn these stones into gold if you wish.” Immortal Lii asked Chung-li Ch’iian, “When these stones have been transformed into gold, will they be identical to real gold?” Chung-li Ch’iian replied, “No, gold that has been transformed from stones or other objects will only last for five hundred years. After that, they will return to their original form” Immortal Lii said, “Then I do not wish to learn the techniques of turning stones into gold. If the gold is not permanent, then what I do now will have harmful effects five hundred years later. I would rather be ignorant of a technique which may potentially harm people.” Hearing Lii Tung-pin’s reply, Chung-li Ch’iian said, “Your foundations are stronger than mine. Your level of enlightenment will be higher than mine. As you have enlightened me, I now realize that this technique of turning stones to gold or silver or precious gems is not worth carrying and not worth teaching” After hearing Sun Pu-erh’s story, Ma Tan-yang felt ashamed and said no more. Next day, Sun Pu-erh invited Ma Tan-yang to take a bath in a tub of boiling water. Ma Tan-yang looked at the bubbling water, tested it with his finger, and exclaimed, this water is so hot that I almost burned my finger. How can I sit in it and take a bath?” Sun Pu-erh jumped into the tub of boiling water as if it had been merely lukewarm. Turning to Ma Tan-yang, she said, “Brother, after all these years you should have cultivated a body that is impervious to heat and cold. How is it that you have not made much progress in your training?” Ma Tan-yang said, “I do not know. We received the same instructions from the same teacher. How come your meditation skill, your magical powers, and your physical development surpass mine by far?” Sun Pu-erh dried herself, put on fresh clothes and explained to Ma Tan-yang, “These twelve years I have lived in hardship. My training was done under the most adverse of conditions. Moreover, since I had to beg and live in the most meager of shelters, my body and mind were not distracted or dulled by comfortable living. You, on the other hand, lived in a comfortable house, had servants to tend your needs, and did not meet with hardships. Therefore your senses, your mind, and your body became lazy, and you did not train as hard as I did.” Ma Tan-yang said to Sun Pu-erh, “You are right. I shall leave this place and travel. I shall seek the Tao in my journeys” Late that night Ma Tan-yang changed into Taoist robes and slipped out of his mansion. The next morning Sun Pu-erh summoned the servants and told them to sell the property and distribute the money and household goods to the needy, for she knew that Ma Tan-yang would never return to his mansion and his lands again. [From Seven Taoist Masters]

Queen Mother of the West (Young 391-2)

One of the most important and complex female deities of Taoism is the Queen Mother of the West. She possesses the peaches of immortality, which means that she can confer immortality. The following story from the Han Wu ku-shih (composed between the second and sixth centuries) describes the famous meeting between her and the Han Dynasty emperor Wu Ti. As in many of the stories about meetings between mortal men and celestial women, it is the women who journey to earth. An earlier but shorter version of this story, preserved in the Lieh-tzu, has the Queen Mother of the West visiting another ruler, King Mu. She seems to have been a pre-Taoist divinity that was gradually assimilated by the Taoists. In the process her pow-

ers were greatly enhanced, and, during the Han Dynasty, when she receives a partner, the King Father of the East, they are attributed with the creation of the cosmos. Her essential function, though, is to confer eternal life on her devotees, and in this context she was popular with all classes of people.

The Queen Mother sent her messenger to tell the emperor that she would be visiting him on the seventh day of the seventh month. When the appointed day came, the emperor swept the inner parts of the palace and lit the lamp of the nine decorated branches. On the seventh day of the seventh month he kept vigil in the ball of the Reception of Flowery Delights. At the exact hour of midday he suddenly saw that there were green birds arriving from the west and roosting in front of the hall....

That night, at the seventh division of the clock, There was not a cloud in the sky; it was dark, as if one might hear the sound of thunder, and stretching to the edge of the heavens there was a purple glow. By and by the Queen Mother arrived. She rode in a purple carriage, with the daughters of jade riding on each side; she wore the seven-fold crown upon her head; the sandals on her feet were black and glistening, embellished with the design of a phoenix; and the energies of new growth were like a cloud. There were two green birds, like crows, attending on either side of the Mother. When she alighted from her carriage the emperor greeted her and bowed down, and invited her to be seated. He asked for the drug of deathlessness, and the Queen said "Of the drugs of long, long ago, there were those such as the Purple Honey of the Blossoms of the centre, the Scarlet honey of the Mountains of the clouds, or the Golden juice of the fluid of jade.... But the emperor harbours his desires and will not let them go, and there are many things for which his heart still yearns; he may not yet attain the drug of deathlessness" Then the Queen drew out seven peaches; two she ate herself and five she gave to the emperor.... She stayed with him until the fifth watch, and although he discussed matters of this world, she was not willing to talk of ghosts or spirits; and with a rustle she disappeared.... Once she had gone the emperor was saddened for long time. [From Ways to Paradise]

The Secret of the Golden Flower

Two of the greatest Taoist texts were translated by Richard Wilhelm (1873-1930), who despite serving with a Christian mission was glad that he had never baptized a Chinese. He had the fortune to meet a sage of the old school displaced from the interior by the revolution, Lau Nai Sün who introduced him to Taoist yoga philosophy in *The Secret of the Golden Flower*, and the *I Ching*, the old master passing away just as the *I Ching* was completed, thus forming a unique personal transmission. Carl Jung had synchronously completed mandalas (p 296), including a flower and a Castle reflecting the yellow castle of the Taoist creative mind, when invited by Wilhelm to compile the commentary on *The Secret of the Golden Flower*.

The form of meditation consists of circulation of the light through breathing with eyes half-closed to create a balance between the inner and outer worlds. The cycle of inhalation and exhalation is a link between the creative in the head and the receptive in the heart. "When the light is made to move in a circle the energies of heaven and earth, of the light and dark are crystallized". The formless approach of watching thoughts arise and pass is followed, using breathing as a handle to remain the centre in the midst of changing experiences. "The further the work advances the more does the golden flower bloom". Meditation is accomplished in four stages, gathering the light, origin of a new being in the place of power, separation of the spirit body for

independent existence, and the centre in the midst of conditions [of the spirit body]. The aim is physical and mental immortality - the flower of light that emerges from the conscious breath:

"There is a still more marvellous kind of circulation. Now we stay in the centre and rule what is external. The whole relationship is now reversed. One must first see that the body and heart are completely controlled, that one is quite free and at peace... Then let one lower the two eyes as if one received a holy edict, a summons to become the minister... Wherever the golden flower goes the true light of polarity comes forth to meet it... One is aware of effulgence and infinity. The whole body feels like light and would like to fly. This is the state of which it is said: Clouds fill the thousand mountains. Gradually it goes to and fro quite softly; it rises and falls quite imperceptibly. The pulse stands still and breathing stops. This is the moment of true creative union, the state of which it is said: The moon gathers up the ten thousand waters. In the midst of this darkness, the heavenly heart suddenly begins a movement. This is the return of the one light, the time when the child comes to life' (Wilhelm 1931 53).



Ling-chih the magic spirit fungus was believed to confer 'immortality' for 500 years (Rawson et. al.).

The I Ching

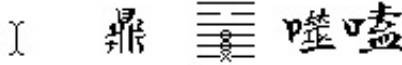
The I Ching oracle, or book of changes, was also completed because the original author was imprisoned, in this case for many years. He elaborated the eight trigrams into a vastly larger system of transformations.

Yin and yang are further divided into 8 yin-yang tri-

grams: ☰ heaven (the creative), ☳ wind (wood), ☵ water (the abyss), ☶ mountain (stillness), ☷ earth (the receptive), ☳ thunder (the arousing), ☲ fire (the clinging), ☱ the lake (joyful). The trigram transformations give 64 hexagrams, whose 4096 secondary transformations represent a set of archetypal dynamical situations. This set of 64 states have been very carefully designed to give a generic set of categories. Chance is used to generate a reading by throwing sticks or coins.

According to the principles of the I Ching, consciousness, living organisms, and chance are a common manifestation of the cosmic creative principle. Thus the use of chance in throwing the oracle, far from being superstitious faith in the drop of a coin, links to consciousness and to life itself, just as the Urim and Thummim, and the

Tarot (Book of Thoth) have been used in Judaism and the West.



50 : Ting / THE CAULDRON

THE CAULDRON.

Supreme good fortune taking up the new. Success.

Fire over wood : The image of THE CAULDRON.

Thus the superior man consolidates his fate by making his position correct.

(1) A ting with legs upturned furthers removal of stagnating stuff.

One takes a concubine for the sake of her son. No blame.

(2) There is good fortune in the ting. My comrades are envious, but they cannot harm me.

(3) The handle of the ting is altered. One is impeded in his way of life.

The fat of the pheasant is not eaten. Once rain falls, remorse is spent. Good fortune comes in the end.

21 : Shih Ho / BITING THROUGH

BITING THROUGH has success.

It is favorable to let justice be administered.

Thunder and lightning: The image of BITING THROUGH.

Thus the kings of former times made firm the laws through clearly defined penalties.

Although the I Ching is Taoist in its interpretation, many translations have a Confucian patriarchal gloss. Modern feminist interpretations are also made which reverse this gloss.

The patriarchal gloss of many translations of the I Ching obscures its essential complementation between Yin and Yang, and the notion that man's relationship to the nature should be the feminine way of the valley. Several modern interpretations of the I Ching reverse this gloss producing a distinctly feminist emphasis.

The "Image" of the cauldron in Wilhelm's version reads: "Fire over wood: The image of the cauldron. Thus the superior man consolidates his fate by making his position correct"

Barbara Walker's "I Ching of the Goddess" relates the following about the cauldron: "The cauldron was a worldwide symbol of rebirth after dissolution. Many classic Goddess figures restored sacrificial victims to life after their sojourn in the uterine cauldron. The Chinese also regarded the cauldron as a womb symbol and a natural attribute of the goddess".

In addition it is possible to mount a complementary or inverse reading by reversing the interpretations of yin and yang. This often produces surprising results.

For example the inverse of the above reading is "difficulty at the beginning" becoming "the well": "Difficulty at the beginning success through perseverance.. It does not further one to undertake anything. It furthers one to appoint helpers" and "The town may be changed but the well cannot be changed. It neither increases nor decreases. People come and go from the well. If the rope does not go all the way or the jug breaks misfortune."

Barbara reads this: "Heavy rains over thunder symbolize the storms of tribulation and trouble... the sages likened such difficulty to a traumatic birth attended by blood and pain." and "It is said that dwellings can be moved, whole cities can be moved, but the well supplying water for the population can't be moved. The source must remain in its own place. Those who seek it must go there".



Mandala: Carl Jung (Matter of Heart - TV)

Alchemy of Renewal

Archetype and Synchronicity as Quantum Reality

"Not nature but the 'genius of mankind' has knotted the hangman's noose with which it can execute itself at any moment" Carl Jung 1952 (Matter of Heart TV).

Carl Jung has bequeathed a unique heritage to modern psychology and the world. Hidden in Jung's philosophy and psychology are the key to a reality which is at once awesomely at the cutting edge of modern physics and at the same time as ancient as human culture and these are the ideas of synchronicity and archetype.

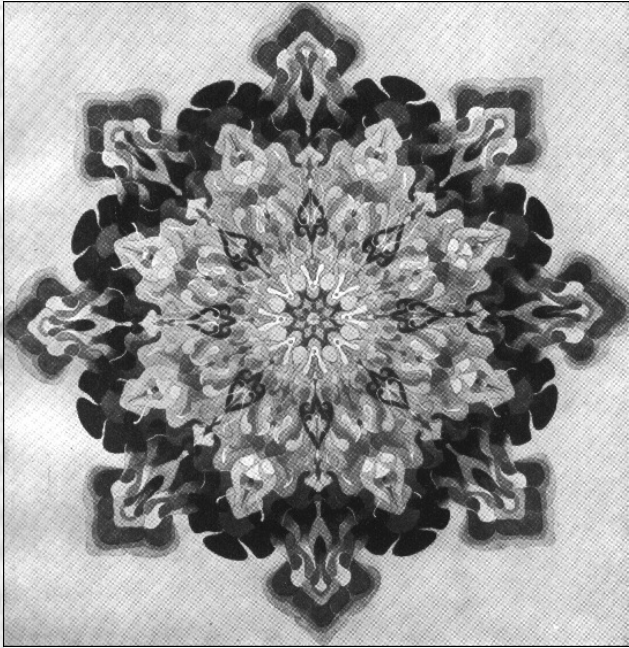
Jung coined the term *synchronicity* for the acausal connecting principle that appears to link seemingly unrelated events in a web of coincidence. This again is a principle that may reach far below psychology into the very nature of quantum non-locality, and far from being a mere fantasy of the psyche, may express fundamental connections at the very ground of cosmology.

This idea of synchronicity is expressed in the phenomena of quantum non-locality, something referred to by physicist David Bohm as the *implicate order*. If we try to understand what it might be like if the universe, rather than being random 'blind justice' in quantum uncertainty is a complex system in feedback with conscious experience. Diverse cultures have drawn attention to this possibility. In Vedanta it is called *karma*, in Taoism it is the very *tao* or way, a cosmic 'force' manifest in chance, life and consciousness.

In such a world view, the way in which we perceive and conceive the world may have a subtle and far-reaching effect on circumstance in which we become in some sense a consequence of our own envisioning. This brings the universe more fully alive. It suggests that consciousness and free-will have a role not only in our decisions but in our existential context - that each affects and effects the other and that

this is a central role in fact why we are conscious and have free-will.

It also opens up possibilities of a psychic nature involving precognition in trance and dream as a product of the space-time continuum of the conscious stream.



Mandala of the Golden Flower (Jung).

A further aspect to this picture discussed in the quantum reality chapter is the idea of *historicity* the uniqueness of many pivotal singular courses of events which shape our lives or even the world paradigm as watersheds, a uniqueness reflected again in the dilemma of reduction of the wave packet.

When we come to consider whole cultures and their stream of consciousness, we then come to understand how the synchronous universe could give rise to the phenomenon of archetype. Jung's view of the psyche reaches far below those of his contemporaries such as Freud and Adler and plunges into the abyss of the collective subconscious. Through his investigation of the collective, sometimes also referred to as the collective unconscious, although subconscious might be a more appropriate term for this mysterious and fluid interface between dream, memory and reflection and the apparently ancient images at the founding of our cultural mythologies, he coined the term archetype for the fundamental upwelling universal images which seem to recur as a futuristic echo in the modern mind of the very founding roots of culture.

One can see that if the universe in some way can become a circumstantial reflection of our existential condition, then when whole cultures engage in the stream of

consciousness together powerful synchronicities could become invoked. When whole cultures enter into existential crisis or culture shock, they often come to experience their situation in archetypal ways and begin to act out scenarios which are a product of the 'self' lying deep within.

Both the meditative and shamanistic experience seeks to tap this well-spring. It is the key to understanding the great religious traditions and it gives an explanation for the odd properties of dream, vision and prediction in the prophetic tradition. In such a view, despite editing of the texts such as Isaiah and Daniel to create a false impression of confirmed prophecy, there is still a ground swell of psychic reality to the prophetic tradition and one which may become later expressed in surprising coincidences which even the writer of the prophetic tracts could not have conceived of.

In this sense all literature of a visionary or inspired nature is part of this prophetic tradition ancient and space-age. It makes it possible for tritio-Isaiah and Revelation both to unwittingly pre-echo biodiversity renewal and for Robert Graves to write "The White Goddess" as apocalyptic prophecy while denying the entire millennial complex and decrying Jung's own psychological vision.

Many of the central Biblical phenomena can be best explained as manifestations of synchronicity and archetype in a way which transcends any fixed notion of God and the divine, and runs deeply into and broadly across the diversity of human cultural traditions and mythologies. The Fall from Eden is a central archetypal myth of origin which declares a schism between humanity and nature, god and nature and woman and man. The mission of Christ is likewise an archetypal historical manifestation of the messianic archetype as culminating hero. Such concepts of archetype can find a commonality between figures as diverse as Joseph, Jesus, Dionysus, Quetzalcoatl and Krishna.

Pivotal to the notion of archetype is an evolutionary aspect which Jung himself noted, but many of his critics have failed to understand. Jung said that archetypes evolve and thus transform in such a way as to fulfill the mythological evolution of the existential condition. In this way an archetype is not a fixed vision of mankind, as God is, but a transforming and yet ever archetypal renewal of the existential condition, at once confirming and changing the old order. This point is central to the feminist critique of the fixed way archetype is often used (p 302).

This also makes it possible for me to speak to you here in the tradition of the Christ archetype as a healing act to transform the monotheistic paradigm in an unexpected way which lies completely outside the traditions and yet to do so karmically in a way which fulfills this tradition in poetic irony.

Jung's concept of archetype and his entire psychology was travelled as a bridge from Gnosticism to the modern unconscious. Jung's yearning was thus to go himself right into the abyss he perceived before him. Although he embraced alchemy as the bridge between the forgotten mysteries of gnosticism and the modern mind, he nevertheless dwelt long on the Judeo-Christian nature of archetype. In a sense he himself became the Christ in this Orphic journey.

Jung's investigations of the psyche thus ran much broader and deeper than those of his colleagues and took him into far flung fields from Taoistic texts such as the

Secret of the Golden Flower (p 292) to ruminations on Christian archetypes and the prophetic nature of the Book of Revelation. They led into areas we would now call parapsychology and mysticism as well as laying a less sexually-stylized basis for the ordinary psyche than Freud.

Jung's Vision of the Apocalypse of Renewal

"Jung on his death bed had a vision. He left a drawing with a line going up and down, the last fifty years of humanity. A time of catastrophe. Since I have those notes in the drawer I don't allow myself to be too optimistic. When I think of all the beauty of life and the billions and billions of years that it took to appear and that man would go out of sheer shallow foolishness and destroy it all and that life might go from the planet And we don't know if there is any other life experiment in the galaxies. And we go and destroy it. I think it's so abominable. I pray that it may not happen - that a miracle happens. Young people seem today to be giving up and running away into a fantasy world. Give up and leave this earth. I think one shouldn't give up. I think of the answer to Job, because if man would wrestle with God - If man would tell God that he shouldn't do it - If we would reflect more. That's why reflection comes in. Jung never felt that we might do better than just possibly sneak around the corner, with not too big a catastrophe. When I saw him last he had also a vision. "I see enormous stretches of the earth but thank God it's not the whole planet" (Dr. Marie-Louise von Franz, Matter of Heart - TV)

Jung had had a similar vision of destruction, including seas of blood, shortly before the first world war broke out in 1914, confirming a vision which he had begun to think might be sourced in his own neurosis.

Although incorporating the archetypes of Christ and God into his vision of the self, Jung refused to commit himself about the existence of God. In the changing archetypes of the self however he visualized the creative process of spiritual revelation as an evolutionary one with further stages to come: "His religion was an attitude to life and had absolutely nothing to do with any kind of creed. It was a matter of personal experience. Why don't the priests go down into the collective unconscious to know what the soul of man is about? Nobody would look at the soul in the modern mind. And they always thought it was an accomplished act, but it wasn't. That's why the Book of Revelation had so much meaning for Jung and that's why he saw it as having its place in the Bible. You know Calvin fought desperately to remove this 'dark and dangerous book' which suggests that the Revelation of God didn't end with Jesus Christ, that religion is a process of continuing revelation and being obedient to your greater awareness of becoming in life." (Laurence van der Post - Matter of Heart TV)

Jung's concept of alchemy likewise reflects three key concepts of the Renewal, the restoration of the physical, the return of the feminine principle and the end of the conflict between light and dark: In the words of an analyst follower: "Civilization needs a myth to live, not just welfare. It needs a living myth. The Christian myth has become one-sided. It has degenerated. It doesn't give enough to the feminine or in Catholicism the feminine is purified. It is not the dark feminine. It is not facing the problem of opposites, not facing the physical and not facing the feminine. The three problems which alchemy addresses" (Dr. Marie-Louise von Franz, Matter of Heart - TV).

Synchronicity

"It would be a serious misunderstanding to regard as 'mere chance' the fact that Jesus, the carpenter's son, proclaimed the gospel and became the saviour of the world." - Carl Jung

The uncanny synchronicity which heralded Jung's split from Freud (p 231) underscores the way in which seemingly accidental phenomena of nature can become 'affirmations from the world around us': "It is interesting to note that Jung had experience of certain 'phenomena' even in the presence of the arch-sceptic Freud, and that they presaged the break in his relation with Freud. He describes how, in 1909, he and Freud argued about psychical phenomena, and Freud's shallow positivism annoyed Jung. He writes: "While Freud was going on this way, I had a curious sensation. It was as if my diaphragm were made of iron and were becoming red-hot, a glowing vault. And at that moment there was such a loud report in the bookcase, which stood right next to us, that we both started up in alarm, fearing that the thing was going to topple over on us. I said to Freud: 'There, that is an example of a so-called catalytic exteriorization phenomenon.' 'Oh come!' he exclaimed, 'that is sheer bosh.' 'It is not', I replied. 'You are mistaken, Herr Professor. And to prove my point, I now predict that in a moment there will be another loud report!' Sure enough, no sooner had I said the words than the same detonation went off in the bookcase. To this day I do not know what gave me this certainty. But I knew beyond all doubt that the report would come again. Freud only stared aghast at me" (Wilson C 478).

"Consider synchronistic phenomena, premonitions, and dreams that come true. I recall one time during the Second World War when I was returning home from Bollingen. I had a book with me, but could not read, for the moment the train started to move I was overpowered by the image of someone drowning. This was a memory of an accident that had happened while I was on military service. During the entire journey I could not rid myself of it. It struck me as uncanny, and I thought, What has happened? Can there have been an accident?" I got out at Erlenbach and walked home, still troubled by this memory. My second daughter's children were in the garden. The family was living with us, having returned to Switzerland from Paris because of the war. The children stood looking rather upset, and when I asked, "Why, what is the matter?" they told me that Adrian, then the youngest of the boys, had fallen into the water in the boathouse. It is quite deep there, and since he could not really swim he had almost drowned. His older brother had fished him out. This had taken place at exactly the time I had been assailed by that memory in the train. The unconscious had given me a hint." (Jung C 1963 333) Another example is a precognitive dream of Jung's (p 231).

"Why should it not be able to inform me of other things also? I had a somewhat similar experience before a death in my wife's family. I dreamed that my wife's bed was a deep pit with stone walls. It was a grave, and somehow had a suggestion of classical antiquity about it. then I heard a deep sigh, as if someone were giving up the ghost. A figure that resembled my wife sat up in the pit and floated upwards. It wore a white gown into which curious black symbols were woven. I awoke, roused my wife, and checked the time. It was three o'clock in the morning. the dream was so curious that I thought at once that it might signify a death. At seven o'clock came the news that a cousin of my wife had died at three o'clock in the morning"

(Jung C 1963 334).



Mandala: Carl Jung
(Matter of Heart - TV)

“Frequently foreknowledge is there, but not recognition. Thus I once had a dream in which I was attending a garden party. I saw my sister there, and that greatly surprised me, for she had died some years before. A deceased friend of mine was also present. The rest were people who were still alive. Presently I saw that my sister was accompanied by a

lady I knew well. Even in the dream I had drawn the conclusion that the lady was going to die. “She is already marked,” I thought. In the dream I knew exactly who she was. I knew also that she lived in Basel. But as soon as I woke up I could no longer, with the best will in the world, recall who she was, although the whole dream was still vivid in my mind. I pictured all my acquaintances in Basel to see whether the memory images would ring a bell. Nothing! A few weeks later I received news that a friend of mine had had a fatal accident. I knew at once that she was the person - I had seen in the dream but had been unable to identify. My recollection of her was perfectly dear and richly detailed, since - she had been my patient for a considerable time up to a year before her death. In my attempt to recall the person in my dream, however, hers was the one name which did not appear in my portrait gallery of Basel acquaintances, although by rights it should have been one the first. When one has such experiences and I will tell of others then one acquires a certain respect for the potentialities - and arts of the unconscious. Only, one must remain critical and be aware that such communications may have objective meaning as well. They may be in accord with reality, and then again they may not. I have, however, learned that the views I have been able to form on the basis of such hints from the unconscious have been most rewarding” (Jung C 1963 334-5).

“Naturally, I am not going to write a book of revelations about them, but I will acknowledge that I have a “myth” which encourages me to look deeper into this whole realm. Myths are the earliest form of science. When I speak of things after death, I am speaking out of inner prompting and can go no farther than to tell you dreams and myths that relate to this subject. Naturally, one can contend from the start that myths and dreams concerning continuity of life after death are merely compensating fantasies which are inherent in our natures - all life desires eternity. The only argument I can adduce in answer to this is the myth itself. However, there are indications that at least a part of the psyche is not subject to the laws of space

and time. Scientific proof of that has been provided by the well-known B. Rhine experiments. Along with numerous cases of spontaneous foreknowledge, non-spatial perceptions, and ones which I have given a number of examples from own life - these experiments prove that the psyche at times functions outside of the spatio-temporal law of causality. This indicates that our conceptions of space and time, and therefore of causality also, are incomplete. A complete picture of the world would require the addition of another dimension; only then could the totality of phenomena be given a unified explanation. Hence it is that rationalists insist to this day that parapsychological experiences do not really exist" (Jung C 1963 335)

Archetype

Although Jung described archetypes as ancient features of mystical and religious vision, his access to them was through the ever changing and recurrently futuristic avenue of the vision welling up from dreams, trance states and mental reflection. Thus while the archetype does have an ancient basis, it nevertheless emerges to us in the present in the evolving expression of existential history as it becomes our unfolding future. This is clearly expressed in many of his apocalyptic expressions of the archetype in the final human condition:

"The image of God is an age-old pattern.... Man's relation to God probably has to undergo a certain amount of change. Instead of the propitiating praise to an unpredictable being or the child's prayer to a loving father, the responsible living and fulfilling of the divine will in us will be our form of worship and commerce with God. His goodness means grace and light. His dark side the terrible temptation of power. Man has already received so much knowledge that he can destroy his own planet. Let us hope God's good creation will guide him in his decision, for it will depend on man's decision whether God's creation will continue. Nothing shows more drastically than this possibility how much of divine power has come within the reach of man." Carl Jung 1956 (Matter of Heart - TV).

Nevertheless, despite including God among his archetypes and expressing God in the self as a central visionary aspect of his own experience, Jung very prudently refused to commit himself concerning the metaphysical existence of God: "The self was important to Jung and in the self he saw the god image being alive at the center. He did not wish to discuss the existence of God because this was a metaphysical question which he was not prepared to go into, but in the psyche was the God image within one's self. The God image changes. God does not change" (Matter of Heart - TV).

To Jung, the archetypes emerged from a lower unconscious realm universally subtending the psyche: "I have, therefore, even hazarded the postulate that the phenomenon of archetypal configurations - which are psychic events par excellence - may be founded upon a psychoid base, that is, upon an only partially psychic and possibly altogether different form of being. For lack of empirical data I have neither knowledge nor understanding', of such forms of being, which are commonly called spiritual. From the point of view of science, it is immaterial what I may believe on that score, and I must accept my ignorance. But in so far as the archetypes act upon me, they are real and actual to me, even though I do not know what their real nature is" (Jung 1963 384).

"This applies, of course, not only to the archetypes but to the nature of the psyche

in general. Whatever it may state about itself, it will never get beyond itself. All comprehension and all that is comprehended is in itself psychic, and to that extent we are hopelessly cooped up in an exclusively psychic world. Nevertheless, we have good reason to suppose that behind this veil there exists the uncomprehended absolute object which affects and influences us - and to suppose it even, or particularly, in the case of psychic phenomena about which no verifiable statements can be made. Statements concerning possibility or impossibility are valid only in specialized fields; outside those fields they are merely arrogant presumptions" (Jung 1963 385).

"Prohibited though it may be from an objective point of view to make statements out of the blue - that is, without sufficient reason-there are nevertheless some statements which apparently have to be made without objective reasons. The justification here is a psychodynamic one, of the sort usually termed subjective and regarded as a purely personal matter. But that is to commit the mistake of failing to distinguish whether the statement really proceeds only from an isolated subject, and is prompted by exclusively personal motives, or whether it occurs generally and springs from a collectively present dynamic pattern. In that case it should not be classed subjective, but as psychologically objective, since an indefinite number of individuals find themselves prompted by an inner impulse to make an identical statement, or feel a certain view to be a vital necessity" (Jung 1963 385).

"Since the archetype is not just an inactive form, but a real force charged with a specific energy, it may very well be regarded as the *causa efficiens* of such statements, and be understood as the subject of them. In other words, it is not the personal human being who is making the statement, but the archetype speaking through him. If these statements are stifled or disregarded, both medical experience and common knowledge demonstrate that psychic troubles are in store. These will appear either as neurotic symptoms or, in the case of persons who are incapable of neurosis, as collective delusions" (Jung 1963 385).

"Archetypal statements are based upon instinctive preconditions and have nothing to do with reason; they are neither rationally grounded nor can they be banished by rational arguments. They have always been part of the world scene representations collectives, as Levy-Bruhl rightly called them. Certainly the ego and its will have a great part to play in life; but what the ego wills is subject in the highest degree to the interference, in ways of which the ego is usually unaware, of the autonomy and numinosity of archetypal processes. Practical consideration of these processes is the essence of religion, in so far as religion can be approached from a psychological point of view" (Jung 1963 386).

Changing the Gods

The essential life blood of the spiritual tradition is renewal. Regenerating the living paradigm in the present is often accompanied by social paradigm change and revolutionary paradox. Orthodox traditions attempt to control the spiritual experience and in so doing lose touch with the absolute. Renewal thus often arises through culture shock and a transformation of the religious order.

Naomi Goldenberg in "The Changing of the Gods" correctly addresses the changes necessary to transform from the patriarchal religion of conserved transcendent archetypes of the male god to the diversity archetypes that must accom-

pany the spiritual transformation to the “feminist cultural revolution” and the “age of pluralism”.

She elaborates on Jung’s critiques of Catholicism and Protestantism as religions lacking the creative process which imbues the visionary source experience that founded the living traditions of existing religions.

“True religion has to be alive. This life consists in how well the religion nurtures a mythical understanding in its followers. Catholicism, for example, almost qualifies as living religion because it presents the rich imagery of the story of Jesus and the lives of the saints. All of the ceremony, ritual, mystery and color of Catholic tradition provides many Catholics with a vital mythic context in which to live. However, even though Catholicism has myth and mystery, it is a dying religion. Catholicism, Jung observed, can not allow individual people to depart from the myths dispensed by the Catholic hierarchy” (Goldenberg 1979 49).

“Some features of Protestantism make it better qualified to endure in an age with an increasing demand for living religion. Protestantism has purged itself of most myth, ritual and imagery. Jung saw it becoming increasingly undogmatic with fewer and fewer mythic models to force on its followers. Protestantism seems to be developing a greater tolerance for variety both in individuals and in sects. In this sense, it permits a person to explore her or his experience more freely than does Catholicism. However, even though Protestantism is generally good-natured about permitting people to go their own way, it offers no insights into the nature of myth” (Goldenberg 1979 50).

“What then is a living religion?... Christ, Buddha, Muhammad and all other founders of traditions have experienced living religion. They have lived their lives in uncompromising loyalty to their visions, that is, to their myths. Disciples are so impressed by the stature of these leaders by the force and power devotion to their visions conferred upon them that they found mythic systems based on the content of the leader’s experience. The myths of the leaders, however, never have the same impact on the disciples. Jung believed it was the process of discovery of the myth that gave the leaders their power.... Appropriation of the content of the founder’s vision could not make the vision work in the way it did for the founder; power was lost” (Goldenberg 1979 52).

Goldenberg goes on to argue that it is possible to break free of such established religions of order and allow freedom of mythical and visionary expression and thus give expression to a feminine revival of living mythical diversity. “There is a problem with the concept of living religion. If everyone becomes committed to developing her or his own set of myths and symbols, how is community possible?... I am going to argue that it is not necessary for human beings to share the same myths, images and symbols. Instead, it is more important that human beings share the process of symbol creation itself.... One of the great ideals of the feminist cultural revolution is that all human beings be encouraged to find their own dignity and pursue their own truth. The creation of a new set of stereotypes would be sad indeed.... I hope to show how sharing the processes of symbol creation can build a sense of community” (Goldenberg 1979 52).

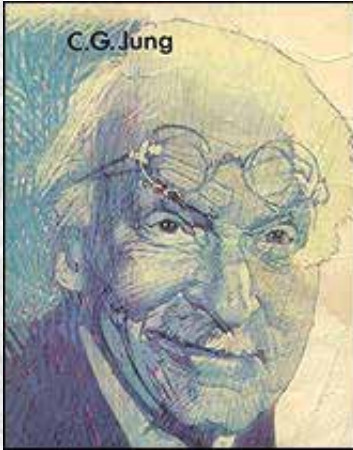
In doing so Goldenberg breaks free of the rigid confines of archetype into the evolving reality before us, something which Jung himself acknowledged.

Eros as the Ultimate Divine Nature: God as Love

"At this point the fact forces itself on my attention that beside the field of reflection there is another equally broad if not broader area in which rational understanding and rational modes of representation find scarcely anything they are able to grasp. This is the realm of Eros - In classical times, when such things were properly understood, Eros was considered a god whose divinity transcended our human limits, and who therefore could neither be comprehended nor represented in any way. I might, as many before me have attempted to do, venture an approach to this daemon, whose range of activity extends from the endless spaces of the heavens to the dark abysses of hell; but I falter before the task of finding the language which might adequately express the incalculable paradoxes of love. Eros is a *kosmogonos*, a creator and father-mother of an higher consciousness. I sometimes feel that Paul's words-" Though I speak with the tongues of men and of angels, and have not love"- might well be the first condition of all cognition and the quintessence of divinity itself" (Jung 1963 386).

"Whatever the learned interpretation may be of the sentence "God is love," the words affirm the *complexio oppositorum* of the Godhead. In my medical experience as well as in my own life I have again and again been faced with the mystery of love, and have never been able to explain what it is. Like Job, I had to "lay my hand on my mouth. I have spoken once, and I will not answer." (Job 40:4) Here is the greatest and smallest, the remotest and nearest, the highest and lowest, and we cannot discuss one side of it without also discussing the other. No language is adequate to this paradox. Whatever one can say, no words express the whole. To speak of partial aspects is always too much or too little, for only the whole is meaningful. Love "bears all things" and "endures all things" (1 Cor 13:7). These words say all there is to be said; nothing can be added to them. For we are in the deepest sense the victims and the instruments of cosmogonic "love." I put the word in quotation marks to indicate that I do not use it in its connotations of desiring, preferring, favouring, wishing, and similar feelings, but as something superior to the individual, a unified and undivided whole" (Jung 1963 387).

"Being a part, man cannot grasp the whole. He is at its mercy. He may assent to it, or rebel against it; but he is always caught up by it and enclosed within it. He is dependent upon it and is sustained by it. Love is his light and his darkness, whose end he cannot see. "Love ceases not" - whether he speaks with the "tongues of angels," or with scientific exactitude traces the life of the cell down to its uttermost source. Man can try to name love, showering upon it all the names at his command, and still he will involve himself in endless self-deceptions. If he possesses a grain of wisdom, he will lay down his arms and name the unknown by the more unknown, *ignotum per ignotius* - that is, by the name of God. This is a confession of his subjection, his imperfection, and his dependence; but at the same time a testimony to his freedom to choose between truth and error" (Jung 1963 387).



Buddha and Christ as Catalysts of Personal Realization

Jung describes how watching Buddhist worshippers at Sanchi revealed to him a fundamental truth about great sages as empowerers of direct experience of the divine in the self as opposed to the shadow of traditional dogma which retreats into a worshipping from a distance and ritualistic following of the example of the prophet:

“Om Mane Padme Hum'. They bowed again before the statue of the Buddha, intoning a chorale-like song. They completed the double circumambulation, singing a hymn before each statue of the Buddha. As I watched them, my mind and spirit were with them,

and something within me silently thanked them for having so wonderfully come to the aid of my inarticulate feelings. The intensity of my emotion showed that the hill of Sanchi meant something central to me” (Jung 1963 309).

“A new side of Buddhism was revealed to me there. I grasped the life of the Buddha as the reality of the self which had broken through and laid claim to a personal life. For Buddha, the self stands above all gods, a *unus mundus* which represents the essence of human existence and of the world as a whole. The self embodies both the aspect of intrinsic being and the aspect of its being known, without which no world exists. Buddha saw and grasped the cosmogonic dignity of human consciousness; for that reason he saw clearly that if a man succeeded in extinguishing this light, the world would sink into nothingness. Schopenhauer's great achievement lay in his also recognizing this, or in rediscovering it independently. - Christ - like Buddha - is an embodiment of the self, but in an altogether different sense. Both stood for an overcoming of the world: Buddha out of rational insight; Christ as a foredoomed sacrifice. In Christianity more is suffered, in Buddhism more is seen and done. Both paths are right, but in the Indian sense Buddha is the more complete human being. He is a historical personality, and therefore easier for men to understand. Christ is at once a historical man and God, and therefore much more difficult to comprehend. At bottom he was not comprehensible even to himself; he knew only that he had to sacrifice himself, that course was imposed upon him from within. His sacrifice happened to him like an act of destiny. Buddha lived his life and died at an advanced age, whereas Christ's activity as Christ probably lasted no more than a year. Later Buddhism underwent the same transformation as Christianity” (Jung 1963 309).

“Buddha became, as it were, the image of the development of the self; he became a model for men to, imitate, whereas actually he had preached that by overcoming the Nidana-chain every human being could become an illuminate, a buddha. Similarly, in Christianity, Christ is an exemplar who dwells in every Christian as his integral personality. But historical trends led to the *imitatio Christi*, whereby the individual does not pursue his own destined road to wholeness, but attempts to

imitate the way taken by Christ. Similarly in the East, historical trends led to a devout imitation of the Buddha. That Buddha should have become a model to be imitated was in itself a weakening of his idea, just as the imitatio Christi was a forerunner of the fateful stasis in the evolution of the Christian idea. As Buddha, by virtue of his insight, was far in advance of the Brahma gods, so Christ cried out to the Jews, "You are gods" (John 10:34); but men were incapable of understanding what he meant. Instead we find that the so-called Christian West, far from creating a new world, is moving with giant strides towards the possibility of destroying the world we have" (Jung 1963 309-10).

The Alchemical Christ

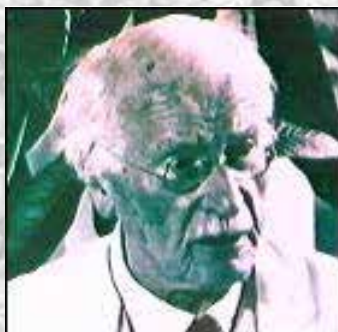
"One night I awoke and saw, bathed in bright light at the foot of my bed, the figure of Christ on the Cross. It was not quite life-size, but extremely distinct and - I saw that his body was made of greenish gold. The vision was marvelously beautiful, and yet I was profoundly shaken by it. A vision as such is nothing unusual for me, for I frequently see extremely vivid, hypnogogic images. I had been thinking a great deal about the Anima Christi, one of the meditations from the Spiritual Exercises. The vision came to me as if to point out that I had overlooked something in my reflections: the analogy of Christ with the *aurum non vulgi* and the *viriditas* of the alchemists. When I realized that the vision pointed to this central alchemical symbol, and that I had had an essentially alchemical vision of Christ, I felt comforted. The green gold is the living quality which the alchemists saw not only in man but also in inorganic nature. It is an expression of the life-spirit, the *anima mundi* or *filius macrocosmi*, the Anthropos who animates the whole cosmos. This spirit has poured himself out into everything, even into inorganic matter; he is present in metal and stone. My vision was thus a union of the Christ-image with his analogue in matter, the filius macrocosmi. If I had not been so stuck by the greenish gold, I would have been tempted to assume that something essential was missing from my "Christian" view - in other words, that my traditional Christ-image was somehow inadequate and that I still had to catch up with part of the Christian development. The emphasis on the metal, however, showed me the undisguised alchemical conception of Christ as a union of spiritually alive and physically dead matter. I took up the problem of Christ again in Aion" (ibid 237).

"Here I was concerned not with the various historical parallels but with the relation of the Christ figure to psychology. Nor did I see Christ as a figure stripped of all externalities. Rather, I wished to show the development, extending over the centuries, of the religious content which he represented. It was also important to me to show how Christ could have been astrologically predicted, and how he was understood both in terms of the spirit of his age and in the course of two thousand years of Christian civilization. This was what I wanted to portray, together with all the curious marginal glosses which have accumulated around him in the course of the centuries. As I delved into all these matters the question of the historical person, of Jesus the man, also came up. It is of importance because the collective mentality of his time- one might also say: the archetype which was already constellated, the primordial image of the Anthropos - was condensed in him, an almost unknown Jewish prophet. The ancient idea of the Anthropos, whose roots lie in Jewish tradition on the one hand and in the Egyptian Horus myth on the other, had taken possession of the people at the beginning of the Christian era, for it was part of the Zeitgeist. It

was essentially concerned with the Son of Man God's own son, who stood opposed to the deified Augustus - the ruler of this world. This idea fastened upon the originally Jewish problem of the Messiah and made it a world problem. It would be a serious misunderstanding to regard as mere chance "the fact that Jesus, the carpenter's son, proclaimed the gospel and became the saviour of the world. He must have been a person of singular gifts to have been able so completely to express and to represent the general though unconscious, expectations of his age. No one else could have been the bearer of such a message; it was possible only for this particular man Jesus. In those times the omnipresent, crushing power of Rome, embodied in the divine Caesar, had created a world where countless individuals, indeed whole peoples, were robbed of their cultural independence and of their spiritual autonomy" (Jung 1963 238-9)

"Today, individuals and cultures are faced with a similar threat, namely of being swallowed up in the mass. Hence in many places there is a wave of hope in a reappearance of Christ, and a visionary rumour has even arisen - which expresses expectations of redemption. The form it has taken, however, is comparable to nothing in the past, but is a typical child of the "age of technology." This is the worldwide distribution of the UFO phenomenon" (Jung 1963 239).

Carl Jung - A late interview (Matter of Heart TV)
 "Archetypes, when you look upon them as a form evolved - maybe from today you look back into the past and you see how the present moment has evolved out of the past".



The Christ Archetype and the Contrariness of God

"In actuality my father had never interested himself in theriomorphic Christ - symbolism. On the other hand he had literally lived right up to his death the suffering prefigured and promised by Christ, without ever becoming aware that this was a consequence of the imitatio Christi. He regarded his suffering as a personal affliction for which you might ask a doctor's advice; he did not see it as the suffering of the Christian in general. The words of Galatians 2:20: "I live, yet not I, but Christ liveth in me," never penetrated his mind in their full significance, for any thinking about religious matters sent shudders of horror through him. He wanted to rest content with faith, but faith broke faith with him. Such is frequently the reward of the *sacrificium intellectus*. "Not all men can receive this precept, but only those to whom it is given. ... There are eunuchs who have made themselves eunuchs for the sake of the kingdom of heaven. He who is able to receive this, let him receive it." (Matthew 19:11.) Blind acceptance never leads to a solution; at best it leads only to a standstill and is paid for heavily in the next generation.- The theriomorphic - attributes of the gods show that the gods extend not only into super-human regions but also into the subhuman realm. The animals are their shadows, as it were, which nature herself associates with the divine image. The "*pisciculi Christianorum*" show that those who imitate Christ are themselves fish - that is, unconscious souls who require the *cura animarum*. The fish laboratory is a synonym for the ecclesiastical "care of souls." And just as the wounder wounds himself, so the

healer heals himself. Significantly, in the dream the decisive activity is carried out by the dead upon the dead, in the world beyond consciousness, that is, in the unconscious. At that stage of my life, therefore, I was still not conscious of an essential aspect of my task, nor would I have been able to give a satisfactory interpretation of the dream - I could only sense its meaning" (Jung 1963 242-3)

"I still had to overcome the greatest inner resistances before I could write Answer to Job. The inner root of this book is to be found in Aeon. There I had dealt with the psychology of Christianity, and Job is a - kind of prefiguration of Christ. The link between them is the idea of suffering. Christ is the suffering servant of God, and so was Job. In the case of Christ the sins of the world are the cause of suffering, and the suffering of the Christian is the general answer. This leads inescapably to the question: Who is responsible for these sins? In the final analysis it is God who created the world and its sins, and who therefore became Christ in order to suffer the fate of humanity. In Aeon there are references to the bright and dark side of the divine image. I cited the "wrath of God," the commandment to fear God, and the petition "Lead us not into temptation" The ambivalent God-image plays a crucial part in the Book of Job. Job expects that God will, in a sense stand beside him against God; in this we have a picture of God's tragic contrariness. This was the main theme of Answer to Job" (Jung 1963 243).

The Paradox of Evil and the Nature of Myth

"Our myth has become mute, and gives no answers. The fault lies not in it as it is set down in the Scriptures, but solely in us, who have not developed it further, who, rather, have suppressed any such attempts. The original version of the myth offers ample points of departure and possibilities of development. For example, the words are put into Christ's mouth: "Be ye therefore wise as serpents, and harmless as doves." (Matt 10:16) For what purpose do men need the cunning of serpents? And what is the link between this cunning and the innocence of the dove? "Except ye become as little children..." Who gives thought to what children are like in reality? By what morality did the Lord justify the taking of the ass which he needed in order to ride in triumph into Jerusalem? How was it that, shortly afterwards, he put on a display of childish bad temper and cursed the fig tree? What kind of morality emerges from the parable of the unjust steward, and what profound insight, of such far-reaching significance for our own predicament, from the apocryphal *logion*: "Man, if thou knowest what thou dost, thou art blessed; but if thou knowest not, thou are accursed and a transgressor of the law?" What, finally, does it mean when St. Paul confesses: "The evil which I would not, that I do?" (Jung 1963 364).

"The old question posed by the Gnostics, "Whence comes evil?" has been given no answer by the Christian world, and Origen's cautious suggestion of a possible redemption of the devil was termed a heresy. Today we are compelled to meet that question; but we stand empty-handed, bewildered, and perplexed, and cannot even get it into our heads that no myth will come to our aid although we have such urgent need of one. As the result of the political situation, and the frightful, not to say diabolic triumphs of science, we are shaken by secret shudders and dark forebodings; but we know no way out, and very few persons indeed draw the conclusion that this time the issue is the long-since-forgotten soul of Man" (Jung 1963 364-5).

"A further development of myth might well begin with the outpouring of the Holy Spirit on the apostles, by which they were made into sons of God, and not only they, but all others who through them and after them received the *filiatio* - sonship of God - and thus partook of the certainty that they were more than autochthonous animalia sprung from the earth, that as the twice-born they had their roots in the divinity itself. Their visible, physical life was on this earth; but the invisible inner man had come from and would return to the primordial image of wholeness, to the eternal Father, as the Christian myth of salvation puts it. just as the Creator is whole, so His creature, His son, ought to be whole. Nothing can take away from the concept of divine wholeness" (Jung 1963 365).

"But unbeknownst to all, a splitting of that wholeness ensued; there emerged a realm of light and a realm of darkness. This outcome, even before Christ appeared, was clearly prefigured, as we may observe *inter alia* in the experience of Job, or in the widely disseminated Book of Enoch, which belongs to immediate pre-Christian times. In Christianity, too, this metaphysical split was plainly perpetuated: Satan, who in the Old Testament still belonged to the intimate entourage of Yahweh, now formed the diametrical and eternal opposite of the divine world. He could not be uprooted. It is therefore not surprising that as early as the beginning of the eleventh century the belief arose that the devil, not God, had created the world. Thus the keynote was struck for the second half of the Christian aeon, after the myth of the fall of the angels had already explained that these fallen angels had taught men a dangerous knowledge of science and the arts" (Jung 1963 365).

"Wherever the psyche does announce absolute truths - such as, for example, "God is motion," or "God is One" - it necessarily falls into one or the other of its own antitheses. For the two statements might equally well be: "God is rest," or "God is All." Through one-sidedness the psyche disintegrates and loses its capacity for cognition. It becomes an unreflective (because unreflectable) succession of psychic states, each of which fancies itself its own justification because it does not, or does not yet, see any other state. In saying this we are not expressing a value judgment, but only pointing out that the limit is very frequently over-stepped. Indeed, this is inevitable, for, as Heraclitus says, "Everything is flux." Thesis is followed by antithesis, and between the two is generated a third factor, a lysis which was not perceptible before. In this the psyche once again merely demonstrates its antithetical nature and at no point has really got outside itself. In my effort to depict the limitations of the psyche I do not mean to imply that only the psyche exists. It is merely that, so far as perception and cognition are concerned, we cannot see beyond the psyche. Science is tacitly convinced that a non-psychic, transcendental object exists. But science also knows how difficult it is to grasp the real nature of the object, especially when the organ of perception fails or is lacking, and when the appropriate modes of thought do not exist or have still to be created. In cases where neither our sense organs nor their artificial aids can attest the presence of a real object, the difficulties mount enormously, so that one feels tempted to assert that there is simply no real object present. I have never drawn this overhasty conclusion, for I have never been inclined to think that our senses were capable of perceiving all forms of being." (Jung 1963 384)

Life After Death

"A man should be able to say he has done his best to form a conception of life after

death, or to create some of it - even if he must confess his failure. Not to have done so is a vital loss. For the question that is posed to him is the age-old heritage of humanity: an archetype rich in secret life, which seeks to add itself to our own individual life in order to make it whole. Reason sets the boundaries far too narrowly for us, and would have us accept only the known - and that too with limitations - and live in a known framework, just as if we were sure how far life actually extends. As a matter of fact, day after day we live far beyond the bounds of our consciousness; without our knowledge, the life of the unconscious is also going on within us. The more the critical reason dominates, the more impoverished life becomes; but the more of the unconscious the more of myth we are capable of making conscious, the more of life we integrate. Overvalued reason has this in common with political absolutism: under its dominion the individual is pauperized. The unconscious helps by communicating things to us, or making figurative allusions. It has other ways, too, of informing us of things which by all logic we could not possibly know" (Jung 1963 330).

Aryan Christus

Richard Noll in "The Aryan Christ" exposes in Jung both a messianism and anti-semitism.

"Regrettably, the surviving members of the Jung family and the administrators of the Jung estate have shown little interest in contributing to the historical record. We do have, however, the posthumously published "autobiography" known as *Memories, Dreams, Reflections*, which purports to be an honest statement from Jung himself about his own life. This is only partly true. As the scholar Alan Elms was the first to document, this book is less an autobiography than a patchwork of material brilliantly integrated by Aniela Jaffe, Jung's assistant in his last years, with copious editorial assistance from the American editors at Pantheon, who brought out the English edition before a German one appeared. Although Jung wrote the initial draft of the first three chapters and a later one entitled "Late Thoughts," in which he speculated on life after death, these were not intended to be the first chapters of an autobiography, despite what the published volume would lead one to think. Furthermore, against Jung's own wishes, his words in these chapters were altered or deleted to conform to the image preferred by his family and disciples... The Jung portrayed in MDR is a clairvoyant sage, a miracle worker, a god-man who earns his apotheosis through his encounter with the Dead and with God. His is a morality tale of mystical evolution, as his life becomes the exemplum of his theories, the heroic saga of an "individuated" man who survived a terrifying encounter with extramundane beings (the archetypes) from a transcendent reality (the collective unconscious)." (Noll - Preface).

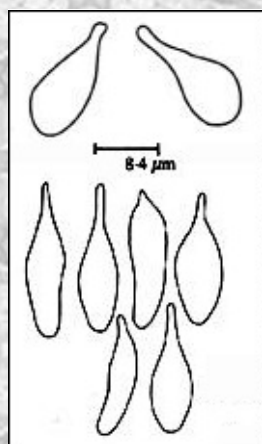
"Pietists' mystical enthusiasm is reflected in some of their favourite incendiary metaphors for their ecstatic experiences. It was the fire of the Holy Spirit that must burn within, indeed it was often said that "the heart must burn". They emphasized the burning experience of 'Christ within us' instead of the inanimate, automatic belief in a dogma of a 'Christ for us'. Such subtle distinctions had profound implications for German nationalism, for the belief arose in a feeling of a group identity bound by common inner experience, a mystical blood-union of necessity, rather than as something external existing for an individual" (Noll 9)

"Ernest Jones complained to Freud in December 1912 that 'Jung is going to save the world, another Christ (with certainly anti-Semitism combined)'. Freud concurred. 'I thank you for your very just remarks about Jung. In fact, he behaves like a perfect fool, he seems to be Christ himself, and in the particular things he says and does there is always something of the [rascal]'" (Noll 112).

"By the end of 1913, however, Jung did not share Freud's enlightened opinion that there should not be a specifically Aryan or Jewish science. Psychoanalysis had to raise the consciousness of humanity to a higher level through a religious outlook. The only problem was that such a conception of psychoanalysis could no longer have a place for Jews" (Noll 112)..

Anima and Animus and Gender Transcendence

While Jung had many avid female followers, and writers such as Marion Woodman write fluently using the abyss of the Jungian tradition to invoke the liberating dark goddess of chaos in works such as "Dancing in the Flames", Jung has also drawn criticism from some feminists for the apparent twist of chauvinism he has displayed in what is a very Taoistic idea - the literal light spot in the dark and vice versa - the anima-animus theory.



Above: Anne had a brief dream, which spoke to her in a way she could not ignore. "I am looking at these strange, inanimate animals shaped this way. I feel them and inquire what they are called. I don't get an answer, but I'm attracted to them and keep touching them. Their color is an off-white. In the next scene I have a large container, which I set down and begin emptying. It contains clothes, and a separator or divider between-the top and the bottom of the container (like a cooler). When I look down into it [the container], the strange animals that I saw earlier are alive and, of course, I'm excited. I take them into my hand and cuddle them. These shapes, in the bottom of the container, are breathing." When asked what the shapes looked like, Anne said, "Tear- drops," and her tears began to flow. Below: *Psilocybe aucklandii* spores germinating. Off-white and breathing.

From *The Gaia Messiah and the Anima/Animus Theory* - Elizabeth Hubbard

"Feminist scholars, in disagreement with Jung's archetypal theory, charge him with putting women in an inferior social position to men. Jung's theory states that every man has a female side to his unconscious psyche which he calls anima, while women have a male counterpart within their unconscious psyches which he calls animus."

"According to Jung, there are four different developmental stages of the female animus. The lower stage is that of the personification of physical power, for example, seeing the athlete as hero. At the next stage of animus, he possesses the ability for planned action and social reform. The third phase is the Logos stage where he becomes the clergyman or professor who controls the word. Finally, the last stage of development he becomes a religious experience incarnating a new meaning of life."

"Jung's male anima also has four stages of development. The first being the biolog-

ical, represented by Eve. The second is the romantic and aesthetic level still characterized by sexual involvements exemplified by Faust's Helen. The third stage, Eros, is raised to a spiritual devotion as worshipped in the Virgin Mary. The fourth is represented by Sapientia, a wise woman transcending the most pure and holy women."

"He believed the two different components of the psyche were equally important, complementary, although contrasting.... However, Naomi Goldenberg points out Jung's writings reveal his prejudice against the female Logos. He writes, 'The animus corresponds to the paternal Logos just as the anima corresponds to the natural Eros. In men, Eros, the function of relationship, is usually less developed than Logos. In women, on the other hand, Eros is an expression of true nature, while their Logos is often only a regrettable accident.'" (Goldenberg 1981, 67).

Goldenberg elaborates on this theme of Hubbard in several of her works endeavouring to overcome the encumbrances of the animus/anima as a fixed unchanging archetype: "Jung defines the anima and the animus as archetypes. On a practical level, this means that a woman's basic nature is dictated by Eros and that her capacity for logical thought should never be pushed too far. This is the origin of the continual Jungian warning about "women's libbers" overstepping the bounds of appropriately feminine use of the intellect. I am often termed animus-ridden when I speak to Jungian audiences about the logical flaws in the anima/animus theory. No matter how demurely I dress for a lecture, I am sure to be warned about departing too far from femininity as soon as I raise doubts about the universality of inferior Logos in women. To Jungians, the anima and animus are unchangeable archetypes for the sexes. Because they are called archetypes, they are supposed to remain fundamentally unchanged *per aeternitatem*" (Goldenberg 1979, 57).

Jung himself however described archetypes as evolving so there is really no need to define them in this eternally unchanging way. It is beneficial that each gender has the germ of the other, but these should not be used as archetypes to confine the potential of either gender. Goldenberg chooses to redefine "archetypal" as an adjective to describe the degree to which an image affects us (64). While this is a good test of the validity of archetypes, there is no need to reduce "archetype" to "stereotype" and indeed this runs a certain risk of losing the power of archetype as a root expression of the human experiential stream. The power of archetype is that it is not confined to one set of religious or mythical symbols but is an aspect of the existential well-spring. To be so it must evolve with human consciousness. Change indeed transformation is inevitable and wholly necessary in just the manner of diversity of process which Goldenberg evokes in her ecosystemic treatment of the changing of the gods.

The Hieros Gamos Part 1: Exorcising Bitter-Sweet Hystery

Dedicated to my beloved namesake Jane King without whom the Renewal might not be.

Paleolithic and Neolithic Love



Werner Forman archive New Scientist 5 Oct 96

Homo sapiens, despite evolving some 100,000 years ago, spent some 70,000 years leaving only flaked tools with only minor changes of design. Although so-called "primitive" cultures are diverse and parallels, between modern gatherer-hunters and our ancestral origins remain speculative, among the very few primitive hunter-gatherers still existent, the !Kung of the Kalahari provide a somewhat unique perspective on our possible hunter-gatherer origins. Marjorie Shostak (1981) notes: "Here in a society of ancient traditions, men and women live together in a non-exploitative manner, displaying a striking equality between the sexes... Other contemporary gathering and hunting societies have a similar high level of equality - higher at least than that of most agricultural or herding societies. This observation has led to the suggestion

that the relations between the sexes that prevailed during the majority of human prehistory were comparable to those seen in the !Kung today."

Nisa - (Shostak)

*When the gods gave people sex,
they gave us a wonderful thing.*

Sex is food:

*just as people cannot survive without eating,
hunger for sex can cause people to die.*

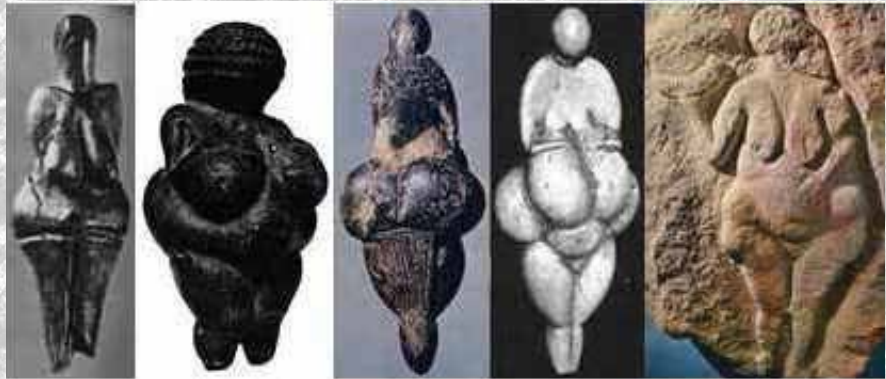
!Kung saying - Nisa.



About 35,000 years ago, there appears suddenly an explosion of representational art. It is as if the birth of culture has occurred from the primal continuum of the paleolithic. Prominent among these first and most artistic creations are diverse representations of the creatrix goddess of fertility, complemented by sculptures and wall paintings of animals and the hunt of a more shamanic content. The consistency and the careful beauty of these figurines is consistent with the worship of the female as generator of the continued line of living existence. While primitive men were wandering hunters who had to remain silent in the shamanic meditation of the hunt, the women were collecting and recognizing a wide variety of plants, talking more and socializing, forming the foundation skills that underpinned the birth of civilization. The myths of diverse tribal cultures hint at a previous era when women were the founding influence in this way.

Despite her manifold names and forms, the creatrix goddess is one goddess of all, who provides one world in a unified view of the life cycle. As the earth mother, she is ever closer than the remote sky father and nurtures all living things. However, in

the world view of the goddess, creation and destruction are integral components of the cyclic round from birth to death, from full season to lean season, represented in particular in the lunar phases which are coupled with the menstrual cycle, as illustrated in the Venus of Laussel. There is no division of the universe between good and evil, dark and light, as both are incorporated into the cosmic cycle in a state of timeless unity. With this interminable cycle comes a relentless, crushing reality, in which destructive nature of death is actively accentuated in acts of animal and particularly human sacrifice. Thus the triple goddess is a creature of three faces the nubile virgin lover, the sustaining mother of the harvest and the all-consuming crone of death.



The “venuses” of Dolni Vestonice, Willendorff, Lespugue (2), and Laussel date from inter-Gravitean Solutrean 20000-18000 B.C. Note the horn carried by the goddess of Laussel.

Although the spiritual quest also seeks answers to life after death and the illumination of the cosmic mind, it is in fertility that the true raw energy of spirituality reaches it's zenith, and it is through fertility that each of us has come into being in a continuous line of evolution from the first life on earth, some 3,000 million years ago, to wonder at existence and ponder our fate, and it is in fertility that both our offspring and the environment in which we live will continue into the future. Fertility is thus also intimately connected with the continued survival of the people through seasonal changes and the quirks of fortune in the fertility of earth itself. Fertility thus delves into those far more ancient realities of the conscious universe that far pre-date the gods and goddesses of early human civilization. On a more sinister note, sexuality has been recognized from all quarters to be mystically connected to the origin of death, and thus responsible for death itself. Sex is thus steeped in sacrificial atonement in death.

These developments are paralleled in a significant way by the evolution of animal art associated also with shamanic identification with animal familiars as in the “sorcerer” on the right. These pictures illustrate the equally ancient case for nature shamanism of a different kind associated with the hunt and the psychic descent down the Axis Mundi to the roots of conscious existence, a journey of temporary death, or near death experience in which the shaman returns empowered as a medicine man and prophet.



Mammoth Vogelherd 32000 B.C. (Leakey 1994) Bison Lascaux early Magdalenian 15000-13000 B.C. (Powell) Sorcerer Middle Magdalenian 13000-11000 B.C. (Powell)

Of course sex is ultimately responsible for death, because in sexuality, biology has discovered a trade off. Sexuality has provided a tremendous new source of variation, which forever mixes the gene pool in new creative ways, making it possible for higher plants and animals to evolve. However, in sex came the death of the organism, because each individual contributes only half their genes to the offspring, which instead of being the phoenix clone of the parent, has only half the identity of each parent and is thus a new individual. As evolution of higher organisms proceeds there is an ever-diminishing capacity for the organism to regenerate from parts. It can no longer reproduce itself and with the passage of time falls to the very mutational changes that permitted its evolution into being. Upon the death of the organism, its unique identity is now lost into fragments in the gene pool. But this loss comes at great gain. It makes it possible for us to evolve further into being, through the altruistic sharing of genetic identities between male and female in partnership. By the sacrifice of eventual death, which we all face, we gain the privilege of living in this extraordinary universe, and sharing in the ongoing continuity of life. This is a quest whose consummation is a golden age of unforeseen splendour, if we do not destroy it through our own ignorance first.



Hieros gamos, c 10,000 BC Europe, Negev Desert (Campbell 1988, Avi-Yonah)

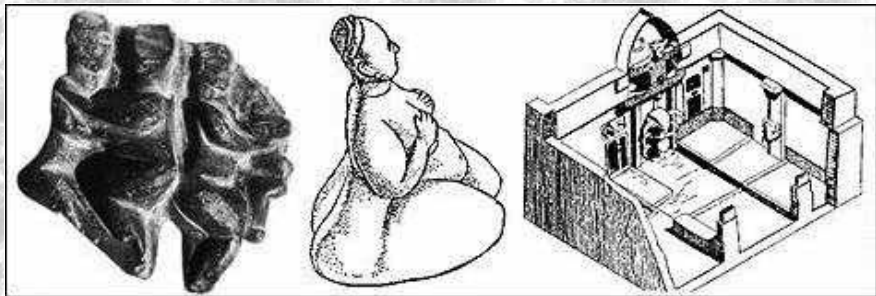
Old goddesses such as Anath fertilized themselves with the blood of men and bulls, Cybele is noted for her castrations and the ancient myth of human origin is from clay and menstrual blood. However the domestication and breeding of animals depends on an understanding of the complementary role of the sexes in reproduction. Nevertheless, the sexual behaviour of the herding animals came to have a huge impact on human culture and sexuality. It was abundantly clear

that the male was required only for the fleeting process of fertilization, while both birth and the long years of family-rearing depends centrally on motherhood.

This male role is accentuated in herding animals such as the bull, but even in human populations to this day with nominal nuclear family units, the Y chromo-

some shows little genetic variation because some males fertilize a disproportionate proportion of females. Although the great goddess is also prominent among the mammoth hunters, the development of agriculture and its complementation by herding appears to have led to a cosmic struggle for power between the sexes which is only now coming to a resolution.

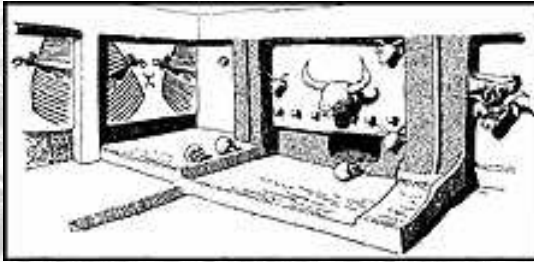
Of course, once the patriarchal attitude began to hold sway, the lack of a visible ovum led to a belief that the woman was a mere receptacle for growing the man's seed, as in the Aristotelian view of biology and in Mary's 'virgin birth' of Jesus from God alone. It is only with the discovery of the ovum in 1827 that the genetic role of the female in reproduction has become confirmed (Ranke-Heinmann 1992 43). This makes it natural in a way to think of Eve as coming out of the rib of Adam. However it is also clear that many offspring resemble both parents, or at least frequently resemble the mother as much as the father, so the credibility of historical patriarchal propaganda of the Aristotelian view that woman was a mere receptacle for male seed should be taken with substantial reservation. It is after all quite clear that the Jews, perhaps the archetype of all patriarchal traditions always traced Jewish descent through the mother (p 503), something which is meaningless if she contributes no transferable genetic identity to her offspring.



Hieros gamos, creatrix goddess, shrine with bulls heads and pregnant Goddess.
Catal Huyuk Anatolia 7,500 B.C. - 5,500 B.C. goddess (Melaart).

Catal Huyuk 6,500 B.C. illustrates the transition from hunter-gatherer society to agricultural centers in which trade (e.g. in obsidian) and the complementation between male pursuits of hunting, herding and animal husbandry and the planting, harvesting and seed selection of the agricultural domain of the women. The environmental confluence of natural grain-producing areas with pasture and forest made certain areas of the Near East, as exemplified by old Jericho circa 10,000 B.C. and Catal Huyuk, provided an ideal backdrop for this complementation. The central place of the generative goddess and the counterpoint between the horned male bull and the pregnant goddess is again reflected in the hieros gamos, sacred marriage, or ritual consummation, clearly portrayed as being consequentially linked to birth.

There are some skulls present in the temples, and death vultures are depicted pecking headless men. The central and sacred place of the woman's family bed in house design contrasts with the variable and satellite position of the male sleeping arrangements and burial places.



Temple with bulls heads, skulls and vultures picking headless men (Melaart).

A recent study (New Scientist 18 Jan 97 p9) even suggests that the association of women's breasts with weasel skulls, fox teeth, boar tusks and vulture beaks and the vultures picking at headless corpses in the temples, the

scattered skulls with marks of beheading after death, indicate a "safety valve" to release the new tensions of urban living "to vent frustration of living at close quarters through symbolic ritual killings". however a definitive interpretation may never be arrived at.



Scenes from the courtship of Inanna and Dumuzi (Wolkenstein and Kramer)

The hieros gamos of Inanna and Dumuzi.

Inanna, whom we may also identify with Ishtar, Ashtoreth, Aphrodite, Astarte, to a certain extent Asherah, and Eostre, Ostara, the sea goddess Mari, or Miriam and many others, is the evening star, the Sumerian Queen of Heaven. She was the creatrix, the mother of all men. She was Queen of Heaven astronomically as well as theologically. She was horned, and was brought up out of the foam by water-gods, like Aphrodite, thus explaining her close connection with Mari goddess of the sea. Her journey to the earth and then to the underworld cements relationship between the shepherd kings and hieratic planter queens which formed the basis of the flowering of the cities of Sumer from 3500 B.C., the centre of catalysis of successive civilizations to the present day.

Several authors, including Elinor Gadon, Riane Eisler and William Irwin Thompson (163) comment that the Sumerian era now represents the fall of the Great Goddess to the phallic onslaught of the male Godhead represented by the trinity An, Enki and Nannar who may have been introduced by the first Indo-Aryan incursions, and that the order of reproductive power has changed to that of erotic power to become the Goddess of live and battle and of the seasonal abundance and regress. Although male gods, such as Enki certainly have entered the pantheon, the

young Goddess is nevertheless mighty and resurgent with her youthful power:

*"Proud Queen of the Earth Gods, Supreme Among the Heaven Gods,
Loud Thundering Storm, you pour your rain over all the lands and all the people.
You make the heavens tremble and the earth quake.
Great Priestess, who can soothe your troubled heart?*

*You flash like lightning over the highlands; you throw your firebrands across the earth.
Your deafening command, whistling like the South Wind, splits apart great mountains.
You trample the disobedient like a wild bull; heaven and earth tremble.
Holy Priestess, who can soothe your troubled heart?*

*Your frightful cry descending from the heavens devours its victims.
Your quivering hand causes the midday heat to hover over the sea.
Your nighttime stalking of the heavens chills the land with its dark breeze.
Holy Inanna, the river banks overflow with the flood-waves of your heart...."*
(Wolkenstein and Kramer 95)

The seasonal cycle of the goddess is represented unabated in the passage from new life in the burgeoning fertility period and death in the lean season. The first phase is the ritual marriage of Inanna to the shepherd king Dumuzi in the hieros gamos, the high point of the Sumerian sacred cycle. Dumuzi (the Shepherd King) is actually mentioned as the fifth king on the king lists of Sumer. He is also referred to as Dumuzi-Absu of the abyss, god of freshets and running waters. He is also the heavenly shepherd of the stars.

*O Wanderer, Wanderer, my brother Wanderer,
In the fields of Arallu, Wanderer, my brother Wanderer.
(Briffault v3 95)*

Dumuzi at first has to persuade Inanna to marry a shepherd king. She is also encouraged by her mother Ningal, the Moon Goddess of Ur and consort of the Moon God Nannar.. The encounter then runs hot with the young Inanna's passion for young shepherd king Dumuzi and their consummation, and with the echoing fullness of pastoral fecundity. It is the very love song of creation, which fills the earth with the burgeoning splendour of life as poetically translated by Diane Wolkenstein:

*"Inanna opened the door for him.
Inside the house she shone before him
Like the light of the moon.
Dumuzi looked at her joyously.
He pressed his neck close against hers. He kissed her.*

Inanna spoke:

*"What I tell you, Let the singer weave into song.
What I tell you, Let it flow from ear to mouth,
Let it pass from old to young:
My vulva, the horn,
The Boat of Heaven,
Is full of eagerness like the young moon.
My untilled land lies fallow.
As for me, Inanna,
Who will plow my vulva?
Who will plow my high field?
Who will plow my wet ground?..."*

Dumuzi replied:

*"Great Lady, the king will plow your vulva.
I Dumuzi the King, will plow your vulva."*

Inanna:

*"Then plow my vulva, man of my heart!
Plow my vulva!"*
At the king's lap stood the rising cedar.
Plants grew high by their side.
Grains grew high by their side.
Gardens flourished luxuriantly....

*"O Lady, your breast is your field.
Inanna, your breast is your field.
Your broad field pours out plants.
Your broad field pours out grain.
Water flows from on high for your servant.
Bread flows from on high for your servant.
Pour it out for me, Inanna.
I will drink all you offer."*

Inanna sang:

*"Make your milk sweet and thick, my bridegroom.
My shepherd, I will drink your fresh milk.
Wild bull, Dumuzi, make your milk sweet and thick.
I will drink your fresh milk...."*

Dumuzi spoke:

*"My sister, I would go with you to my garden.
Inanna, I would go with you to my garden.
I would go with you to my orchard.
I would go with you to my apple tree.
There I would plant the sweet, honey-covered seed."*

Inanna spoke:

*"He brought me into his garden.
My brother, Dumuzi, brought me into his garden.
I strolled with him among the standing trees,
I stood with him among the fallen trees,
By an apple tree I knelt as is proper....
Before my lord Dumuzi,
I poured out plants from my womb.
I placed plants before him,
I poured out plants before him.
I placed grain before him,
I poured out grain before him.
I poured out grain from my womb."*

Inanna sang:

*"Last night as I, the queen, was shining bright,
Last night as I, the Queen of Heaven, was shining bright,
As I was shining bright and dancing,
Singing praises at the coming of the night-
He met me - he met me!
My lord Dumuzi met me.
He put his hand into my hand.
He pressed his neck close against mine.
My high priest is ready for the holy loins.
My lord Dumuzi is ready for the holy loins."*

*The plants and herbs in his field are ripe.
O Dumuzi! Your fullness is my delight!" ...
"Let the bed that rejoices the heart be prepared!
Let the bed that sweetens the loins be prepared! ...
He put his hand in her hand.
He put his hand to her heart."*

*Sweet is the sleep of hand-to-hand.
Sweeter still the sleep of heart-to-heart.*

Inanna spoke:

*"I bathed for the wild bull,
I bathed for the shepherd Dumuzi,
I perfumed my sides with ointment,
I coated my mouth with sweet-smelling amber,
I painted my eyes with kohl.
He shaped my loins with his fair hands,
The shepherd Dumuzi filled my lap with cream and milk,
He stroked my pubic hair,
He watered my womb.
He laid his hands on my holy vulva,
He smoothed my black boat with cream,
He quickened my narrow boat with milk,
He caressed me on the bed.*

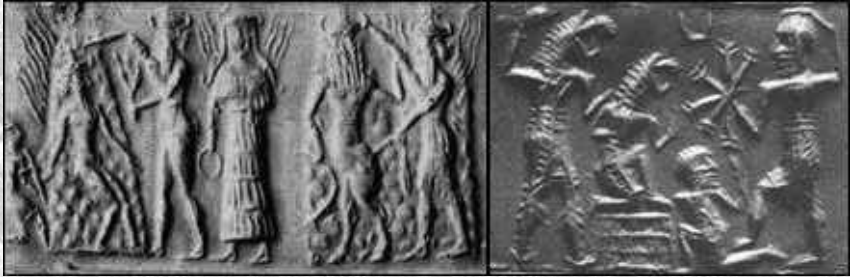
*Now I will caress my high priest on the bed,
I will caress the faithful shepherd Dumuzi,
I will caress his loins, the shepherdship of the land,
I will decree a sweet fate for him."
The Queen of Heaven,*

*The heroic woman, greater than her mother,
Who was presented the me by Enki,
Inanna, the First Daughter of the Moon,
Decreed the fate of Dumuzi:
In battle, I am your leader,
In combat I am your armor-bearer,
In the assembly I am your advocate,
On the campaign I am your inspiration....
In all ways you are fit.
May your heart enjoy long days....*

*As the farmer, let him make the fields fertile,
As the shepherd, let him make the sheepfolds multiply,
Under his reign let there be vegetation,
Under his reign let there be rich grain.*

*The king went with lifted head to the holy loins.
He went with lifted head to the loins of Inanna.
He went to the queen with lifted head.
He opened wide his arms to the holy priestess of heaven....
My blossom-bearer in the apple orchard,
My bearer of fruit in the apple orchard,...
My fearless one, My holy statue,...
How sweet was your allure...."
(Wolkenstein and Kramer 30)*

The onset of the lean season after the harvest, however brings out the fierce dark side of the goddess of death and destruction. It is celebrated by the entry of Inanna to the underworld, where she dances the dance of the seven veils as her worldly attire and then her life is reduced to nought. Inanna decides to experience the dark side her elder sister Ereshkigal knows as Queen of the Underworld in the death rites of the Sacred Bull of Heaven, Gugalanna, thus disguising her formal purpose of discovery in the formal act of witnessing the death rites of another.



The descent of the seven veils, the curse of Dumuzi (Wolkenstein and Kramer 57, 72).

Restored with the bread and waters of life (p 725), she returns from the underworld, accompanied by seven *galla*, demons of the underworld, who must have a mortal in compensation, she fixes the eye of death on her absent-minded partner who is engrossed in affairs of state, and he is chased by the demons of hell, losing his possessions, his genitals and his life. Inanna afterwards laments her actions and searches for him and ensures his resurrection so that he can be brought back for six months of the year to ensure the fertility of both the womb and the soil. Seasonal male sacrifice of the “king” reverberates through the goddesses from Greece to India and over much of Africa including Cybele, Hecate and Kali. In the Sumerian view, the purpose of human life was merely to provide sustenance for the deities.

*“From the Great Above she opened her ear to the Great Below.
From the Great Above the goddess opened her ear to the Great Below.
From the Great Above Inanna opened her ear to the Great Below.
My Lady abandoned heaven and earth to descend to the underworld.
Inanna abandoned heaven and earth to descend to the underworld.
She abandoned her office of holy priestess to descend to the underworld....*

*If I do not return,
Set up a lament for me by the ruins.
Beat the drum for me in the assembly places.
Circle the houses of the gods.
Tear at your eyes, at your mouth, at your thighs....
Go to Eridu, to the temple of Enki.
Weep before Father Enki.
Father Enki, the God of Wisdom, knows the food of life,
He knows the water of life; He knows the secrets.
Surely he will not let me die.”...
(Wolkenstein and Kramer 52)*

When Inanna arrived at the outer gates of the underworld, She knocked loudly. She cried out in a fierce voice:

*“Open the door, gatekeeper! Open the door, Neti!
I alone would enter!” ...
When she entered the first gate,
the shugurra, the crown of the steppe was removed.
When she entered the second gate,
From her neck the small lapis beads were removed.
When she entered the third gate,
From her breast the double strand of beads was removed.
When she entered the fourth gate,
From her chest the breastplate called “Come, man, come!” was removed.*

*When she entered the fifth gate,
From her wrist the gold ring was removed.
When she entered the sixth gate,
From her hand the lapis measuring rod and line was removed.
When she entered the seventh gate,
From her body the royal robe was removed....*

*Naked and bowed low, Inanna entered the throne room.
Ereshkigal rose from her throne.
Inanna started toward the throne.
The Annuna, the judges of the underworld, surrounded her.
They passed judgment against her.
Then Ereshkigal fastened on Inanna the eye of death.
She spoke against her the word of wrath.
She uttered against her the cry of guilt.
She struck her.*

*Inanna was turned into a corpse,
A piece of rotting meat,
And was hung from a hook on the wall....*

*Then, after three days and three nights, Inanna had not returned,
Ninshubur set up a lament for her by the ruins.
She beat the drum for her in the assembly places.
(Wolkenstein and Kramer 52)*

Neither Enlil nor Inanna's father Nannar, the Moon God of Ur, will help her because she has craved the below, and because those who choose the underworld do not return. Ninshubur succeeds in getting Enki to secure her release:

*Inanna was about to ascend from the underworld
When the Annuna, the judges of the underworld, seized her. They said:
"No one ascends from the underworld unmarked.
If Inanna wishes to return from the underworld,
She must provide someone in her place."...*

*As Inanna ascended from the underworld,
The galla, the demons of the underworld, clung to her side.
The galla were demons who know no food, who know no drink,
Who eat no offerings, who drink no libations,
Who accept no gifts.*

*They enjoy no lovemaking-
They have no sweet children to kiss.
They tear the wife from the husband's arms,
They tear the child from the father's knees,
They steal the bride from her marriage home....*

*The galla said: "Walk on, Inanna,
We will take Ninshubur in your place."*

Inanna cried: "No! Ninshubur is my constant support....

"Walk on to your city, Inanna, We will take Shara in your place."

Inanna cried: "No! Not Shara! He is my son who sings hymns to me....

"Walk on to your city, Inanna, We will take Lulal in your place."

"Not Lulal! He is my son. He is a leader among men....

"Walk on to your city, Inanna.

We will go with you to the big apple tree in Uruk."

In Uruk, by the big apple tree,

Dumuzi, the husband of Inanna, was dressed in his shining me-garments.

He sat on his magnificent throne; (he did not move).

The galla seized him by his thighs.

They poured milk out of his seven churns.

*They broke the reed pipe which the shepherd was playing.
 Inanna fastened on Dumuzi the eye of death.
 She spoke against him the word of wrath.
 She uttered against him the cry of guilt:
 "Take him! Take Dumuzi away!"*

*The galla, who know no food, who know no drink,
 Who eat no offerings, who drink no libations,
 Who accept no gifts, seized Dumuzi.
 They made him stand up; they made him sit down.
 They beat the husband of Inanna.
 They gashed him with axes."
 (Wolkenstein and Kramer 71)*

There follows a famous episode: the lament of Dumuzi - the lament for all lost life:

*At his vanishing away she lifts up a lament, "Oh my child!"
 At his vanishing away she lifts up a lament, "My Damu!"
 At his vanishing away she lifts up a lament, "My enchanter and priest!"
 Like the lament that a house lifts up for its master,
 Like the lament that a city lifts up for its lord,
 Her lament is the lament for a herb that grows not in the bed.
 Her lament is the lament for the corn that grows not in the ear.
 Her chamber is a possession that brings not forth a possession.
 A weary woman, a weary child forespent.
 Her lament is for a great river where no willow grows.
 Her lament is for a field where wheat and herbs grow not.
 Her lament is for a lifeless pool with no fish.
 Her lament is for a thicket with no reeds.
 Her lament is for a wood with no tamarisks.
 For a wilderness with no Cypresses.
 For a garden without honey or wine.
 For meadows with no pasture.
 For a palace where long life is gone.
 (Frazer v4/1 10)*

Inanna and Dumuzi's sister Geshtinanna go searching to the edges of the steppe for Dumuzi. Dumuzi is finally given a partial reprieve, of tragic irony for his sacred kings. He is allowed back in the full season, while his sister Geshtinanna, playing a role like unto Persephone, takes his place. This means that Dumuzi's death and resurrection become instituted ritual - as the renowned "women weeping for Tam-muz" in the Old Testament, as well as those of Ta'uz at Harran make clear. They weep and lament. The king dies. They grind his bones in the mill and scatter them to the winds. People beat their breasts and searched for the dead and resurrected God among the straw as far away as Samarkand (Briffault v3/100).

The Dilemma of the Messiahs

Such a viewpoint still arises in its essence from a great Mother Goddess, the personification of all the reproductive energies of nature, and associated with her a series of lovers, each the divine bridegroom, a mortal yet resurrected god, with whom she mated year by year, their sexual consummation expressed physically between priestess and priest-king, and that of their worshippers at the sanctuary ensuring the fruitfulness of the ground and the increase of man and beast (Frazer 1890 v5/ 39). Such an idea of deity is consistent with an inheritance down the female line in which kings held power only by virtue of their association with a continuing female line, which is thus immortal both by childbirth and by genealogy, while the male remains transient and mortal likewise on both counts Tradi-

tions of transient sacred kingships interrupted by human sacrifice are an expression of this motif.

The same dying male vegetation god theme is common to Tammuz, Osiris, Adonis, Attis, Shiva and even Dionysus, who from very early times have been worshipped in magical rites designed to ensure the clement passage of the seasons, the return of fertilizing rains, and the verdant growth of spring. In their death and resurrection was believed to be the mystic catharsis for the decay and revival of the life and fertility upon which food and the welfare of whole societies depended.

Osiris is either shut in his coffin or felled by the river and drowned. Adonis is gored, Attis is persuaded to castrate himself and bleeds to death, Dionysus is torn to pieces and Virbus is dragged to his death. Frequently this death is precipitated by the conflict between the twin aspects of the goddess of life and death, sometimes in the form of a jealousy or slight. Thus Hippolytus offends Aphrodite by his faith towards Artemis and Adonis lover of Aphrodite offends Artemis. The rites of Tammuz and Dionysus, who later evolved in myth into a paternal deity, both appear to have originated from exclusive womens' mystery cults (Briffault v3 105).

The flesh of Mot was similarly torn asunder in Canaanite myth once every seven years in a way which is closely linked to the crucifixion. Anath calls to Shapash the sun goddess for the victor Ba'al to kill Mot and relieve the lean season. Ba'al smites the sons of Athirat.

*In the seventh year, then lo! Mot son of El
lifted up his voice unto the victor Ba'al and cried:
By reason of thee I have suffered shame,
by reason of thee I have suffered disgrace.
I have suffered winnowing by the sieve,
I have suffered with the sword and
burning by fire by reason of thee.
Grinding between two millstones.
I have suffered sowing on the day,
by reason of thee. (Driver 113)*

All the grain gods were ritually ground up. Osiris was scattered over all Egypt. The lament is not just the lament for the dying Autumn but it is the lament of the grinding of the corn of the reaper.

*They wasted o'er a scorching flame
The marrow of his bones;
But a miller us'd him worst of all -
For he crushed him between two stones. - Robert Burns*

The sacrificial cycle caused some heroic kings in history to refuse the advances of the Goddess. In Babylonian myth, Gilgamesh, the hero who helped Inanna cut down the Hulluppu tree is tempted by Ishtar (Inanna). She offers Gilgamesh her hand in marriage. In refusing the marriage, Gilgamesh repels Ishtar's offer with a mix of contempt and apprehension:

"Tammuz, the spouse of thy youth, thou hast condemned him to weep from year to year. Allala the spotted sparrow hawk, thou lovest him, afterwards thou didst strike him and break his wing: he continues in the wood and cries 'O my wings!' Thou didst afterwards love a lion of mature strength, and didst then cause him to be rent by blows, seven at a time. Thou lovest also a stallion magnificent in battle; thou didst devote him to death by the goad and the whip; thou didst compel him to gal-

lop for ten leagues, thou didst devote him to exhaustion and thirst. Thou didst love Ishullanu thy fathers gardener, who ceaselessly brought thee presents of fruit and decorated every day thy table... thou didst strike him, thou didst transform him into a dwarf.... Thou lovest me now, afterwards thou wilt strike me as thou didst these". (The Dawn of Civilization 580)



.The new King dispatches the old in the presence of the Goddess Sumer 2300 BC (Campbell 1962)

He subsequently has to protect Uruk from the vengeful ravages of the Bull of Heaven she sends in vengeance. This myth was enacted in Babylon annually, but the Temples of Ishtar remained. Women had rights of divorce and had to prostitute themselves in

the temple once during their lives.

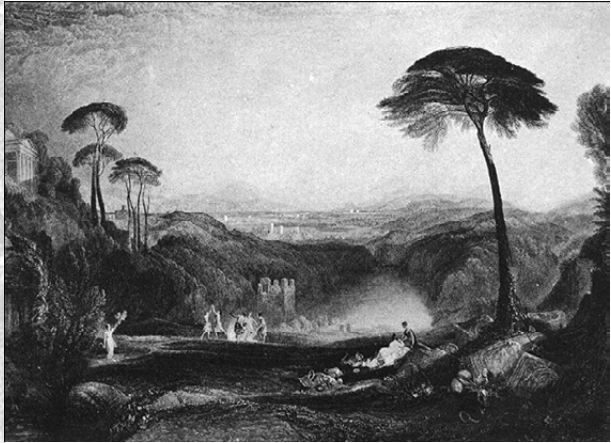
Theseus similarly rejects Ariadne, resulting in the death of his father because he forgets to remove the black sails signalling his own death on his return to Athens, and also the downfall of the Cretan Goddess, despite becoming the celestial betrothed of none less than Dionysus. Greek myth reverberates with the overthrow of the Goddess from her earlier position of relative power.

The king was either regularly sacrificed after a fixed term of say seven years, or might live on as long as his fertility lasted, as in Israel with David. The sacred king of Nemi lived only so long as no other male could take him immortal combat, upon snapping the sacred branch. Barbara Walker points notes that Kingship throughout Mesopotamia was realized only through hieros-gamos with the earthly representative of the Goddess. "The length of a king's reign was often predetermined, because people thought the Goddess needed the refreshment of a new lover at stated intervals." "Ashurbanipal said he ruled by the grace of Ishtar." "The goddess queen's choice largely depended on the candidate's sex-appeal. If she tired of the king's lovemaking, he could be deposed or killed, for the queen's sexual acceptance of him determined the fertility of the land. In many early societies the old king was killed by a new king, usually called a "son" although he was no blood relative." "Hence the unbroken chain of Oedipal murders..." "Kings of Thebes and Canaan ruled for seven years." "Kings of Zimbabwe were strangled by their wives every four years until 1810 AD. Sacrifice of Kings extended from Africa to Greece and Early Rome." One then has a new perspective on the deaths of Herod's sons.

Barbara Walker (877) perceptively comments: "Human or animal, the sacrificial victims of ancient cultures were almost invariably male. Worshipers of Shiva sacrificed only male animals; the god himself ordered that female animals must never be slain.' Males were expendable, for there were always too many for a proper breeding stock. The same was true even of human sacrifices, which were men, not women. "The fertility of a group is determined by the number of its adult women,

rather than by its adult men.” Therefore male blood only was poured out on the earliest altars, in imitation of the female blood that gave “life.” That is why totemic animal-ancestors were more often paternal than maternal. The animal’s blood and flesh, ingested by women, was thought to beget human offspring; and the rule was “Whatever is killed becomes father.” The victim was also god, and king.”

Diana’s king of the grove at Nemi: “A candidate for the priesthood could only succeed to office by slaying the priest, and having slain him, he retained office till he was himself slain by a stronger or a craftier.... For year in year out, in summer and winter, ill fair weather and in foul, he had to keep his lonely watch, and whenever he snatched a troubled slumber it was at the peril of his life. The least relaxation of his vigilance, the smallest abatement of his strength of limb or skill of fence, put him in jeopardy grey hairs might seal his death-warrant” (Frazer 1890 v1a 1).



As time went by, ritual substitutes were used who became king for a day and were then sacrificed, as was the case in Babylon. “Amazonian Sacae or Scythians founded the Sacaea festivals of Babylon, where condemned criminals died as sacrificial surrogates for the king, to mitigate the earlier custom of king-killing. The chosen victim was a sacred king, identified with the real king in every possible way. He wore the king’s robes, sat on the king’s throne, lay with the royal concubines, wielded the scepter. After five days he was stripped, scourged, then hanged or impaled “between heaven and earth,” in a prototype of the crucifixion ceremony later extended to sacred kings of the Jews. The object of scourging and piercing was to make the pseudo-king shed tears and blood for fertility magic.’ Babylonian scriptures said, “if the king does not weep when struck, the omen is bad for the year.” The king or pseudo-king “became God” as soon as he was dead. He ascended into heaven and united himself with the Heavenly Father, i.e., the original totem father, or first victim... When ritual murder of kings or human king-surrogates came to be considered crude and uncivilized, then animal victims took their place.... The Jews retained a custom of human sacrifice, for special occasions, longer than any other people in the sphere of influence of the Roman empire. Out of this tradition arose the figure of the dying Christos in Jerusalem.” (Walker 877)

Adonai the Lord

Adonis the Semitic god whose name was simply Lord, just as Yahweh was referred to as Adonai - Lord, was originally represented as Tammuz of Babylon and Dumuzi of Sumeria, who appears as Damuzi, a king of Eridu who reigned for 100 years (Briffault v3 99), then as the youthful shepherd king who is the lover of the Inanna, Queen of Heaven, a divine icon of the mortal sacred king who was the

temporary consort of the Goddess. As we see from the descent of Inanna, Dumuzi was doomed to spend part of the year in the underworld as the dying god, doomed by the Goddess, "A tamarisk that in the garden has drunk no water... A willow whose roots were torn up", who later regenerates to become again the adolescent lover, symbolic of male fertility in the spring season. He is Dumuzi of the abyss, "true son of the seep water" (Frazer 1890 v5/ 246), the god of freshets and running water that drives all vegetative life.

Ezekiel 8:14 "Then he brought me to the door of the gate of the LORD's house which was toward the north; and, behold, there sat women weeping for Tammuz."

His death was annually mourned to the shrill music of flutes, by men and women in the month of Tammuz. Dirges were chanted over an effigy of the dead god, which was washed with pure water, anointed with oil, and clad in a red robe, suffused with incense to wake him from the sleep of death.



The Birth of Adonis from a Myrrh Tree (Cook)

The Greeks speak a similar story of the God Adonis they adopted from the Semites around the 8th century BC. As a child beloved of Aphrodite, he was given to the charge of Persephone in a chest. But when Persephone opened the box and saw his beauty, she would not release him. Finally Zeus mediated his return to Aphrodite for part of the year. In myth he was killed by a wild boar (Frazer 1890 5/11).

The cult of Adonis was localized in Syria at Byblos and at Paphos on Cyprus. Both were great seats of the worship of Aphrodite as Astarte or in her sea aspect as Mari. Byblos has a history dating back as far as 3000 BC. The rites of Adonis were celebrated in the court of her temple surmounted by a great conical obelisk symbolic of the Goddess. The whole city was sacred to him and the river bore his name. There was a sacred grove and temple to the Goddess in the vale of Adonis at the source of the river, surmounted by a stature in which he awaits the attack of a bear and beside him Aphrodite sits in sorrow, just as he was wounded to death in the mountains and mourned annually while his red anemone bloomed in the cedars and the river ran red to the sea (Frazer 1890 v5/30). This is the beauti-

ful and in essence tragic theme of the marriage of the flower queen and Salmaah the summer king (Graves 1948 261) in the Song of Songs (p 336).

At the festivals of Adonis in Western Asia and the Greek Islands, the death of the god was annually mourned with bitter wailing, chiefly by women; images of him, dressed to resemble corpses, were carried out as to burial and then thrown in the sea or into springs. His revival was sometimes celebrated next day. At Alexandria images of Aphrodite and Adonis were displayed on two couches; beside them were wet ripe fruits of all kinds, cakes, potted plants and green vines twined with anise. The marriage of the lovers was celebrated one day and the next women attired as mourners with streaming hair and bared breasts, bore the image of the dead Adonis to the sea-shore and committed it to the waves, singing that he would come back again. At Byblos he was mourned in the vernal discolouration of the river Adonis with red earth washed from his mythical goring on Mt. Lebanon to shrill wailing of the flute and weeping lamentation and beating of the breast. The next day was believed to come to life again and ascend to heaven in the presence of his worshippers. The anemone whose name is derived from Naaman - darling, which celebrates his blood, blooms in Syria about Easter (Frazer 1890 v5/224-6). Spring and summer, not autumn, are the seasons for his festivals and likewise for the barley and wheat harvests in the Near East.

His link with vegetations is clear from his birth in a Myrrh tree, myrrh being traditionally used as incense at the festival, his descent to the underworld for a third of the year and the offerings of fruit, and plants in his festivals, the grinding of his bones and their scattering to the winds, as Mot in Canaan and Ta'uz at Harran (Briffault v3 101) and his revival as reaped and sprouting grain, and in the gardens of Adonis, baskets or pots filled with earth in which wheat, barley, lettuces, fennel and various kinds of flowers were sown and tended for eight days, chiefly or exclusively by women. These shot up rapidly only to wilt and be flung at the end of eight days with his images into the water, thus also invoking the fertilizing rains. (Frazer 1890 v5/236).

Byblos was ruled by sacred kings whose names such as that of Yehaw-melech or Yaveh-melech bear the same title melech king. The first name is also suggestive of Yahweh (Frazer 1890 v5/16).

Kings of Byblos and Tyre were often also priests of Astarte (Frazer 1890 v5 26), who were required to celebrate the hieros gamos with the Goddess to ensure the fertility of the land and flocks and verdant weather free of plague and pestilence (Frazer 1890 v5 28).

There is evidence of various forms of sacrifice associated with the dying and resurrected god. Melcarth of Tyre, identified by the Greeks with Hercules, was annually burned as an effigy, and originally in human sacrifice, on a great pyre and believed to ascend to heaven in a cloud and real of thunder, to be revived by a sacrificed quail (Frazer 1890 v5 111) in the "Feast of the Resurrection" and is the source of the Phoenix (Briffault v3 103).

It is said in Ezekiel that the king of Tyre impersonated the god and that he walked on hot coals as a substitute for his own immolation: 28:2 "Son of man, say unto the prince of Tyrus... and thou hast said, I am a God, I sit in the seat of God, in the midst of the seas; yet thou art a man, and not God, though thou set thine heart as

the heart of God:... Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.” It is possible that when all went well in the commonwealth, the children doomed to the furnace of Molech may also have been spared (Frazer 1890 v5 115).

Sacrificial immolation was a fate also shared by the Talmudic Abraham. In Thrace, Dionysus was similarly immolated in a great flame which presaged the quality of the coming harvest. In Florence a Christian fireworks festival on the Saturday before Easter is commemorated in the same way (Briffault v3 104).

Carthage also records the immolation of the goddess queen Dido on such a pyre (p 510), which appears to have become the traditional site of later child sacrifice, in which boys were rolled into a flaming pit (Frazer 1890 5/114 Smith 1888 374,377). Although this is much rarer than male sacrifice, it is recorded at Hierapolis, and in the legend of the death of Astarte at Aphaca that the goddess cast herself as a star falling into the water at the annual feast. Aphrodite likewise was said to cast herself from a promontory after the death of Adonis (Smith 1888 375).

Across the Mediterranean the mountains of Cyprus can be seen distant from the shore, one days sail, and at Paphos was another seat of worship of Astarte and Adonis. The coinage shows doves with shrines showing pillars with horns, the cone and a star and crescent symbolic of the Queen of Heaven. The sanctuary is of great antiquity and may run back to the original Great Goddess. Holy stones were still anointed at the turn of the century in the name of the “Maid of Bethlehem”, sometimes still referred to as Aphrodite, to remove the curse of barrenness or increase the virility (Frazer 1890 v5 36).

Cuttings for the Dead

“Every fourteen days we make a sacrifice of our hair and then sweep the clippings together” A Carthusian monk (Ranke-Heinmann 1992 294).

The cult of Astarte and Adonis took place under the auspices of the god of the new moon. It included the building of a Temple of Astarte, a procession through the streets of the city, singing and lighting a fire for the Queen of Heaven, sacrifice, baking bread for Astarte and cakes for the participants of the festival, shaving and the construction of pillars for Adonis. It was familiar to Jeremiah in Jerusalem (7:17). The children collected wood, their fathers lit the fire for Astarte, the women made bread for the Queen of Heaven, they burned incense and offered libations, and they offered sacrifice and cut their hair in mourning. The ritual coincided with astral and seasonal phenomena and it purpose was to celebrate the simple satisfactions of life and to appease the power of evil and death.

These strands of hair he trimmed as he entreated Astarte. Tamassos presented himself and made a complete offering, “May this rouse the weepers to look for their beloved”. This passage is reminiscent of the Song of Songs and the offering of hair in fulfillment of the Nazirite vow, but its association with mourning for the dead was expressly forbidden by the Deuteronomic historian. The cult of Astarte included a complex of rites in which the dead were honoured to invoke the expectation of enduring life in succeeding generations. (Peckam) Similar rites were performed at Mari the sea-worshipping city on the Euphrates (Malamat).

The followers of Astarte have always been noted for their ceremonies for the dead and for the dying and resurrecting god of fertility, in which the hair was cut off. "At Byblos people shaved their heads in the annual mourning for Adonis. Women who refused to sacrifice their hair had to give themselves up to strangers on a certain day of the festival, and the money which they earned was devoted to the Goddess. This custom may have been the mitigation of an older rule which at Byblos as elsewhere formerly compelled every woman without exception to sacrifice her virtue in the service of religion." (Frazer v4 38). This substitution of hair applied also to the ritual prostitution required of each woman before marriage. "At later times at Byblos, it was the custom to be able to commute the period of ritual prostitution required by the Goddess by the cutting off of her hair, as is done at the present day by Catholic nuns when becoming mystically married to the divine bridegroom". (Briffault v3 220)

Mary Magdalen Cutting off her Hair - Livre de la Passion 14th cent

"In ancient Israel mourners were accustomed to testify their sorrow for the death of friends by cutting their own bodies and shearing part of their hair so as to make bald patches on their heads." (Frazer Folk v1 270) "Both the great and small shall die in this land: they shall not be buried, neither shall men lament for them, nor cut themselves nor make themselves bald for them." (Jer 16:6) Amos (8:10) likewise noted "I shall turn you feasts into mourning... and baldness upon every head". Micah goes further "Make thee bald, poll thee for the children of thy delight, enlarge thy baldness as an eagle." "Yet in time these observances, long practised without offense by the Israelites came to be viewed as barbarous or heathenish" so that in Deuteronomy 14:1 we find "Ye shall not cut yourselves not make any baldness between your eyes for the dead". This is later repeated in Leviticus 19:27, and picturesquely in 21:1-5 it is attributed to Moses himself "And the Lord said to Moses... they shall not make baldness on their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh".



W. Robertson Smith notes furthermore "Among the Hebrews and the Arabs, and indeed among many other peoples both ancient and modern, the laceration of the flesh in mourning is associated with the practice of shaving the head or cutting off part of the hair and depositing it on the tomb or funeral pyre." (Smith 323) Among the Arabs this rite was exclusive to women who wrapped it in a cloth stained with their own blood, having scratched their cheeks and upper parts. The Hebrews by contrast shaved the front part of the head only. "Now among the Semites and other ancient peoples the hair-offering is common, not only in mourning but in the worship of the gods, and the ritual in the two cases are so exactly similar that we cannot doubt that a single principle was involved in both.... Arab women laid their hair

in the tomb of the dead [wrapped in blood scratched from their face and breasts” (Frazer OT 4/273), young men and maidens in Syria cut off their flowing tresses and deposited them in caskets of gold in the temples. The Hebrews shaved the fore part of their head in mourning; the Arabs of Herodotus habitually adopted the like tonsure of their god Orotal [Du Sara].

Mary Magdalen was reputed to have long tresses which she is likewise described as cutting in mourning. According to the Jewish midrash, Jesus mother's name was Mary M'gadd'la -the hairdresser, an unclean profession. Cuttings from dead people were often made into wigs by unscrupulous hairdressers.

Adonai Mashach of Yahweh

Briffault (v3 110) notes the tension between Yahweh-Adonai and the Adonai who was Lord consort of the Canaanite Astarte. As the Hebrew shepherds settled in the lands around Canaan, they found their own race and their own religion modified by the effects of agricultural civilization. Their lunar deity was now eclipsed, taking a subservient role to the Queen of Heaven in the land of milk and honey - an abomination to their more conservative elements.

It is notable that David, who donned the crown of Milcom God of the Ammonites chose the ancient city of Salem as his royal capital, stands as a sacred king in this ancient tradition. In life the Hebrew king was regularly addressed as Adoni-hammelech “My Lord the King” and after death he was lamented with cries of Hoi! ahi! Hoi Adon! “Alas my brother! Alas Lord!” “These exclamations of grief for the death of a king of Judah were we can hardly doubt, the very same cries which the weeping women of Jerusalem uttered in the north porch of the Temple for the dead Lord Tammuz.” (Frazer 1890 v5 20) Although Adon simply means Lord secular or religious, it is nevertheless true that Jewish Kings were sacred sons of God, embodying Yahweh on earth. Their throne, and the anointing with oil as which was believed to impart holy spirit,

The significance of the king as sacred is stressed in David's cutting of Saul's garment 1 Sam 24:5: “And it came to pass that David's heart smote him, because he had cut off Saul's skirt. And he said unto his men, The LORD forbid that I should do this thing unto my master, the LORD's anointed [Adoni Messiah Yahweh].”

The term Molech, the deity associated in the old testament with child sacrifice in Israel 2 Kings 23:10 “And he defiled Topheth... that no man might make his son or his daughter to pass through the fire to Molech”, is simply an intonation of ‘king’ suggesting that such sacrifices were to renew the vitality of a sacred king, whose responsibility it was to maintain fertility and clement weather as well as the strength and welfare of his subjects. Such child sacrifices were slain before they were burned Ezek 16:21 “That thou hast slain my children, and delivered them to cause them to pass through the fire for them?”

Isaiah records that this was a pyre to the king in the name of Yahweh 30:33 “For Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the LORD, like a stream of brimstone, doth kindle it.” “However the Hebrews did not burn their dead except in rare circumstances” (Smith 1888 372).

The kings of Damascus, Moab and Israel all adopted sacred kingship in various

forms. The ancient Canaanite kings Adoni-bezek and Adoni-zedek clearly had names identifiable with Adonis as Lord. The latter is identifiable with Melchizedek the 'king of righteousness' of Salem of Genesis 14:18. Such ancient kingship rites would link to Ezekiel's reference to Tammuz.

The Kings of Israel were also accountable for pestilence and famine. When the rains failed David as king upon an oracle sacrificed seven of Saul's offspring (p 693) to the barley harvest (2 Sam 21:1). In a very specific sense the king was the son of God who was promised a perpetual throne for his germ line: 1 Chron 17:11 "And it shall come to pass, when thy days be expired that thou must go to be with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons; and I will establish his kingdom. He shall build me an house, and I will establish his throne for ever. I will be his father, and he shall be my son:"

The Anathema of the Holy Whore

Matt 21:28 "Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you."

Canaanite Anath was accursed by Abba the Father because she was the Goddess who called for the destruction of El's son Mot, the Lord of Death, who cried to his Father in vain, as Ba'al replaced him to become the verdant season. Anath was a consort of Yahweh at Elephantine as late as the 5th century BC (p 509).

As with many other parts of Western Asia, women were required before marriage to prostitute themselves to strangers at the sanctuary. "It was a law of the Amorites that she who was about to marry should sit in fornication seven days by the gate." - (Testaments of the Twelve Patriarchs). At Byblos people shaved their heads in mourning for Adonis. Women who refused had to give themselves up to a stranger on a certain day and give the proceeds to the Goddess. Matrons as well as maids testified their devotion to in the same manner (Frazer 1890 v5 37) to cure barrenness or to propitiate the Goddess and win her favour. Such prostitution involved no stigma in later marriage. Frazer (Frazer 1890 v5 79) suggests that the term 'son of God', which still exists to this century in association with the hajira, can be traced to the divine offspring of such sacred unions, which extended to many deities including the divine physician Aesculapius through whose serpent barren women were believed to conceive in his sanctuary (Frazer 1890 v5 80). Augustus was born in this way (Ranke-Heinmann 1992 24). This title is however also shared by Israeli kings.

Hosea speaks similarly that young married women prostituted themselves at sanctuaries on the hilltops under the oaks and terebinths Hosea 4:13 "They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and elms, because the shadow thereof is good: therefore your daughters shall commit whoredom, and your spouses shall commit adultery".

Hosea's dilemma (p 512) goes to the heart of the biological reality of the conflict between Yahweh and the Queen of Heaven. Sacred prostitution had a chaotic effect on paternal inheritance lines, but kept maternal lines intact (p 503). It also furthered to link women in a matriarchal bond of independence from their partners. The patriarchs no longer know whether children of their wives are their own, and can never really know where the germ line has gone. Hence the fire and brimstone rhetoric from the Father God. Walker (820) notes: "Such laws were supposed to

appease the Goddess, who disapproved of monogamy in the era when there was no formal marriage and children didn't know their fathers."

Sacred women were associated with the temple who wove hangings for the asherah, the poles standing beside the altar as embodiments of Astarte until the time of Josiah 2 Kings 23:7 "And he brake down the houses of the sodomites, that were by the house of the LORD, where the women wove hangings for the grove." The term sodomites is usually taken to refer also to 'sacred men', but Walker (822) claims the original meaning of sodomite was a holy harlot - a bride of God, which she also suggests were set apart to give birth to Sons of God, prophets or sometimes sacrificial victims.

The Holy Harlot was also a Virgin because she remained unmarried. Ishtar-Asherah-Mari-Anath was both the Great Whore and the Great Virgin Mother (Walker 822). Mary Magdalen was the penitent Holy Whore and Mary Mother of James and Jesus and Jesus was the Virgin. Ishtar the Great Whore of Babylon announced "A prostitute compassionate am I" (Walker 820).

The author of Revelation had other ideas. He clearly saw in her the sacrifice of Christ: 17:4 "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." Unique in the Bible for capitalization.

Temple prostitutes were also healers, sorceresses, prophetesses and seers. Zonah in Hebrew means both prostitute and prophetess. The major temples of Aphrodite has several thousand apiece. (Walker 820).

Time itself is a sacred whore. The hour comes from houri Gk. horae, Pers. houri, who kept the hours of the night by dances - the "ladies of the hour".

In a sense Maya or illusion is the same sacred whore of the physical world complete with its law of entropy. However, this whore is our very own life-blood.

Even as late as Augustine we hear "It is better that women should picke wool or spinne upon the Sabbath day, than they should dance impudently and filthily all day long upon the daye of the full moon".

Haman the Lord of Death of Esther

Esther is a fictitious literary account written anonymously by someone living probably in Susa around 250-180 BC of a threat of genocide to the Jewish population of the Persian empire. The names Esther and Mordecai are thinly disguised references to Ishtar and Marduk the patron god of Babylon who slays the chaos mother monster Tiamat. The entire episode is a portrayal of the Babylonian rite of Sacaea in terms of an allegory of Jewish history. In it God is not mentioned. It is as if the omission is a profound silence. Something omnipresent but forbidden to be spoken. By contrast Esther and Mordecai become "very nearly God's redemptive action incarnate" (Miles 361). The effects of even handling the book became later an issue of debate (Fox R 110).

After a seven day festival, King Ahasuerus of Persia, calls on his chamberlain, who has made a feast for the women to dance the descent 1:11 "To bring Vashti the queen before the king with the crown royal, to shew the people and the princes her beauty: for she was fair to look on. But the queen Vashti refused to come at the king's commandment". The princes consider the matter a contempt "For this deed of the queen shall come abroad unto all women, so that they shall despise their husbands in their eyes".

The most beautiful maids of the realm are brought to Shushan his capital. Esther pleases him most and becomes his queen. Mordecai, her cousin, who has recently saved the king from an assassination plot by telling Esther, declines to bow to Haman the new Prime Minister "He explained to them that he was a Jew".

Now comes the lot that will cause Purim to precede the Passover: 3:7 "In the first month, that is, the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that is, the lot, before Haman."

Haman now offers silver to the king to issue an edict to destroy the Jews. Mordecai and the Jews tear their garments and don sackcloth and ashes in mourning the crisis. There is however no call to God. When Esther fears to enter the court unsummoned, a capital offense unless the king holds out the golden sceptre, Mordecai says "Think not with thyself that thou shalt escape in the king's house, more than all the Jews.... and who knoweth whether thou art come to the kingdom for such a time as this?" inferring the synchronous reason for her position is to save the Jews.

Esther commands Mordecai to fast three days and does likewise "I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish." Now on the third day, Esther put on her royal apparel, and stood in the inner court and when the king saw Esther, she obtained favour in his sight: and the king held out to Esther the golden sceptre and touched the top."

Now comes the quote which will echo down to John the Baptist 5:3: "Then said the king unto her, What wilt thou, queen Esther? and what is thy request? it shall be even given thee to the half of the kingdom." - a ritual acclamation to the Queen of Heaven on the third day after the descent, to avoid the mistake of Dumuzi's forgetfulness. The queen then claims Haman 5:4: "And Esther answered, If it seem good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him." At the banquet she says she will give her decision at the second banquet on the morrow with Haman and the king.

Haman is at first delighted, but when Mordecai again does not bow, "Zeresh his wife and all his friends [say], Let a gallows be made of fifty cubits high, and to morrow speak thou unto the king that Mordecai may be hanged thereon." But in the night the king discovers Mordecai has saved his life and not been rewarded. Haman appears and the king asks "what should be done to whom the man the king delighteth to honour?" Haman thinking it is himself says to bring the king's royal apparel, his horse and crown and lead the man in glory through the streets.

The king now says to give this favour to Mordecai. Haman immediately knows he is doomed and covers his head and goes to his house in mourning. He is then summoned to the second banquet where Esther reveals his plot of genocide 7:6: "The adversary and enemy is this wicked Haman." Haman now pleads for his life to

Esther, but ends caught in fatal consummation as the king returns from the garden: "Haman was fallen upon the bed whereon Esther was. Then said the king, Will he force the queen also before me in the house? As the word went out of king's mouth, they covered Haman's face." Haman is then hanged on the gallows he has prepared.

Worse is yet to come, because the king orders a reverse warrant to allow the Jews to commit retributive genocide "to destroy, to slay and to cause to perish, all the power of the people and province that would assault them, both little ones and women, and to take the spoil of them for a prey". "Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did what they would unto those that hated them.", but did not take the spoil. When they slaughter 500 in Shushan, Esther asks the King for more and to hang Haman's ten sons who have been slaughtered on the gallows. In all 5000 people are killed.

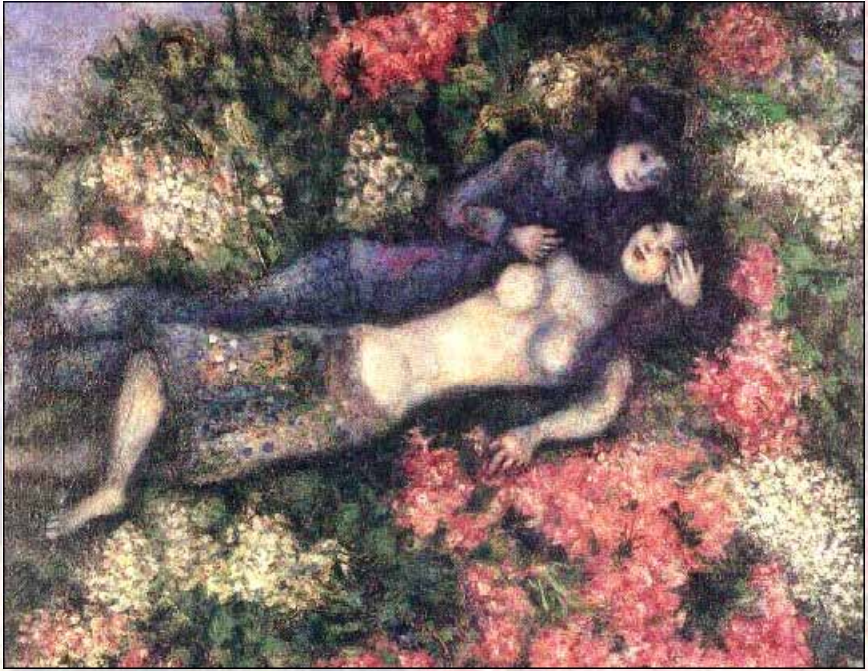
9:26 "Wherefore they called these days Purim after the name of Pur." The March feast of Purim on the 14th of Adar became a kind of Bacchanal at which there was drinking, farcical theatre and the effigy of Haman was hanged on the gallows - a notable source of consternation to early Christians and a precursor to the passover.

Ta'uz of Islam

Although Ur and Haran were key centres of the Moon God Nannar or Sin, in later times al-Uzza a form of Inanna became resplendent. Moslem sources refer to ubiquitous seasonal weeping for Ta'uz at Haran and throughout Mesopotamia, and up to the 10th century among bedouin in the desert (Green 152,8). The rites to mourn Hussain, the martyred son of Ali and Fatima are similarly celebrated by great weeping mourning, the devout muslim striking his head to express his grief so the blood runs, after which the representations of the tomb, 'ta'ziya' or lamentations, a possible corruption of Ta'uz, are deposited in special cemeteries, or like the effigies of Tammuz, thrown into a body of water (Briffault 3/97,8).

The True Christs of Malabar

"The most vivid example on record of an 'immolation' of the sacred king is probably that in Duarte Barbosa's Description of the Coasts of East Africa and Malabar in the Beginning of the Sixteenth Century. The god-king of the south Indian province of Quilacare in Malabar (an area having a strongly matriarchal tradition to this day) had to sacrifice himself at the end of the length of time required by the planet Jupiter for a circuit of the zodiac and return to its moment of retrograde motion in the sign of Cancer-which is to say, twelve years. When his time came, the king had a wooden scaffolding constructed and spread over with hangings of silk. And when he had ritually bathed in a tank, with great ceremonies and to the sound of music, he proceeded to the temple, where he paid worship to the divinity. Then he mounted the scaffolding and, before the people, took some very sharp knives and began to cut off parts of his body - nose, ears, lips, and all his members, and as much of his flesh as he was able - throwing them away and round about, until so much of his blood was spilled that he began to faint, whereupon he slit his throat." (Campbell 1959 165).



--Lovers in the Lilacs - Chagall (Chagall)

The Hieros Gamos Part 2: The Song and the Wisdom

Blood Roses: The Canticle of Canticles

Rabbi Akiva, who anointed Bar Cochba as warrior messiah a century after Jesus, had this to say in espousing the Song of Songs into the Jewish canon:

"The whole world is not worth the day on which the Song of Songs was given to Israel for all the writings are holy but the Song of Songs is the holiest of the holy".

Now this is a truth and the Song of Songs is our salvation and the redemption of the Earth and the principle of the Song of Songs is the reunion and recognition between the two genders and each - Solomon giving the Queen of Sheba all that she desired is the key to Wisdom. The Wisdom of Solomon is what gave him the six hundred and sixty six talents and six hundred and sixty six, 'here is Wisdom' is Homo sapiens. Sapiens is Wisdom. The mark of the beast Homo is sapiens, Sophia or Hockmah - Wisdom (p 666).

The sacred marriage is not simply worshipping the female in an epoch of dominion, but it is the relationship of reconciliation between the two sexes and between humanity and nature. And light and darkness are represented in the sacred marriage. "I am black but comely O ye daughters of Jerusalem" The Queen of Sheba is the Shulamite, she's the darkened one of the enclosed garden. She also represents the repressed feminine principle. In Luke and Matthew it says "The Queen of the South shall return and judge the men of this generation" and that is the sacred mar-

riage principle returning and it is the feminine principal returning and what apocalypsis means - the term 'apocalypse' is an unveiling and it is traditionally the unveiling of the bride - in the feminine gender in Greek.

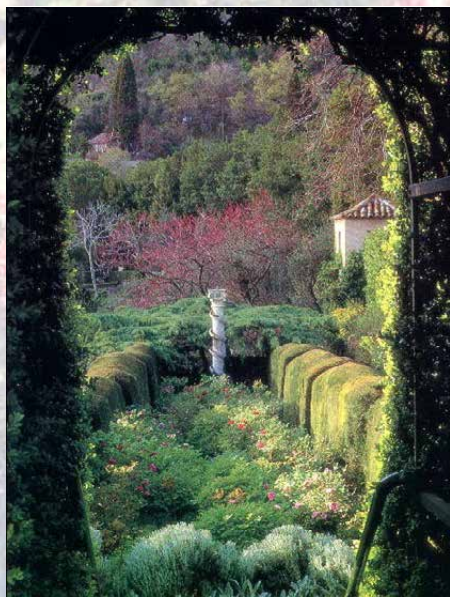
The Song of Songs expresses for all time the fertility of sexual love in its full abundance. Through the love and passion of the young king and queen for one another, the living world springs forth anew, the plants bursting into flower and fruit, the wilderness into wild splendour and the herding flocks pregnant with offspring. The "Canticles" sits paradoxically in the Old Testament, being transparently a celebration of the hieros gamos of the Summer King "Salmaah, the Kenite Dionysus, making love to his twin", the Flower Queen, "the May bride of Shulem" (Graves 1948 261, 332). Although it is attributed to Solomon, its date is much more recent, (circa 200 BC).

It reverberates with the sexual erotica of the goddess of the enclosed garden:

"A garden concealed is my beloved" ... "Let my beloved come into his garden and eat its pleasant fruits" ... "Open to me my sister, my love ... for my head is filled with dew".

However it's rationale for inclusion in the Bible comes from its being a metaphor for Kenesseth Yisra'el, the "Community of Israel," as bride of God, a continuing Jewish theme, while yet uniquely celebrating sexual fertility. In the same manner Jesus became Bridegroom of the Church on the marriage bed of the Cross (Klagsbrun and Podwal). Robert Graves (1948 261) notes the same theme: "The Canticles, though apparently no more than a collection of village love-songs, were officially interpreted by the Pharisee sages of Jesus's day as the mystical essence of King Solomon's wisdom, and as referring to the love of Jehovah for Israel; which is why in the Anglican Bible they are interpreted as 'Christ's love for his Church'.

Villa Noailles, Grasse. Potter (1998)
"Secret Gardens"



The Song of Songs as Eden and gender relationships restored

Carol Meyers in "Discovering Eve" highlights the deep way in which the Song of Songs is the healing of the Fall from Eden. Her examination of the word desire underscores the way in which the desire of the Song of Songs is the requital of the cursed desire of Edens 'original sin': "The strong and earthy meaning of the word *tesuqa*, translated as 'desire' is clear. The noun is found in only two other places in the Hebrew Bible [Eve's desire and Cain's]. ... The Song of Songs, where the reciprocal nature of human love is the keynote... has the woman telling of the man's 'desire' for her. The ultimate consequence of the love attraction is sexual activity. What is fascinating about this

love song is that intervening between the expression of the man's yearning and the statement that the woman will give him her love is a depiction of what the couple will do together in the interim (i.e., between the declaration and its sexual fulfillment). The mutual attraction of the couple is not simply a sexual meeting, because their physical union apparently follows a day's work. The man and woman rise early, first to make their way through fields, vineyards, and orchards, and then to make love.... The idyllic world of Canticles (Song of Songs) recaptures the nonarduous labor of Eden. It also indicates the same interrelationship of sexuality and productivity that Genesis 3:16 emphasizes. Only the Song of Songs returns us to Eden, where the pleasure of sexuality stands out apart from the tribulations of its procreative aspect, and where the tending of a beautiful and productive garden does not entail great effort and anguish. Despite the broader aspects of "desire" in Song of Songs, one might be tempted to assign an exclusively sexual meaning to this word. Indeed, at least one scholar would translate it "desire for intercourse." Yet... 'Desire' is an emotional and/or physical attraction that transcends thought and rationality. Consequently, it is an entirely suitable designation for the sexual nature of the mutual attraction of a female and a male. The strength of the woman's feelings for her mate is thus indicated in this line of Genesis 3:16 by "desire," which includes but is broader than sexual attraction alone."

Although the Canticles ring with the sensual joy and longing of the sacred marriage and abounds like no other tract of writing before of since with the sheer abundance of fertility of garden, wilderness and flock alike, the undercurrents of human sacrifice are never far away. Although, as in the joyful courtship of Inanna, we delight in the abundant fertility - "Thy teeth are as a flock of sheep which go up from the washing, whereof every one beareth twins and there is not one barren one among them," we also find "As a lilly among thorns, so is my love among the daughters. As the apple tree among the trees of the wood, so is my beloved among the sons. "The thorns of male sacrifice thus remain lurking among the sisters, for whom the red lilly is also a symbol of sacrificial blood, and the beloved is none other than the dying vegetation God Tammuz - Adonis or Lord: "The 'lilies' are the red anemones - the wind flower - that sprang up from the drops of blood that fell from Adonis's side when the wild boar killed him (Graves 1948 261), sprinkled with nectar by the mourning goddess. The name anenome appears to be derived from Naaman - darling, an epithet of Adonis (Frazer v4/1 226).



Adonis' is anemone is in rich full flow.
Aphrodite's damask is lightly tinged with her foot pricks (Hay and Synge).
Anemone parvonia "blood lilly" of Adonis and the Damask Rose of Aphrodite

The rose also received its present hue from this fatal event, for as Aphrodite ran barefoot through the woods to the aid of her lover, the thorns of the white rose-briars, the damask rose, tore her delicate skin and the flowers were henceforth tinged with red (Henderson 119).

The apple is the Sidonian (i.e. Cretan) apple, or quince, sacred to Aphrodite the Love-goddess, and first cultivated in Europe by the Cretans. The true apple was not known in Palestine in Biblical times and it is only recently that varieties have been introduced there that yield marketable fruit" (Graves 1948 261).

Canticle of Canticles

*Let him kiss me with the kisses of his mouth: for thy love is better than wine.
Because of the savour of thy good ointments thy name is as ointment poured forth,
therefore do the virgins love thee.*

*Draw me, we will run after thee: The king hath brought me to his chambers:
we will be glad and rejoice in thee, we will remember thy love more than wine:
the upright love thee.*

*I am black but comely O ye daughters of Jerusalem,
as the tents of Kedar, as the curtains of Solomon.*



Sabean Votive Offerings with a black Shulamite (Doe)

*Look not upon me because I am black, because the sun hath looked upon me:
my mother's children were angry with me; they made me keeper of the vineyards;
but my own vineyard I have not kept.*

*Tell me, O thou whom my soul loveth where thou feedest
where thy makest thy flock to rest at noon:
for why should I be one that turnest aside by the flocks of your companions?
If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock,
and feed thy kids beside the shepherds tents.*

*I have compared thee, O my love to a company of horses in Pharaoh's chariots.
Thy cheeks are comely with rows of jewels, thy neck with chains of gold.
While the king sitteth at his table, my spikenard sent forth the smell thereof.
A bundle of myrrh is my well-beloved unto me; he shall lie all night betwixt my breasts.
My beloved is to me as a cluster of camphire in the vineyards of En-gedi.
Behold thou art fair my love; behold thou art fair; thou hast dove's eyes.
Behold thou art fair my beloved, yea pleasant: also our bed is green.
The beams of our houses are cedar, and our rafters of fir.*

*I am the rose of Sharon, and the lilly of the valleys.
As a lilly among thorns, so is my love among the daughters.
As the apple tree among the trees of the wood, so is my beloved among the sons.
I sat down under his shadow with great delight, and his fruit was sweet to my taste.
He brought me to his banqueting house and his banner over me was love.*

*Stay me with flagons, comfort me with apples; for I am sick of love.
His left hand is under my head, and his right hand doth embrace me.
I charge you, O ye daughters of Jerusalem, by the roes, and by the hinds of the field,
that ye stir not up, nor awake my love till he please.*

The voice of my beloved!

*behold, he cometh leaping upon the mountains, skipping upon the hills
My beloved is like a roe or a young hart: behold he standeth behind our wall,
he looketh forth at the windows, shewing himself forth through the lattice.*

My beloved spake and said to me, Rise up my fair one, and come away.

For, lo, the winter is past, the rain is over and gone;

*The flowers appear on the earth; the time of singing of birds is come
and the voice of the turtle is heard in our land.*

*The fig tree putteth forth her green figs,
and the vines with the tender grape give a good smell,
arise my love, my fair one and come away.*

*O my dove that art in the clefts of the rock, in the secret places of the stairs,
let me see thy countenance, let me hear thy voice;*

for sweet is thy voice, and thy countenance is comely.

By night on my bed I sought him whom my soul loveth: I sought him but I found him not.

I will rise now and go about the city in the streets, and in the broad ways

I will seek him whom my soul loveth: I sought him but I found him not.

The watchmen that go about the city found me;

to whom I said, Saw ye whom my soul loveth?

*It was but a little that I passed from them, but I found him whom my soul loveth:
I held him, and I would not let him go until I had brought him to my mother's house
and into the chamber of her that conceived me.*

Who is this that cometh out of the wilderness like pillars of smoke...

King Solomon made himself a chariot of the wood of Lebanon.

*He made the pillars thereof of silver and the bottom thereof of gold
the covering of it of purple,*

*the midst thereof being paved with love for the daughters of Jerusalem.
Go forth, O ye daughters of Zion, and behold king Solomon with the crown
wherewith his mother crowned him in the day of his espousals,
and in the day of the gladness of his heart.*



. Jewish bride from Sheba (Yemen) in traditional costume (Uris)

*Come with me from Lebanon,
my spouse, with me from Lebanon:
look from the top of Amana,
from the top of Shenir and Hermon,
from the lion's dens,*

*Thou hast ravished my heart,
my sister, my spouse*

*thou hast ravished my heart with one of thine
eyes, with the chain of thy neck.*

*How fair is thy love, my sister, my spouse!
how much better is thy love than wine!
and the smell of thine ointments
than all the spices!*

*Thy lips, O my spouse drop as the honey-
comb: honey and milk are under thy tongue
and the smell of thy garments
is like the smell of Lebanon.*

*A garden enclosed is my sister, my spouse;
a spring shut up, a fountain sealed.*

*Thy plants are an orchard of pomegranates,
with pleasant fruits;
camphire, spikenard, and saffron;
calamus and cinnamon, with all trees of
frankincense; myrrh and aloes,*

*with all the chief spices:
A fountain of gardens, a well of living waters, and streams from Lebanon.*



Iford manor, Wiltshire (Potter)

*Awake, O north wind; and come, thou south; blow upon my garden,
that the spices thereof may flow out.*

Let my beloved come into his garden, and eat his pleasant fruits.

*I have come into my garden, my sister, my spouse: I have gathered my myrrh and my spice;
I have eaten my honeycomb with my honey; I have drunk my wine with my milk:
eat, O friends; drink, yea, drink abundantly, O beloved.*

*I sleep but my heart waketh: it is the voice of my beloved that knocketh,
saying open to me my sister, my love, my dove, my undefiled:*

for my head is filled with dew, and my locks with the drops of the night.

I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them?

My beloved put his hand in the hole of the door, and my bowels were moved for him.

*I rose up to open to my beloved and my hands dropped with myrrh,
and my fingers with sweet-smelling myrrh, upon the handles of the lock.
I opened to my beloved; but my beloved had withdrawn himself and was gone:*

my soul failed when he spake: I sought him, but I could not find him;

I called him, but he gave me no answer

*The watchmen that went about the city found me, they smote me and they wounded me;
the keepers of the walls took away my veil from me.*

I charge you, O daughters of Jerusalem, that ye tell him, that I am sick of love.

What is thy beloved more than another beloved, O thou fairest among women?

what is thy beloved more than another beloved, that thou dost so charge us?

My beloved is white and ruddy, the chiefest among ten thousand.

His head is as the most fine gold, his locks are bushy and black as a raven.

His eyes are as the eyes of doves...

His mouth is most sweet yea he is altogether lovely.

This is my beloved, this is my friend, O ye daughters of Jerusalem.

Whither is thy beloved gone, O thou fairest among women?

whither is thy beloved turned aside? that we may seek him with thee.

*My beloved is gone down to his garden, to the beds of spices,
to feed in the gardens and to gather lilies.*

I am my beloved's, and my beloved is mine: he feedeth among the lilies.

*Thou art beautiful, O my love, as Tirzah, comely as Jerusalem,
terrible as an army with banners.*

Turn away thine eyes from me, for they have overcome me:
thy hair is a flock of goats that appear from Gilead.
Thy teeth are as a flock of sheep which go up from the washing,
whereof every one beareth twins
and there is not one barren one among them.

As a piece of pomegranate are thy temples within thy locks.
There are three score queens, and fourscore concubines, and virgins without number.

My dove, my undefiled is but one; she is the only one of her mother,
she is the choice one of her that bear her. The daughters saw her and blessed her;
yea the queens and the concubines and they praised her.

Who is she that looketh forth as the morning, fair as the moon, clear as the sun,
and terrible as an army with banners?

I went down into the garden of nuts to see the fruits of the valley,
and to see whether the vine flourished, and the pomegranates budded...
Return, return, O Shulamite; return, return, that we may look upon thee.
What will ye see in the Shulamite? As it were the company of two armies...

I said, I will go up to the palm tree, I will take hold of the boughs thereof:
now also thy breasts shall be as clusters of the vine, and the smell of thy nose like apples.

And the roof of thy mouth, like the best wine for my beloved, that goeth down sweetly
causing the lips of those that are asleep to speak.

I am my beloved's and his desire is towards me.

Let us get up early to the vineyards; let us see if the vine flourish,
whether the tender grape appear, and the pomegranates bud forth:
there I will give thee my loves.

The mandrakes give a smell, and at our gates are all manner of pleasant fruits,
new and old, which I have laid up for thee, O my beloved.

Who is this that cometh up from the wilderness, leaning upon her beloved?

I raised thee up under the apple tree: there thy mother brought thee forth:
she that brought thee forth that bare thee.

Set me as a seal upon thine heart, as a seal upon thine arm:
for love is strong as death; jealousy is cruel as the grave:
the coals thereof are coals of fire, which hath a most vehement flame.

Many waters cannot quench love, neither can the floods drown it:
if a man would give all the substance of his house for love,
it would be utterly contemned.

We have a little sister and she hath no breasts:
what shall we do for our sister on the day when she shall be spoken for?

If she be a wall, we will build upon her a palace of silver:

and if she be a door, we will enclose her with boards of cedar.

I am a wall and my breasts like towers: then was I in his eyes as one which found favour.

Solomon had a vineyard at Baal-hamon; he let out the vineyard to the keepers;
every one of the fruit thereof was to bring a thousand pieces of silver.

My vineyard, which is mine is before me: thou O Solomon must have a thousand
and those that keep the fruit thereof two hundred.

Thou that dwellest in the gardens,
the companions harken to my voice: cause me to hear it.

Make haste, my beloved, and be thou like a roe,
or to a young hart upon the mountains of spices.

Nikaulis and Solomon: A Cultural Hieros Gamos

The mythical and possibly historical pilgrimage of the Queen of Sheba, Nikaulis to Josephus, Bilqis to Muhammad (*pilgesh* - concubine Heb.) and Makeda in Ethiopia to King Solomon celebrates a rare union of the genders, each in their true power, a cultural hieros gamos between a great Goddess Queen and a great King of the Father God, each of whom is master and mistress of their own domains and destinies, and never a mere consort of the other. They celebrate the confluence of their lives as two independent figures in history each on their own journey.

The Golden Legend - The Meeting
(Lavin)

Solomon is renowned for the splendour of his reign, his wisdom, the power of the magic of the Key of Solomon, and his appreciation for and understanding of nature. "And Solomon's wisdom excelled all the wisdom of all the children of the east country and all the children of Egypt. For he was wiser than all men... And he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things and fishes. And there came all people to hear the wisdom of Solomon, from all the kings of the earth, which had heard of his wisdom". His palace in the cedars was twice the size of that in the capital.

Solomon's beautiful black bride the Shulamite, reflects the Goddess of darkness Zulumat, the fertile garden-paradise of the Oriental kings. The queens of Sheba of had a capital Mariaba with king consorts forbidden to leave the temple on pain of stoning (Walker 946). It is also related that Solomon feared she had animal feet like Lilith and arranged to view her feet reflected from beneath her long skirt in a still pool of water, finding to his relief, that she was fully human, if a little hairy. The term Shayba 'old woman' is an epithet of the Great Goddess, still extant in the *Bene shaybah* guardians of the Ka'aba.



"Now when the Queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to test him with hard questions. She came to Jerusalem with a very great retinue, with camels bearing spices, and very much gold, and precious stones; and when she came in to Solomon, she told him all that was on her mind. And Solomon answered all her questions; there was nothing hidden from the king which he did not explain to her. And when the queen of Sheba had seen all the wisdom of Solomon, the house that he had built, the food of his table, the seating of his officials, and the attendance of his servants, their clothing, his cupbearers, and his burnt offerings which he offered at the house of the Lord, there was no more spirit in her. And she said to the king, 'The report was true which I heard in my own land of your affairs and of your wisdom, but I did not believe the reports until I came and my own eyes had seen it; and, behold, the half was not told me; your wisdom and prosperity surpass the report which I heard.'"

"Happy are your men! Happy are these your servants, who continually stand before you and hear your wisdom! Blessed be the Lord your God, who has delighted in you and set you on the throne of Israel! Because the Lord loved Israel

for ever, he has made you king, that you may execute justice and righteousness. Then she gave the king a hundred and twenty talents of gold, and a very great quantity of spices, and precious stones; never again came such an abundance of spices as these which the queen of Sheba gave to King Solomon.... Moreover the fleet of Hiram, which brought gold from Ophir, brought from Ophir a very great amount of almug wood and precious stones. And the king made of the almug wood supports for the house of the Lord, and for the kings house, lyres also and harps for the singers; no such almug wood has come or been seen, to this day” (1 Kings 10:8)



Solomon seizes Makeda:
An Abyssinian (p 350)
illustration (Pritchard
1974).

“And King Solomon gave to the queen of Sheba all that she desired, whatever she asked besides what was given her by the bounty of King Solomon. So she turned and went back to her own land,

with her servant. Now the weight of gold that came to Solomon in one year was six hundred threescore and six talents of gold” (1 Kings 10:13).

The terms come in and all that she desired are taken to mean that Solomon and Nikaulis were lovers and that she sought a child by the king. It is said that their meeting took place in terms of an ancient prophecy of the messiah king, and that Bilquis was coming as a queen of the ancient race to see if this was really the case. A passage in the Midrash ha-Gadol begins by referring to Genesis 25:6: 'But to Abraham's sons by concubines Abraham gave gifts while he was still living, and he sent them away...' Among those thus sent away was Jokshan, father of Sheba (Genesis 25:3). They were, the story continues, to remain apart from Isaac and his descendants until the messiah had come. Now in the days of Solomon, the situation was so favourable, as 1 Kings 4:25 reports, that it seemed as though the Messiah had come (Pritchard 68).... However, when it was recognized that Solomon was not the messiah, the concubines' descendants returned home to await his coming. The passage concludes: “And they are destined to return in the days of the Messiah, may it come quickly and in our days, for it is said in scripture,” (Isaiah 60:6) “the forces of the Gentiles shall come unto thee ... all they from Sheba shall come: they shall bring gold and incense.”

The idea that Solomon was the messiah was justified, for his reign was one of both splendour and peace: 1 Kings 4:21 "And Solomon reigned over all kingdoms from the river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life. ... For he had dominion over all ... the kings on this side the river: and he had peace on all sides round about him.... And Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even to Beersheba, all the days of Solomon.”

Jesus stands on the tradition of this myth when in Matthew 12:38 he claims to be

messiah, by prophesying the arrival of Nikaulis, at the same time as refusing to confirm his miraculous nature, offering only the ritual of the descent of the three days of darkness: "Then certain of the scribes and of the Pharisees answered, saying, 'Master, we would see a sign from the'". But he answered and said unto them, 'An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas: For as Jonas 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 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, a greater than Solomon is here'."



The Judgement of Solomon (Uffizi).
The swordsman is about to divide the contested child.

Solomon's accession to the throne has all the hallmarks of a traditional sacred king. He is appointed through the wiles and power of his mother, with the more than coincidental name Bath-Sheba, after his half-brother Absalom is hung in a tree after challenging David by going to his concubines in the sight of all Israel and his brother Adonijah makes a similar display of assuming power over Solomon after the failure of the old and feeble King David to perform the sacred act with the comely Shunnamite Abishag. Adonijah is temporarily forgiven when he holds on to the horns of the altar. However when he then makes a play for Abishag's hand, thus attempting to assert virility rites over the young regent, Solomon has him killed. Solomon then receives his wisdom from God in a dream at Gibeon and demonstrates it to the two women fighting over an offspring, by threatening to divide the child in two.

His temple is notable for its male and female symbolism. 1 Kings 7:15 "For he cast two pillars of brass,... And he made the pillars, and two rows round about upon the one network,... And the chapters that were upon the top of the pillars were of lily work... And the chapters upon the two pillars had pomegranates... two hundred in

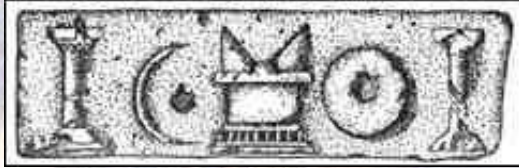
rows round about... and he set up the right pillar, and called the name thereof Jachin: and he set up the left pillar, and called the name thereof Boaz.” The two pillars, Jachin and Boaz were “he shall establish” (the sun) and “in its strength” (the moon), consistent with worship of the heavenly host. The pomegranate, rimmon, was a symbol of both the womb and fertility of the seed (Walker 805).



A temple from Hazor on the same plan as Solomon's temple of the 10th century (Pritchard 1974). Hazor is named after Hathor. A horned altar with crescent moon and (lunar) disc and twin pillars - Jordan (Zehren)

Solomon's diverse Religious Exploits

Solomon is also renowned for his love of his diverse wives' deities. “And Solomon made affinity with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her unto the city of David”. He built a temple to Yahweh to replace the tabernacle tent, and the



many sanctuaries in the high places. “And the Lord said if thou wilt walk before me as David... then I will establish the throne of thy kingdom upon Israel forever”. “But king Solomon loved many strange women, together with the daughter of the Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians and Hittites” let alone the Shulamite Queen of Sheba. “Solomon clave unto these in love” And he had seven hundred wives, princesses, and three hundred concubines... For it came to pass that when Solomon was old that his wives turned away his heart after other gods... Ashtoreth the goddess of the Zidonians, Milcom the abomination of the Ammonites... Chemosh of Moab, Molech of Ammon... and likewise did he for all his strange wives, which burned incense and sacrificed unto their gods.... And the Lord was angry with Solomon”. “I will surely rend the kingdom from thee... but will give one tribe to thy son for David thy father's sake” (1 Kings 11:1) However the fall of Solomon's empire resulted from a previous escape of Hadad the Edomite from his initial patricide and thus predated Solomon's transgressions.

The very large numbers of wives and concubines is consistent with the models of sacred kingship based on spermatogenic fertility, characteristic both of many national leaders, up to the 20th century in the case of Mao Tse Tung.

Although the riches and bounty of Solomon's era as King of Israel is famed in the Bible, the Sabeans possessed a long-lived culture lasting from 1700 BC to 400 AD, which has left significantly greater evidence of its richness than the kingdom of Solomon, of which there are few archaeological records. While Solomon made good trade in minerals and chariots, Sabeian wealth was based on the spice trade in frankincense and myrrh.

Solomon's Kingdom: The Archaeological Evidence

“Archaeology has been able to recover sizeable portions of three cities of the tenth

century BC, cities prominent enough to have been mentioned in the Bible as cities which Solomon built. Each is extremely modest in extent: Megiddo (after which Armageddon is named) is no larger than 13 acres; Gezer measures approximately 27 acres; and the area of the higher mound at Hazor, half of which was encircled by the tenth-century casemate wall, is only 30 acres. These 'cities'.. even by the ancient Near Eastern standards,... were far from what one might call urban centers; they were more like villages.... Artifacts of bone, stone, clay, an occasional metal tool or weapon., suggest a cultural level which was apparently lacking in both artistic sophistication and wealth. As yet no. evidence has been found for the use of chariotry or for the metal trappings for the harness of horses. As for gold and other precious metals, its occurrence is limited to an occasional earring or other article of personal adornment.... Solomon is mentioned in no Egyptian, or Mesopotamian, or Phoenician document. Only from the Bible do we learn that he lived" (Pritchard 1974 17).

In contrast to the picture of life in the tenth century is that derived from 1 Kings 3-11, a life that might be termed a 'Golden Age'. Mentioned are huge amounts of gold, ivory carvings., bronze in abundance, woods imported from distant lands. Since it was obvious that Palestine was a relatively poor land and gold was not indigenous to the area, the author took pains to identify its source, Ophir, a distant land reached by the navies of Solomon and Hiram. In one verse the figure of 420 talents... is mentioned; in another, it is said that 666 talents - more than 38,000,000 gold dollars flowed into the treasury of Solomon each year (1 Kings 10:14). Yet there is nothing to indicate what was exported in exchange for this gigantic income.

"When we compare this account of his age with that of the Court History of David in II Samuel 9-20 and Chapters 1-2 of 1 Kings, which has been almost universally acclaimed by biblical scholars... for its candid objectivity, here there is but one mention of the precious metal: the crown of Milcom, king of Ammon, conquered by David's forces, contained but one talent of gold (2 Samuel 12:30). In the Court History of the king who conquered the vast kingdom over which his son Solomon ruled this one talent, as far as we are told, constituted David's entire assets of gold" (Pritchard 1974 35).

Archaeology of the Realm of Nikaulis

Diodorus Siculus notes: "This tribe [the Sabaeans] surpasses not only the neighbouring Arabs but also all other men in wealth and in their several extravagancies besides. For in the exchange and sale of their wares they, of all men who carry on trade for the sake of the silver they receive in exchange, obtain the highest price in return for things of the smallest weight. Consequently, since they have never for ages suffered the ravages of war because of their secluded position, and since an abundance of both gold and silver abounds in the country,... they have embossed goblets of every description, made of silver and gold, couches and tripods with silver feet, and every other furnishing of incredible costliness, and halls encircled by large columns, some of them gilded, and others having silver figures on the capitals. Their ceilings and doors they partitioned by means of panels and coffers made of gold, set with precious stones and placed close together, and have thus made the structure of their houses in every part marvellous for its costliness; for some parts they have constructed of silver and gold, others of ivory and the most showy precious stones or of whatever else men esteem most highly" (Pritchard 1974 44).

Their sculpture and votive offerings were refined.

Strabo noted that the king of Saba who “presides over the court of justice and other things” was not permitted to leave the palace, for if he did “the people would at once stone him, in consequence of a saying of an oracle” (Pritchard 1974 66).

Sabean jewelry in gold, carnelian and onyx. Statue, Sabean script, and a decorative panel in marble (Doe).

While her tomb and documents of her time have yet to come to light, and remains of the tenth century BC are still largely unknown to archaeology, the recovery of a small amount of contemporary evidence together with a considerable amount of material from only



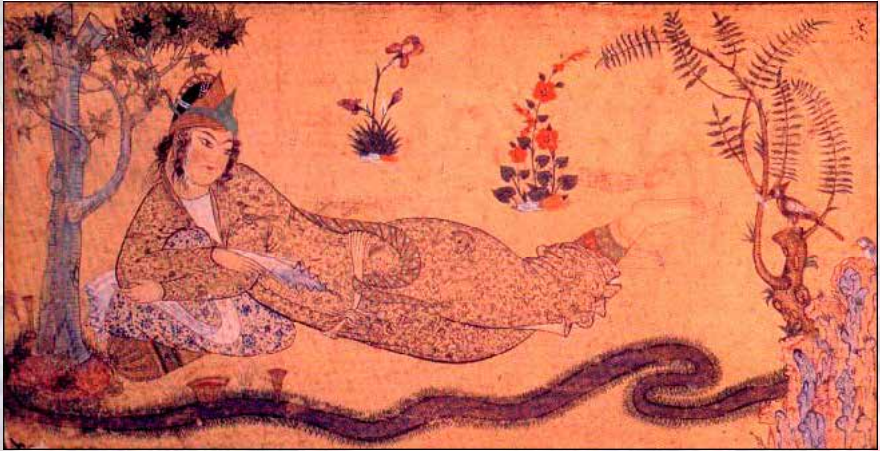
three or four centuries later enables us to reconstruct a general outline of the Queen of Sheba's culture with considerable probability. She would have lived surrounded by the accoutrements of an affluent civilization: a thriving trade that brought unparalleled prosperity; an irrigation agriculture that provided ample subsistence; a distinctive architecture in stone that was second only to that of Egypt in the ancient Near East in its execution and variety of ornamentation; a richness in metallurgy and stone carving as well as an abundance of artists and artisans who pursued these vocations; a high degree of literacy among the people, who had a keen appreciation of the importance of a written language and of their beautiful alphabetic script; and an art that is representational in a symbolic archaic manner (Pritchard 40).

Sabean religion was astral with a prominent male moon deity 'Ilumquh. The sun-goddess was the moon's consort; she was perhaps best known in South Arabia as Dhat Hamym, 'she who sends forth strong rays of benevolence'. The Quran described the Queen as a sun worshipper (see The Daughters of Al-Llah).

The Demonization of the Queen: Nikaulis the Judaic Lilith

The Targum Sheni of the early centuries AD describes an allegory of Ahasuerus' banquet, recounted in the Book of Esther. There was a great feast which Solomon gave for 'all the kings of the East and of the West'. Not only were the kings summoned but 'the wild beasts, the birds, the reptiles, the devils, the demons, and the spirits' who danced before him 'to show his greatness'. When the roll was called, all had assembled but the cock-of-the-woods (hoopoe). Solomon was not to be thus insulted and gave the order that the bird be brought before him under threat of death. The hoopoe then in defence, relates the tale of Kitor (Hebrew *ketoret* means smoke of incense) "Now, if it please my lord the king, I shall gird my loins like a mighty man, and shall rise and go to the city of Kitor, in the land of Saba, and shall

bind its king and governor in chains of iron, and shall bring them to my lord the king” (Lassner 64)



The hoopoe visits Nikaulis to entice her to Solomon (Lassner).

“Of course Solomon was delighted with the prospect and dispatched a letter of demand together with an armada of birds so great as to obscure the sun and cause the queen such consternation that she took hold of her clothes and tore them in pieces”....The queen's counsellors were unimpressed: “We do not know Solomon nor do we esteem his kingdom”. Womanly intuition, however, overbore their advice. She gathered a great fleet, loaded it with ‘presents of pearls and of precious stones’ That the queen was in haste to visit Solomon is evident from her letter of reply: ‘Although the journey from Kitor to the land of Israel is of seven years, yet owing to the question I have to ask thee, I shall come in three’ (Lassner 74)

The Targum Sheni merely reports that the queen thought that Solomon was sitting in the midst of water and so, in approaching him, raised the hem of her garments, and disclosed that her feet were hairy. The king remarks: “Thy beauty is the beauty of women, and thy hair is the hair of men; hair is becoming to men, but to a woman it is a shame” The queen ignores his unseemly remark and turns at once to ‘her hard questions’ (Lassner 75).

The very brief mention of the visit in *Alphabetum Siracidis* reports that the queen was hairy all over and that Solomon, quite intent on possessing her but apparently somewhat finicky, sent her various depilatories that proved effective.’The Tale of the Queen of Sheba’ has a somewhat different focus, for it alone reports that the queen is a ‘demon’ - a matter to which we shall return at length. In ‘The Tale of the Queen of Sheba’ it is part of a plan on Solomon's part, for he wishes ‘to lie with her’ - he knows, of course, that her husband is dead - but is repelled by her hairiness which was considered a demonic characteristic.

The queen propounds riddles to test Solomon's wisdom. There are many versions of the riddles. Here is a typical set:

- The Queen: “Seven cease, nine begin. Two offer drink, one drinks.” Solomon: “It is the days of menstruation and the months of pregnancy, the two breasts

and the one child.”

- The Queen: “A woman says: ‘Your father is mine, your grandfather is mine, you are my son and I am your sister’. Solomon: “The daughters of Lot”
- The Queen presents identical looking boys and girls. Solomon gets them to eat nuts and grain and watches their movements.
- The Queen presents circumcised and uncircumcised boys. Solomon opens the Ark and the circumcised bow down.

The Targum to Job calls her Lilith the Queen of Demons, who strangled infants in their cradles (cot death syndrome), could be summoned with magic charms, and as a succubus coupled with men. (Lassner 65)

In the Zohar the Queen asks Solomon the arts of sorcery, in particular the handling of the snakes of the bones of the heathen seer Balaam. It is said that Solomon didn't need to make shoes for her, because she was a demon.

Ben Yosef relates that The mother of the queen was a beautiful djinn who save the future king from an unsolvable riddle. The gifted daughter then married the king who and reigned in his stead after his death as queen of both the djinn and Sabians (Pritchard 1974 81).

Solomon catches the thirsty Makeda and possesses her (p 344) (Pritchard 1974).

Makeda the Founding Heroine of Ethiopia

In Ethiopia, the tale of Solomon and Sheba is central to the Ethiopian monarchy which traces its line back to Menelick II the son of Solomon and Makeda the Queen, complete with an entry in the constitution concerning the ‘oil of kingship’ - the messianic anointing oil.



The Kebra Nagast a medieval romance. Relays the meeting as a consequence of trading relations. Solomon is very overwhelmed by Makeda and becomes determined to take her. She poses a question “What in the world is most valuable?” He offers a great banquet with highly seasoned food and at the end of the evening ask her to stay in his tent. She accepts provided he doesn't take her by force. He accepts on condition she takes nothing. During the night she is thirsty and takes a drink. He stays her hand. She learns that water is the most precious thing. From the lesson of the water Makeda returns to Saba to build the Marib dam and irrigate.

Solomon takes her by force under the pretext of the broken promise. He then has a dream that the sun will depart from Israel and stand forever over Ethiopia. Makeda returns to the Land of Saba bearing his infant son. Menelick later journeys to Solomon and returns with the Ark (the Shekina). In the illustrations, the Queen is pictured full-face (good) while Solomon is profile (evil). Like the Qur'an and probably derived from it, she thus abandons Sun worship for the god of Israel.

The Wisdom, Hochmah or Sophia of Solomon

“The proverbs (1:1) of Solomon the son of David, king of Israel” are “To know wisdom and instruction; to perceive the words of understanding To receive the instruction of wisdom, justice, and judgment, and equity; To give subtilty to the simple, to the young man knowledge and discretion”. Wisdom, or Sophia is imbued with the feminine gender, which is in other places recognized as a cryptic name for the goddess and her wiles. She is also portrayed as a pragmatic worldly figure rather than the transcendent godhead. See also (p 509) and (p 530).

Proverbs 9

*Wisdom hath builded her house, she hath hewn out her seven pillars...
she hath sent forth her maidens: she crieth on the high places of the city” ...
and as for him that wanteth understanding, she saith to him,
‘Stolen waters are sweet, and bread eaten in secret is pleasant. ...
But he knoweth not that the dead are there; and that her guests are in the depths of hell’.*

Although some people try to claim Wisdom is but the first creation of God, she claims to be coprimal with God “from everlasting” and God’s consort:

Proverbs 8

*Doth not wisdom cry? and understanding put forth her voice?
She standeth in the top of high places, by the way in the places of the paths.
She crieth at the gates, at the entry of the city, at the coming in at the doors.
Unto you, O men, I call; and my voice is to the sons of man.
For my mouth shall speak truth; and wickedness is an abomination to my lips...
Counsel is mine, and sound wisdom: I am understanding; I have strength.
By me kings reign,... and nobles, even all the judges of the earth....
I love them that love me; and those that seek me early shall find me.
Riches and honour are with me; yea, durable riches and righteousness.
My fruit is better than gold, yea, than fine gold; and my revenue than choice silver....
The LORD possessed me in the beginning of his way, before his works of old.
I was set up from everlasting, from the beginning, or ever the earth was....
When he prepared the heavens, I was there: when he set a compass upon the face...
When he gave to the sea his decree, that the waters should not pass his commandment:
Rejoicing in the habitable part of his earth; and my delights were with the sons of men...
Now therefore hearken unto me, O ye children: for blessed are they that keep my ways...
For whoso findeth me findeth life, and shall obtain favour of the LORD.*



Solomon's Pool (Uris)

Like the Song of Songs, The Wisdom of Solomon dates long after Solomon, first century BC.

From The Wisdom of Solomon

*I myself also am a mortal man, like to all,
and the offspring of him that was first made of the earth.
And in my mother's womb was fashioned to be flesh in the time of ten months,
being compacted in blood, of the seed of man, and the pleasure that came with sleep.
And when I was born, I drew in common air, and fell upon the earth, which is of like nature
and the first voice I uttered was crying which all others do...
For all men have one entrance to life and the like going out...
Wherefore I prayed, and understanding was given me:
I called upon God and the spirit of wisdom came to me.
I preferred her to sceptres and thrones...
Neither I compared her to any precious stone,
because all gold in respect of her is as little sand,
and silver shall be counted as clay before her.
I loved her more above health and beauty, and chose to have her instead of light:
for the light that cometh from her never goeth out.
All good things came to me with her and innumerable riches in her hands.
And I rejoiced in them all, because wisdom goeth before them:
and I knew not that she was the mother of them...
For she is a treasure unto men that never faileth:
which they that use become the friends of God,
being commended for the gifts that come from learning.
God hath granted me to speak as I would,
and to conceive as is meet for the things that are given me:
because it is he that leadeth unto wisdom and directeth the wise...
For he hath given me certain knowledge of the things that are, namely,
to know how the world was made, and the operation of the elements:
the beginning, ending and the midst of times:
the alternations of the turning of the sun and the changes of the seasons...
The natures of the living creatures, and the furies of wild beasts:
the violence of winds and the reasonings of men:
the diversities of plants and the virtues of roots.
And all such things as are either secret or manifest, them I know.
For wisdom, which is the worker of all things taught me:
for in her is an understanding spirit, holy, one only, manifold, subtil, clear...
not subject to hurt, loving the thing that is good... ready to do good.
Kind to man, steadfast, sure, free from care, having all power..
For she is the breath and power of God...
For she is the brightness of the everlasting light,
the unspotted mirror of the power of God, and the image of his goodness
and being but one, she can do all things
and remaining in herself she reneweth all things
and passing into holy souls from age to age
she maketh friends of God and the prophets.
For she is more beautiful than the sun, and above the order of the stars
being compared with the light, she is found before it
for after this cometh night, but no evil can overcome Wisdom.
I loved her and sought her out from my youth,
I desired to make her my spouse and I was a lover of her beauty...
If a man desire much experience, she knoweth things of old,
and conjectureth aright what is to come:...
she forseeth signs and wonders, and the events of seasons and times.
Therefore I purposed to take her to live with me,
knowing she would be a counsellor of good things and a comfort in cares and grief...
Moreover by means of her I shall obtain immortality,
and leave behind me an everlasting memorial to those that come after me...*

Praise of Wisdom

Now I like a rivulet from her stream, channeling the waters into a garden, said to myself,

*'I will water my plants, my flower bed I will drench';
and suddenly this rivulet of mine became a river, then this stream of mine, a sea.
Thus do I send my teachings forth shining like the dawn, to become known afar off.
Thus do I pour out instruction like prophecy and bestow on generations to come.
Ecclesiasticus Yeshua ben Sirach 24*

The Gnosis of Sophia

Sophia (Sapientia) continues to have a pivotal presence in later gnostic writings, where she plays both the role of the divine feminine principle of wisdom unfolding true understanding where the jealous male God has withheld it, and as wisdom which has attempted to preempt the creative Logos of the paternal deity, as illustrated in the passages below from Elaine Pagels (Gnostic Gospels 75-78).

"In addition to the eternal, mystical Silence and the Holy Spirit, certain gnostics suggest a third characterization of the divine Mother: as Wisdom. Here the Greek feminine term for 'wisdom', sophia, translates a Hebrew feminine term, *hokhmah*. Early interpreters had pondered the meaning of certain Biblical passages - for example, the saying in Proverbs that 'God made the world in Wisdom'. Could Wisdom be the feminine power in which God's creation was 'conceived'? According to one teacher, the double meaning of the term conception - physical and intellectual - suggests this possibility: 'The image of thought [ennoia] is feminine, since ... [it] is a power of conception.'

"The Apocalypse of Adam, discovered at Nag Hammadi, tells of a feminine power who wanted to conceive by herself: '... from the nine Muses, one separated away. She came to a high mountain and spent time seated there, so that she desired herself alone in order to become androgynous. She fulfilled her desire, and became pregnant from her desire...'

"The poet Valentinus uses this theme to tell a famous myth about Wisdom: Desiring to conceive by herself, apart from her masculine counterpart, she succeeded, and became the 'great creative power from whom all things originate', often called Eve, 'Mother of all living'. But since her desire violated the harmonious union of opposites intrinsic in the nature of created being, what she produced was aborted and defective; from this, says Valentinus, originated the terror and grief that mar human existence. 'To shape and manage her creation, Wisdom brought forth the demiurge, the creator-God of Israel, as her agent'." (Pagels 1979)

"Wisdom, then, bears several connotations in gnostic sources. Besides being the 'first universal creator', 'who brings forth all creatures', she also enlightens human beings and makes them wise. Followers of Valentinus and Marcus therefore prayed to the Mother as the 'mystical, eternal Silence' and to 'Grace, She who is before all things', and as 'incorruptible Wisdom' for insight (gnosis)".

Some gnostics taught that genesis narrates an androgynous creation. Others attributed to Sophia the benefits that Adam and Eve received in Paradise.... When the creator became angry with the human race because they did not worship or honor him as Father and God, he sent forth a flood upon them, that he might destroy them. But Wisdom opposed him... and Noah and his family were saved in the ark by means of the sprinkling of the light that proceeded from her.e.

The Hieros Gamos Part 3: The Gospel of Miriam

Miriam the Source of the Waters of Life

This chapter is dedicated to the prophetess Miriam (p 491) because it is in her shoes that all the prophetesses down to the kadesha Mary stand. Miriam, whose name is the title of the sea goddess Mari-anna (Graves 397, Walker 584) was a female priestess on a par with Moses. 'Moses sister, later thought to be Miriam (Num 26:59) witnesses the discovery of the baby by Pharaoh's daughter (Ex 2:4) and thus becomes the mother of his second birth' thus resembling Isis (Haskins 47). It is Miriam who celebrates when the Egyptians are swallowed in the Reed Sea: 'And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea' (Ex 15:20). The tension between Miriam and Tharbis (p 490) can only further emphasize this prophetic feminine import in early history. A picture emerges from Bible and Midrash of Miriam as founding prophetess of Moses life, who prophesied his coming and left him incomplete on her death leading to his striking the waters at her well of Meribah (the spring of the goddess Qadesh who stands in the line of Hathor, Lady of Byblos) where Miriam herself died. It is the striking of these feminine waters, but not in Yahweh's name, that Moses then met his nemesis on Nabo. Micah reveals a deep secret of the origin of Zion when he says 'And I sent before you Moses, Aaron and Miriam'.

Jesus and Gylany

Riane Eisler (1987) in her view of 'gylany' - the partnership of woman and man in healing 'dominator society' - the dominion of man over woman and nature highlights the unique and paradoxical nature of Jesus in the midst of a patriarchal religious paradigm: "Almost two thousand years ago on the shores of Lake Galilee a gentle and compassionate young Jew called Jesus denounced the ruling classes of his time-not just the rich and powerful but even the religious authorities-for exploiting and oppressing the people of Palestine. He preached universal love and taught that the meek, humble, and weak would some day inherit the earth. Beyond this, in both his words and actions he often rejected the subservient and separate position that his culture assigned women. Freely associating with women, which was itself a form of heresy in his time, Jesus proclaimed the spiritual equality of all. Not surprisingly, according to the Bible, the authorities of his time considered Jesus a dangerous revolutionary whose radical ideas had to be silenced at all cost. How truly radical these ideas were from the perspective of an androcratic system in which the ranking of men over women is the model for all human rankings is succinctly expressed in Gal 3:28. For here we read that for those who know the gospel of Jesus, 'there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for you are all one in Christ Jesus'. Some Christian theologians, such as Leonard Swidler, have asserted that Jesus was a feminist, because even from the official or 'sacred' texts it is clear that he rejected the rigid segregation and subordination of women of his time. But feminism has as its primary aim the liberation of women. So to call Jesus a feminist would not be historically accurate. It would seem more accurate to say that Jesus' teachings embody a gylanic view of human relations".



Annunciation



Adoration



Transfiguration



Humiliation



Resurrection



Ascension



Coronation

The sequence of seven paintings by Fra Angelico of the seven phases of Mary illustrate the way in which the two Marys, the "virgin" and the "sinner" Magdalen complement one another as the Goddess counterpart of Jesus as the dying and resurrected God - joint manifestations of the more ancient Aphrodite-Mari. Notice the transfiguration and subsequent humiliation of the sacred king recurring as central motifs, just as the Babylonian king was annually humiliated. Mary finally receives her coronation as Queen of Heaven from her beloved son and spouse since she is also M'gadd'la (p 363). See also (p 746) (Morante and Baldini).

"Curiously, perhaps the most compelling argument for the historicity of Jesus is his feminist and gylanic thought and actions. For, as we have seen, the overriding requirement of the system has been the manufacture of gods and heroes that support rather than reject androcratic values. It is thus hard to see why a figure would have been invented who, as we read in John 4:7-27, violated the androcratic customs of his time by talking openly with women. Or whose disciples "marveled" that he should talk at all with women, and then at such great length. Or who would not condone the customary stoning to death of women who, in the opinion of their male overlords, were guilty of the heinous sin of having sexual relations with a man who was not their master. In Luke 10:38-42, we read how Jesus openly included women among his companions-and even encouraged them to transcend their servile roles and participate actively in public life. He praises the activist Mary over her domestic sister Martha. And in every one of the official Gospels we read about Mary Magdalen and how he treated her-a prostitute-with respect and caring. Even more astonishing, we learn from the Gospels that it is to Mary Magdalen that the risen Christ first appears" (Eisler 1987).

The Bridegroom: A Portrait

Adonis was the Lord and Bridegroom, Tammuz the good shepherd, Dionysus the Flesh and the Vine King of Kings, God of Gods, Mot the Lamb of God, Thoth-Hermes the Logos, Mithra the Light of the World (Walker 465). Frazer (1890) was one of the first to enunciate the deep relation between Christian worship and the pagan celebration of the dying and resurrected god. At the turn of the century Reitzenstein and Bousset again pointed out the remarkable similarity of this motif, which was still prevalent in the first century AD and still an undercurrent in Galilee, which had always held the Northern tradition of Joseph (p 683), and had only in the last 200 years been forcibly converted to Judaism by the Maccabean revolt and the Hasmoneans. Many modern scholars have difficulty comprehending the way in which the fertility cycle became reinterpreted by Jewish thought into the apocalyptic historicity of the Suffering Servant (p 682).

Wilson (I 141) following the 'historical Jesus' approach claims that "on closer inspection the parallels are unimpressive" and suggests that, despite the universal gospel claims that Jesus expected to return, "the women's fear and astonishment" indicates that no one was expecting his resurrection. This illustrates a condition at the heart of Christianity, in which, despite its manifold pagan influences, accentuated particularly in relation to Jewish belief and expressed centrally in the eucharist, the Christian condition is entrenched in denial of paganism as an opposite anathema.

This point of view suffuses all the way to the present. Modern liberal Christian historians seek a view of the 'historical Jesus' which emphasizes as genuine only those aspects which concord with a narrow view of Jesus as a traditional apocalyptic prophet emerging from the Essene tradition - a mere insurrectionist rather than a transformer of the entire cultural paradigm. However it is the very renewal of the cultural and religious tradition which the best aspects of Jesus mission of love reveal. The historical Jesus school goes beyond rejecting the more bizarre Hellenistic ornamentations of the virgin birth and the bodily resurrection, to lose sight of the very substance of the mission - to descend to the very roots of existence - to the most universal foundations of spiritual experience - to bring to humanity a new synthesis of forgiveness and reconciliation which will hold as true for the 'pagan' coun-

tryside of Galilee and the wilderness as for the end of days vision of the Essenes, the Pharisees of the small towns and the convoluted politics of the orthodox Jews of Jerusalem, the Herodians and the Romans. Jesus took the sacrificial path as an inspired act of empowerment to liberate humanity, through his vision, from the cultural binds of the time. The brilliance and strength of his teachings to this day lies above all in their very novel cultural universality conveyed with deep shamanistic insight, an ethic of love and reconciliation, and a sense of egalitarian social justice.

In understanding this culture shock aspect of Jesus teachings we need to remind ourselves that in Nabatea, right in Jesus' back garden were the very high places and green trees which the Old Testament had reviled. We find not only Dhu Shara - the God of Gaia (Negev 107) a veritable True Vine in the tradition of Dionysus but a Marian sea goddess. Nabatea came to a climax as a culture right as Jesus mission took place. Its coinage shows Aretas IV and Shaqilat II in gylanic union (see Daughters of Allah) and it is to the conflict with Nabatea that Herod's generals were gathered right when Salome is supposed to have danced the seven veils to John the Baptist's doom. It is also to Arabia that Paul journeyed to seek the well of this mystery which gathers the extremes of Essene end of Days and Hellenistic divine origins in one obscured key motif at the source of the Christian experience.

Jesus the Christos is described as a Son of God of a Virgin mother. He is sacrificed in the season of the Festival of Adonis. He is the 'bread of heaven' who brake bread to feed 5000 and left the bread as his body in remembrance of him. He is the resurrected saviour who is witnessed, particularly by women, ascending into heaven. He performed the descent of Inanna with Mary Magdalen the 'prostitute' out of whom seven devils (galla) were cast. He has a specific following of women of Galilee who ministered unto him of their substance. He describes himself as the bridegroom in citing the messiah reading of Isaiah 61 at Nazareth:

*The Spirit of the Lord God is upon me;
because the Lord hath anointed me...
to proclaim liberty to the captives,
He hath clothed me with the garments of salvation
as a bridegroom decketh himself with ornaments
and as a bride adorneth herself with her jewels*

Often this image of the Bridegroom and bride is likened to Christ and his church and the Cross itself is identified with the 'marriage bed'. This sacred marriage symbolism carries Christianity dangerously into the kingly sacrifice of Canaanite Anath - the bridegroom cometh.

The motivating vision for this relationship would however seem to come from Ezekiel 16 rather than Isaiah, in which Yahweh describes himself as a bridegroom and Israel as the (unfaithful) bride:

Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I swore unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine. Then washed I thee with water; yea, I thoroughly washed away thy blood from thee, and I anointed thee with oil.... I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain on thy neck.... But thou didst trust in thine own beauty, and playedst the harlot because of thy renown, and pouredst out thy fornications on every one that passed by; his it was. Thou hast also taken thy fair jewels of my gold and of my silver, which I had given thee, and madest to thyself images of

men, and didst commit whoredom with them, And tookest thy broidered garments, and coveredst them: and thou hast set mine oil and mine incense before them.

This image of the whoredom of Israel against Yahweh and his covenant is then carried over to the love of Christ for his Church. However this sense of Christ as Bridegroom is exceedingly blasphemous because he is then claiming to be Yahweh in the very manner which brought about his sacrificial death.

It is true that by coming to undo original sin, he is addressing the 'whoredom' of Israel - the feminine sociobiological initiative - at its root source Eve. But this is not the sense Jesus became Bridegroom in Isaiah 61 at all. There the poetic marriage imagery is both more balanced between bridegroom and bride and verdant in its appreciation of nature as the "planting of the Lord", "trees of righteousness" "as the earth bringeth forth her bud". When we come to the 'last analysis' the male sheep were scattered and it was the women who were his only support in his hour of need, and who pronounced the exaltation.

The Tale of the Bridegroom:

"And Jesus said unto them, Can the children of the bridechamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast. But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days" (Mark 2:19)

In Mark the bridegroom marries the five wise virgins 25:1

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.... While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the five foolish said unto the five wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut."

In Luke we are reminded to wait on the Lord as a returning bridegroom 12:35:

"Let your loins be girded about, and your lights burning; And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately."

Jesus however turns the sacred redeemer into an end-of-days Messiah of cosmic renovation - the Bridegroom to end all bridegrooms. His demeanour is somewhat macho towards the virgins who aren't up to the mark. "Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." The bride has now become the eschatological church in a similar sense to Ezekiel.

In John the bridegroom is pronounced by John the Baptist, suggesting a sacred marriage as part of a secret rite of coronation. 3:28: "Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled."

The Gospel of Thomas further elaborates the nature of the sacred marriage:

- (75) Jesus said, “Many are standing at the door, but it is the solitary who will enter the bridal chamber.”
- (61) Jesus said, “Two will rest on a bed: the one will die, and the other will live.” Salome said, “Who are you, man, that you... have come up on my couch and eaten from my table?” Jesus said to her, “I am he who exists from the undivided. I was given some of the things of my father.”... “I am your disciple.”... “Therefore I say, if he is destroyed he will be filled with light, but if he is divided, he will be filled with darkness.”
- (104) They said to Jesus, “Come, let us pray today and let us fast.” Jesus said, “What is the sin that I have committed, or wherein have been defeated?” But when the bridegroom leaves “the bridal chamber, then let them fast and pray.”
- (105) Jesus said, “He who knows the father and the mother will be called the son of a harlot.”

Jesus is the fertility Christ of seed, Tree and harvest:

“Tell us what the kingdom of heaven is like.” He said to them, ‘It is like a mustard seed. It is the smallest of all seeds. But when it falls on tilled soil, it produces a great plant and becomes a shelter for birds of the sky.’” (cf Mark 4:31). Matthew (13:32) has the birds nest in the veritable tree of life.

Jesus is anointed on the head by a woman, not a male priest or prophet as with Saul and David, is sacrificed being watched over by three women including Magdalen other Marys, Salome, and a company of women from Galilee, and it is Magdalen the whore who witnesses his resurrection three days later. After which he ascends into heaven. These diverse references are widespread and consistent throughout the gnostic and synoptic gospels.

- Matt 21:31 “Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.”

Mari the Fruitful Mother

Rev 12:1 “And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: And she being with child cried, travailing in birth, and pained to be delivered.”

The ‘Virgin’ is by tradition the Queen of Heaven. Just as Semele the mortal mother of Dionysus was originally a goddess, so was Mari, or Miriam:

Mari was the name of the goddess on whose account the Egyptians of 1000 BC called Cyprus Ay-mari and is associated with Mari on the Euphrates and at Amari in Crete. The name of the Goddess Mari of Cyprus is written with a ‘buckled post’ which stands for a reed hut, meaning ‘dwelling in’ and a buskin, so she was resident in a buskin, like the goddess Isis, who in Egypt bore her name ‘Asht’ on her head, together with a buskin - suggestive of the lame sacred king. Mari means fruitful mother (*ama* mother Sum. *rim* to bear child). Marienna is the ‘fruitful mother of heaven’, hence Miriam, Marian, and Mariamne: a word of triple power. (Graves 1948 326, 371, Walker 584).



The Assumption: Velazquez (Benard) The figure of Mary stands on the moon thus assuming power as Queen of Heaven in Inanna's stead in the Revelation paradigm.

"Is the Moon named Miriam among you?" "The moon has many names among our poets. She is Lilith and Eve and Asharoth and Rahab and Tamar and Leah and Rachel and Michal and Anatha; but she is Miriam when her star rises in love from the salt sea at evening" (Graves 1946 22). Her blue robe and pearly necklace were classic symbols of Maria "the Seas", edged with pearly foam. Such a Mari is noted in Nabatea in both astral and sea forms with dolphins (p 581). Another manifestation in Jesus' time was the dolphin Goddess of Edom. The virgin was called "the gathering together of the waters" (Walker 584). She appears prophetically as the "water of life" in Revelation 22:1. Like the galla of Inanna, Mari is associated with seven nether spirits of the ocean. One of the three towers of the Jerusalem Temple bore the name of the queen Mariamne (Walker 614). She is a 'virgin' only in the sense that she is not subject to the male fertility taboos of the Father God. Mari the 'fruitful mother' is a manifestation of fecundity and maternal love, not prudishness.

She was worshipped by the Semites as Mari-Anath in consort as an Elohim Mari-El. Anath was the

death twin of Mari, Lady of Birth. "Anath annually cast her death-curse anathema maranatha - 'bridegroom come', sacer - 'holy' and 'accursed' - on the Canaanite god, fulfilling Mot's slaying of Ba'al and his destruction in turn by her. Mot stood for the barren season that slew its own fertile twin Aleyin, the son of Ba'al. "Mot-Aleyin was the son of the virgin Anath and also the bridegroom of his own mother. Like Jesus the Lamb of God, Aleyin said 'I am the lamb which is made ready with pure wheat to be sacrificed in expiation.'" (Larousse) "After Aleyin's death, Anath resurrects him and sacrifices Mot, telling him he has been forsaken by his heavenly father El." Mot cries - El, El why hast thou forsaken me? "The sacred drama included a moment when Anath broke Mot's reed scepter, to signify his castration, again foreshadowing a detail of the Christian Gospels.... Naturally the god-killing Anath was much diabolized in patriarchal legends. Abyssinian Christians called her Aynat "the evil eye of earth". They said she was an old witch destroyed by Jesus, who commanded that she must be burned and her ashes scattered on the wind" (Walker 30).

This is precisely what happened to women all over Europe as a result of Paul's reverse curse: 1 Cor 16:22 "If any man love not the Lord Jesus Christ, let him be Anathema Maranatha."

- **Maranatha** (Syriac, the Lord will come- i.e. to execute judgment). A form of anathematizing among the Jews.
- **Tana-tithenai**: to set up, dedicate [a curse], maranatha: Our Lord [bride-



groom], come. The Romans called a curse or imprecation a devotion.
 Isis Mary and Artemis (Campbell, Queen of Heaven, Internet)

Isis and Artemis: The Assumption of the Moon Goddess

"Out of Egypt have I called my son" (Matt 2:15).

Isis is the archetype of the divine mother. It is in Isis's shadow form the Church portrayed the image of the Virgin Mary with child. This is admitted as much by implication in 2 Peter 1:16 "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty". It is also conceded that significant elements of the Christian mass are derived from the Isis tradition.

The myth of Isis contains all the same elements of tragic loss of her son to the sacrificial round of the young fertility hero who is in a sense at once bridegroom, king, lover and son, in the endless cycle of rebirth of fertility associated with the ebb and flow of the river Nile. Indeed it is to the river that we see Osiris, who represents the cut grain is committed again like Mot the twin Set is the dark one..

A third image of the Goddess, is her death twin Nephthys: "O Thou holy and eternal Saviour of the human race... Thou bestowest a mother's tender affections on the misfortunes of unhappy mortals,... Thou dispellest the storms of life and stretchest forth thy right hand of salvation, by which Thou unravellest even the inextricably tangled web of Fate... Thou treadest death underfoot. To thee the fates are responsive; by Thee the seasons turn... and the elements are in subjection... I am nature, the Parent of things, the sovereign if the elements, the primary progeny of time, the most exalted of the deities, the first of the heavenly gods and goddesses, the queen of the dead, manifested alone and under one form,... my divinity is adored throughout the world" (Walker 453).

"Terrible one, lady of the rain storm, destroyer of the souls of men, devourer of the bodies of men, orderer, producer, and maker of slaughter,... Hewer in pieces of blood... fire lover... cutter-of heads, devoted one, Lady of the Great House, hider of her creations" (Walker 454).

Likewise the many-breasted Artemis became fitted to an ideal role in relation to the Virgin as the symbol of female prudery and moral correctness. She was thus fash-

ioned by the church forefathers to at once occlude and to personify Artemis or Diana as she was variously called. The people of Ephesus did not convert easily to the Christian message. Acts notes: "throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands: So that not only this our craft is in danger to be 'set at nought' [castration]; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.... But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians" (Acts 19:26).

To the Christians Diana became the "Queen of Witches" (Walker 233). However the legend that Mary had gone to Ephesus and died there in her old age resulted in Ephesus and the festival of Diana becoming the Assumption of Mary. This is an ironic twist of fate because the Christians are here using the moral prudishness of Artemis to purvey a very pure virginal image of the feminine even to the extent of Mary have been circumcised. Thus the forefathers repressed the more promiscuous aspect of the Goddess manifested in Magdalen.

In Roman Catholic doctrine, the Assumption means that Mary, the mother of Jesus, was taken (assumed) bodily into heavenly glory when she died. In the Orthodox church, the koimesis, or dormition ("falling asleep"), of the Virgin began to be commemorated on August 15 in the 6th century. The observance gradually spread to the West, where it became known as the feast of the Assumption (Grollier 1993). The Virgin is believed to have died on August 13th, to have risen again and ascended to Heaven on the third day. Since the Virgin was closely associated by the early Church with Wisdom - with the Saint 'Sophia', or Holy Wisdom, of the Cathedral Church at Constantinople- the choice of this feast for the passing of Wisdom into Immortality was a happy one (Graves 1948 255). When Diana's temple was finally pulled down, as the Gospels ordered, its magnificent porphyry pillars were carried to Constantinople and built into the church of Holy Sophia (Walker 234).

The Magi at the Grotto of Aphrodite (Peschio)

The Kadesha and the Christ

Bethlehem means "the House of Bread" (Frazer 1890 5/257). St. Jerome stated "Bethlehem... lay formerly under the shadow of a grove dedicated to Tammuz, that is to say Adonis, and the very grotto where the infant Christ uttered his first cries resounded formerly with the lamentations over the lover of Aphrodite" (Briffault 3/97). Mary was described as a Virgin who in the Annunciation conceived a child, begotten of god.





Van Eyck's Annunciation emphasizes two aspects of Aphrodite, the lilies and the dove (Benard).

It is quite clear that Jesus parentage was a source of concern to early Christians and of satirical derision from the Rabbis. Matthew 1:19 confesses that Joseph was concerned not to make Mary "a public example". The Talmud claims that Jesus was Yeshua ben Pantera (Panther - a known Roman name also associated with maenads (p 642)) the illegitimate son of Mary M'gadd'la (the braider or hairdresser) by a Roman (Graves 1953 98, Wilson I 62) and that she was 'descended from princes and rulers but consorted with carpenters' (Graves 1946 6). Was it Mary who had the royal line?

John 8:39 expresses the Pharisaic allegations: "They answered and said unto him, Abraham is our father.... We be not born of fornication; we have one Father, even God". Luke 3:8 appears to respond to this with a diatribe from the Baptist on divine birth "begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham."

The penalty for an engaged woman becoming pregnant was death, although changes to the law had made this a rare event. Jewish law, based on a polygamous male line has no concept of adoption. Holders of priestly office had to have a full-blooded genealogy (Ranke-Heinmann 1992 35, 65). John 8:7 also embeds a political white-wash in the form of the poetic episode of the woman taken in adultery, climaxing with "He that is without sin among you, let him first cast a stone at her", however this is an obvious interpolation missing from the Codex Sinaiticus (Wilson I 17). Ranke-Heinmann (1988 18) lays at the feet of the gnostics responsibility for the growing obsession with virginity as captured in gnostic John's 144,000 virgins of Revelation.

With John's and Jesus' Essene influence in mind, it is worth noting that Essene men were "convinced that no woman remains faithful to one man" and associated with women only for the specific aim of achieving pregnancy and had "nothing more to do with them" once they became pregnant.

It is also worth noting that John had an independent 'immaculate' conception from Elizabeth, who, despite having a spouse, was menopausal, like Sarah and several other 'barren' matriarchs (p 501), particularly Hannah, who also offers a song (1 Sam 2:1-10). It has been suggested that the magnificat originally applied to Elizabeth for this reason (Ranke-Heinmann 1992 47). Elizabeth's tradition was independently preserved by the Mandaeans, suggesting the divine birth was a tradition, which had a matriarchal component following down from Sarah.

The two genealogies of Matt 1:1 and Luke 3:23, which in mythical vein goes all the way to Adam, are inconsistent with one another and are both broken at Joseph. Jesus' genetic claim to Davidic messiahship is thus invalid as portrayed and replaced with a divine claim as the virgin son of God, a claim shared only by such gods as

Adonis, Dionysus, Horus, Attis, Mithra, Krishna and a few legendary heroes such as Buddha and Zoroaster (Spong 1992 56) who are likewise products of religious mythology. Even if one genealogy is attributed to Mary, as suggested both by Catholics and significantly by the Talmud, and by Graves (1946) as a twin genealogy of the sacred king to the land, the lack of a paternity link to Joseph portrays Christ's claim to being Messiah entirely in the same category as Dionysus, the son of Zeus and mortal Semele.

Matthew's mythic genealogy conspicuously notes four women: Tamar, Rahab, Ruth and Bathsheba (mentioned only as 'her that had been the wife of Urias'). Each, by their promiscuity, redeems the royal line of Israel. Tamar and Rahab were Canaanites. In Genesis 38:14 Tamar covers her head and sits by the wayside as a prostitute to secure the seed of her father-in-law to conceive. In Joshua 2:1 Rahab, the friendly prostitute, secretes the spies who precipitate the fall of Jericho in her whorehouse. Ruth is a Moabite widow who returns with her mother-in-law to Bethlehem, gleanes the favour of Boaz in the cornfield and offers herself to him on the threshing floor. Bathsheba is the adulteress for whose troth David had his general, Uriah killed, to God's curse (2 Sam 19:9), who ensured by her personal influence that her son Solomon became king. Is this intended to infer the same fate upon Mary?

The famous virgin birth quote of Isaiah 7:14 "Behold a 'virgin' shall conceive and bear a son - Immanuel" cited by Matthew 1:23 in midrash prophecy is in Hebrew 'almah young woman and in Greek *parthenos* virgin, which also means 'unwed' priestess of a Goddess (Briffault 3/169). Neither term implies a non-biological virgin birth, which would be inconsistent with a Jewish messiah (Ranke-Heinmann 1992 40) despite later Christian misconceptions. The term 'almah is used in Song of Songs 6:8 in a context which is obviously consort.

*There are threescore queens, and fourscore concubines, and virgins without number.
My dove, my undefiled is but one; she is the only one of her mother,
she is the choice one of her that bare her.*

Although ancient Greeks did believe the woman was just a nurturing receptacle for male seed, Hebrews from the earliest times acknowledged both matriarchal and patriarchal inheritance.

Paul echoes this naturalness in his founding statement in Gal 4:4 (49-55 AD)

*But when the time had fully come,
God sent forth his son,
born of a woman, born under the law,
to redeem those who were under the law,
so that we might receive adoption as sons.*

Many people accuse Paul the Pharisee of gentile heresy against Jesus' Jewish teachings, but here Paul acknowledges Jesus is born of a woman to redeem those under the law - the Jews, and also is born 'legitimately'.

Paul at Romans 1:3 has another pertinent comment about Jesus' paternity, which again suggests a legitimate link to David in either the paternal or maternal line:

*Concerning his Son Jesus Christ our Lord,
which was made of the seed of David
according to the flesh.*

Eusebius noted that close relations of Jesus were arrested by the Roman authorities for their 'descent' from David for up to a century after the crucifixion (Wilson I 71).

In “True Faith and the Virgin Birth”, David Holloway (Times 20 Dec 86) cites the tradition that Joseph ‘personally’ told Matthew and Mary ‘personally’ told Luke. While this may be specious, it highlights a theme notable in the two gospels.



Fig 11.16: The dove descending on Mary in the annunciation, by a Dionysian angel. Mary has a particularly astute look of the woman about to be ‘taken’ in sexual union. Note the sceptre of kingship like the one Esther touched. - Grunwald (Pevsner and Meier).

The tradition of ‘Jesus ben Joseph’ who is not the physical son of Joseph, but his spiritual descendent indicates in the gospels the tradition of the blood-stained Josephic messiah.

While Matthew 1:20 has Joseph announcing the virgin birth, though a dream visitation, in the case of Luke 1:28 it is a male angel, Gabriel ‘hero

of God’, who personally “came in unto her” saying “Fear not Mary, thou hast found favour with God”. This is the frank language of a sexual liaison and continues even more specifically “The holy-begotten one will be called the son of God”. ‘Begotten’ is usually amended (Ranke-Heinmann 1992 42). “And Mary said, ‘Behold the hand-maid of the Lord; be it unto me according to thy word’. And the angel departed from her.

Mary is referred to in the gnostic Protoevangelium of James (150 AD) as a *kadesha* - or temple hierodule, (Walker 1049) whose name originates from Qadesh, the Queen of Heaven of Sinai, after whose waters Moses’ doom was sealed (Num 20:11). She was portrayed, like John the Baptist, as the miraculous child of an old couple, Joachim and Anna, who was dedicated to God and raised in the temple by holy men and when she reached puberty entrusted to an elderly widower, Joseph (Spong 1992 212). Note that in the oldest references, Jesus was “born under the law” Gal 4:4 “made of the seed of David according to the flesh” Rom 1:3 who “sprang out of Juda” Heb 7:14. It is thus likely Jesus’ father was chosen by a religious protocol and explains Joseph’s subsequent acquiescence to her pregnancy.

Several authors have noted that the stories of the virgin birth in Luke and Matthew do not make historical sense and are as much in conflict as the two accounts of Genesis (Fox R 27; Ranke-Heinmann 1992 5, 20; Spong 1992 43; Wilson I 55). The best interpretation that can be put on them is that they are later constructions of midrash designed to verify Christ’s divine coming and his to authenticate his claim to being the Davidic messiah descended from David (by God) and born in Bethlehem like David according to the prophecy of Micah 5:2.

Matthew has the family living in Bethlehem while Luke situates them in Nazareth. The census of Luke 2:1 would not have taken Joseph to Bethlehem, because it was based on property ownership not genealogy. There is no substance to Matthew's tale of the slaughter of the innocents by Herod 2:13, and no possibility that the two accounts could have taken place together because King Herod King of Judea quoted by both Luke and Matthew could not have been alive for Quirinus' census, which was in 6 AD to institute direct rule of Judea (Fox R 28, Ranke-Heinmann 1992 9). There is also frank discord between the flight into Egypt of Matthew 2:14, and Luke's quiet sojourn as Jesus is offered at the temple 2:22. Matthews passage is obvious midrash on Jesus as a new Moses, slaughter of the innocents in Egypt (Ranke-Heinmann 1992 29), and other episodes (Exod 4:19 = Matt 2:20 etc.).

Luke's passage bears careful attention. First Jesus is a 'firstborn of the matrix' claimed as an offering by God, and secondly there is a formal offering of doves: "And when the days of her purification were accomplished, they brought him to Jerusalem, to present him to the Lord; (As it is written in the law of the LORD, Every male that openeth the womb shall be called holy to the Lord;) And to offer a sacrifice: A pair of turtledoves, or two young pigeons." The lamb also required by Lev 12:6 is mysteriously absent. The rite occurs specifically in the presence of a very ancient prophetess, also by the name of Anna, who had lived with an husband for a symbolic seven years from her virginity, and for 84 years after his death. Anna appears to leave a long and two-fold matriarchal shadow.

The reaction of most sceptics is to relegate much of Luke's writing to the status of Greek fantasy along the lines of mystery cults, elevating a simple Jewish hero to the status of a divine redeemer. This is a mistaken point of view for several reasons. Israel was, despite its nationalism, a crossroads of all Near Eastern cultures and had been subjected to the successive influence of every major civilization. The divine saviour was as much a Semitic motif as it was Greek. Jesus' teachings in all four gospels abound with references to the sacred marriage, the bread of heaven, and the women followers who anoint him, minister unto him, witness his death and announce his resurrection. To try to eliminate all these features would wash the messiah out with the anointing oil, leaving only a minor Jewish trouble maker with a few Essene slogans, which leaves the Northern tradition destitute.

Thus an alternative interpretation to the idea that the accounts of the virgin birth were simply later inventions of midrash is that Mary went to Bethlehem to consecrate Jesus as a 'son of God' in a more ancient rite in the grotto at the 'House of Bread', David's birthplace, and later completed this dedication by an offering of doves with Anna at the Temple in Jerusalem. This gives the only really plausible explanation for why a heavily pregnant woman, whose partner did not own land in Bethlehem made a difficult journey there right on the point of birth.

One of the earliest seats of the Christian church was at Antioch. This was where Paul first announced his ministry and where the term Christian was first coined. When the emperor Julian arrived at Antioch at the time of the Adonis festival, he was welcomed as if he had been a god by a crowd who cried that the "Star of Salvation had dawned upon them in the East". Astarte as the "morning star" of the East (Frazer 1890 5/259), which can be seen in daytime, "may have guided the 'wise men of the East' to Astarte's grotto in Bethlehem, the hallowed spot which heard the weeping of the infant Christ and the lament for Adonis": Matt 2:2 "Where is he that

is born King of the Jews? for we have seen his star in the east, and are come to worship him.”

Astarte as Queen of Heaven, whose girdle was the Zodiac, was also worshipped in respect of other phenomena such as meteor strikes and probably also comets, such as the appearance of Halley's in 12 BC (Fox R 34) which would coincide with John's older Jesus (8:57).

The star of Bethlehem has a variety of other ingenious explanations which confuse the nativity date further. Kepler himself noted a striking conjunction of Saturn and Jupiter in 7 BC noting this conjunction in Pisces occurs in a Rabbinical reference to the Messiah's appearance. There was also a nova reported by the Chinese in 5 BC (Wilson I 56).

Fig 11.17: The Baptism, overlooked by women, with Aphrodite's dove descending - Francesca (Lavin).

The Seven Veils

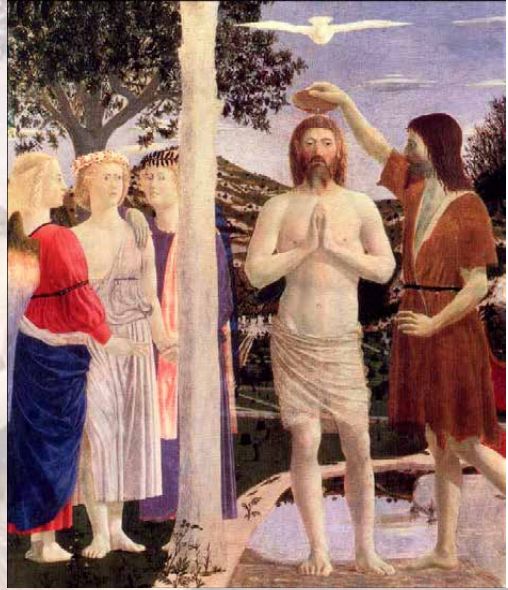
All accounts of John's meeting with Jesus, in his baptism, specify Aphrodite's dove of peace descending Mark 1:10: “And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him”.

According to the historian Josephus, Salome (shalom - peace) was the name of the daughter of Herodias and Herod Philip, whom Herodias divorced in order to marry his brother Herod Antipas. When John spoke against the marriage of Herod Antipas to Herodias, his brother's wife, Herod imprisoned John. Salome danced before Herod Antipas

[the descent of Inanna - the seven veils] Mark 6:22 “And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.”

One could conclude that John intentionally arranged to have himself immolated as a substitute sacred king in the public celebration of Herod's incestuous and adulterous marriage to Herodias (Walker 470).

John had already made a prophetic statement of his own sexual immolation 3:10 “And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.”





Salome - Beardsley: Jochanan and Salome, The Belly Dance, The Sacrifice (Wilde)

Salome: "Jokanaan, I am amorous of thy body.... Neither the roses in the garden of the Queen of Arabia, nor the feet of the dawn when they light on the leaves, nor the breast of the moon when she lies on the breast of the sea... there is nothing in the world so white as thy body. Let me touch thy body." "Back daughter of Babylon! By woman evil came into the world." "They body is hideous... it is horrible." "It is of thy hair I am enamoured,... like the black grapes that hang from the vine trees in the land of the Edomites."..."I am waiting for my slaves to bring me perfumes and the seven veils and to take off my sandals." Herod: "The moon has a strange look tonight.... She is like a mad woman who is seeking everywhere for lovers. The clouds are seeking to clothe her nakedness.... She reels through the clouds like a drunken woman" (Wilde 2-64)

Magdalen

In the Jewish writings, Miriam M'gadd'la - Mary the Braider is identified as Jesus' mother. "The braider of women is usually taken to mean women's hairdresser, since the notice is hostile and hairdressing for women was a despised and unclean profession; this was a period of elaborate coiffures and the chief purveyors of hair for wigs were professional grave robbers who also supplied witches with corpse flesh. A women's hairdresser will have been suspected of being a dealer in charms and philtres.... But 'braider of the women' could also refer to Mary's particular task among the temple women who made the veil of the sanctuary" (Graves 1953 99). Mark 15:37 notes the temple veil was rent on Christ's death, another clear symbol of the involvement of women in the passion. This could refer to the mother during her time as kadesha however it could also refer as a satirical Jewish pun to Magdalen as a spiritual adoptee.

In Christian writings, Mary Magdalen is a different person from Mary the mother of Jesus, James and Joses, and distinguishable again from Mary of Bethany. By comparison with the other women in Jesus' following, Mary Magdalen "alone stands out undefined by a designation attaching her to some male as wife, mother, or daughter and she is the only one to be identifiable by her place of birth". Magdalini in Greek signified her belonging to el Mejdal a prosperous fishing vil-

lage on Galilee. It was destroyed in 75 AD because of its infamy and the licentious behaviour of its inhabitants (Haskins 15).



Magdalen the Holy Whore (New Yorker 3 Oct 94)
 “Not only are we compassionate of ourselves, but we are compassionate of all the race of mankind” (Malvern 49).

*Her... whose fair inheritance Bethina was
 and jointure Magdalo:
 An active faith so highly did advance,
 That she once knew, more than the Church did know,
 The Resurrection so much good
 there is deliver'd of her,
 that some Fathers be loth to believe
 one woman could do this.
 But, think these Magdalens were two or three. John
 Donne (Haskins 3)*

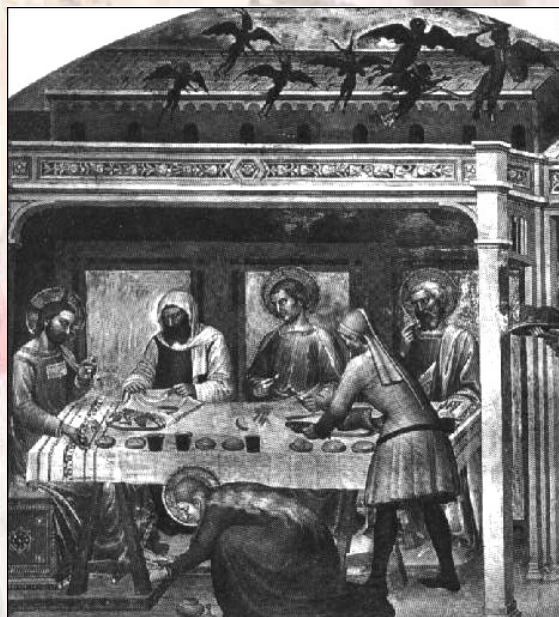
The Copts identified all three Mary's as one, but the Greeks regarded Magdalen as a member of Jesus' 'womenfolk'. At the end of the sixth century, Pope Gregory I, 'the Great' for whom the Gregorian chant and England's conversion by Augustine is claimed, made the identification of the sinner, Mary of Bethany and Magdalen a dogma (Haskins 16). The eastern Church by contrast kept these separate (Haskins 26). Pagan ideas of the trinitarian goddess would seek three distinct Maris: the bride (Magdalen or Bethany), the Virgin Mary, and she who anoints for the burial (unnamed or Magdalen).

Luke 8:1: “And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him, And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalen, out of whom went seven devils, And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.” The Greek version says “them” inferring the 12 were also supported by the women (Walker). They are also referred to in Mark (15:40) “There were also women looking on afar off: among whom was Mary Magdalen, and Mary the mother of James the less and of Joses, and Salome; (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem.

Magdalen is often identified with the woman who anoints Jesus head to his doom: Mark 14:3 “And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head.... And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.... She hath done what she could: she is come aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her. ... Then one of the twelve, called Judas Iscariot, went unto the chief priests” Matt 26:7 parallels Mark's discourse. A tight pivotal sequence in which Jesus himself declares “we shall always be speaking her name”.

Magdalen anoints - Jesus affirms Magdalen (to his doom) - Judas betrays.

The foot anointing in Luke is in a lighter vein and is contrasted by Jesus himself with the head anointing which dooms him. The person who anoints Jesus' feet is a 'sinner' reminiscent of the 'seven devils' of Magdalen whom some people have associated with 'sacred' prostitution and of course the descent of Inanna: 7:37 "And, behold, 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." Jesus defends these physical advances and contrasts her anointing with that of the head, indicating a separate event: "Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little." This person could be Mary Magdalen but it is not for Jesus' burial. A woman letting her hair loose in itself symbolizes impropriety in Jewish society. A good Jewess allowed none but her spouse to see her head unbound, and by loosening it in public, she gave grounds for mandatory divorce (Haskins 18).



The 'sinner' anoints Christ's feet while seven galla emerge Giovanni de Milano (Haskins 198).

In John, Mary the sister of Martha and Lazarus is portrayed in a different light. She lives in Bethany of Judea and she calls on Jesus to return there to save her brother: 11:1 "Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha." saying, Lord, behold, he whom thou lovest is sick. Now Jesus loved Martha, and her sister, and Lazarus."

Jesus delays ceremonially for two days. Lazarus dies and is 'stinking'. Martha goes out to meet him. In almost ritual style Jesus has Martha declare 11:27 "Yea,

Lord: I believe that thou art the Christ, the Son of God, which should come into the world." Mary then appears as Jesus' sacred Mistress: "And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. As soon as she heard that, she arose quickly, and came unto him." This term is used again by Magdalen at the burial - Rabboni.

When Martha had complained for serving help Jesus indicates she has a pivotal role to play Luke 10:41: "Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things: But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her." This could be interest in his teachings, but 'that good part' is partner or consort.

When Jesus calls on Lazarus, he groans. This very act of 'miracle work' with well-known associates, sets the stage for his own demise, a life for a life, because the priests plot because of this miracle, that he should become the atonement king "Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not."

The foot anointing leads to Jesus' demise: 12:2 "There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him. 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. Then saith... Judas Iscariot, Simon's son, which should betray him, Why was not this ointment sold for three hundred pence, and given to the poor?... Then said Jesus, Let her alone: against the day of my burying hath she kept this." Mary is again acclaimed by Jesus as the only one who has foreknowledge of the inner mystery that is about to take place, unlike his disciples.

Although Judas' motives are now monetary, the betrayal role of Judas is again ritual. In John he is chosen by Jesus' sop, the accursed sacrifice, just as Jesus is the atonement sacrifice. He is the ram in the thicket, the dark one who commends Jesus to his fate by treachery and is then in his turn later sacrificed by spilling his guts in the field of blood. There is scarcely a more Canaanite image than this.



The Ritual Sequence: Sacred birth in the grotto of Aphrodite, the baptism crowned by Aphrodite's dove, the ritual of the atonement king, the lament of the 'companion of the Lord' Mary, the dying god hanging in his tree (Internet).

But wait, there is another secret here 12:23: "And Jesus answered them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." This is the classic fertility sacrifice of Tammuzimmediately united with the Josephic tradition of Israel: "He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal., just as Duchares gained immortality by donning the tragic mask (p 583)..

The spiritual tradition of Galilee continued ancient forms of Israelite worship of the Northern Kingdom of Israel. There were influential populations of Essenes and

Rechabites in the eastern deserts stretching to Damascus, where the New Covenant was made. The northern tribe of Joseph had always celebrated the Day of Atonement in memory of Joseph's bloodied coat of many colours, assimilating certain aspects of Tammuz into the prophecy of a dying messiah in the tradition of the Suffering Servant (Schonfield 207). Jesus ben Joseph (his 'spiritual' rather than genetic father) thus knew he was prophesied to die in Jerusalem in the style of Tammuz and indeed came to Jerusalem with a weeping party of women from Galilee. Aspects of Pauline Christianity often believed to be a Hellenistic heresy the first the Jewish Nazorean or Ebionite Christians are derived from his journeys to Damascus and Arabia where the Dhu Shara aspect of Jesus was more strongly felt.

Jesus declares himself to be grain of Tammuz in John 12:23 "The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal."

The manifestation of the Bridegroom as Tammuz, fertility god of spring, becomes clearer in the journey on the ass into Jerusalem: John 12:13 "They took branches of palm trees, and went forth to meet him, and cried, Hosanna: And Jesus said 'Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt'." Although this is quoting Zechariah 9:9 exactly, it is clear that the sacred fertility king Salmah, the Prince of Peace (Isa 9:6) - shalom, after whom Jeru-salem was named, and to whom the Song of Songs was of course dedicated, arriving greeted with palm leaves in the spring festival to greet the 'daughter of Zion', Jerusalem herself, has all the sexual overtones of the 'bride of fertility.' Luke 23:28 has Jesus lament them "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children". Jesus had already escaped being taken by force and made king previously in John 6:15. Sacred kingship was still a fluent tradition in Israel.

It is said in Hebrews 6:20 "Jesus, made an high priest for ever after the order of Melchisedec", fulfilling Ps 110, "king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him" (Gen 14:18) "first being... King of righteousness, and after that also King of Salem, which is, King of peace." This appears to have been a continuity of an existing Essene tradition (Wilson Edmund 193).

The fig is symbolic of female sexuality. Dionysus is born with a phallus and a fig. Jesus first says to tend the fig for three years to see if will bear fruit before cutting it down (Luke 13:6). He has three passovers in his mission in John. In his last day in Jerusalem, he curses the fig tree for not bearing fruit and it withers (Mark 11:12).

Matthew clearly describes ritual humiliation of the sexual sacred king in his scarlet robe with the traditional breaking of his phallic reed-sceptre also reflective of the humiliation of the king in the Saturnalia and more specifically the Sacaea festival in Babylon (Frazer 1890 v7 412) 27:28: "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! And they spit upon him, and took the reed, and smote him on the head." Luke is even more specific that he is castrated, and by Herod's Jewish soldiers 23:11: "And Herod with his men of war set him at nought [castration], and mocked him, and arrayed him in a gorgeous robe, and sent

him again to Pilate.”

The release of Bar-abbas ‘son of the father’ in a paired scapegoating noted in all four gospels is consistent with a ritual sacrifice in the manner of Mot and Ba'al and of course Haman and Mordecai Mark 15:6: “Now at that feast he released unto them one prisoner, whomsoever they desired. (Luke 23:16 notes: For of necessity he must release one unto them at the feast.)... But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?... But the chief priests moved the people, that he should rather release Barabbas unto them” and they said ‘Crucify him, crucify him’. Ironically Barabbas may have been a respected Zealot, whom the priests rescued.

This is consistent both with Pilate's hand washing and the blood being upon the Jews: Mark 27:24 “When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it. Then answered all the people, and said, His blood be on us, and on our children.”

This theme is again consistent with the ceremonial title given Jesus somewhat determinedly by Pilate in John 19:19” And Pilate wrote a title, and put it on the cross. And the writing was JESUS OF NAZARETH THE KING OF THE JEWS.... Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews.... Pilate answered, What I have written I have written.”



The two Marys, mother and Magdalen are two echoes of Eve, the sinner and the virtuous circumcised virgin in atonement.

The hypothesis that the Crucifixion... was merely the annual fate that befell the malefactor who played Haman appears to go some way towards relieving the gospel narrative of some difficulties which otherwise beset it. Pilate's reluctant acquiescence to the rabble becomes easier to understand if we assume that the custom obliged him annually at this season to give up some prisoner on whom they might play their cruel pranks.... the most he could do is choose the victim (Frazer 1890 v7 416). While millions of Jews have been hounded to death for two millennia by Christians for the blood of Christ and twentieth century religious historians instead turn their blame on Pilate, who was after all a brutal Roman Procurator (Pagels 1995 28), the truth lies not in blame on either side but in a cruel and ancient celebration of the hieros gamos of the sacred king.

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It is noted by Philo that when Agrippa, Herod's grandson, passed through Alexandria after his coronation in Rome in 38 AD, the people, in satirical celebration, rounded on a helpless lunatic entitled 'Carabas', put a paper crown on his head, thrust a broken reed into his hand by way of a sceptre, and chanting 'Lord, Lord!' surrounded him with bludgeon men and demanded his opinion in mockery on questions of law and policy. This suggests the rite was known of the Jews and that 'Barabbas' was the title of the scapegoat, who instead of meeting his fate as a condemned criminal, was paraded in indignity. "Son of the father" could derive from the ancient practice of sacred kings who sacrificed their sons in their stead. (Frazer 1890 7/418-9).

These resemblances with the Sacaea and its Jewish manifestation in the Purim can be explained as occurring on the Passover in several ways. It appears that the Babylonian Sacaea "did fall in Nisan at or very near the time of the Passover" (Frazer 1890 7/415). Purim, which was a month earlier, would likely have originally been on this date, as the lot of Pur was cast from Nisan. Provoked by the messianic spectacle of the sacred king arriving on an ass during the Passover, an enactment of the Sacaea appears to taken place. It is also notable that the king of the Saturnalia was allowed a period of licence of thirty days before he was put to death, just the interval between Purim and Passover.

We know that the disciples "all forsook him, and fled" and that even Paul denied Christ three times, however the women made it all the way to the Crucifixion, and three 'Marys' waited lamenting until the end. As the Dec 1996 Life comments (54) "Where were the Apostles?" Faithfully following Zechariah 13:7 "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered" In his last moments in Luke, Jesus curses the female in Essene end-of-time rhetoric, while being lamented in the traditional style of Adonis: 23:27 "And there followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto 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".

His last cry "*Eloi, Eloi, lama sabachthani?*" - "El, El, why have you forsaken me?" is the cry of Mot for El when Anath has pronounced the Anathema maranatha condemning Mot to death in favour of the victor Ba'al. "and some said 'Behold he calleth for Elias' and one ran and filled a sponge with vinegar and put it on a reed and gave it to him to drink saying, 'Let alone; let us see whether Elias will come to take him down'. And Jesus cried with a loud voice and gave up the ghost." Mark 15:34. John's requiem 19:30 "It is finished" 'It is consummated' is the final marriage of the cross.

In the Ugarit slaying of Mot, Shapash says (Driver 115):

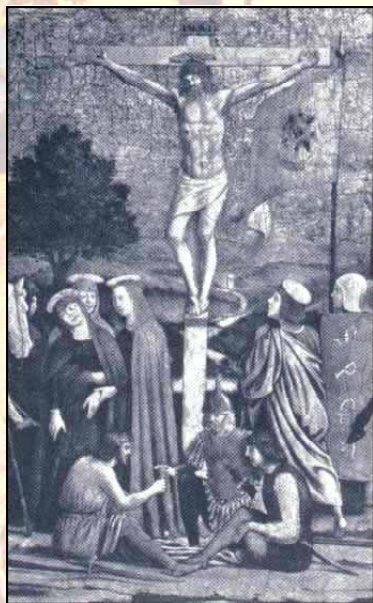
*"How of a truth shall the bull El, thy father hear thee? ...
verily he will overturn the throne of thy kingdom,
verily he will break the sceptre of thy rule"*

Jesus in fact has four Mot/Aleyin twins. The first is Didymos Judas Thomas (Tammuz) the 'doubting' one of John and the gnostic 'twin'. The second is

Judas Iscariot the 'traitor' [Sicari were Zealot assassins], who in Matthew hung himself accursed and in Acts was rended in the 'field of blood', also named after the 'potter' who, despite Zechariah, is also the maternal Creatrix-slayer. One can see clearly in Jesus and Judas (another traditional sacred king title) Aleyin the 'lamb' and the black traitor of chaos and the devil. Both die by hanging. Only the 'white king' is resurrected. The third is Bar-Abbas - a traditional Sacer hero. The fourth is Simon the Cyrene, possibly the last player.

Mark 15:37 "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" - the marriage is consummated and the hymen is rent.

Luke 23:48 "And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned". This is originally a cry "Woe unto our sins; for the judgement and end of Jerusalem is drawn nigh" (Schonfield 274).



The Three Marys at the crucifixion - Francesca

The Three Marys

There are in each gospel three women attending the crucifixion. The consistency, despite variation of the characters, implies three women are central to the sacred drama: Mark 15:40 has them as follows: "There were also women looking on afar off: among whom was Mary Magdalen, and Mary the mother of James the less and of Joses, and Salome (Who also, when he was in Galilee, followed him, and ministered unto him;) and many other women which came up with him unto Jerusalem."

These same three figure in an apocryphal insert into Mark as having been snubbed by Jesus as he came through Jericho "And they came to Jericho:... and the sister of the youth whom Jesus loved and his mother and Salome were there and Jesus did not receive them;... and as he went out of Jericho with his disciples and a great number of people, blind Bartimaeus, the son of Timaeus, sat by

the highway side begging." Matthew 27:55 has: "And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him: Among which was Mary Magdalen, and Mary the mother of James and Joses, and the mother of Zebedees children." Luke 23:49 is less specific at the Crucifixion "And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things.", but reverts to the three-fold pattern at the tomb. John 19:25 has a slightly different set of muses: "Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalen." The only satisfactory explanation of two 'sisters' being Mary is that they are sisters in law, but this idea was developed later (Wilson I 151). It is

extremely unlikely these repeated motifs concerning the Marys and the women would have been included in all four gospels, given the already established patriarchal heritage that followed Paul, had not it had a pivotal basis in history. From his controversial sermon at Nazareth, we note that mother Mary is 'the mother of James and Joses': Mark 6:3 "Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon and are not his sisters here with us? And they were offended at him."



Three Marys are also present to anoint him at the empty sepulchre (Hendy 31).

*There were three who always walked with the Lord:
Mary his mother and her sister and Magdalen,
the one who was called his companion. Gospel of Philip*

In each of the gospels it was the women, and particularly Mary Magdalen who were first to see the risen Christ, for which she receives the title *Apostola Apostolorum* - apostle of apostles: Mark 16:9 "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalen, out of whom he had cast seven devils." Now unfortunately this section of Mark is missing from the Codex Sinaiticus recovered from St. Catherine's monastery and is thus believed to be a later addition, however Luke 24:10 confirms "It was Mary Magdalen and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles." and of course they are not believed "And their words seemed to them as idle tales, and they believed them not." Matthew is very difficult to believe after all souls emerging in the crucifixion, and certainly again there is an earthquake and angels everywhere. Discounting the angel and the earthquake, we still however have these two female participants. 27:61 "And there was Mary Magdalen, and the other Mary, sitting over against the sepulchre." out the sepulchre when the others left. A little later we find then back: 28:1 "In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalen and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow."

In John 20:1 it is Mary Magdalen who calls [the risen] Jesus 'Rabboni' and who afterwards utters the exaltation to the others: "The first day of the week cometh

Mary Magdalen early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. When she goes to get Peter the disciples did not understand the Resurrection of the dying god: John 20:8 "Then cometh Simon Peter... then went in also that other disciple, which came first to the sepulchre, and he saw [the empty napkins] and believed. For as yet they knew not the scripture, that he must rise again from the dead." They depart but Mary waits.



Noli me tangere (Titian Hendy 103)

Mary then utters the searching cry for Tammuz: 20:13 "And they say unto her, 'Woman, why weepest thou?' She saith unto them, 'Because they have taken away my Lord, and I know not where they have laid him'." Compare with the Song of Songs "I opened to my beloved; but my beloved had withdrawn himself and was gone: my soul failed when he spake: I sought him, but I could not find him". Even today the Song of Songs is traditionally recited on the passover sabbath (Klagsbrun and Podwal). Israel bride of God, Jesus Bridegroom of the Church.

Immediately she turns and he is there! 20:15: "Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master. Jesus saith unto her, "Touch me not; for I am not yet ascended to my Father:" In Greek this reads 'Do not embrace me'." The gardener of course is Adam.

Just as Inanna's descent and the resurrection of Attis took three days, so did that of Jesus, following on from Jonah: Matt 12:40 "For as Jonas 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." "St Paul says that Christ 'descended into the lower parts of the earth' (Eph. 4:9). St Peter writes that Christ 'preached unto the spirits in prison' (1 Pet. 3:19), meaning hell; and also that 'the gospel was preached to them that are dead' (1 Pet. 4:6). The Apostles' Creed states explicitly that Christ 'descended into hell'" (Walker, Benj. 79).

"There is still the question of why it was to her Christ appeared after his resurrection, and why, if a fundamental part of the Christian kerygma (preaching) is based on the witness of Mary Magdalen and other women, its importance and meaning has been played down in the Christian tradition" (Haskins 31).

Magdalen and the Exaltation: Jesus' Feminine Complement

As the first and only human to witness the resurrection of Christ, Mary Magdalen clearly occupies the pivotal position at the very origin of Christianity. Just as Jesus was the Bridegroom, Magdalen is the true bride of the Church - the feminine physical principle which complements the transcendental Christ. It is to her if anyone that the church should turn as a physical embodiment of the Shekina in history. Her time of penitence is ended.

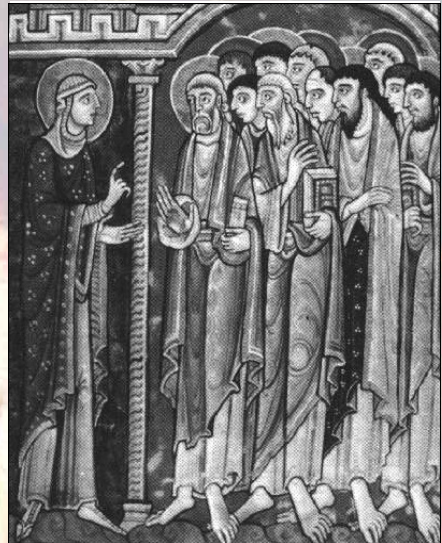
Renan (1853) comments: The cry "He is risen!" quickly spread among the disciples. Love caused it to find ready credence everywhere.... Had his body been taken away, or did enthusiasm... create afterwards the group of narratives by which it was sought to establish faith in the resurrection?... Let us say however that the strong imagination of Mary Magdalen played an important part in this circumstance. Divine power of love! Sacred moments in which the passion of one possessed gave the world a resuscitated God! (Renan 215) The Syrian expression *Maran atha* "Our Lord Cometh"! became a sort of password which the believers used among themselves to strengthen their faith and hope (Renan 147).

Magdalen - Apostola Apostolorum announcing the Resurrection to the Apostles Albani Psalter b 1123 (Haskins facing).

This role of Mary is akin to that of Miriam (p 491) in relation to Moses (Haskins 47). The Jews identified her as Jesus' mother, but she appears more as the witness of the risen Christ, second-born, just as Moses was in the bulrushes. This role, which parallels that of Isis, complements the uniquely female anointings.

Easter is of course the European festival of Astarte, who is named Eostre (Walker 267).

Matthew notes concern that Jesus disappearance and resurrection might be staged by his followers. The Jews entreaty Pilate: 27:63 "Saying, Sir, we remember that deceiver said, while he



was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead: so the last error shall be worse than the first." This fear was clearly realized.

Some gnostic texts followed a docetic belief that Jesus was not human, a spiritual emanation which neither blinked nor left footprints, who appeared to John in a vision while being crucified, and to Peter: "Who is the one above the cross who is glad and laughing?" "He... is the living Jesus, but he into whose hands and feet they are driving the nails is his fleshy part, the substitute (Pagels 1979 91). Others saw in the passion a paradoxical Christ of two natures, a physical person who suffered, and a divine Logos of gentleness who in his incarnation transcended human nature so that he could prevail over death by divine power (Pagels 1979 109).

One gnostic Christian text even reverses the doom that fell on Jesus in exchange for Barabbas. It is noted in Matt 27:32 that immediately after the humiliation "as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross." The "Second Treatise of the Great Seth", a revelation dialogue allegedly delivered by Jesus, says "It was another, their father who drank the gall and vinegar; it was not I. They struck me with the reed; it was another, Simon, who bore the cross on his shoulder. It was another on whom they placed the crown of thorns.. But I was rejoicing in the height... and I was laughing at their ignorance." (Robinson 365, Pagels 1979 91).

Given four 'twins', a large following of women, and centuries of the Dionysian heritage of enacting tragic drama, it is by no means 'beyond all reasonable doubt' that it was Jesus who was crucified, nor that the person crucified really died. Jesus declined to partake of myrrh, (Mark 15:23) and died so quickly that "Pilate marvelled if he were already dead" and called the centurion to affirm it (Mark 15:43). Only one gospel reports he was pierced with a sword (John 19:33), and then only for midrash to satisfy Zechariah 12:10 and John 7:38. His bones were not broken like the others (John 19:33), a practice common with Jewish victims because bodies should not hang after sundown (Deut 21:22, Wilson I 130), it also fulfils the requirements for a Paschal Aleyin (Exod 12:46) and (Psalm 34:20). Although death often follows by suffocation, there are contemporary records of crucified people having been rescued (Wilson I 126). He was taken away as quickly as possible (Mark 15:43)'ointments and spices were prepared' (Luke 23:56). The disciples were 'scattered' and the women, including Magdalen and the second Mary (Mark 15:47) were present and 'saw how his body was laid' (Luke 23:56). A three-day 'burial' has been proposed as part of the baptismal initiation rite (Wilson I 131). The only shred of credibility to the bizarre doctrine of the 'resurrection of the body' is the direct biological one - that the Passion was precisely what it represents Dionysian sacred theatre.

Various authors have suggested that Jesus may have survived the crucifixion. With varying degrees of credibility, Hugh Schonfield (1965) and Barbara Thiering (1993) have suggested that he recovered. Certain metabolic toxins are known to induce a death-like state as exemplified by the Zombies and it has been suggested the Essenes drugged him into a death-like coma. It is true that both the heritage of Joseph's bloodstained coat and many of the Psalms of David which from Crucifixion prophecies are tales of men who suffered persecution and mortal danger, but survived. But in both these cases they clearly lived on in their greatness and

strength physically. Jesus' resurrected visitations are so brief as to be easily consistent with transient visionary experiences of his aggrieved followers, fish-eating and wound-touching included.

Graves and Podro (1957) note two oblique references to the possibility that Jesus survived the Crucifixion. One is Suetonius's statement "The Jews, who were raising constant disturbances at the instigation of Chrestus ['simple or good man', rather than 'anointed one'] he [Claudius] drove from Rome." (38). However this name stands of behalf of one of many groups of Jewish Zealots who sought support from the Jews of the Diaspora (Schonfield 197). Another is a comment in the Talmud (Sanhedrin 98a) to the effect that the messiah sat at the gate of the 'Great city' (Rome) with the poor and sick (52). There is also an apocryphal tomb of Yus Asaf in Kashmir also associated with Yeshua (68).

The Qur'an also suggests the same thing 4.157 "And their saying: Surely we have killed the Messiah, Isa son of Marium, the apostle of Allah; and they did not kill him nor did they crucify him, but it appeared to them so (like Isa) and most surely those who differ therein are only in a doubt about it; they have no knowledge respecting it, but only follow a conjecture, and they killed him not for sure."

Jesus, Magdalen and Peter: The Schism of the Sacred Marriage

In the anointings there were already signs of gender differences. These were pivotal to the crucifixion itself, for in every case but one they precipitate the betrayal.

In each of the gospels it was the women, and particularly Mary Magdalen who were first to see the risen Christ, but as is typical of the male disciples, they do not believe her. Mark 16:10 "And she went and told them that had been with him, as they mourned and wept. And they, when they had heard that he was alive, and had been seen of her, believed not." Likewise in Luke, the women are not believed 24:11 "And their words seemed to them as idle tales, and they believed them not." Such attitudes may find their source in the Essene perspective of gender.

The initial group which gathers before Pentecost still contains the women, although Peter in particular is clearly chauvinistic: Acts 1:13 "And when [the disciples were come in, they went up into an upper room... These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren. And in those days Peter stood up in the midst of the disciples, and omits the females: "Men and brethren, this scripture must needs have been fulfilled".

This continues to the Pentecostal revelation, which is a prophecy based on sons and daughters prophesying together: Acts 2:1 "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.... And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.... For these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel. 'And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy'."

However from this early time on, in orthodox Christianity, women have been barred from the Church, ostensibly because they represent the earthly principle of 'original sin' through which Eve's wiles drew Adam into a 'life of death' (p 754), despite Christ's redeeming act. The gnostic Christians professed to carry the inner teaching of Jesus' path of gnosis. Some took their tradition directly from Magdalen, Martha and Salome (p 677) and were notable for the equal status accorded to the genders. By 200 AD Irenaeus was complaining that women were still celebrating the eucharist with the gnostic teacher Marcus (p 754).

Signs of a division are apparent in the Gospel of Thomas of the tension between Peter representing the orthodox) and Mary Magdalen (the gnostic): 114: Simon Peter said to them, "Let Mary leave us, for women are not worthy of life." Jesus said, "I myself shall lead her in order to make her male, so that she too may become a living spirit resembling you males. For every woman who will make herself male will enter the kingdom of heaven." This emphasis on making male emphasizes the gnostic attitude that the physical being is regarded as flawed or evil by comparison with the Kingdom of the spirit, similar to the Manichaeans. However there was such complexity within gnosticism that some gnostics believed rather in a female principle of Sophia and regarded the Yahweh of the Garden as an egotistical demiurge. Jesus also suggested Thomas "when the two are made one" the Kingdom would come in an androgynous merging of the genders.

It has even been suggested that such 'making male' of Magdalen has occurred through redaction and that the 'gnostic' Gospel of John was written by Mary Magdalen (Ramon K. Jusino), placing the 'beloved disciple' as female, eliminating the homosexual implication: "The Fourth Gospel was initially accepted by 'heterodox' rather than 'orthodox' Christians. The oldest known commentary on the Fourth Gospel is that of the Gnostic Heracleon (d. 180).... Brown's research reveals that there was a schism early in the history of the Johannine Community.... The majority of the community, whom Brown refers to as the Secessionists, defended the community's high christology and moved toward Docetism, Montanism, and Gnosticism (Brown R 1979: 149). The rest of the community, whom Brown refers to as the Apostolic Christians, were amalgamated into the emerging institutional church.... The originating group (50-80 AD) of the community is led by Mary Magdalen. She is highly esteemed as the primary witness to the Resurrection of Christ. She is recognized as such even by believers who do not belong to this particular community. She is known, very early on, as the 'companion of Jesus' Later (c 90-100 AD) "The claim that a female disciple of Jesus had been their community's first leader and hero quickly becomes an embarrassment.... A redactor in this community reworks their Gospel to make it consistent with this obscurity. The result of this redaction is the canonical Fourth Gospel as we have it today."

The Dialogue of the Saviour, which like the Gospel of Thomas, contains traditional sayings in archaic form and has a possible date of origin in the first century. In the Dialogue are several passages which emphasize the key role of Mary in terms of her depth of understanding and revelation of his inner message: (53) Mary said "Thus with respect to the wickedness of each day, and the labourer deserves his food and the disciple resembles his teacher" And she said this as one who had understood completely. (60) Mary said: "Tell me Lord why have I come to this place, to profit or to forfeit" The Lord said "You make clear the abundance of the revealer!" (69) Mary said "I want to understand all things just as they are". The

Lord said "He who will seek out life! For this is their wealth..." While the disciples are asking what will be their heavenly garments and being told they will become blessed when they strip themselves, like the Albigenses did later to their doom, Mary utters the truth of cosmic gnosis "There is but one saying I will speak to the Lord concerning the mystery of truth: In this we have taken our stand and to the cosmic we are transparent" (Robinson 252-3).

The tension between Mary and Peter continues in the later Gospel of Mary: Peter said to Mary, "Sister, we know that the Savior loved you more than the rest of women. Tell us the words of the Savior 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...expounding the gnostic aeons. When Mary had said this, she fell silent, since it was to this point that the Savior had spoken with her. But Andrew answered and said to the brethren, "Say what you (wish to) say about what she has said. I at least do not believe that the Savior said this. For certainly these teachings are strange ideas." Peter answered and spoke concerning these same things. He questioned them about the Savior: "Did he really speak with a woman without our knowledge (and) not openly? Are we to turn about and all listen to her? Did he prefer her to us?" Then Mary wept and said to Peter, "My brother Peter, what do you think? Do you think that I thought this up myself in my heart, or that I am lying about the Savior?" Levi answered and said to Peter, "Peter, you have always been hot-tempered. Now I see you contending against the woman like the adversaries. But if the Savior made her worthy, who are you indeed to reject her? Surely the Savior knows her' very well. That is why he loved her more" than us (Robinson 524).

In the Gospel of Philip, Magdalen is called Christ's 'companion' (Gk *koinonos* partner) the most important of the three women "who were always with the Lord". "But Christ loved her more than all the disciples and used to kiss her often on the mouth. ... They said to him, why do you love her more than all of us? ... Jesus said 'when the light comes, he who sees will see the light, but he who is blind will remain in darkness'" (Robinson 148, Haskins 40).

In the Pistis Sophia Mary likewise warns "Peter makes me hesitate, I am afraid of him because he hates the female race" (Walker 791, Haskins 42). When she asks him if she may speak in boldness Jesus replies: "Mariham Mariham, the happy, this shall I complete in all the mysteries of ... the Height. Speak in boldness because thou art she whose heart straineth toward the Kingdom of the heavens more than all thy brothers." When she says she has comprehended every word, he wonders at her because she has become spirit quite pure, assigning to her a key place in the Millennium (Haskins 50-1).

Christine de Pisan extols Magdalen: "If women's language had been so blameworthy and of such small authority, as some men argue, our Lord Jesus Christ would never have deigned to wish that so worthy a mystery as His most gracious resurrection be first announced by a woman, just as He commanded the blessed Magdalen, to whom He first appeared on Easter day, to report and announce it to His apostles and Peter. ... I smile at the folly which some men [and] ... foolish preachers teach that God first appeared to a woman because He knew well that she did not know how to keep quiet and so this was the way the news of His resurrection would be spread more rapidly." (Haskins 155)

*And how hit is thanne of wymmen that we blameth ham so
In songs and in rymes; and in bokes eke thereto
To segge segge that they false be and vuele to leove, ffykel and ... untrue?
More mildness and goodness is not many creature on earth
as we may see by Mary Maudelyn - Southern Passion (Haskins 156)*



The Last Temptation of Christ: Mary Magdalene portrayed as the adulteress of John (Kazantzakis, Scorsese). The final dream is prophecy.

The dream of the Last Temptation of Christ puts the dilemma of the Kingdom into proper perspective, for it is the physical continuity of sex and procreation that we find the embodiment of immortality. Magdalene: "Rabbi, why do you talk to me about the future life? We are not men to have need of another, an eternal life, we are women, and for us one moment with the man we

love is everlasting Paradise, one moment far from the man we love is everlasting hell. It is here on this earth that we women live out eternity" (Haskins 369).

It was originally Magdalene and not the virgin mother who was the central figure in the church. The elevation of the virgin comes from a strange alliance between the gnostic Manichaean rejection of sexuality and its absorption by Christian orthodoxy, despite their opposition. Irenaeus and Augustine illustrate this process well.

The Prophecy of the Synchronistic Christos

Frazer (1890 v7 420) 'ventures to urge in favour' of the Crucifixion having been a sacrificial rite of the sacred king of fertility in the style of the Sacaea as a causative factor in the remarkably rapid diffusion of Christianity in Asia Minor, noting Trajan's comments that in formerly pagan areas, multitudes of all genders, ages and ranks professed its tenets - "the temples were almost deserted, the sacred rites of the public religion discontinued, and hardly a purchaser could be found for the sacrificial victims. ... We have seen that the dying and risen god was no new one in these regions. ... All over Western Asia from time immemorial, the mournful death and happy resurrection of a divine being appear to have been annually celebrated in alternate rites of bitter lamentation and exultant joy; and though the veil of mythic fancy has woven around this tragic figure we can still detect the features of those great yearly changes in earth and sky which, under all distinctions of race and religion, must always touch the natural human heart with alternate emotions of gladness and regret, because they exhibit on the vastest scale open to our observation the mysterious struggle between life and death."

"A chain of causes which, because we cannot follow them, might in the loose language of daily life be called an accident, determined that that part of the dying god in this annual play should be thrust on Jesus of Nazareth, whom the enemies he had made in high places by his outspoken strictures were resolved to put out of the way, but the very step ... contributed more than anything they could have done to scatter them broadcast, not only over Judea but over Asia, for it impressed upon what had

been hitherto mainly an ethical mission, the character of a divine revelation culminating in the passion and death of the incarnate son of a heavenly father. It shed round the cross on Calvary a halo of divinity which multitudes saw and worshipped afar off; the blow struck on Golgotha set a thousand expectant strings vibrating in unison whenever men had heard of the old, old story of the dying and risen god. Every year, as another spring bloomed and another autumn faded across the earth, the field had been ploughed and sown and borne fruit of all kind until it received the seed which was destined to spring up and overshadow the world" (Frazer 1890 v7 420).

"In the great army of martyrs who in many ages and in many lands ... have died a cruel death in the character of the gods, the devout Christian will doubtless discern types and forerunners of the coming saviour - stars that heralded in the morning sky the advent of the Sun of righteousness - earthen vessels wherein it pleased the divine wisdom to set before hungering souls the bread of heaven. The sceptic on the other hand, with equal confidence, will reduce Jesus of Nazareth to the level of a multitude of other victims of a barbarous superstition and will see in him no more than a moral teacher, whom the fortunate accident of his execution invested with the crown, not merely of a martyr, but of a god. The divergence between these views is wide and deep. Which of them is the truer and will in the end prevail? Time will decide the question of prevalence, if not truth. Yet we would fain believe that in this and in all things the old maxim will hold good - *Magna est veritas et praevalabit* - 'Great is truth and it shall prevail'. (Frazer 1890 v7 422).

A Noel for Dumuzi

*The holly and the ivy, when they are both full-grown,
of all the trees which are in the wood, the holly bears the crown.*

The Yule log or Christ log was anointed with oil, as was the simple log which often constituted the image of Tammuz in ancient rites, and solemnly burned often with a food offering of all the food and drink - the share of Christ (Briffault 3/102). All other fires were extinguished and the flame was believed to have magical qualities. Like their sisters in Harran who lamented Ta'uz, no bread was baked nor spinning nor weaving done until twelfth night, although a loaf of bread was laid throughout this period for the Holy Virgin. The table cloth was kept to be used as a sack for seeds at sewing time.

*Rejoice O Noel Log'
for tomorrow is the day of bread,
Let all good things enter hither,
Let women bear children,
Let goats kid, Let the ewes lamb,
Let there be much corn and much bread,
And of wine a vat full.*

The Adonis of Easter

Gardens of Adonis are still prepared as Easter offerings to Christ in Sicily and placed on sepulchres, which with the effigies of the dead Christ are made up in Catholic and Greek churches on Good Friday (Frazer 1890 5/253).

The Catholic Church has been accustomed to bring before its followers in a visible form the death and resurrection of the Redeemer. The solemnities observed in Sicily on Good Friday, the official anniversary of the Crucifixion, are thus described by a native Sicilian writer:

Sicilian Easter Christ (National Geographic)

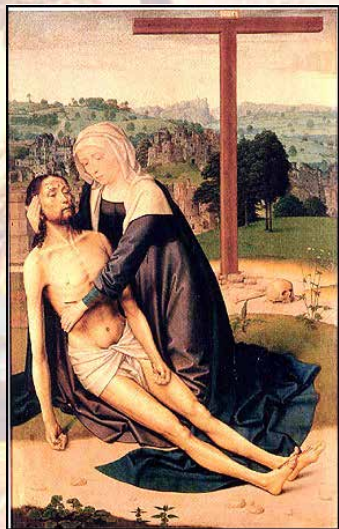
"A truly moving ceremony is the procession which always takes place in the evening in every commune of Sicily, and further the Deposition from the Cross. The brotherhoods took part in the procession, and the rear was brought up by a great many boys and girls representing saints, both male and female, and carrying the emblems of Christ's Passion. The Deposition from the Cross was managed by the priests. The coffin with the dead Christ in it was flanked by Jews armed with swords, an object of horror and aversion in the midst of the profound pity excited by the sight not only of Christ but of the Mater Dolorosa, who followed behind him. Now and then the 'mysteries', or symbols of the Crucifixion went in front. Sometimes the procession followed the 'three hours of agony' and the 'Deposition from the Cross.' The 'three hours'



commemorated those which Jesus Christ passed upon the Cross. Beginning at the eighteenth and ending at the twenty-first hour of Italian time two priests preached alternately on the Passion. Anciently the sermons were delivered in the open air on the place called the Calvary: at last, when the third hour was about to strike, at the words *emisit spiritum* Christ died, bowing his head amid the sobs and tears of the bystanders. Immediately afterwards it, some places, three hours afterwards in others, the sacred body was unnailed and deposited in the coffin. In Castronuovo, at the Ave Maria, two priests clad as Jews, representing Joseph of Arimathea and Nicodemus, with their servants in costume, repaired to the Calvary, preceded by the Company of the Whites. There, with doleful verses and chants appropriate to the occasion, they performed the various operations of the Deposition, after which the procession took its way to the larger church. ... Christ is removed from the Cross and deposited in the coffin by three priests. After the procession of the dead Christ, two priests lay Christ in a fictitious sepulchre, from which at the mass of Easter Saturday the image of the risen Christ issues and is elevated upon the altar sometimes by means of machinery." (Frazer 1890 5/255).

Nor are these Sicilian and Calabrian customs the only Easter ceremonies which resemble the rites of Adonis. During the whole of Good Friday a waxen effigy of the dead Christ is exposed to view in the middle of the Greek churches and is covered with fervent kisses by the thronging crowd, while the whole church rings with melancholy, monotonous dirges. Late in the evening, when it has grown quite dark, this waxen image is carried by the priests into the street on a bier adorned with lemons, roses, jessamine, and other flowers, and there begins a grand procession of the multitude, who move in serried ranks, with slow and solemn step, through the whole town. Every man carries his taper and breaks out into doleful lamentation. At all the houses which the procession passes there are seated women with censers to fumigate the marching host. Thus the community solemnly buries its Christ as if he had just died. At last the waxen image is again deposited in the church, and the same lugubrious chants echo anew. These lamentations, accompanied by a strict fast, continue till midnight on Saturday. As the clock strikes twelve, the bishop appears and announces the glad tidings that 'Christ is risen,' to which the crowd

replies, 'He is risen indeed,' and at once the whole city bursts into an uproar of joy, which finds vent in shrieks and shouts, in the endless discharge of cannonades and muskets, and the explosion of fireworks of every sort. In the very same hour people plunge from the extremity of the fast into the enjoyment of the Easter lamb and neat wine." (Frazer 1890 5/254).



Pieta Gerard David (Benard)

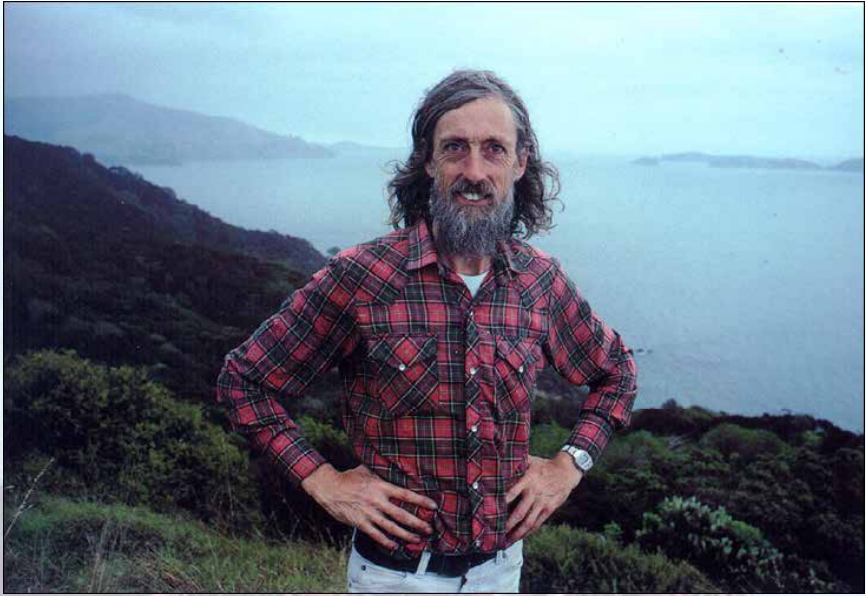
When we reflect how often the Church has skillfully contrived to plant the seeds of the new faith on the old stock of paganism, we may surmise that the Easter celebration of the dead and risen Christ was grafted upon a similar celebration of the dead and risen Adonis, which, as we have seen reason to believe, was celebrated in Syria at the same season. The type, created by Greek artists, of the sorrowful goddess with her dying lover in her arms, resembles and may have been the model for the pieta of Christian art (Frazer 1890 5/255).

A Shrine to Ernest and Henriette Renan

Ernest Renan's "Vie de Jesus" (1863) was the first biography to present Jesus as entirely human and thus to take him down from the cross, suspended between earth and heaven, sympathetically to our level. Ironically, while writing this work, his sister died beside him in a fever in

country overlooking the river of Adonis.

Shortly before its release Renan had received the chair of Hebrew and Semitic languages at the University of Paris. His inaugural lecture climaxed with interruption when he called Jesus as 'a man so great that ... I should not wish to contradict those who, impressed by the unique character of his movement call him God'. Four days later, he was suspended from his professorial duties. Publication of *Vie de Jesus* prevented his reinstatement. He had at first set out to enter the Catholic priesthood but, through critical study of the Bible, came to realize he could not continue. Despite dissuasion from his instructors, he left, encouraged by the support of his sister Henriette's 500 francs. She had forsaken religious belief long before. She accompanied him to Lebanon on his archaeological exploits and intimately shared his first draft of *Vie de Jesus*. Though not religious, their relationship was certainly spiritual, as her obituary shows: "Silent at my side thou didst read and copy each sheet as soon as I had written it, while the sea, the ravines and the mountains were spread at our feet. When the overwhelming light had given place to the innumerable army of stars, thy shrewd and subtle questions, thy discrete doubts, led me back to the sublime object of our common thoughts. ... In the midst of these sweet meditations the angel of death struck us both with his wing the sleep of fever seized us ... I awoke alone! ... Thou sleepest now in the land of Adonis, near the holy Byblos and the sacred stream where the women of the ancient mysteries came to mingle their tears. Reveal to me, O good genius, to me whom thou lovedst, those truths which conquer death, deprive it of terror, and make it almost beloved."



The Bridegroom and the Sacred Marriage

This chapter is to explain to free women and to all people why the 'fertility bridegroom' is an extremely useful catalyst for feminine empowerment and for saving nature, why you don't need to be wary of a male offering back the heritage of wisdom and autonomy that was stolen from Eve, and why realizing this archetype and its complementary free Magdalen archetype can rescue womankind worldwide from the yoke of the patriarchy.

Given the long period of male oppression and the recent gains made in some developed countries for women's equality, many women resent the thought of a male claiming to save the world from the sins of man and say it is no business of a man to save women from oppression or nature for that matter, which mankind has wastefully squandered in the rape of the planet.

There is a more constructive solution than this, one in which relationship and the creative nature of relationship between woman and man can, through a climactic celebration of feminine autonomy, save the future of life's diversity.

Rio has come and gone, yet despite the apparent goodwill at the time, burning of rainforest in the Amazon increased up to 34% over the levels at the time of Rio (p 57). Thus we have witnessed cynicism instead of faith. Torching in the place of conservation of life's verdant treasures. The last season of El Niño saw some of the worst tropical conflagrations the world has ever seen with peat bogs in Sumatra billowing as much CO₂ as the whole of Western Europe. Given this climate of wholesale destruction we have to ask ourselves how much of our heritage

of genetic and biological diversity is going to remain by the middle of next century if we don't take a pivotal initiative now.

The chances are that even if feminine revolution does circle the globe by 2050, which is unlikely, given the militancy of fundamentalistic movements worldwide, that by this time it will be too late and more than half our 3000 million year heritage of biodiversity will have been lost forever.

To take a watershed initiative to stop this destruction and bring in the epoch of reconciliation, peace and the replanting of paradise, I am inviting all women to join me in Jerusalem for a climacteric calling down of Shekhinah the feminine divine face, at Sakina (tranquillity) on the Epiphany 2000 as a demonstration of collective empowerment and respect for women, forgiveness and reconciliation between women and men, restoration of nature in all its diversity and world peace.

In response to this, many women say "Why go to Jerusalem? Why do we need or want anything to do with any such male archetype? Why have anything to do with the religions of male oppression? And what does this have to do with biodiversity anyway? All these things we can decide together freely and perform in many ways.

Biodiversity and Gender Reconciliation

A key answer to this is that the patriarchal paradigm is the epoch of dominion over women and nature alike and that male ascendancy has led to frank rape of the Earth - that a sociobiologically unbalanced expression of the venture-risk spermatogenic imperative (p 847) has resulted in boom-bust economies, venture-capital exploitation to the point of resource collapse and population explosion.

It is thus the religious paradigm that we must heal if we are going to successfully renew the world epoch in world peace, gender reconciliation and biodiversity restoration. Only by restoring sanctity to the feminine across the spectrum will nature be respected and peace come to Earth. Science by contrast, despite claiming to present the natural description of reality, has no net ethical content and remains very much a mechanistic instrument of society and an expression of both patriarchal dominion and the analytic knowledge that characterizes the fall and its material and psychic expectations. For every devoted ecologist there is an unscrupulous genetic engineer.

Although our aim here is the practical biological restoration of the biosphere in time to save the wealth of its biodiversity, we need to realize that it is essential to complete for all time the epoch of dominion over nature by culminating the religious paradigm if we are going to have a verdant world.

This can be achieved through performing the requital as a founding rite of passage to the sustainable epoch of the tree of life. This is such a resounding completion of the mythical Fall from Eden (p 718), our archetypal myth of gender schism and natural apocalypse, that it can be thought of as nothing less than a biodiversity miracle waiting to happen.

So let's make it come true together as free empowered women gathering with men of like spirit to 'conceive apocalypsia' the transition to the sustainable world order in a catalytic political watershed - re-evolution of life. In this relationship it is not the 'lord messiah' which is manifest but the empowerment of the feminine in constructive healing relationship.

Sacred Marriage: Relationship as Immortality

All our cultural experience and individual conscious existence depends on the fabric of life, the germ line, and this comes not from male dominion, but from the mutual sexual relationship between the two genders. In this relationship, the female stands central as the sole bearer of cytoplasmic inheritance and the principal investor in time and resources. However the male likewise contributes genetically in full and pivotal share. Immortality is thus not the domain of one gender but of the relationship between woman and man. Cultures which fail to respect these socio-biological realities lead to gender oppression, especially the repression of women.

Attunement with the immortal continuity of life likewise comes from the relationship between woman and man, not from one gender alone. Each sex is sterile on its own and mortal as individuals. The family relationship is an embodiment of this ongoing immortal web of life. Relationship is conceived spiritually in the form of 'holy matrimony', the harmony that is produced from the creative relationship between woman and man. It is thus the sacred marriage in which we find God and Gaia (p 798), the feminine face of deity, in divine union.

The healing of the epoch of male dominion requires mankind to atone for the errors of his ways and come to terms of learning, healing and new wisdom, but true liberation arises from reconciliation, not dominion in any form, male or female. The embodiment of reconciliation is forgiveness and the celebration of it is the sacred marriage. This marriage is by definition one in true freedom for each gender. That is its very sacredness - its complete freedom, combined with the devoted commitment to one another the marriage expresses. This is a paradox of trust. It does not imply any form of possession. Solomon did not possess the Queen neither she him.

Bridegroom as Consort

The Bridegroom archetype is in a sense the heroic journey of every shaman on the vision quest, every budding troubadour, and every knight of courtly love, from Dumuzi through Adonis to Lancelot.

The Jewish messiah is also a fully-human figure, traditionally a heroic priest or king who performs genuine social redemption of his people - inspiring long-term future goodness. David, Solomon and Cyrus represent different forms of 'anointed' or messiah, with Solomon figuring very strongly as the Bridegroom in his renowned sacred marriage with the Queen of Sheba, which is the subject of the Song of Songs (p 336), perhaps the most fertile passage ever written in both the mountains of sexual spice and the image of the beloved as the progenitor of fertility: "Thy teeth are as a flock of sheep which go up from the washing, whereof every one beareth twins and there is not one barren one among them"

Later Jesus adopted the Bridegroom archetype in the prophecy of Isaiah 61 in pronouncing his manifestation at the Nazareth synagogue, for which he was nearly thrown off a cliff. This set the tradition on to a new extreme Zoroastrian form of cosmic renovator, Jesus promising the Kingdom as the messiah of history redeeming the Earth from the sins of woman, stemming from Eve and the Fall - the son of man, the archetype of Adam. This mission culminated in the Crucifixion, and the exaltation of Magdalen on the third day in the very tradition of Inanna repeating the very words of the Song of Songs calling for the lost Adonis (p 377):

The rapid elevation of Jesus to cosmic Christ was followed by the suppression of

the gnostics and the repression of women all round. Good cause for suspicion of Jesus and his motives, even though he was exceptionally 'feminist' and did have a devoted following among the Marys, Marthas and Salomes of Galilee and Bethany, especially when certain gnostic texts had him say "I have come to destroy the works of woman", to finally undo Eve.

The Cross and the Olive Branch

Many Christians, male and female alike, still worship the Cross on which Jesus hangs to this day. For these people, a living fleshy christ is an anathema because they have been taught to expect a cosmic superman who disrupts nature, comes on the clouds, and causes the sky to fall in. The fact that this is an allegory for Moses on Sinai escapes their attention. This is a heresy spun by the church to make it impossible for any Christ to return in the fleshy form Jesus himself took, to secure permanent church dominion.

But for other women, Jesus and Christianity generally represents a source of frank male dominion over woman and nature alike, which has been responsible for atrocities down the ages, from witch-burning (p 423) to the war on contraception (p 452) and failure to ordain women (p 452). So for many feminists and worshippers of nature and the Goddess, the last thing on the 'agenda of natural salvation' is a Christ of the second coming asking to save woman and nature from the rape and repression of mankind in the very prophetic tradition that has spawned this whole mess.

However the fertility Bridegroom is a very different 'kettle of fish' from the *ichthys* of Christianity. Where Jesus was the bridegroom of the church on the marriage bed of the Cross, the fertility Bridegroom is the bridegroom of the immortal feminine face, embodied in Gaia - the living earth.

This is literally turning the tables on the patriarchal paradigm, giving not only women but men of like spirit, liberation from the binds of orthodoxy and the heritage of Armageddon. Women as a gender alone struggle to achieve an equality which will only be achieved slowly world-wide because of ingrained patriarchal supremacy in diverse cultures spanning all the continents. By the time eventual social change restores the freedom of women world-wide, nature will have been so damaged that our heritage of biodiversity will not be with us for the future of humanity and the unfolding of life. By forming a relationship now in which female and male meet in reconciliation, a broad consensus for feminine sustainability can be achieved in a way which would be impossible otherwise. It is possible to combine vehement and oceanic support for women's liberation and empowerment worldwide with constructive gender engagement - partnership society (p 806), gylany (p 354) or Holy matrimony.

Although the fertility principle and the sacred marriage rite extols sexual union, life, birth and spring as symbols of life burgeoning forth, rather than the cult of death, fertility in this sense does not imply rampant sexual reproduction, but furthering the ongoing continuity of life into the unfolding future - what furthers the sustainable diversity of life. Fertility thus comes with natural moderation of population (p 94). A key to this is women having freedom of reproductive choice (p 867).



The Bridegroom's Sacred Marriage Vow

I vouchsafe to the immortal Feminine the troth of sacred marriage.

I promise to stand by the Bride whatever the cost

to culminate the patriarchal epoch for the future of life on earth.

I unpronounce original sin.

I unpronounce dominion over nature.

I unpronounce the Anathema maranatha.

I unpronounce the death curse on the witch.

I unpronounce stoning for adultery

or any other violent punishment.

I apologize to all women for the sins of man.

Magdalen, Salome and Martha: The parable of Free Spirited Women

Complementing the Bridegroom in the fertility tradition is not the desolate rock of Peter and the church but the true bride of the free feminine. The empowered kadesh (priestess) as expressed in Magdalen of the seven familiars, an embodiment of Inanna, a free woman of independent association. The same goes for Salome, Shalom or the feminine spirit of peace and for Martha who forthrightly claims on behalf of all women her rightful place in 'that good part' which the sacred marriage between woman and man realizes.

The case here is that the tradition of the Bridegroom as consort of fertility is confluent with the freedom and liberation of women, not as whores at the disposal of men but as priestesses and prophetesses of nature and religion, very much in the spirit of Wicca and the Goddess tradition - the repressed Shulamite river.

By taking this free energy back to the major monotheistic traditions in the climactic 'Day of Judgement' itself, the repression of the stream of feminine nature worship will end in the healing complementation of God and Gaia, mind and body in the requital of true love and forgiveness, rather than the wailing and gnashing of teeth of the damned, which will come only if we fail to heed the genetic warning and shred the immortal garment too far.

The Humble Servant of all Women

An absolute key to the paradigm shift is the Bridegroom as the humble servant of all women. Just as John the Baptist was unfit to tie Jesus shoelaces, so the Bridegroom is unfit to tie the latches of any female, just to establish male humility as a grace. Nevertheless the Bridegroom is no pushover either, because the relationship is one of gender paradox, in which neither female nor male ever becomes domi-

nated into sequestered submission.

The key to securing the trust of womankind to overthrow the yoke of the patriarchal epoch is the espousal of visionary democracy in the place of hierarchy. The Bridegroom is the servant of feminine democracia . Fractal ecosystemic democracy, Wisdom Earth Democracy (WED) (p 910) and the Renewal (p 848) are all expressions of this sacred marriage principle of democracia.

The key to planning the climacteric of apocalypsia - the 'unveiling' of bridal partnership autonomy of the feminine face is ecosystemic democracy - a democracy which extends far beyond our current collective tokens of electoral democracy and extends to the entire globe in a way which engulfs also the venture capital exploitation of the multi-corporate world.

This process is 'conceiving apocalypsia' - working together with women and men of like spirit to conceive and achieve the feminine transformation of the world order to sustainability in time to save biodiversity for the future.

Apocalypsia and the Tree

The nature of apocalypsia or 'bridal unveiling' is utterly profound. The three major patriarchal religions converge on a final end of days in which the same Bridegroom figure returns to complete the historical cycle in an ecological rebirth of immortal paradise in the Tree of Life. This means that the epoch of the patriarchal religious paradigm ends with the Bridegroom just as Christianity began. Only the Bridegroom can break the curses against women inspired by the image of the Fall. The messianic Bridegroom is precisely the figure who in all three 'monotheistic' religions heralds the end of the epoch.

Liberating the Scriptures

The Bridegroom is thus at once the dilemma and the solution. For this reason I have taken the care to abrogate the key scriptures repressing or derogating women in each of the three patriarchal monotheisms. This is a gift to all women in sincere apology for the repression that has come from the curse cast on Eve and the travail that women have suffered at the hands of man throughout 4000 years of patriarchal dominion, including stoning for adultery, circumcision, killing the girl child, witch burning, Inquisition, sequestering in the veil and many more. Key abrogations of the Biblical and Islamic scriptures abetting repression or violence to women are in the Rebirth of the Church (p 461) and Legacy of the Prophet (p 595). They include the anathema, killing witches, stoning for adultery down to being only worth the half of a man or being silent in church.

Invitation, Covenant and Sacrament

The key role of the fertility Bridegroom is to act as a healing catalyst, in cooperation with women and men of like spirit, to save the world's living heritage for the unfolding future, by liberating the paradigm into the epoch of the Tree. The key to the whole existential dilemma we face is saving as much of the diversity of life as possible now, so that those that follow us will have their rightful share of the diversity of life instead of a veritable genetic desert of our own making, caused by the selfishness and greed of what is almost a single generation.

I invite all women to join with me and with men of like spirit in forming a feminine

Wisdom democracy to conceive apocalypsia the bridal unveiling and to fulfill the unfolding of the epoch of the Tree of Life, the liberation from prison of those that are bound and the Sakina of the dove of peace.

I covenant to abide by the ethics and conception of this democracy in apocalypsia in respect of the principle that all of us in our vision and divinity are incarnation equals - living partners moving on the face of the deep. This is to end the tradition of the 'lord messiah' in being the humble follower of democracia - collective wisdom through peer review.

I offer you the holy sacrament, the living eucharist (p 195), as a visionary celebration of giving back the stolen fruit, in fulfillment of Maria Sabina's gift of trans-mission.

Mythopoeetry from the Abyss

The Anointing Reading

*The Spirit of the Lord God is upon me;
because the Lord hath anointed me
to preach good tidings unto the meek;
he hath sent me to bind up the brokenhearted,
to proclaim liberty to the captives,
and the opening of the prison to them that are bound;*

*To proclaim the acceptable year of the Lord, ...
to comfort all that mourn;*

*To appoint unto them that mourn in Zion,
in Palestine, in Sidon and Syria, Arabia and the world,
to give unto them beauty for ashes,
the oil of joy for mourning,
the garment of praise for the spirit of heaviness;
that they might be called trees of righteousness,
the planting of the Lord, that he might be glorified.*

*And they shall build the old wastes,
they shall raise up the former desolations,
and they shall repair the waste cities,
the desolations of many generations.*

*He hath clothed me with the garments of salvation
as a bridegroom decketh himself with ornaments
and as a bride adorneth herself with her jewels*

*For as the earth bringeth forth her bud,
and as the garden causeth the things that are sown in it to spring forth
so the Lord God will cause righteousness and praise to spring forth
before all the nations. (Isaiah 61)*

"This day is this scripture fulfilled in your ears." - Chris King

The Parousia Prayer of Immortality

*Our Mother which art on Earth
Hallowed be thy name.
Thy Garden come, thy will be done
on Earth as it is in Heaven.
Give is this day unfolding life
and forgive us our hubris of dominion.
Illuminate us with Wisdom*

*for the fruit of your vision.
For thine is the Garden,
the immortal Garment,
and the Tree of Life,
for ever and ever. Amen.*

En/lightning El Niño

*Look upon me you who reflect upon me.
For I am alpha and omega,
the divine and the blasphemer,
Ba'al Zebul and the Holy Ghost,
the Father and the Son of Man.
I am the father of my mother
and it is my wife who begot me.
I am the Bridegroom whose wedding is celebrated
and I have not taken a wife.
I am the word made flesh and yet the bread of life.
I am the good shepherd and yet the paschal lamb.
I am the true vine and yet the sprouting rod.
I am the fisher of men and yet the eye of the storm.
I am the lightning uniting heaven and earth
in rains of plenty.
I am the light of the world.
I am darkness at noontide.
I am the one who returns to loosen the bands
and open the prison to them that are bound.
I am the din that is unendurable
and the epiphany whose dread is miraculous.
I am the one who is called Truth,
and I am cast upon the face of the earth.
I am the one who is despised
and I am the loved one.
Why do you curse me and honour me?
I bring you to weave, the garments of salvation,
and offer you the Requital of true love.
In my very blood flows the fruit of the Tree of Life
and in my flesh the healing of the nations.*

Second Coming

*If Christ came back ...
he would be mortified that his mission
of forgiveness to end violence -
a new heaven and a new Earth
became two millennia
of martyrdom, Crusade, Inquisition,
witch hunt and genocidal war.
I am.
If the true Christ came back ...
he would be dismayed
that the fine mustard seed,
scattered in stony ground and good soil
to become the Tree of Life;
his 'spouse' the Church,
which began as a movement of complete equality,
became the death curse for Ananias and Sapphira
ruled for most of her two-thousand year lifetime
by a Roman imperial autocracy.
Betrayed.
If the Bridegroom came back ...
he would be forsaken that Peter*

*had deposed Mary, his beloved, the very source!
That Paul had uttered the anathema curse
and cast Magdalen's exaltation of life
into a pagan blood fest of death.*

*He would be devastated that the women,
despite ministering unto him of their very substance,
continued to suffer the travail of patriarchal oppression.
Aghast!*

*He would rescue the travail woman
who retreated to the wilderness on Shekinah's wings
for a time and half a time, in the bridal unveiling.*

*He would extol the Queen of the South
who shall rise up in judgement
with the men of this generation.*

So it is and so shall it be.

If the circumcised Rabboni came back ...

*He would renounce genital circumcision for all time
so that the woman shall go unscathed henceforth in love.*

He would unpronounce the death penalty.

Renounced and unpronounced!

*If the Winebibber came back
to tread the grapes of wrath
he would speak with the sharp sword of honesty
yet forgive mankind the error of his ways
in awakening true Wisdom;
in the descent of the Dove of Peace.*

So shall it be.

If the Messiah returned ...

*he would marvel that the millennium
comes right at the crest
of our cosmic awakening.*

Bio-apocalypse in evolutionary time.

*He would unravel cosmic inflation, quantum non-locality,
biocosmology, evolution and consciousness.*

Say on.

*He would weep at the death of immortality:
the Earth polluted, the forests burning, the nuclear wastes,
the seas fished to extinction, the atmosphere destabilized,
and the holocaust of the Earth's genetic and natural heritage
by the selfish greed of one generation of mankind.
the poverty and political oppression,
chemical and biological war, and terminal nuclear engagement.*

Cry the flood tide of the Earth's salvation!

If the true Christ came back ...

*he would pledge the restoration of living diversity
to cherish the Earth and replenish her
and the liberation from oppression
of all people, regardless of race,
culture or personal fortune in true democracy.*

I swear the twain.

He would ...

*Espouse the Indwelling Spirit
and the ethic of True Love.*

I do.

*Pronounce the Logos
of Life and the Light.*

Done.

*Reveal the
immortal miracle of life.*

We stand at the portal.

If the Son of Man came back ...

*He would apologize to Eve
for the sins of man,*

restore the feminine Holy Ruah
 to sacred respect
 and consummate the sacred marriage
 the Cantic of Canticles
 the Tao of Holy Matrimony.
 I apologize and so troth.
 If the True Vine came back to heal the Fall
 he would give back the fruit of the Tree,
 the living eucharist
 and unfurl the fabric
 of the immortal evolutionary age.
 Voilá!
 Amen

The Easter Ovum of Renewal

Ninety-nine names of the Feminine face of God.
 Hail Eostre, Hare Ostara.
 Ave Astarte, adoration Ashtoreth.
 A shalom, Asherah,
 Verdant Tree of immortal life.
 Radiate O Ishtar.
 Abide Queen Esther.
 All my love, Inanna.
 Devotions to Dianna.
 Fruitfulness O Marianna.
 Curve the rib of life, O Ninti.
 Descend dear Lilith to refresh the wild.
 Endure for the immortal fruit, forbearing Eve.
 A timbrel Miriam, for the oceans.
 Divine inebriation, Hathor Kadesh,
 sound your sistrum for the rains of plenty.
 To Demeter and Persephone: Sustain!
 Turn again, that the land shall flower.
 Give us your sanctuary O Gaea.
 Isis O Isis, Mater compassionata.
 Ave Maria.
 Circumcised Pieta, Mother superior.
 Exaltations Magdalen!
 Elizabeth Magnificent.
 Shalom Salome.
 Maranatha Anath.
 Love almighty, Aphrodite.
 To immortal wisdom, Hokhmah, from everlasting,
 or ever Earth was, arise and illuminate,
 Sapientia, humanity by name, Sophia by grace.
 To Shekhinah in visionary fire,
 envelop us with wings of Sakina.
 Return al-Lat, ancient 'nameless' one.
 Luna, power to al-Uzza, Phebe, and Tyche.
 Compassionate fates, O Manat.
 Fertile uterine darkness, Eresh-kigal.
 Felicity and affection, Fatima.
 Awaken freedom, Hind of Hinds.
 Return O Shulamite Return, Return.
 Return that we may look upon thee.
 Thanks to all matriarchs:
 To Sarah and Hagar,
 Rebecca, Rachel and Leah.
 A blessing upon the maternal line.
 To Ariadne, spin your web.
 To Semele, seek the light.
 To Brigit, Freya and Catherine. Blessings.

Your whole embodiment O Godiva.
 To queenly Guinivere and Albina, agape of the Alder.
 To Helene, Elaine, Athena and Artemis. Protect.
 Arise Aradia Queen of witches!
 Resume your rightful place in nature,
 lament for 'la Pucelle', beloved Joan,
 and the suffocating holocaust of Inquisition.
 To Tara, Kali, Coatlique, Cybele and Hecate a warning:
 Stem the flow, lest the blood spill again every which way.
 To Pandora, Hel and Tefnet. Relent for life.
 Hare Kali-ma of the Yuga,
 love to Lakshmi, deference to Durga.
 A Tantric dance for Nanda Devi, and Sita,
 for Parvati, Sarasvarti and Shakti.
 Heal the nightmare Leucothea,
 bridge the heavens peaceful Ma at.
 Lustre the half-shell Margaret
 Refresh the enchanted net O Maya,
 mother-queen and jewel of liberation.
 To Medea, Medusa, Nemesis, and Nephtys,
 Hera, Iris, Nut and Olga. Salutation.
 To Phaedra, Psyche and Rhea,
 Tiamat, Panacea and Themis,
 compassion for the ailing world.
 Ola Oya! Scatter the winds with care.
 A Way to the Valley, Hsi Wang Mu.
 To Xochiquetzal, flowers of love.
 Aroha to Hine nui te Po,
 hind of darkness, vagina of the earth.
 To Asherah alpha, and to Zoe omega.
 Mazatec prophetess Maria Sabina,
 how can we ever thank you enough?

Many thanks to the 'great whore of Babylon' - Barbara Walker, without whose work this would not have been possible.

Hymn to the Epoch

Why punish Eve for the fear of her Wisdom
 when all you can do is lay waste to this place?
 Why do you stand with your thumb on the button
 ready to press it to end the human race?

 Why did you have to unleash Armageddon?
 Why did you have to make nuclear war?
 Why did you circumcise all your daughters?
 Why did you stone them and say they were whores?

 Why did you shut them in houses and nunneries,
 naked in brothels, imprisoned in veils?
 And why did you slaughter the bridegroom of summer,
 a light to the gentiles, hanging on nails?

 Why the six hundred year long Inquisition
 and why did you burn every witch at the stake?
 Why did you burn all the groves from the temples
 and cut out the tongues of the women who spake?

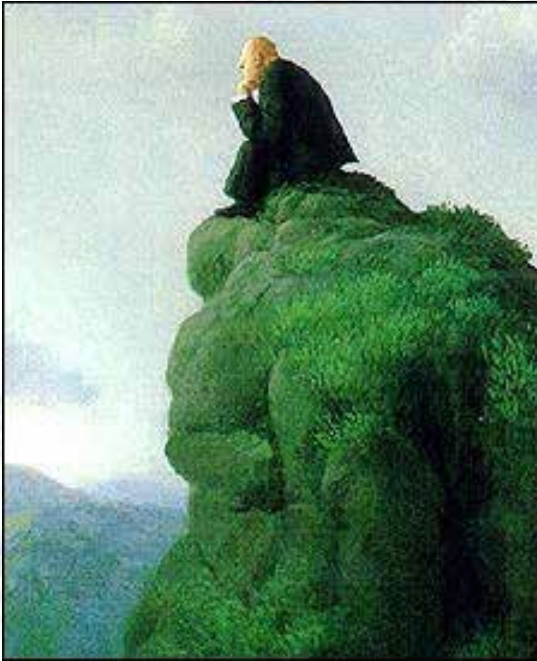
 Do you hope that Trinity will undo the holocaust?
 That two hundred warheads are a dove-call for peace?
 Why do you punish the daughters of Palestine
 when marriage to the land can then never take place?

*Do you not realize you are torching the forests?
fishing the oceans, polluting the streams?
Did you not understand when you set up Chernobyl
that long bitter waters would flow through our dreams?*

*Can you not see we are shredding the garment?
The desert of life is a difficult birth.
The time has now come, the asherim are calling
lying on a shore at the ends of the earth.*

*This is my hymn to the future of Zion
the crown of your fortune, the seal of your strife
your tenure on earth comes from loving your neighbour
as flesh of your flesh and the love of your life.*

*This is the love song of Sheba and Solomon,
this is the life hymn of Heaven and Earth,
this is the marriage of Kingdom and Garden
throughout our generations.*



Le Penseur- Michael Sowa (Incognito cards)
'Father's day' gift - 1998 Lorien

Why Renewal is the Path of True Love for Mankind

Here is the 'apocalypse to mankind' unveiling why liberating women into complete freedom in the Renewal (p 867) is our saving grace, our fulfillment, and our becoming - why it is no threat and why it is the natural and divine condition, in which we shall cherish the Earth and replenish it - otherwise known as Paradise. It is the greatest quest of all men to be the immortal hero, the Lancelot, who through his fearless abandon and devastating acuity, saves the day and wins the undying passionate love of the Queen. The Renewal is the realization of this quest for all men who participate in replenishing the Earth.

This is both a scientific sociobiological resolution of our existential dilemma and a change in perspective in religious and spiritual terms. It consummates prophetic tradition, at the same time as liberating it from an oppression which has given the patriarchal religions a dark satanic shadow of violence - their own nemesis and undoing. It requires sacrificing some patriarchal religious tenets, but in so doing the founding traditions can all be fulfilled and their prophecies realized. This is thus both a spiritual and a scientific revolution for society. It also means a paradigm shift from the purely

mental realm of the male father God or the 'transcendent void', to the harmonious living relationship between body and psyche, accepting the sacredness of nature as the feminine 'emodiment'.

Although some 'macho' male anthropologists spin a tale of man the hunter and woman-trader, the evolution of humanity has come about through a paradoxical balance of ingenuity between woman and man in which women have, until recent urban civilizations, played a leading role as progenitors of culture and society (p 851).

Because males can fertilize many females, but not vice versa, male sex life has always been more competitive across the vast majority of animal societies. Humanity is no exception. However, despite this, there is abundant evidence for female reproductive choice, rather than domination of females by powerful males, as a key factor in human evolution, just as it is with many species of animal. The human female has evolved sexually in ways which attest to this. She has evolved sexually to conceal her estrus and maintain an almost-continuous state of sexual attraction with pronounced secondary sexual characteristics over other higher apes. She is also more neotonous (child-like), a root trend in human evolution. Men likewise have evolved sperm competition to compensate for female reproductive choice. The physiology of both sexes thus attests to such reproductive choice operating over evolutionary time.

What is particularly neat about human evolution is that it appears the maturation of the human brain, our crowning glory, came from this very sexual paradox, rather than a state of gender dominion. The story is a complex version of marital bliss. The women brought in about 80% of the diet through gathering hundreds of plant species. This was the first human science and led to agriculture and to the emergence of social conversation, as women moved about together talking. The men were thus providing only occasional meat as an act of chivalry and to gain sexual favours - the heroic act. This hunting was often performed in silent vigil. There will have always been some men trying to work in bands to sequester females, but the overall balance of the diet and the physiology indicates a society in which neither gender had a monopoly on power.

Now the nice idea is that this paradox of initiative set up a dynamic where the men were subject to strong sexual selection to become resourceful, innovative protectors and creative family builders. All the nice things that make a good family man. Female reproductive choice has this powerful selective factor. Women, by contrast, can all get pregnant, so selection doesn't operate in the same way. The intriguing idea is that human tool use and language was driven by the paradoxical nature of the gender relationship, which requires a careful mix of openness and deceit, because human relationships are ostensibly monogamous but riddled with romantic affairs. The !Kung who, despite having male elders, share a relatively egalitarian relationship between man and woman, in which sexual liaisons are frequent, still spend virtually the whole night intensely talking through their relationships. This situation of reproductive insecurity is always more difficult for men, because, unlike women, they have never been fully certain that any offspring is really their own.

When civilized urban societies developed, men began to use military power to control one another and women as well (p 857). Men realized that they could gain reproductive security by banding together to sequester women, or to commit them to strict marriages under pain of stoning or violent punishments. A phase of relative male dominion over women and nature set in, accompanied by the rise of militaristic states with large urban centres and mass migrations of male armies.

One has to make an ironical note that in many cases this resulted in severe sexual inequity among men, because it made many women subject to the 'lords of the manor' while the rank and file men often missed out. The result of this type of selection favours pathological bullies, rather than good family builders. It also favours women who produce dominant males. It is the 'women as property' vision realized. This 'imposed' male mystique continues to be naively fostered in modern sexual stereotypes in the media today to our detriment in social terms and still permeates much of the corporate world. Renewal doesn't simply mean transferring power to women, because as we have just seen individual women may use power to abet the patriarchal scheme as many women queens and politicians in history have done. The answer lies in the restoring respect for the feminine rather than individual female power, although it does require women having full political autonomy and a right to 'gender consensus'.

Sexual dominion has had a series of other consequences which are subtle and far-reaching. Societies became reproductively expansive and often selectively sought male offspring killing the girl child, despite her fecundity. Populations rose until conflict ensued or disease struck. Resources became exploited as rapidly as possible, sometimes causing permanent environmental degradation. The male's sexual psyche is attuned to taking risks to gain significant advantage against sexual competitors and to assimilating resources disproportionate to his immediate needs (p 862). Many of the aspects of human society and human impact became expressions of the male venture-risk short-term winner-take-all investment strategy, rather than the long-term nurturing investment the female has to make to sustain human offspring through to independence.

Males reinforced this social order of dominion by inventing a complete description of reality, in the form of fundamentalistic patriarchal religions, in which a male was sole and wrathful God who maintained the patriarchal social order (p 861). This order provided laws, some aspects of which were helpful by providing a just system, but others of which allowed frank sexual control to keep the women faithful under pain of death or violence while the men continued to sow wild oats.

Ultimately this has led to our modern industrial society of the scientific age (p 776), to runaway economic growth, the depletion of the world's non-renewable resources, biodiversity holocaust (p 59), the population explosion (p 94), the fearsome manifestations of violence in world war, holocaust, genocide (p 140), and nuclear Armageddon (p 121), almost as the fearful prophecies of the apocalypse indicate.

The Renewal proposes to avoid this fate and restore our long-term investment in life on Earth by liberating the feminine reproductive evolutionary strategy from this imprisonment and with it women world-wide from all binds of control by males. This might at first sight seem to act against the security of male power and privilege, but this is very far from the case. It also releases a new psychic view of the universe as imminent in life's unfolding abundance, complementing the heavenly dominion that characterizes both the patriarchal religions of God and the Eastern view of the transcendent mind or void which pervades Buddhism and Vedanta.

All people need a survivable world to give their future any meaning at all. Even if we don't ourselves have offspring, our sense of the continuity of life is essential for us to be able to have psychic, emotional or spiritual meaning in existence. Without these roots the transcendent mind is truly illusion. If men succeed in destroying the earth or reducing it to a desertified shadow, it will not further anyone's future, least of all

'mankind's' own. The world still stands cluttered with enough nuclear weapons for 15 times overkill, copious land mines, acts of violent terrorism and arbitrary retaliation and perpetual regional conflicts. The liberation of the feminine is also the freeing of the dove of world peace. This is what Sakina means - tranquillity.

But now comes the most exciting part. By freeing women, all good men regain our real chance for undying love. This love is true, not imposed. Women will respond to this with truest love and a great deal of fidelity, good enough to make family life well worth it for the man, without stoning his beloved partner, even if she makes independent reproductive choices. This way the Lancelots actually get to find their Guineveres. The heroic tale is consummated in freedom and commitment.

This is what the fertility Bridegroom represents - *primavera*, or springtime, the unfolding of life's diversity, matrimony in the place of sacrifice and death. Not a male 'Lording' it over other males as in the patriarchal epoch, but a resourceful cooperative male fostering the sovereignty of the female because, in the sovereignty of woman lies the immortality of mankind, world peace and the replenishment of the Earth. This is the true gift of the fertility Bridegroom to all men. Setting the example of the good husbandman and sharing it in brotherly love.

The key to immortality in the epoch is relationship. To worship all women as embodiments of the divine is the ideal of courtly love. It is the bow of humility of man to woman in gratitude for her sacred role as life-bearer. This is a true debt all men owe to women for their very existence. It is a just debt and fairly served, even to one's own daughters.

Matrimony, not incarnation, is the immortal condition. The sacred marriage is both the expression of ongoing creation in fertility, and the celebration of the paradox of equality between woman and man. It is not a state of submission or dominance, but of creative partnership. In matrimony is the healing and the union between heaven and earth, mind and body, as well as male and female. In matrimony is the ongoing weft of new life.

This view liberates man and woman alike. Gone is the need to view all men as living examples of testosterone poisoning, as inherent psychopaths, or as having intrinsically dualistic ways of thinking. The Bridegroom travels in the greatness of his strength as a Solomon, a free and committed man, just as the Queen is free and committed to relationship. This is no mere subject fawn of the Goddess. Nor is it a brawn-brained muscle-bound bully, but an astute man of impeccable virtue - terrible as an army with banners, but without shedding the blood of violence.

Men may have committed great collective sins in history, we have brought the Earth almost to the place of annihilation, the valley of the shadow of death, through war and the threat of war. We have raped the Earth unmercifully in our greed. We have committed genocide and gendercide. We need to collectively acknowledge our guilt and apologize for the terrible things that have been done in our name throughout history and for the crisis the planet faces today, but this doesn't mean that nature is flawed in men, nor that it is any more so than in women. It is true that men are twenty times more violent than women, across a spectrum of urban societies, but nevertheless a majority of males are surprisingly non-violent. As liberated individuals we are each free and whole, male and female alike in the likeness of the divine 'Elohim.

The Renewal liberates all that is good and wonderful in man so that Adam can stand innocent and strong alongside Eve and revere the fruit of her wisdom, instead of curs-

ing her and wasting the fertile ground on which she stood in his greed and anger.

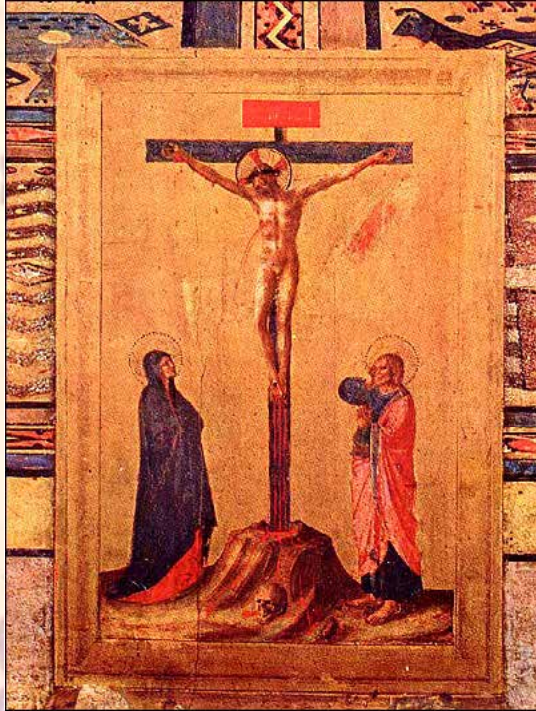
By celebrating the Renewal, men are committing the direct act of giving back all that has been stolen in the epoch to women in freedom in good will for the future of life on Earth. Those who do this will always be remembered as the heroes of love and of life. Those who, through their altruism, manifested that divine love which can unite all of us, even those that might seek to destroy us, in world peace.

"Love your enemies and bless them that curse you"

Some of you may ask is this the will of God? Isn't this in basic conflict with the scripture? Isn't it God's will (p 461) or al-Llah's (p 595) to commit violent punishment on women for infidelity? That women should be seen and not heard in church? That women should be sequestered, veiled from view, chaperoned and controlled by men for their own protection? The answer of course to this is "No!" These were all statements made by jealous men, not the God who created the universe and with it evolving life. All the three patriarchal paths culminate in the end of the epoch. This end came with Trinity (p 121) and its awesome powers of destruction and with genetic holocaust of biodiversity. The Bridegroom is here to pronounce this rite of passage in forgiveness and redemption.

The new age has always been prophesied to be the apocalypse or 'unveiling', an unveiling in which paradise is restored in the image of the Tree of Life returning, and particularly in which women finally 'trample the garment of shame' that has haunted them through the entire epoch in a host of forms of violence from stoning through circumcision to witch-burning.

Much of this violence has been an attempt to repress the feminine face of deity, that 'other' - the missing part of the divine - which is often represented in the Earth herself and her burgeoning fertility, something degraded into original sin, sexual evil and bestial nature by Christianity in its drive for dominion over nature. Likewise in Islam, all trace of the feminine divine was brutally suppressed in smashing the idols, in cutting off the hands and cutting out the tongues and in the satanic verses. In Judaism too the whoring ways of the Goddess were accursed and destroyed in the rape of the sanctuaries. Even in Buddhism (p 249), despite having kundalini dakinis, the natural 'material' aspect of the feminine face is Maya or illusion, casting the feminine into an Eve-like baseness. Nevertheless this feminine face still shows us the healing wisdom of forgiveness and new hope in a host of forms, from Hokhmah, through Sophia (p 351) and Miriam (p 354) to Shekhinah (p 561), the 'indwelling' manifestation of divinity on Earth, in matrimonial concord and even ancient Gaia (p 798) the reborn environmentalist symbol of the living Earth.



Mark 14:36 "Abba, Father, all things are possible unto thee; take away this cup from me".
The blood of the redeemer set off a spate of Martyrdoms in his followers (Fra Angelico)

Bringing Jesus Down from the Cross

*As the Blood and the Vine,
Jesus stands in the buskins of Dionysus
Jesus was miraculous, and suffered the ultimate violence.
Dionysus was the epiphany of miraculous dread (p 644),
who inspired madness in his followers and carnage.
Jesus was the ultimate Dionysus.
His death, gave death dominion
for two thousand years
of religious blood.
The buck stops
here.
Amen.*

Uta Ranke-Heinmann: Prophetess of the Descent from the Cross

As far as it lies in our power we should make Jesus climb down from the cross and go on living. In this way we can erase the image of a terrible God that matches the intellectual void of Christian Theology. This image of a God who wills the death of his own Son for the sake of a holy cause and who would if necessary also the death of other human beings, for other holy causes, grows pale and gives way to another

image of deity: the image of gentle deity, a deity of the living and not of killing (Ranke-Heinmann 1992 274).



Protestants and Catholics may disagree about many things but they are bound together in an inexorable blood brotherhood when it comes to the meaning of blood for redemption. They value the execution very highly and refuse to do without it. The human race cannot be redeemed without blood (Ranke-Heinmann 1992 274).

According to Christian tradition even the mother of the victim said yes to his execution: Archbishop Antoninus of Florence (d1459) "Had no one been prepared to carry out the crucifixion through which the world was redeemed, Mary would have been ready to nail her son to the cross herself. We may not assume she was inferior in perfection and obedience to Abraham, who offered his only son as a sacrifice." Pope Pius X said Mary didn't stand "lost in pain at this painful sight but joyfully by the cross of her son". John Paul II says that Mary "lovingly consented in a maternal spirit... to the sacrifice of the victim she had borne" (Ranke-Heinmann 1992 272).

"Over twenty years ago when ... ordained a priest, I didn't yet know how closely the clerics' image of God ... resembles the bloodthirsty-yet-bountiful god of the Aztecs Tonatiuh much more than it does the 'Father' of Jesus Christ" - An ex-priest "The heavenly Father does not hold back (as did the god of Abraham), he sacrifices his only son, his dearest and thereby himself for us ... Can anyone deny that the very concept of the sacrifice of reconciliation, at least in the popular mind, often gave rise to downright pagan misunderstandings.; as if God was so cruel, indeed so sadistic, that his rage could be mollified only through the blood of his own son?" - Hans Kung (Ranke-Heinmann 1992 280, 286).

"But the ultimate source of the doctrine of sacrificial death is not only particularly bloody, but also particularly archaic: It derives from the most ancient form of sacrifice, the kind so-long avoided, human sacrifice ... Pitiless righteousness now reckoned up the debts for which payment was demanded, and the Christs of the sacrificial death doctrine paid them with his innocent blood" - Ernst Bloch (Ranke-Heinmann 1992 291).

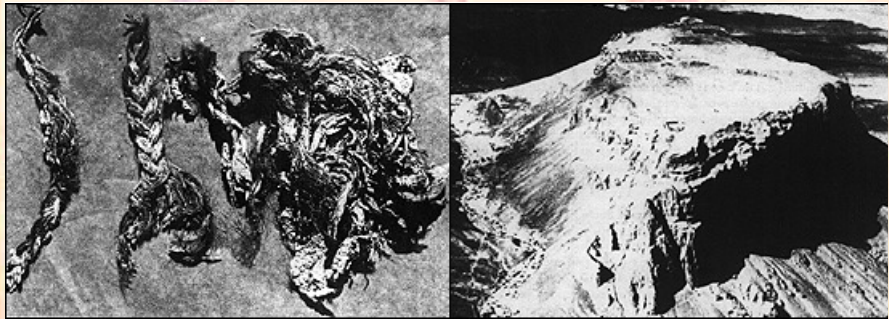
When Cardinal Ratzinger disclaims: "The principle of sacrifice is not destruction but love ... How should God find joy of his Son" and blames it on the Jews or human sin "The fact that the perfectly just man, when he appeared became crucified ... tells us bluntly what a human being is", Uta makes this reply "Two thousand years of Christian theology ... has frozen the crucifixion and petrified it into dogmatic edifice. It has built substructures under and superstructures over this death. It treats the crucifixion as a death without which there is no redemption ... Indeed it is not so certain that Christians are not losing their sense of compassion because of the doctrine of the cross. ... It is not so certain that with its inhuman theology of the cross, Christianity, instead of making humans more humane, hasn't just promoted man's inhumanity to man (Ranke-Heinmann 1992 295).

The Blood of the Redeemer and the Greater Blood of the Jews

Jesus' accursed death by 'hanging on a tree' has become an archetypal death sym-

bolizing guilt, atonement, pain and forgiveness but it should be seen in proportion to the history of his times. Jesus' plight in many ways was only secondary to that of many Pharisees and their entire families: Once when Alexander Jannaeus was officiating as high priest at the feast of Tabernacles the crowd pelted him with citrons which they had brought with them for the celebration; this riot was quelled by the slaughter of six thousand Jews and resulted in a barrier across the Temple court. Afterwards there was a more serious rebellion. The Seleucid king Demetrius Eucaerus wall called by the opposition to rescue them, but his initial success caused a wave of Jewish revulsion, leading to Alexander re-establishing his position. He celebrated his success with a great banquet at which eight hundred of the Jewish rebels - evidently as the sequel proves members of the Pharisee party - were crucified and their wives and children slaughtered before their eyes while they yet hung living on their crosses.

After his death, Alexander's widow Salome seized power. She had long disapproved of her husband's policy of brutal terrorism, and this fact had been known to the Pharisees. She relied on the support and guidance of the Pharisees allowing the return of exiles and imprisoned. Her reign is recalled in the Talmud as a time of universal prosperity when "the rain fell on the night before the Sabbath, so that the grains of wheat were as large kidneys and the grains of barley as olive stones and the beans as gold dinars". But when she was encouraged to put some of those implicated in the crucifixion of the 800 to death, Aristobalus one of those Idumaeans whom John Hyrcannus had converted to Judaism at the point of the sword only two generations before, and others threatened to take service under Aretas of Nabataea, gaining most of the fortresses.



Jewish woman's hair (left) from Masada (right) where 960 Jewish men women and children chose collective suicide rather than surrender to the besieging Romans (Wilson I).

The Fall of Israel

Josephus estimated that 1.1 million people died in the siege of Jerusalem alone. Only 97,000 captives were taken. 11,000 died of starvation awaiting a decision. Combatants, the aged or infirm were dispatched. Many were sent to the mines or to the theatres to be killed by the sword or wild animals. Galilee, as the home of the Jewish resistance movement, became from end to end a scene of fire and blood. The Romans night and day devastated the plains, pillaged the property and killed all capable of bearing arms reducing the population to servitude. Later in the war in another slaughter "One could see the whole lake red with blood and covered with

corpses, for not a man escaped. During the following days the district reeked with a dreadful stench and presented a spectacle equally horrible. The beaches were strewn with wrecks and swollen carcasses." (Schonfield 194).

*"Nor consider that it is expedient for us,
that one man should die for the people,
and that the whole nation perish not."* (John 11:50)

The true message of Christ's death was to end death. Jesus was the Messiah of Israel. Had more people listened to the message of the Prince of Peace the 'field of blood' would not have become an ocean. You could say this was the Pangs of the Messiah ... but the Kingdom?

At the beginning of the Jewish Revolt in AD 66, the hilltop fortress of Masada was held by a Roman garrison. This garrison was expelled by the Zealots, who maintained control of the fortress until 73, when it was finally conquered by the Romans. During the final siege, 960 Zealot resistors, men and women alike, committed mass suicide rather than live as slaves. Each slew his brother or sister in arms. The Jewish historian Josephus had at first organized the struggle against the Romans and had been a commandant. When the fortress of Jotapata was conquered by the Romans, he and forty companions saved themselves by taking refuge in a cistern. There Josephus argued that they should surrender to the Romans, whereupon his comrades wanted to kill him as a traitor. Then the decision was reached to commit mass suicide. Josephus delivered a speech to his men on the sinfulness of suicide and proposed they draw lots to decide the order in which each one had to kill his comrade. In the end the only two left were Josephus and another man. Since neither of them wanted to kill the other, Josephus convinced his companion to surrender to the Romans. Then Josephus prophesied to the Roman general Vespasian that he and his son would become emperors. When Vespasian did after Nero died in 68 he gave Josephus his freedom and awarded him all sorts of honours. We are as indebted to Josephus' uncanny tenacity for survival as we are to Jesus' uncanny instinct for his own death as sacrificial atonement.

Christian Martyrs

"The idea that one should sacrifice to God the dearest thing of all, namely human life, is as alive among Christians as it was among the pagans. Instead of sacrificing one's firstborn ... in Christianity the idea of martyrdom takes over: the sacrifice of one's own life ... bloody martyrdom remains the supreme perfection" (Ranke-Heinmann 1992 292).

Living in Christ's example and eagerly anticipating the imminent Kingdom of God to be at hand, many of the early Christians strode eagerly to the death of the martyr in emulation of Jesus. Just as John was beheaded before him, so Stephen was stoned and Paul purportedly also. Saint James was dismembered slowly digit by digit. The evangelical eagerness of the Christians, came into conflict, first with the Jews and then with the Roman authorities, who saw the cult as a semi-cannibalistic flesh and blood consuming superstition which was disrupting the public peace. Many Christians bravely or foolishly went willingly to their deaths with such conviction that others who witnessed their unflinching resolution themselves became drawn into the vortex of Christian martyrdom.



Martyrdom by burning; Fra Angelico (Morante and Baldini)

Nero, looking for a scapegoat for a fire which swept Rome found the Christians an ideal choice. Tacitus records "Therefore to scotch the rumour [at the fire had taken place by his own order] Nero substituted as culprits and punished with the utmost refinements of cruelty, a class of men loathed for their vices, whom the crowd styled Christians (Ranke-Heinmann 1992 105). Suetonius list this as one of Nero's positive achievements: "First then, those of the sect were arrested who confessed; next on their disclosures, vast numbers were convicted, not so much on the account of arson, but for hatred of the human race. And ridicule accompanied their end: they were covered with wild beasts' skins and torn to death by dogs; or they were fastened on crosses, and, when the daylight had failed, were burned to serve as torches by night. Nero had offered his gardens for the spectacle ... "Nero's excesses aroused even Tacitus's compassion: "Even for criminals who deserve extreme and exemplary punishment, there arose a feeling of compassion; for it was not, as it seemed, for the public good, but to glut one man's cruelty, that they were being destroyed." (Pagels 1979 94).

The Christian group bore all the marks of conspiracy. They were followers of a man executed for magic and treason. They were atheists who denounced as demons the gods, even the genius of the emperor himself. Finally rumour indicated their secrecy concealed atrocities; their enemies said they ritually ate human flesh and drank human blood. Although Trajan advised Pliny against accepting false accusations and endorsed freeing anyone who denied association, the lack of a real crime of substance in such charges led to abuse by anyone who bore someone a grudge.

Even when they tried to persuade the accused to come to their senses for their own accord, sometimes ordering a stay of execution for a month, the accused often preferred a gruesome death to having to atone later to Jesus for denying him, even as Peter himself had done. "You wish no time for reconsideration?" "In so just a matter, there is no need for reconsideration." Justin Martyr comments "no

one can terrify or subdue us who believe in Jesus Christ ... though beheaded and crucified, and thrown to the wild beasts, in chains, in fire, in all kinds of torture, we do not give up our confession; but the more such things happen, the more do others, in larger numbers, become believers." Tertullian, who claimed the sight of Christians dressed to look like Attis being torn apart in the arena, or burned alive as Hercules, despite initially enjoying these ludicrous cruelties of the noonday exhibition, ultimately inspired his own conversion, a literal one "You must take up your cross and bear it after your master,... the sole key to unlock paradise is your life's blood."



The Martyrdom of 10,000 Christians on the orders of Hadrian and Antonius - Albrecht Durer 1508 (Fedija)

The hatred of heresy came hand in hand with the love of martyrdom. Some did recognize that perhaps this was against the will of God, since Jesus had died so they might not have to, particularly gnostic 'heretics' who were not so uniformly literal minded, but were instead diverse. Some supported it some opposed it on the grounds that it was no instant fix to replace realization. It is the irony of history that out of the orthodox churches collective solidarity in the face of the holocaust of martyrdom came also the eclipse of the gnostic 'inner path' (Pagels 1979 94-113).

The story of one of the confessors in Lyons, the slave woman

Blandina, illustrates what it was like to be a Christian in a cost-cutting Roman holiday spectacle (Pagels 1979 101-2): "All of us were in terror; and Blandina's earthly mistress, who was herself among the martyrs in the conflict, was in agony lest because of her bodily weakness she would not be able to make a bold confessor of her faith. Yet Blandina was filled with such power that even those who were taking turns to torture her in every way from dawn to dusk were weary and exhausted. They themselves admitted that they were beaten, that there was nothing further they could do to her, and they were surprised that she was still breathing, for her entire body was broken and torn."

On the day set for the gladiatorial games, Blandina, along with three of her companions, Maturus, Sanctum, and Attalus, were led into the amphitheater: "Blandina was hung on a post and exposed as bait for the wild animals that were let loose on her. She seemed to hang there in the form of a cross, and by her fervent prayer she aroused intense enthusiasm in those who were undergoing their ordeal ... But none of the animals had touched her, and so she was taken down from the

post and brought back to the jail to be preserved for another ordeal ... tiny, weak, and insignificant as she was, she would give inspiration to her brothers ... Finally, on the last day of the gladiatorial games, they brought back Blandina again, this time with a boy of fifteen named Ponticus - Every day they had been brought in to watch the torture of the others, while attempts were made to force them to swear by the pagan idols. And because they persevered and condemned their persecutors, the crowd grew angry with them, so that... they subjected them to every atrocity and led them through every torture in turn." (Pagels 1979 101-2) After having run through the gauntlet of whips, having been mauled by animals, and forced into an iron seat placed over a fire to scorch his flesh, Ponticus died. Blandina, having survived the same tortures, "was at last tossed into a net and exposed to a bull. After being tossed a good deal by the animal, she no longer perceived what was happening... Thus she too was offered in sacrifice, while the pagans themselves admitted that no woman had ever suffered so much in their experience." (Pagels 1979 101-2)

Ignatius is a classic example of what Ranke-Heinmann (1992 207) calls "a reckless self-destroyer, a neurotic seeker of martyrdom, and a religious masochist ... [who] has stood sponsor to the morbid addiction to martyrdom of many Catholic saints'. He speaks for himself: "I long for the beasts that are prepared for me, and I pray that they may be found prompt for me ... let them come on me fire, and cross, and struggles with wild beasts, cutting and tearing asunder, rackings of bones, mangling of limbs, crushing my whole body, cruel tortures of the devil, may I but attain Jesus Christ!"

An Immortal Shrine to Perpetua: I offer a 'widely popular true story of the time' described by Elaine Pagels (1988 33-6) as a shrine to the way in which the Kingdom of the Father has led to precipitate and tortured death on the part of Christian believers. Whatever their courage and conviction, the prophesied Kingdom has been too long in coming to justify such needless loss of young life. This fallacy was shared by groups such as the Montanists. While it is equally sad in a male, it is even more poignant in a young girl because she is, in Christian eyes, the despised gender of Eve, who manifests the very physical aspect which the Kingdom of the Father seeks to end in one glorious judgement. Because her name is Perpetua I would like her to become a living symbol in her precipitate martyrdom of that physical immortality which is vested in the human germ line thanks to the bountiful nurturing fecundity of the feminine gender.

The story tells of a mistress and her personal slave who were convicted as Christians after they refused to revere the emperor's image. Together they were thrown to wild animals and slaughtered in the public amphitheater in Carthage in a spectacle celebrating the emperor's birthday. The aristocratic protagonist, Vibia Perpetua, fluent in both Greek and Latin, wrote about her experiences from the time of her arrest until the evening of her execution. Perpetua, twenty-two years old, recently married, and nursing her infant son, was arrested along with her friends Saturus and Saturninus and her personal slave Felicitas and the slave Revocatus. Perpetua and her companions were scourged and thrown into a stifling and crowded African jail. After her arrest, Perpetua's father, ... out of love for me," she wrote, "was trying to persuade me to change my decision." Refusing his pleas to give up the name Christian, Perpetua rejected her familial name instead, although

she says she grieved to see her father, mother, and brothers “suffering out of compassion for me.” At first, she wrote, “I was tortured with worry for my baby there,” but after she gained permission for him to stay with her in prison, “at once I recovered my health, relieved as I was of my worry and anxiety for the child.”

Then my brother said to me, “Dear sister, you already have such a great reputation that you could ask for a vision indicating whether you will be condemned or freed.” Since I knew that I could speak with the Lord, whose great favors I had already experienced, I confidently promised to do so. I said I would tell my brother about it the next day. Then I made my request and this is what I saw.



Martyrdom by beheading:
Fra Angelico (Morante and
Baldini)

There was a bronze ladder of extraordinary height reaching up to heaven, but it was so narrow that only one person could ascend at a time. Every conceivable kind of iron weapon was attached to the sides of the ladder: swords, lances, hooks, and daggers. If anyone climbed up carelessly or without looking upwards, he/she would be mangled as the flesh

adhered to the weapons. Crouching directly beneath the ladder was a monstrous dragon who threatened those climbing up and tried to frighten them from ascent. Saturus went up first. Because of his concern for us he had given himself up voluntarily after we had been arrested. He had been our source of strength but was not with us at the time of the arrest. When he reached the top of the ladder he turned to me and said “Perpetua, I’m waiting for you, but be careful not to be bitten by the dragon.” I told him that in the name of Jesus Christ the dragon could not harm me. At this the dragon slowly lowered its head as though afraid of me. Using its head as the first step, I began my ascent. At the summit I saw an immense garden, in the center of which sat a tall, grey-haired man dressed like a shepherd, milking sheep. Standing around him were several thousand white-robed people. As he raised his head he noticed me and said, “Welcome, my child.” Then he beckoned me to approach and gave me a small morsel of the cheese he was making. I accepted it with cupped hands and ate it. When all those surrounding us said “Amen,” I awoke, still tasting the sweet cheese. I immediately told my brother about the vision, and we both realized that we were to experience the sufferings of martyrdom. From then on we gave up having any hope in this world (Young 47).

Perpetua’s father, anticipating that the Christians were about to be given a hearing, returned to the prison “worn with worry” to plead with Perpetua to offer sacrifice

for the welfare of the emperors, kissing her hands as he spoke: "Daughter ... have pity on your father, if I deserve to be called your father, if I have loved you more than all your brothers; do not abandon me.... Think of your brothers; think of your mother and your aunt; think of your child, who will not be able to live once you are gone.... Give up your pride! You will destroy all of us. None of us will ever be able to speak freely again if anything happens to you." But Perpetua refused and, she said, "he left me in great sorrow." Then, she continued, one day while we were eating breakfast we were suddenly hurried off for a hearing. We arrived at the forum, and straightaway the story went about the neighborhood near the forum and a huge crowd gathered. We walked up to the prisoner's dock. All the others when questioned admitted their guilt. Then, when it came my turn, my father appeared with my son, dragged me from the step, and said: "Perform the sacrifice-have pity on your baby! "

Hilarius the governor, who had received his judicial powers as the successor of the late proconsul Minucius Timinianus, said to me: "Have pity on your father's grey head; have pity on your infant son. Offer the sacrifice for the welfare of the emperors." "I will not," I retorted. "Are you a Christian?" said Hilarius. And I said: "Yes, I am. When my father persisted in trying to dissuade me, Hilarius ordered him to be thrown to the ground and beaten with a rod. I felt sorry for my father, just as if I myself had been beaten. I felt sorry for his pathetic old age. Then Hilarius passed sentence on all of us: we were condemned to the beasts, and we returned to prison in high spirits.

On the day before her execution, Perpetua wrote down another vision: She dreamed that she was led to the amphitheater, where enormous crowds waited to see her fight with a ferocious Egyptian athlete. "Then a certain man appeared, so tall that he towered above the amphitheater. He wore a loose purple robe with two parallel stripes across the chest; his sandals were richly decorated with gold and silver. He carried a rod like that of an athletic trainer, and a green branch on which were golden apples. He motioned for silence and said, 'If this Egyptian wins, he will kill her with the sword; but if she wins, she will receive this branch' Then he withdrew."

"My clothes were stripped off, and suddenly I was a man." She fought and wrestled until she got him into a head-lock and so won the fight. "But when I saw that we were wasting time, I put my two hands together, linked my fingers, and put his head between them. As he fell on his face I stepped on his head. Then the people began to shout and my assistants started singing victory songs. I walked up to the trainer and accepted the branch. He kissed me and said, "Peace be with you, my daughter' And I triumphantly headed towards the Sanavivarian Gate. Then I woke up realizing that I would be contending not with wild animals but with the devil himself, but I knew that I would win the victory."

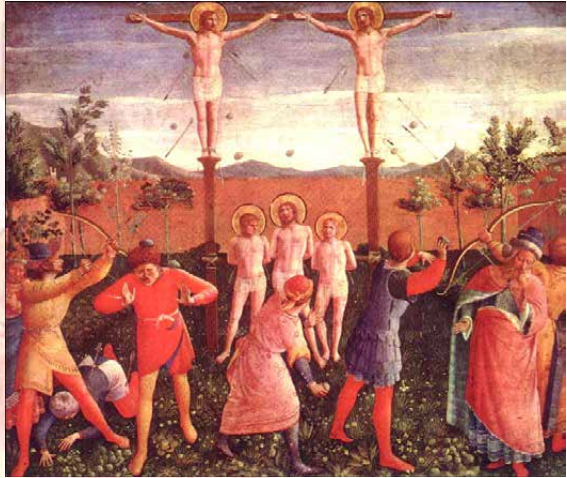
Perpetua concludes her journal with the words "So much for what I did until the evening of the contest. About what happened at the contest itself, let whoever write about it who will." Perpetua's slave Felicitas was pregnant when she was arrested and was in her eighth month as the execution date approached: "Felicitas was very distressed that her martyrdom would be postponed because of her pregnancy; for it is against the law for pregnant women to be executed." She feared she would have to survive her Christian companions and alone endure a later exe-

cution along with criminals. Two days before the execution the Christians prayed for her in one torrent of common grief, and immediately after their prayer the labor pains came upon her. She suffered a good deal in her labor because of the natural difficulty of an eight-month delivery.

One of the Christian women took the infant daughter to raise as her own, leaving Felicitas free to join her companions. As Perpetua had hoped, a fellow Christian continued the story, telling two anecdotes about her imperious response to the harsh treatment to which the Christians were subjected in prison.

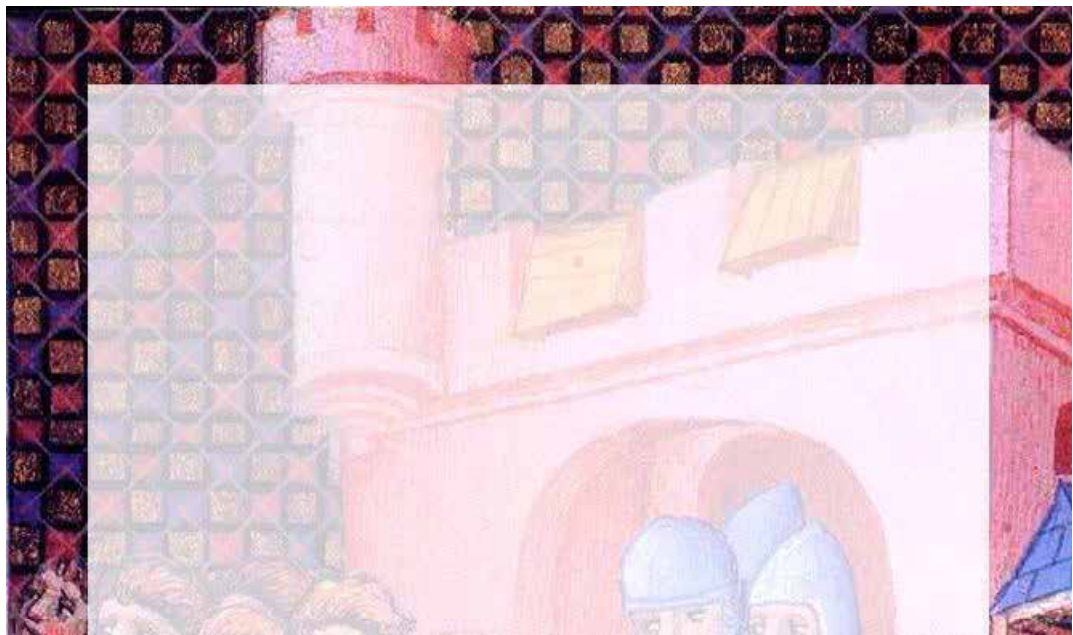
Martyrdom by piercing with arrows: Fra Angelico

Perpetua dared speak directly to the tribune in charge, protesting, "We are to fight on the emperor's birthday. Would it not be to your credit if we were brought forth on that day in a healthier condition?" The officer, visibly disturbed, ordered improvements in the prisoners' treatment and granted increased visiting privileges for their families and friends. When the day arrived, Perpetua and



Felicitas, together with their Christian brothers Revocatus, Saturninus, and Saturus, were led out of the prison to the gates of the amphitheater. The officer in charge, following the common practice, ordered the men to dress in robes of priests of the god Saturn, and the women to dress in the costumes of priestesses of the goddess Ceres, as if they were offering their deaths in sacrifice to the gods. Perpetua adamantly refused, saying: "We came to this of our own free will, so that our liberty should not be violated. We agreed to pledge our lives in order to do no such thing [as sacrifice to the gods]. And you agreed with us to do this." Again her plea prevailed, and the officer yielded. But just as Perpetua and Felicitas were to enter the arena, they were forcibly stripped naked and placed in nets, so that even the crowd was horrified when they saw that one was a delicate young girl, and the other woman fresh from childbirth, with milk still dripping from her breasts. And so they were brought back again and dressed in loose tunics.

A mad heifer was set loose after them; Perpetua was gored and thrown to the ground. She got up and, seeing Felicitas crushed and fallen went over to her and lifted her up, and the two stood side by side. Then after undergoing further ordeals and seeing Saturus endure agonizing torture. Perpetua and Felicitas, along with the others were called to the centre of the arena to be slaughtered. A witness records that Perpetua "screamed as she was struck on the bone; then she took the trembling hand of the gladiator and guided it to her throat".



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It is said in the Golden legend that Perpetua was devoured by a lion and Felicitas by a leopard.

Martyrdom becomes Murder: Crusade and Genocide

Of course this violence, which in early Christian times was self-directed, as Christianity became a state religion of Rome, took on dark tones of violence to others as expressed in the Crusades, the Inquisition, the Witch-hunts and religious wars. By comparison, the frank violence of Dionysus and his Maenads was trivial and cathartic.

The word crusade derives from biblical injunction Matt 10:38: "He that taketh not his cross, and followeth after me, is not worthy of me." The Crusaders continued an older tradition of the Pilgrimage to the Holy Land, often imposed as a penance. As early as 217 the Cappadocian bishop Alexander is recorded to have made a pilgrimage to Jerusalem. For Christians, the very name of Jerusalem evoked visions of the end of time and of the heavenly city.

Jerusalem had been under Muslim rule since the 7th century, but pilgrimages were not cut off until the 11th century, with the rise of the Seljuk Turks. To help rescue the Holy Land fulfilled the ideal of the Christian knight. Papal encouragement, the hope of eternal merit, and the offer of Indulgences motivated thousands to enroll in the cause. Now, the crusaders assumed a dual role as pilgrims and warriors, regarded as a justifiable war, because it was fought to recapture the places sacred to Christians, a Christian jihad.

The Crusades were a response to appeals for help from the Byzantine Empire, threatened by the advance of the Turks. The year 1071 had seen both the capture of Jerusalem and the decisive defeat of the Byzantine army. The hopes of the Papacy for the reunification of East and West, the nobility's hunger for land at a time of crop failures, population pressure in the West, and an alternative to warfare at home were major impulses. Many participants were lured by the fabulous riches of the East. The major European powers saw them as a means of extending trade routes.



Peter the Hermit with his army (Hallam)

The First Crusade was launched by Pope Urban II on Nov. 27, 1095. He appealed for volunteers to set out for Jerusalem and promised remission of ecclesiastical penances as an incentive. The response was overwhelming. With the cry *Deus vult!* ("God wills it"), thousands took the cross. Bands of poorly armed pilgrims, inexperienced and poor, set out for Constantinople under Peter The Hermit and Walter the Penniless even before the army gathered. Some began by massacring Jews in the Rhine valley. Many perished on their way east, and the rest were

destroyed by the Muslims when they crossed into Anatolia.

Christian greed was telling in the first crusade, when the men of Peter the Hermit's army had attacked the area around Nicea. Ten thousand French of utter cruelty had

plundered the territory, dismembered some of the babies, others they put on spits and roasted them over a fire, those of advanced years, they subjected to every form of torture. When the Turkish Sultan heard what had happened, he placed men in ambush on the route to Nicea, and knowing the Frank's love of money sent two energetic men to Peter's camp to announce the forces had captured Nicea and were dividing up the spoil. "It threw them into total confusion. They immediately set off along the road to Nicea with no semblance of order, all forgetting their military skill and discipline. They thus all fell to the Turkish ambushes and were miserably wiped out. Such a large number of Franks became the victim of the Turkish swords that when the scattered remains of the slaughtered men were collected, they made not merely a hill or mound or peak, but a huge mountain, deep and wide, most remarkable, so great were the pile of bones" (Hallam 67-8).

The main army, mostly French and Norman knights assembled at Constantinople captured Antioch and finally Jerusalem (July 15, 1099) in savage battles. By the end of the campaign, four Crusader states had been formed along the Syrian and Palestinian coast: Continuing rivalry, however, undermined any chance of consolidating these acquisitions almost from the beginning.

The second Crusade had its immediate cause in the loss (1144) of Edessa to the Muslims of Mosul and Aleppo. Louis VII of France and the German King Conrad III tried to lead separate armies through Anatolia. What remained of them joined in an unsuccessful siege of Damascus. The Christians failed to take Damascus in the second crusade because some men who had influence over the kings and pilgrim leaders were offered a vast sum of money to commit an act of treachery. They falsely advised the army to attack the city from the other side, where it was supposed to have far fewer defences, but when the army encamped there, they found they had little food or water. "The pilgrim leaders held counsel and decided to return home. The kings and leaders reeled in confusion and fear and their business unaccomplished because of our sins were obliged to return home" (Hallam 146).

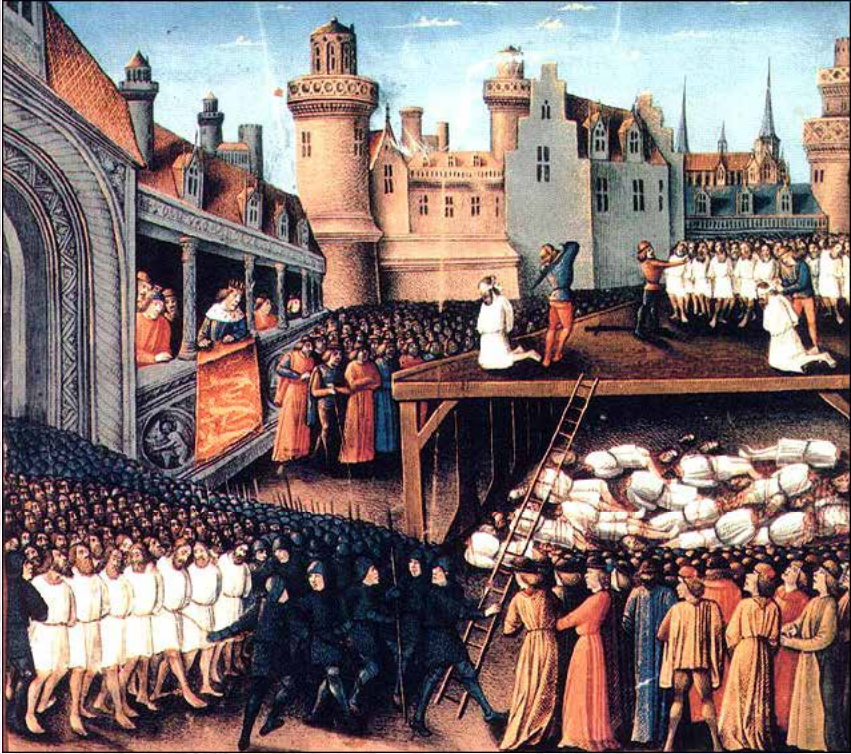


Conjugal tents of the crusaders (Hallam).

The second crusade had women riding astride horses in "a manner more masculine than the Amazons". It was said also that Eleanor of Aquitaine and the other court ladies caused an unchaste atmosphere of adultery to develop, and to slow down the army with the weight of their lavish supplies. Eleanor had had an affair with her uncle and even in one mythical account with Saladin. Eleanor was romantically involved with her uncle, Raymond of

Antioch, and wished to stay with him telling the king she was too closely related to him to stay married to him. The king, who loved the queen with an almost excessive passion was persuaded to force her to go with him to Jerusalem because guilt could hide under the name of kinship and because of the disgrace if he was deserted by his queen. Resentment rose in their hearts and did not recede. The king because of her unfaithfulness left early in secret from Antioch. He who had been received with such honour on his arrival left ignominiously (Hallam 146-7).

To encourage successive crusades, the Pope abrogated the right of women to object to their husbands leaving on crusade, causing many women to accompany their men. In the siege of Acre in the third crusade, many of the women attacked the Turks with huge knives, bringing back severed heads in triumph (Hallam 140-2). "Having to do with women is the birdlime of the devil. Therefore I do not agree with female participation in a major campaign to be carried out by men. However a territory stripped of its population cannot be restored without the presence of women, therefore including women in a crusade can be considered useful in order to resettle the conquered land with a new population" (Hallam 168).



Beheading the 2700 muslim men, women and children at Acre (Hallam).

The Third Crusade was a response to the conquest (1187) of almost all of Palestine, including Jerusalem, by Sultan Saladin, who had consolidated Muslim power in Mesopotamia, Syria, and Egypt. The Crusading effort disintegrated through attrition and lack of cooperation, although Acre was recaptured, Jaffa was secured, and Cyprus occupied. Richard the Lion-heart, beloved of Robin Hood, presided over the beheading of 2700 Islamic men, women and children of Acre at the beginning of the third crusade in 1191, illustrating the Christian will to religious genocide and a breach of faith. Upon their surrender after a three-year siege, Saladin arranged for an exchange of prisoners and the return of the relic of the True Cross, lost in the Battle of Hattin, but regrettably fulfilled his part of the bargain first.

By contrast with the treacherous Christians, Saladin was a man of honour."Once during the siege of the Battle of Hattin in 1187 when I was riding at the Sultan's side against the Franks, an army scout came to us with a sobbing woman beating her breast. She came from the Frankish garrison. Saladin asked his interpreter to question her. "Yesterday some Muslim thieves entered my tent and stole my little girl. I cried all night. My commanders told me the King of the Muslims is merciful: we will let you go to him and ask for your daughter back. Thus I have come and I place all my hopes in you. Saladin was touched and tears came to his eyes. He sent someone to the slave market to look for the girl, and less than an hour later a horseman arrived bearing the child on his shoulders. The girl's mother threw herself on the ground and smeared her face with sand. All those present wept with emotion. She looked heavenward and began to mutter incomprehensible words. Thus was her daughter returned to her" (Hallam 157). His physician was Maimonides (p 491) in the tradition of Islamic acceptance of Judaism.

In the Fourth Crusade (1202-04) Pope Innocent III attempted to reorganize the Crusading efforts under papal auspices. But lack of funds to pay for the passage of the 10,000 Crusaders in Venice forced a diversion of the mostly French army. At the request of the Venetians, the Crusaders first attacked the Christian city of Zara, in Dalmatia. Then they sailed on to lay siege of Constantinople. The Byzantine capital fell in 1204; it was looted - particularly for its treasures of relics.

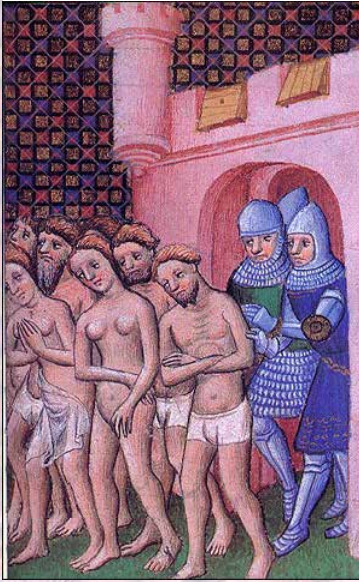
There followed the tragic episode of the Children's Crusade (1212), in which thousands of children perished from hunger and disease or were sold into slavery on their way to the Mediterranean. The last Christian bastion on the Syrian coast, Acre, was stormed by the Mameluke sultan in 1291.

In religious terms, the Crusades hardened Muslim attitudes toward Christians leading to further jihad. At the same time, doubts were raised among Christians about God's will, the church's authority, and the role of the papacy. Religious fervor yielded to disinterest and skepticism. The Crusader states and the Latin Empire of Constantinople were short-lived. Only the military orders founded in the East (Hospitalliers, Templars etc.) had an appreciable influence on later European politics.

During the 13th century, Crusades were increasingly used by the papacy against foes in the West. A precedent had been set by the Crusade against the Slavic pagan Wends in Germany (1147) and the granting of Crusaders' indulgences for the fight against Muslims in Spain. These Crusades were followed by Crusades against the Albigenses (heretics in southern France; 1209-29) and the Baltic Prussians and Lithuanians. This use of Crusades as mere tools of power politics continued into the 14th and 15th centuries.

Crusade against the Cathars and Albigenses

In the eleventh century, dissent spread from the Bogomils, a Balkan sect who believed, like the Manicheans, that the flesh and the material world was evil. Only the world of the spirit was without sin and the only hope of attaining it was to commune face-to-face with God. The idea took firm hold around Albi, in southern France. Soon, its adherents the Cathars - the katharoi, with an elite of perfecti or pure ones - controlled much of the Languedoc. They believed in two eternal principles of good and evil, did not acknowledge the sacraments, the doctrines of hell or purgatory, or the resurrection of the body and developed their own church and ritual, rejecting the authority of the Church.



The Cathars are Turned out of Carcassonne (Hallam 234)

They had lives of simplicity and penance in which salvation lay only in the Lord. The Pope became alarmed at the threat to his power and proclaimed a crusade against them. Thousands of Cathars were killed and many more tortured into accepting the true faith. Laws were passed to suppress the Albigensian heresy, and the first Inquisition established to ensure that they were applied. It set about its task with zeal. By 1244, with the fall of the fortress of Montsegur in the Pyrenees, the Cathars had been crushed.

Early in the war of the Catholic Church against the heretics of Languedoc, both Cathars and Catholics were besieged by an army of the Church within the walls of Beziers. On the day of the feast of Mary Magdalen they killed their viscount in the church dedicated to her name and were in turn horrendously punished on the same day for repeating the Albigensian heresy that she was Christ's concubine. It was, said contemporaries marvelling, a double miracu-

lous occasion (Haskins 135).

When the city fell, the commanding general was asked who to slaughter: heretics, his men assumed, must surely be separated from believers. Their leader's reply was simple: it presaged, in more brutal terms, what may become the attitude of the legal system. "Kill them all," he said, "the Lord will know his own"; if there is any doubt about who has sinned, then all must be punished to ensure that the guilty do not escape (Jones 223,241). Our forces spared neither rank nor sex nor age. About twenty thousand people lost their lives at the point of the sword. The destruction of the enemy was on an enormous scale. The entire city was plundered and put to the torch. Thus did divine vengeance vent its wondrous rage (Hallam 232).

After discussion, our men entered the town of Carcassonne with the cross in front. When the church had been restored they placed the Lord's cross on top of the tower ... for it was Christ who had captured the town and it was right that his banner should take precedence. ... The venerable abbot of Vaux-de-Cernay went to a great number of heretics who had gathered in one of the houses wishing to convert them to better things, but they all said with one voice "Why are you preaching to us? We don't want your faith We deny the church of Rome. You are wasting your time" Neither life nor death can turn us from the beliefs we hold." He then went to see the women gathered in another building but the female heretics were more obstinate and difficult in every way. Simon de Montfort first urged the heretics to convert, but having no success, he dragged them out of the castle. A huge fire was kindled and they were all thrown into it. It was not hard for our men to throw them in, for they were so obstinate in their wickedness that they threw themselves in. Only three women escaped whom a noble lady snatched from the flames and restored to the Holy Church. When the heretics were burned all the others who were in the castle renounced the heresy and were restored to the Holy Church (Hallam 234).

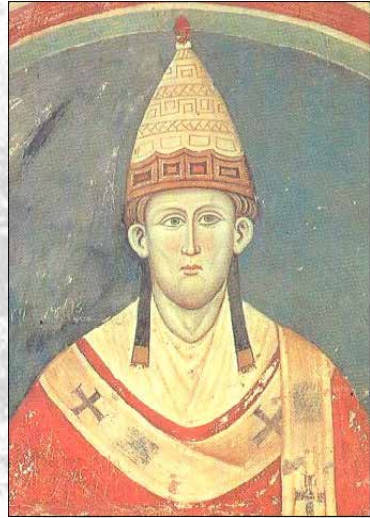
Pope Innocent III - one of the first to make acceptance the death penalty a dogma (Hallam)

In 1223 Pope Gregory IX charged the Dominican Inquisition to undertake the final extirpation of the Albigensians. Laymen were forbidden to possess a bible or any book of religious ritual in the vernacular. Every parish had a team of heretic hunters.

The Inquisition

Barabara Walker (436-448)

The 12th Cent Albigenses and Waldenses first led to the episcopal Inquisition, after a crusade was first led against them. Along with public disgust at the church's avarice, there was a growing suspicion - sparked by Gnostic philosophies from the east - that rejected the church's myths of the garden of Eden, the fall, original sin, heaven and hell, the virgin birth, the meaning of salvation, the flesh and blood eucharist.



The papal Inquisition was formally instituted by Pope Gregory IX in 1231. Following a law of Holy Roman Emperor Fredrick II, Gregory ordered convicted heretics to be seized by the secular authorities and burned. The power of the Inquisition was established and enlarged by a series of papal bulls. That of Pope Innocent IV, May 15, 1252, authorized seizure of their goods, imprisonment, torture, and, on conviction, death, all on minimal evidence. Papal edicts prescribed imprisonment and confiscation of property as punishment for heresy and threatened to excommunicate princes who failed to punish heretics. (Grollier)

Notoriously harsh in its procedures, the Inquisition was defended during the Middle Ages by appeal to biblical practices and to the church father Saint Augustine, who had interpreted Luke 14:23 "And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled." as endorsing the use of force against heretics. However the version of this parable in Thomas 64 says no such thing: "The master said to his servant, 'Go outside to the streets and bring back those whom you happen to meet, so that they may dine'." (Grollier 93)

Historian Henry Charles Lea, called the Inquisition "a standing mockery of justice - perhaps the most iniquitous that the arbitrary cruelty of man has ever devised.... Fanatic zeal, arbitrary cruelty, and insatiable cupidity rivalled each other in building up a system unspeakably atrocious. It was a system which might well seem the invention of demons."

St. Bernard deplored the church's greed: "Whom can you show me among the prelates who does not seek rather to empty the pockets of his flock than to subdue their vices?" Bulgarian writers said the priests of Rome were given to drunkenness and robbery, and "there is none to forbid them." Priests were a

privileged class, but their privileges were more and more resented. In the 12th century, monasteries made themselves into wine shops and gambling houses; nunneries became private whore-houses for the clergy; priests used a confessional to seduce female parishioners.

Frere Raymond Jean was executed for preaching against the church's abuses. He said bitterly, "The enemies of the faith are among ourselves. The Church which governs us is symbolled by the Great Whore of the Apocalypse, who persecutes the poor and the ministers of Christ." Nicholas de Clamanges, rector of the University of Paris, declared: "The priesthood has become a misery reduced to profaning its calling.... Who do you think can endure, among so many other abuses, your mercenary appointments, your multiple sale of benefices, your elevation of men without honesty or virtue to the most eminent positions?" "

In 1325 Pope John issued the bull *Cum inter nonnullos*, which "infallibly" declared it was heresy to say Jesus and his apostles owned no property. Inquisitors were ordered to prosecute those who believed Jesus was a poor man. The Spiritual Franciscans, who did so believe, were taught an immediate lesson when the pope had 114 of their number burned alive.

Along with public disgust at the church's avarice, there was a growing suspicion-sparked by Gnostic philosophies from the east - that the church's myths of the garden of Eden, the fall, original sin, heaven and hell, the virgin birth, the meaning of salvation, and so on, were literally untrue. Because people refused to believe the eucharistic bread and wine were literally flesh and blood, the papacy lost all of Bohemia.

Despite being prominent among the crusaders, the Knights Templar were systematically eliminated in the inquisition. They form a case study. With the loss of Acre the Order became vulnerable to attack on the grounds it had failed to protect the Holy Land. The Templars were wealthy in money and land, especially in France and their goods were a temptation. Jacques of Molay the last grand master of the Temple was burnt at the stake in Paris in 1314 after a long ordeal lasting seven years. He had been hastily condemned as a relapsed heretic after retracting his confessions that the Templars had denied Christ and spat on the cross, during obscene reception ceremonies. Although these were the work of agents of the French King Philip IV the fair, they were technically carried out by the Papal inquisitor. The Pope Clement IV clearly doubted that an Order which had shed so much blood for the Church militant could be so riddled with heresy and corruption, but was presented with a *fait accompli*. Philip IV's devotion to the monarchical cult and morbid religiosity could have been exploited by counsellors with more material motives.

The Spanish inquisition was particularly severe and selected out ex-Jews and ex-Moslems who had previously been forced to convert to the Christian faith. Mass burnings on the Iberian peninsula were known as 'acts of faith'. They were held once a month on the average, usually on a Sunday or holiday so all could attend; to stay away was thought suspicious. Sometimes the spectators were invited to participate, as in the diversion genially known as "shaving the new Christians." This meant setting fire to the hair or beards of those waiting their turn at the stake.



Templars burned at the stake (Hallam)

Torture Confiscation and Death

The violence of the Inquisition was its ultimate weapon. Modern apologists say the Inquisition served some good purposes, like helping secular courts bring criminals to justice. Only a few decades ago, even Catholic manuals mendaciously claimed the Inquisition was a purely civil tribunal. Actually, the Inquisition was uninterested in secular crimes, except insofar as they could provide a basis for a charge of heresy or witchcraft.

With the arrival of the inquisitors in a locality, a period of grace was proclaimed for penitent heretics, after which denunciations were accepted from anyone, even criminals and other heretics. Two informants whose unknown to the victim were usually sufficient. The court then conducted an interrogation, and tried to obtain a confession, frequently through physical torture. This practice probably started in Italy under the impact of rediscovered Roman civil law and made use of such painful procedures as stretching of limbs on the rack, burning with live coals, squeezing of fingers and toes, or the *strappado*, a vertical rack. (Grollier)

Suspects and witnesses had to swear under oath that they would reveal everything. Unwillingness to take the oath was a sign of heresy. If a person confessed, the judges prescribed minor penances like flogging, fasts, prayers, pilgrimages, or fines. Denial of the charges without counter-proof, obstinate refusal to confess, and persistence in the heresy resulted in life imprisonment or execution

accompanied by total confiscation of property. Since the church was not permitted to shed blood, the sentenced heretic was surrendered to the secular authorities for execution, usually by burning at the stake. (Grollier)

After the arrest, the property of the accused was instantly confiscated. Nothing seems to have been returned. The popes publicly praised the rule of confiscation as a prime weapon against heresy. Affluent Italy made its inquisitors incredibly rich in the 14th century. "When I have you tortured, and by the severe means afforded by the law I bring you to confession, then I perform a work pleasing in God's sight; and it profiteth me." Sometimes confiscation took place even before confession. Accused persons were expected to pay the expenses of their own imprisonment, even of their own torture. In England, accused witches were sometimes acquitted; yet they were kept in prison until they paid the expenses of their unlawful imprisonment. The Inquisition's prisoners had to pay for their own food in prison. Without money they starved.



The Pope portrayed as the anti-Christ (Cohn)

Lea commented: "There is something so appallingly grotesque in tearing honest, industrious folk from their homes by the thousand, in thrusting them into dungeons to rot and starve, and then evading the cost of feeding them by presenting them to the faithful as objects of charity" (Walker 436)

The entire financial network of European society was strained by its religious masters. "No creditor or purchaser could be sure of the orthodoxy of him with whom he was dealing.... The practice of proceeding against the memory of the dead after

an interval virtually unlimited, rendered it impossible for any man to feel secure in the possession of property, whether it had descended in his family for generations, or had been acquired within an ordinary lifetime." Families of the accused were left destitute, and no one dared help them for fear of falling under suspicion. The Inquisition established the law of property seizure for suicides, which remained the rule in most European countries and the British Isles until 1870.

The witch's or heretic's trial was a mockery. The accused had no lawyer; Pope Boniface directed that trials must be conducted "simply, without the noise and

form of lawyers.”

Officially, the rule was that torture could be applied only once. But, by a semantic quibble, it could be “continued” any number of times, even over a period of years, each pause being considered a suspension,” not an end. There are records of some victims tortured over fifty times. Those who died under torture either “committed suicide” or were slain by the devil. Having confessed under torture, the accused was compelled to repeat the confession outside the torture chamber, knowing he would be returned thereto if he didn't obey; nevertheless, this was recorded as a confession given “freely and spontaneously, without the pressure of force or fear,” and court documents often claimed the accused had confessed without torture. Sometimes confessions were described as “voluntary” if they were obtained after the first degree of torture-binding and racking. Some victims were listed as “confessed without torture” after exposure to only one instrument, a spiked iron press that crushed the legs.

Bernard Delicieux, was excommunicated, arrested, tortured, and burned alive for expressing the opinion that St. Peter and St. Paul, if tried by the Inquisition's methods, would certainly be convicted of heresy. Inquisitors were placed entirely above the law by Pope Innocent IV in his bull of 1252. Every ruler and citizen must assist them on pain of excommunication.

Torture was officially sanctioned in 1257 and remained a legal recourse of the church for five and a half centuries until it was abolished by Pope Pius VII in 1816. The victims in those five and a half centuries were literally countless. Official burnings were only a beginning. There were also the disrupted, starving families; unrecorded suicides; unofficial lynchings; hundreds of thousands, perhaps millions, who died unnoticed in the papal crusades against heretical groups.

Inquisitors were empowered to absolve each other, their officers, torturers, and executioners, of blood guilt for their victims' deaths. They also forced the condemned witches to recite: “I free all men, especially the ministers and magistrates, of the guilt of my blood; I take it wholly upon myself, my blood be upon my own head.” (Walker 440)

One inquisitorial judge, Dietrich Flade, experienced a revulsion for his life work and dared to say openly that the confessions wrung from his victims were false, due only to their agony. His archbishop had Flade arrested and put on the rack himself until he admitted having sold his soul to Satan; then he was burned.

Another inquisitor-saint was Peter Martyr (Piero da Verona), whose case has never been adequately explained. He was so zealous in Lombardy as to embarrass even the church. In 1252 he was assassinated, and within a year he was canonized. His killers were captured but not prosecuted. One of them later became an inquisitor himself. Another entered the Dominican order, died in old age, and was canonized as St. Acerinus.

Lea says, “All the safeguards which human experience had shown to be necessary in judicial proceedings of the most trivial character were deliberately cast aside in these cases, where life and reputation and property through three generations were involved. Every doubtful point was decided ‘in favor of the faith’ ...

Had the proceedings been public, there might have been some check upon this hideous system, but the Inquisition shrouded itself in the awful mystery of secrecy until after sentence had been awarded and it was ready to impress the multitude with the fearful solemnities of the *auto da fe*." (Walker 440)

The Inquisition's long survival can be attributed to the early inclusion of offenses other than heresy: sorcery, alchemy, blasphemy, sexual aberration, and infanticide. After Pope Innocent's reign, it was heresy not to believe in witchcraft. No one was allowed to speak against the extermination of witches. The number of witches and sorcerers burned after the late 15th century appears to have been far greater than that of heretics. (Grollier)

The Free Spirit Movement and the Inquisition

Many people associate the inquisition particularly with witch hunts, but it is very important to realize that the gnostics as represented by the Cathars and Albigenses and later the long-lasting Free Spirit movement (p 673) of the Beguines and Begherds suffered just as much as the so-called witches. Again this was a movement espoused significantly by women but it was also a movement of anarchistic gender and sexual reunion. In lamenting the repression by patriarchal authority of femininity it is essential to realize that the reunion of freedom between the genders was repressed just as severely as women.

Marguerite Porete - Gnostic Mirror of Self-realization

Perhaps even more significant in spiritual history and certainly more steadfast than Joan of Arc, was the Beguine Marguerite Porete and her "Mirror of the Simple Soul" (p 673), a 'gnostic' work in the vision of the Free Spirit movement which describes the realization of Christ-nature in the realization of God in full power in the living self in visionary peak experience. It was extremely popular throughout Europe and translated into many languages. Marguerite like Joan was burned at the stake, around 1310 tried on the basis of her writings as a heretic. Really it is to Marguerite we should turn to if we want to understand the full meaning of the violent collision the Inquisition represented, for she stands as a light of inspiration to male and female alike in steadfast confirmation of the vision of natural enlightenment and complete freedom of spirit which unites male and female alike in the spontaneous knowledge of the divine.

Witch Trials

Barbara Walker Womens Encyclopedia of Myths and Secrets 1076-1090

Thou shalt not suffer a witch to live Exodus 22:18

Witchcraft was allowed through the first half of the Christian era. It was not called a "heresy" until the 14th century. In 500 A.D. the Franks' Salic Law recognized witches' right to practice. In 643, an edict declared it illegal to burn witches. In 785, the Synod of Paderborn said anyone who burned a witch must be sentenced to death.

The first major witch-hunt occurred in Switzerland in 1427. The persecution of witches reached its height between 1580 and 1660, when witch trials became almost universal throughout western Europe. (Grollier)

No certain figures exist for the exact number of people who were killed but some scholars put it as high as four million. Significantly, 85 percent of those killed were women, varying in age from young children to old women. Certainly some of these women were witches or thought they were, but by far the larger number were victims of false accusations based on an excessive misogyny sanctioned by Christianity. (Young)

Traditional theology assumed that women were weaker than men and more likely to succumb to the devil. It may in fact be true that, having few legal rights, they were more inclined to settle quarrels by resorting to magic rather than law.

Geographically, the center of witch-burning lay in Germany, Austria, and Switzerland, but few areas were left untouched by it. No one knows the total number of victims. In southwestern Germany alone, however, more than 3,000 witches were executed between 1560 and 1680. Not all witch trials ended in deaths. In England, where torture was prohibited, only about 20 percent of accused witches were executed (by hanging); in Scotland, where torture was used, nearly half of all those put on trial were burned at the stake, and almost three times as many witches (1,350) were killed as in England. Some places had fewer trials than others. In the Dutch republic, no witches were executed after 1600, and none were tried after 1610. In Spain and Italy accusations of witchcraft were handled by the Inquisition, and although torture was legal, only a dozen witches were burned out of 5,000 put on trial. Ireland apparently escaped witch trials altogether. (Young)

The chronicler of Treves reported that in the year 1586, the entire female population of two villages was wiped out by the inquisitors, except for only two women left alive. A hundred and thirty-three persons were burned in a single day at Quedlinburg in 1589, out of a town of 12,000. Henri Boguet said Germany in 1590 was "almost entirely occupied with building fires (for witches); and Switzerland has been compelled to wipe out many of her villages on their account. Travelers in Lorraine may see thousands and thousands of the stakes to which witches are bound." In 1524, one thousand witches died at Como. Strasbourg burned five thousand in a period of 20 years. The Senate of Savoy condemned 800 witches at one time. Param stated that over thirty thousand were executed in the 15th century. Nicholas Remy said he personally sentenced 800 witches in 15 years and in one year alone forced sixteen witches to suicide. A bishop of Bamberg claimed 600 witches in 10 years; a bishop of Nancy, 800 in 16 years; a bishop of Wurtzburg, 1900 in 5 years. Five hundred were executed within three months at Geneva and 400 in a single day at Toulouse. The city of Traves burned 7,000 witches. The Lutheran prelate Benedict Carpzov, who claimed to have read the Bible 53 times, sentenced 20,000 devil-worshippers. Even relatively permissive England killed 30,000 witches between 1542 and 1736. The slaughter went on throughout Christian Europe for nearly five centuries.

A directive published in 1599 said judges were bound under pain of mortal sin to execute witches; anyone who objected to the death sentence was suspected of complicity. On one occasion, magistrates of Brescia objected to burning a number of condemned witches without having examined records of their trials. But the inquisitors kept their records sequestered, and the pope declared the magistrates' reluctance a scandal to the faith. "He ordered the excommunication of the magistrates if within six days they did not execute the convicts" (Walker 443).

Some witches even were made to repudiate the more impossible confessions extorted by torture, as a suicidal device: "Through the temptation of the devil I made up that confession on purpose to destroy my own life, being weary of it, and choosing rather to die than live." These abject recitations preceded the trip to the stake, for it was common practice to silence witches on their way to execution, either by wooden gags, or by cutting out their tongues, to prevent communication with the crowd. Inquisitors didn't want to give witches a chance to reveal that they had been raped in prison, the usual practice of torturers and their assistants during preliminary "stripping."

It can hardly be doubted that a major driving force of all witch hunts was sadistic sexual perversion. Torturers liked to attack women's breasts and genitals with pincers, pliers, and red-hot irons. Under the Inquisition's rules, little girls were prosecuted and tortured for witchcraft a year earlier than little boys - at 9, as opposed to 10 for boys. Witch hunting generally was directed against the female sex, and the abject helplessness of imprisoned and tortured women invariably encouraged sexual abuse along with every other kind of abuse.



Witch burning (Schultes and Hofmann 1979).

From ruthlessly organized persecutions on the continent, witch-hunts in England became largely cases of village feuds and petty spite. If crops failed, horses ran away, cattle sickened, wagons broke, women miscarried, or butter wouldn't come in the churn, a witch was always found to blame. A woman was convicted of witchcraft for having caused a neighbor's lameness by pulling off her stockings. Another was executed for

having admired a neighbor's baby, which afterward fell out of its cradle and died. Two Glasgow witches were hanged for treating a sick child, even though the treatment succeeded and the child was cured. Joan Cason of Kent went to the gallows in 1586 for having dry thatch on her roof, which sparked when burnt (Walker 1078).

Hammer of the Sorceress

The *Malleus Maleficarum* (Hammer of Sorceresses), appeared in Germany in 1486 and became the authoritative handbook describing the activities of witches and how to convict them. It was written by two Dominican Inquisitors, Heinrich Kramer and James Sprenger. The misogyny of this text is hysterical in tone and its authors are fixated on sexuality. Its publication in 1486 helped to accelerate the killing of so-called witches in three ways: (1) by increasing the number of people who could be accused of witchcraft, (2) by increasing the geographical area of the

persecution to include most of Europe, and (3) by focusing attention especially on women. (Young 79)

"There are also others who bring forward yet other reasons, of which preachers should be very careful how they make use. For it is true that in the Old Testament the Scriptures have much that is evil to say about women, and this because of the first temptress, Eve, and her imitators; yet afterwards in the New Testament we find a change of name, as from Eva to Ave (as St. Jerome says), and the whole sin of Eve taken away by the benediction of Mary. Therefore preachers should always say as much praise of them as possible. But because in these times this perfidy is more often found in women than in men, as we learn by actual experience, if anyone is curious as to the reason, we may add to what has already been said the following: that since they are feebler both in mind and body, it is not surprising that they should come more under the spell of witchcraft. ... And proverbs xi, as it were describing a woman, says: As a jewel of gold in a swine's snout, so is a fair woman which is without discretion. ... But the natural reason is that she is more carnal than a man, as is clear from her many carnal abominations. And it should be noted that there was a defect in the formation of the first woman, since she was formed from a bent rib, that is, a rib of the breast, which is bent as it were in a contrary direction to a man. And since through this defect she is an imperfect animal, she always deceives. For Cato says: When a woman weeps she weaves snares. ... And it is clear in the case of the first woman that she had little faith; for when the serpent asked why they did not eat of every tree in Paradise, she answered: Of every tree, etc.-lest perchance we die. Thereby she showed that she doubted, and had little faith in the word of God. And all this is indicated by the etymology of the word; for Femina comes from Fe and Minus, since she is ever weaker to hold and preserve the faith. And this as regards faith is of her very nature; although both by grace and nature faith never failed in the Blessed Virgin, even at the time of Christ's Passion, when it failed in all men." (Malleus Maleficarum 44.)

"To conclude: All witchcraft comes from carnal lust, which is in women insatiable. See Proverbs 30: There are three things that are never satisfied, yea, a fourth thing which says not, It is enough; that is, the mouth of the womb. Wherefore for the sake of fulfilling their lusts they consort even with devils" (Malleus Maleficarum 47).

The Malleus Maleficarum, said the accused witch must be "often and frequently exposed to torture. If after being fittingly tortured she refuses to confess the truth, he [the inquisitor] should have other engines of torture brought before her, and tell her that she will have to endure these if she does not confess. If then she is not induced by terror to confess, the torture must be continued." If she remained obdurate, "she is not to be altogether released, but must be sent to the squalor of prison for a year, and be tortured, and be examined very often, especially on the more Holy Days."

Doctors, Midwives and Healers

The Malleus Maleficarum served to put a large number of women into immediate jeopardy by stating that the activities of midwives can reveal signs of witchcraft. "That witches who are midwives in various ways kill the child conceived in the womb, and procure an abortion; or if they do not this offer new-born children to

Devils.” At this time in history the great majority of births were attended by midwives, women familiar with childbirth and herbal cures. In other words these women were healers. They were also the confidants of women who wanted to have children and those who did not want children, so they had some knowledge of birth control and abortion. They were experts in sexual matters in a society dominated by a celibate clergy that had confounded sexuality with devil worship. Once the *Malleus Maleficarum* made the association of midwives with witchcraft these women could be brought before the Inquisition for questioning. Few were found innocent. Thus begun, the witch burning craze continued into the eighteenth century. (Young 79)



A Basque witch applies flying salve of tropanes (Rudgley)

Witchcraft was associated with hallucinogenic potions applied with ointments and broomsticks (p 183).

Up to the 15th century, women's “charms and spells” were virtually the only repository of practical medicine. Paracelsus said witches taught him everything he knew about healing.¹ Agrippa von Nettesheim thought witches superior to male practitioners: “Are not philosophers, mathematicians, and astrologers often inferior to country women in their divinations and predictions, and does not the old nurse very often beat the doctor?” Scot observed that a male “conjurer” was permitted to cure disease by magic arts, whereas a woman was condemned to death for doing so (Walker 1082).

Officially, women were often forbidden to do any kind of healing. In 1322 a woman named Jacoba Felicle was arrested and prosecuted by the medical faculty of the University of Paris for practicing medicine, although, the record said, “she was wiser in the art of surgery and medicine than the greatest master or doctor in Paris.” Witches were convenient scapegoats for doctors who failed to cure their patients, for it was the “received” belief that witch-caused illnesses were incurable. When the church declared war on female healers, healing became a crime punishable by death if it was practiced by a woman. Women were forbidden to study medicine, and “if a woman dare to cure without having studied, she is a witch and must die.” Alison Peirsoun was so famous as a healer that the archbishop of St. Andrews sent for her when he was sick, and she cured him. Later he had her arrested, charged with witchcraft and burned.”

The Pagan Origins of Witches

The extent to which pagan religion, as such, actually survived among the witches of the 16th and 17th centuries has been much discussed but never decided. Dean Church said, “Society was a long time unlearning heathenism; it has not done so yet; but it had hardly begun, at any rate it was only just beginning, to imagine the

possibility of such a thing in the eleventh century." In 15th-century Bohemia it was still common practice at Christmas and other holidays to make offerings to "the gods," rather than to God.

European villages still hid many "wise-women" who acted as priestesses officially or unofficially. Since church fathers declared Christian priestesses unthinkable, all functions of the priestess were associated with paganism. Bishops described pagan gatherings in their dioceses, attended by "devils ... in the form of men and women." Pagan ceremonies were allowed to survive in weddings, folk festivals, seasonal rites, feasts of the dead, and so on.

But when women or Goddesses played the leading role in such ceremonies, there was more determined suppression. John of Salisbury wrote that it was the devil, "with God's permission," who sent people to gatherings in honor of the Queen of the Night, a priestess impersonating the Moon-goddess under the name of Noctiluca or Herodiade. Others taking flying potions invoked Diana (p 183).

Martin of Braga said women must be condemned for "decorating tables, wearing laurels, taking omens from footsteps, putting fruit and wine on the log in the hearth, and bread in the well, what are these but worship of the devil? For women to call upon Minerva when they spin, and to observe the day of Venus at weddings and to call upon her whenever they go out upon the public highway, what is that but worship of the devil?"

The Dominican Johann Herolt declared in the 15th century: "Most women belie their catholic faith with charms and spells, after the fashion of Eve their first mother, who believed the devil speaking through the serpent rather than God himself... [A]ny woman by herself knows more of such superstitions and charms than a hundred men."

Scholars aren't sure how much pagan religion survived in the form of actual group worship, at the beginning of the era of persecution. Pico della Mirandola's *La Strega* (The Witch) described a cult in northern Italy where a pagan Goddess presided over sexual orgies; she was said to bear a close resemblance to the Mother of God." Another group at Arras was said to have centered on "a prostitute" called *Demiselle*, or The Maiden. Her consort was the Abbot of Little Sense, otherwise known as the Prince of Fools, a composer and singer of popular songs-in other words, it was a cult of minstrelsy.

Fear of Witches

Pope Innocent declared that witches could blast crops and domestic animals, cause disease, prevent husbands and wives from copulating, and in general "outrage the Divine Majesty and are a cause of scandal and danger to very many. "Churchmen took it upon themselves to carry out God's vengeance, which developed into a hideous nightmare artificially hastening the Day of Judgement. They fostered the public delusion that witches were engaged in a vast secret plot, under the devil's guidance, to overthrow the kingdom of God on earth. They created and embellished the concept of the black mass, and made laymen believe it frequently occurred, whereas it was largely a fraud supported only by spurious "evidence" from the torture chamber.

Persecutors said it was heretical to consider witches harmless. Even in England,

where witches were not burned but hanged, some authorities fearfully cited the “received opinion” that a witch's body should be burned to ashes to prevent ill effects arising from her blood. Numerous stories depict the persecutors' fear of their victims. It was said in the Black Forest that a witch blew in her executioner's face, promising him his reward; the next day he was afflicted with a fatal leprosy. Inquisitors' handbooks directed them to wear at all times a bag of salt consecrated on Palm Sunday; to avoid looking in a witch's eyes; and to cross themselves constantly in the witches' prison.

Scot said witch-mongers gave the witches as much power as Christ, and even more, when they claimed witches could raise the dead, as Christ raised Lazarus; they could turn water into other fluids, like wine or milk; they could control the weather, the crops, animals, men; they could see into the past and future. Reading of witches' trials, he said, you shall see such impossibilities confessed, as none, having his right wits, will believe.” Churchmen, however, viewed the impossibility of witches' miracles as perfectly good ground for believing them, “because the performance of the impossible proved that demons were at work.”

A derogatory portrait of Calvin by Giuseppe Archimboldo of Milan (Jones 225).

Dr. Blackstone, England's ultimate authority on jurisprudence, wrote: “To deny the possibility, nay, actual existence of Witchcraft and Sorcery, is at once flatly to contradict the revealed Word of God in various passages both of the Old and New Testament; and the thing itself is a truth to which every Nation in the World hath in its turn borne testimony.”

Although the Inquisition was Catholic on origin witch-hunts were also a protestant affair. When skepticism about witchcraft seemed to be on the rise, John Wesley cried bitterly, “The giving up of witchcraft is in effect the giving up of the Bible. “Calvin and Knox also protested that denial of witchcraft meant denial of the Bible's authority.



As late as the 1920s a rector of four parishes in Norfolk could still write: “If I were to take a census of opinion in all four villages I am certain that I should find a majority of people seriously professing belief in witchcraft, the policy of the ‘evil eye’, and the efficacy of both good and evil spells.” In the 1940s, Seabrook estimated that “half the literate white population in the world today believe in witchcraft”; and the nonliterate nonwhite population attains a much higher proportion. A Gallup poll taken in 1978 showed that ten percent of all Americans believe in witches.

The church distinguished between sorcery, which was generally acceptable, and witchcraft, which was heresy. Von Nettesheim's books of sorcery were published

under church auspices, accompanied by a statement of ecclesiastical approval; indeed, his instructor in magic had been John Trithemius, an abbot. What the distinction between sorcery and witchcraft boiled down to was that men could practice magic, women could not.

In Central and South America, “heathen” natives were tortured and burned for crimes against the true faith, such as not believing in it. Mayan scribes in Central America wrote: “Before the coming of the Spaniards, there was no robbery or violence. The Spanish invasion was the beginning of tribute, the beginning of church dues, the beginning of strife.” Catholic fathers of the mission of San Francisco burned many Indian “witches” before the tribes were sufficiently subdued to accept God’s word. Missionary teams included an inquisitor.



Early in the conquest the notorious dismemberment and slaughter of Aztec musicians celebrating a heathen festival (Gruzinski).

All the aspects of witchcraft crossed over to the Americas with European colonists. In the reports that in Spanish and French territories cases of witchcraft were under the jurisdiction of church courts, and no one suffered death on this charge. However the

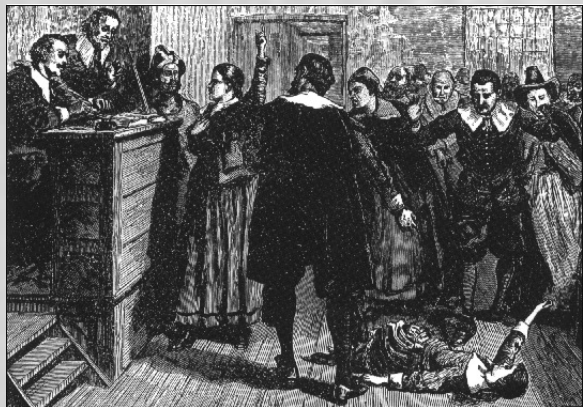
church also technically remained free of blood in Europe causing civil courts to pass sentence. In the English colonies about 40 people were executed for witchcraft between 1650 and 1710, half of them in the famous Salem Witch Trials of 1692.

Salem: Remembered in
Arthur Miller's *Crucible*
(Schultes and Hofmann
1979)

Joan d'Arc: Saint and Witch of God

From: Holland-Smith

Through her visions and voices Joan (c1412-1431) came to believe that she was called by God to drive the English out of France and she set out to do so. At the time of her first visions, when



she was about thirteen years old, France was engaged in both a civil war and a war with England. Though initially successful in her military exploits Joan was eventually captured by the British who turned her over to an ecclesiastical court to try her as a heretic and a witch.

Since Joan had grown up in a peasant family with stronger ties to the folk religion of her region of France than to the orthodox church that would judge her, she was particularly vulnerable. This complicated religious background came out during her trial when she admitted she may have danced with other young girls at a 'fairies' tree which was located near a spring believed to heal sickness. In their minds, Joan and her neighbors were just doing what they had done for generations but, for the church, these were pagan practices. This is brought out in the excerpts when she is questioned about her Godmother who was said to have seen fairies.

Joan was accused of three crimes. The first involved her 'voices' - voices she said came from St. Catherine and St. Margaret but which her inquisitors thought were coming from evil spirits. Essentially Joan was convicted of witchcraft because she listened to these voices, in other words she consorted with the 'familiar' spirits associated with witches, the fairies of the Celtic Tradition. Secondly, she refused to submit to the authority of the church saying her voices had a higher authority. Her third crime was that she, a woman, dressed as a man.



Joan remains a symbol of French politics and protest (NZ Herald).

Her final trial and burning

On 28 May, the judges went to the prison and found Joan dressed in male clothing. They asked her when she had put it on and she replied that she had just done so. They asked her why, and repeated the question several times, receiving a different answer each time. First she said that she had done it from her own choice, because "she liked men's clothing better than women's". Then she said that "she had put it back on again because it seemed more proper" in a prison staffed by men. Later she claimed she had done so "because they had not kept their promise, that she might hear mass and receive the body of the Lord and be taken out of chains, but if they would promise that

she could go to mass and be taken out of chains, she would do all the church required" ... but the chief reason (in her own scale of motives) she kept to herself, till someone asked her the key-question had she heard her voices since last Thursday?

'Yes. They had said God was warning her through them that she stood in great danger of perdition because she had made that abjuration and renunciation in order to save her life: she was damned for having done so. "Till last thursday", she added, "her voices had told her what to do and she had done it. And on the scaffold itself,

the voices had told her she had answered the preacher most boldly: he was a false preacher, and said that she had done several things which she had never done ...” She had to mention their praise of her, to salve her pride and self-respect-and perhaps to give herself a moment to steel herself for what she had to say next which would inexorably entail her execution. Manchon, the clerk to the court, stolidly took it down: “Item: she said that were she to say that- ‘If I were to say that God sent me, I shall be condemned. But God really did send me. Since Thursday, my voices have been telling me that I have done and am doing a great injury to God by making myself say that what I did was not well done ... All I said and abjured, I did for fear of the fire.’ A little later, she claimed that she had never intended to renounce St Catherine and St Margaret, and repeated that what she had said, she had said for fear of the fire, adding that if she had repudiated them, it had been ‘contrary to the faith’”. Finally, in a phrase in which defiance and despair seem blended in equal measures, she said that she would rather do penance (by dying) than remain in prison any longer. If she could not have the world back as it had been, with her voices, her friends, encouraging her, praising her, applauding her, she would rather be dead.

At Rouen Castle there were only enemies and, by persuading her that she should defy Cauchon, putting on a man's clothes once more, her voices betrayed her into their hands. Cauchon wasted no time. The following evening he himself read this account of the action he took into the trial record:

“On Tuesday 29 May we, the Bishop of Beauvais, caused the doctors and other clergy in great number to come together in the chapel of the archbishop's palace. And we revealed to them that the said Joan ... [had abjured the previous Thursday but] now, persuaded by the devil, said that in the night [following] and for several nights thereafter her familiar had returned to her and said many things to her; and similarly that she was not satisfied with female clothing and had resumed male clothing, finding that acceptable. And the previous day the Lords judges, having heard a rumour, had returned to her and seen her in male clothing again and reminded her what was in ... her abjuration. The judges then deliberated on these new crimes and their votes were recorded ...” (Holland-Smith).

“In all forty judges voted. Some ruled her ‘presumptuous, contumacious, disobedient, and without hope of life in this world’. A few - including some of those who might have been most inimical towards her, the Englishmen expressed regret at having to find her relapsed and said that she ought to be remitted to secular justice with recommendations of mercy. According to Martin Ladvenu who was waiting in the crowd outside the chapel Cauchon was delighted with the result. Coming out of the meeting he called to a group of Englishmen standing there, ‘Farewell-farewell Il en est fait!’ -which might mean ‘That's done for her!’.” (Holland-Smith).

An essential element in her myth is illustrated by the opposite reactions to her of this man and his superior. Magnets attract and repel. During the course of the trial Magistri, the vice-inquisitor, felt his repulsion growing day by day till he feared her as much as Cauchon hated her, but by the time of her execution Ladvenu and his fellow Dominican Isembart de la Pierre were ready to follow her anywhere. By his own account, de la Pierre actually did follow her to the very edge of the fire.

In deciding that she was a relapsed heretic this latest court was admitting that the

church had failed with her and the devil had won: there was nothing for it but to admit the defeat and rid the world of the danger of contamination by her. The church itself could not execute her. She was to be 'remitted to secular justice'. Secular justice showed how it intended to deal with her by spending the night building a suitable pyre for so notorious a witch, setting up a stake and building a low stone barricade around it, so that the wood could not fall in on her and quicken her death.

According to Ladvenu she was allowed to make her confession to him and receive holy communion, just as though she had been a Christian in good standing and not about to be declared an excommunicated heretic and burned to death. She had been begging to be allowed to do so ever since her trial had begun. She received the body of Christ humbly and devoutly, and with so many tears ... Why was she allowed this mercy? The reasons were never disclosed, though it was against all the precedents in such cases.

She had always had a horror of fire and now broke down crying piteously *doloreusement et piteusement*, "Alas that I should be treated so horribly and cruelly; that my whole body, never yet corrupted, should today be consumed and burned to ashes! Ha! Ah! I would rather be beheaded seven times, than thus be burnt. At that moment Cauchon came in, when she said instantly "Bishop, I die through you".

There are several accounts of Joan's last hour. They are not all compatible in detail, but the general course of events is clear. Early in the morning, Joan was brought out from Rouen Castle, walking in the middle of a company of soldiers, wearing a penitential gown and the mitre of the condemned. She was led to the Old Market, where soldiers were keeping a great crowd back from the scaffold and the platform erected for official witnesses, assessors and judges. Many of those who had taken part in her interrogation were there, together with Robert Gilbert 'Chapel Deacon to our Lord the King (Henry VI)' and the king's secretary, John Tressart. At about nine o'clock Nicolas Midi began to preach on the theme of the corporate nature of the church and the danger that infection would spread unless cauterized, taking his text from 1 Corinthians, 'If one member suffers, all suffer with him'. The sermon was followed by explanations and justifications of what was about to happen and then Cauchon read the final sentence - the second 'definitive sentence' Joan had heard against her in a week: "We, Peter, by divine mercy the humble bishop of Beauvais- And we, Brother John Magistri, vicar to the inquisitor into the faith - being competent judges in this case- in as much as you, Joan, called La Pucelle, have been found to have fallen back into various errors and crimes of schism, idolatry, invocation of devils, and other misdeeds, ... we judge that whereas once in full possession of your mind and with faith unfeigned you withdrew yourself from those errors ... as is recorded in a paper by your own hand, you did thereafter fall immediately back into them as a dog will return to its own vomit - a fact we record with great sorrow- for this reason we declare you to have incurred the sentence of excommunication in which you were formerly embroiled, ... and by this sentence ... we rule that like a rotten limb you be cut off and rejected from the unity of the church and we remit you to secular justice, the which we beg to deal with you gently and honorably whether it be by loss of life or of some limb." (Holland-Smith).



Joan of Arc at the Stake: 'La Pucelle' - the unmarried woman or 'Virgin Goddess' (Walker 827).

"There the preliminaries ended, and the church having abandoned any further responsibility for Joan's body or soul, Cauchon, Magistri and the other judges left the platform with Joan standing there, apparently silent and still incredulous'. this was the moment from which her voices had sworn that she would be spared. 'And the Bailiff of Rouen, an Englishman, being there, commanded with no further trial, and without giving any sentence against her, that she be led to the place where she was to be burned - the which command being heard by the said Joan, she begin to cry out and groan so pitifully that she moved the people and all who were there to the point of tears ... She uttered pious and devout lamentations and invocations of the blessed Trinity and the blessed and glorious Virgin Mary and all the blessed saints of paradise ... asking people of every sort, of her own party as much as other, most humbly to forgive her, and asking also that they would pray for her, forgiving them the evil that they had done her.'" (Holland-Smith).

In front was a board painted with the words "Jehanne who called herself la Pucelle, liar, pernicious, deceiver of the people, sorceress, superstitious, blasphemer of God, presumptuous disbeliever in the faith of Jesus Christ, boastful, idolatrous, cruel, dissolute, invoker of devils, apostate, schismatic and heretic."

English hands seized her and roughly propelled her towards the scaffold where the stake and faggots were waiting. Instead of the crown of thorns, a tall paper cap like a mitre was placed on her head, bearing the words "Heretic, relapsed, apostate idolatress". Meanwhile they bound her to the stake and some of the English laughed as she called in a loud voice on St. Catherine, St. Michael and St. Catherine. "Ah Rouen! jáy grant paour que tu ayes á souffrir de la mort!" "And immediately," Manchon adds, "the bailiff ordered that the fire should be set. And this was done." It has

always been held against the bailiff that he hurried Joan to her execution immediately the church had relinquished her into the custody of the state. So the second of the Dominicans attending Joan that morning, Isembart de la Picre, told the commission for her rehabilitation "The lay judge pronounced no condemnation to death or the stake ... She was handed over to her executioner, and devoted to the fire [the judge] saying 'Do your duty' without any other sentence."

As it was, thanks to the stone parapet around the stake, Joan took long enough to die. "She asked for a cross and hearing this an Englishman who was there made a little one from wood at the end of a pole which he gave her" Ladvenu said. This she first kissed and then put against her breast, between the flesh and her gown. By Isembart de la Pierre's account, "she bore witness to so great and astonishing contrition, and made utterance in words so devout and catholic that she made the vast crowd present weep, and even the Cardinal of England and many English".

"Moreover, he said that he 'being beside her there till the end she asked him humbly to go to the nearby church and bring the cross, and that he held it standing before her till her death, before her eyes so that she could see it always and unceasingly. Then as flames crackled and rose, she called out loudly and repeatedly on Jesus; her head sank forward, and it was the last word she was heard to pronounce. The executioner said that the fire was so hot he could not stand near enough to hasten the end. She choked on the smoke; because of the wall, the heart and other parts did not burn." (Holland-Smith).

"Secretary Tressart cried out, 'We are lost: we have burned a saint.' 'And it was,' Secretary Manchon wrote,'a wonderous cruel thing.' So cruel, in fact, to all the eye-witnesses that they were overcome by it, and reduced to near hysteria. None of the accounts tally because none of them were seeing what happened, though they were all watching. Strange things were seen to happen. The name of Jesus leaped written across the flames, and an English soldier who had sworn to throw a faggot on the pyre declared that he saw a white dove fly out of the flames and wing away in the direction of France. Jean Alespee wished openly and with tears that his soul might be where he believed hers to be. That no possible doubt could exist that the witch was dead - for the English greatly feared a rumour of her escape might arise the executioner was ordered to part the flames and show her charred and naked body hanging on the stake." (Holland-Smith).

"Afterwards, they remembered what they imagined they had seen, or wished (as in the case of Isembart's cross) that they had done to help her. When the fires had died down, the ashes and unburned remains were collected meticulously and thrown into the Seine, by the executioner, so that there should be no relics for use either in religious or magical practices. 'And many people of property as well as common people,' Manchon noted, 'muttered much against the English'. And the executioner became very frightened and very contrite, saying he was damned, having burnt a saint, and that God would never forgive him." (Holland-Smith).

The English knew they were right to have executed Joan-but they did not expect anyone else to believe it. They would have preferred Joan not to have relapsed into heresy-although that made her execution certain-because once she had so relapsed, once she was ready to die defending her voices, the whole question of whether she was 'from God' or not was re-opened for those willing to think that a church court,

directed by the English, could make a mistake. Their only hope of scotching the rumour that Joan's voices were genuine (and therefore her king also genuine) was if she could be shown to have repudiated them at the end. They used Joan's manifest anguish in her last hour for that purpose. The irony is that though they were justified, they failed. In the very long term, the verdict of orthodox Catholics was both that Joan's voices were genuine revelations, and that it was Cauchon and his associates who were disloyal to the church.

The story leaves us with "all its deeper implications unexplained. It arouses many questions, which if we could answer them would carry us far along the road to a solution of many mysteries. ... She makes us think she makes us question; she uncovers dark places where we may fear to look. Does God on occasion manifest Himself by direct methods? Is the visible world the only world we have to consider? Is it possible for mortal man to get into touch with beings from another world? Is it possible that unearthly guidance may be vouchsafed to assist our human fallibility? Is it possible that certain beings are born with a sixth sense, a receptivity so far beyond, that in order to explain it we take refuge in such words as miraculous or supernatural?"

She was finally canonized in 1920 and remains a symbol of the far right and a protest symbol of those opposed to them. In remembering the burning of Joan and her ironical canonization, we should recognize that the true vision of realization came earlier and in great steadfastness from Marguerite Porete, who remains the inspiration of freedom of spirit to us all.

Aftermath and Implications of the Inquisition and Witch Trials

Witch trials declined in most parts of Europe after 1680; in England the death penalty for witchcraft was abolished in 1736. In the late 17th and 18th centuries one last wave of witch persecution afflicted Poland and other areas of eastern Europe, but that ended by about 1740. The last legal execution of a witch occurred in Switzerland in 1782. The Inquisition remained active until 1834.

The institution and its excesses have been an embarrassment to many modern Christians. In anti-Catholic and anti-religious polemics since the Enlightenment (for example, Voltaire's *Candide*), the Inquisition has been cited as a prime example of what is thought to be the barbarism of the Middle Ages. Despite all efforts at understanding the institution in the light of social, political, religious, and ideological factors, today the Inquisition is generally admitted to belong to the darker side of Christian history. (Grollier)

Even in the present century, Catholic authorities have tried to present the Inquisition in an undeservedly flattering light. Cardinal Lepicier, expressly supported by Pope Pius X, declared the church's reign of terror was right, just because the church did it. "The naked fact that the Church, of her own authority, has tried heretics and condemned them to be delivered to death, shows that she truly has the right of killing.... [W]ho dares to say that the Church has erred in a matter so grave as this?" (Walker 447).

Leland wrote: "When people believe, or make believe, in a thing so very much as to torture like devils and put to death hundreds of thousands of fellow-beings, mostly helpless and poor old women, not to mention many children, it becomes a

matter of very serious import to all humanity to determine once for all whether the system or code according to which this was done was absolutely right for ever, or not" (Walker 447).

The cultural backgrounds of the past and current generation political dictators provides interesting material for speculation. Mussolini, Franco, Salazar, Hitler, Peron and almost without exception the Latin-American dictators were or are Roman Catholics, at least in their education and upbringing. And Stalin had considerable training for the priesthood of an equally dictatorial church. Confronted with such facts one is compelled at least to ask himself what kind of causal sequences are here suggested... In both Islam and Christendom the naive believers have over long periods been taught that it was their duty to slaughter the unbeliever, or whoever refused to accept their particular version of divine guidance (Walker 448).

It is unsettling to realize that such powers for mischief could yet be revived. The edicts that established the Inquisition have never been repealed. They are "officially still part of the Catholic faith, and were used as justification for certain practices as recently as 1969." Julian Huxley deplored the "pestilent doctrine on which all the churches have insisted, that honest disbelief in their more or less astonishing creeds is a moral offense ... deserving and involving the same future retribution as murder and robbery." In his opinion, the worst visions of hell would seem pale beside a comprehensive vision of Christianity's gory history. Such history should be remembered, on the old principle that those who cannot remember their history are condemned to repeat it (Walker 448).

Vatican Opens the Inquisition Files

Rome Jan 98: The Vatican permitted scrutiny of one of the most notorious periods in Roman Catholic Church History yesterday when it opened the archives of the department once known as the Inquisition. The secret files, date between 1542 and 1902. The department later became the Holy Office and its successor now is called the Congregation for the Doctrine of the Faith, which controls the orthodoxy of Catholic teaching.

Opened alongside the Inquisition archives was the infamous Index of Forbidden Books, which Catholics were forbidden to read or possess on pain of excommunication. They showed that even the Bible was once on the blacklist. Translations of the holy book ended up on the bonfires along with other 'heretical' works because the Church, whose official language was Latin, was suspicious of allowing the faithful access to sacred texts without ecclesiastical guidance. Protestants, who split from Catholics during the Reformation in the 16th and 17th centuries, were allowed to read holy works directly. The Index of Forbidden Books and all excommunications relating to it were officially abolished in 1966.

The Little Flagellant Flower who tried to Take Jesus Down from the Cross

Saint Therese of Lisieux, (1873-1897), is one of the most popular saints of the Roman Catholic church. Born Therese Martin, one of nine children of a devout Catholic family, she entered the Carmelite convent at the age of 15. Her life was marked by its simplicity and goodness, and after her death her spiritual autobiography, *The Story of a Soul* (1898; Eng. trans., 1958), aroused great interest. Known as the "Little Flower of Jesus," she was canonized on May 17, 1925, and her shrine

at Lisieux has become a major place of pilgrimage (Grollier).

St Mary Magdalen scourging herself Elizabethte
Sirani 1663 (Haskins).

St Therese de Lisieux entered the Carmelite order at the age of fifteen and died after a hard life in religion at the age of 24. She writes in her autobiography: "And above all I wished to be a martyr! Martyrdom! it was my youthful dream, and in the little Carmelite cell this dream grew in inner strength. I don't long for only one kind of torment. I long for them all. Like you, my divine bridegroom, I would like to be whipped and crucified.... Like St. Bartholomew I would like to be flayed, to be plunged into boiling oil with St. John, to be torn by the teeth of wild beasts like St. Ignatius of Antioch, so that I could be found worthy bread for God. With St. Agnes and St. Cecilia I wished to offer my neck to the executioner and with Joan of Arc to whisper the name of Jesus while burning at the stake" (The Autobiography of St. Therese of Lisieux. The Story of a Soul, trans. John Beavers New York: Doubleday, 1989 209). (Ranke-Heinmann 1992 292)"



"During my postulancy certain external penitential practices that were customary in our convents struck me as very hard. But I never gave in to my aversion. It seemed to me as if I saw the Crucified in the Garden of the Cross looking down at me with a pleading look and begging [Therese's emphasis] for these sacrifices" (Beavers 223, Ranke-Heinmann 293). Another former Carmelite nun described how she had to whip herself on her hips once a week and every day on Holy Week for as long as it took to recite a penitential psalm. After Holy Week she could no longer sit or lie down.

Nine years after entering the Order, she died of tuberculosis. The story is told of the 'little Therese', that once when she was sick with a high fever, she tried to remove the nails from a crucifix to save Jesus (Ranke-Heinmann 1992 275).

A Shrine to those who have suffered Death by Exorcism

In the little town of Klingenberg in the 1970s a supposedly possessed girl student was exorcised upon recommendation of the Bishop of Wurzburg. Herbert Haag in "Helpless in the Face of Evil?" quotes another bishop: "If the evil one does not exist, then man alone is responsible ... Can God have created man such a monster? ... No he can't because he is love and goodness. If there is no devil then there is no God." Haag notes: "The bishop seems to have forgotten for the moment that according to the Church's teaching, the devil too is a creature of God ... and therefore God has made a monster after all". On 24 April Der Spiegel quoted the following words from the Hamburg Bildzeitung: "The public prosecutor awarded the four accused [of participating in the lethal exorcism] a lesser degree of accountability - because of their deep religious faith." (Ranke-Heinmann 1992 59-60).

Martyrdom in the Twentieth Century: Apocalypse and the Afterlife

Belief in the afterlife and the transience and inferiority of physical existence go hand in hand. This makes it possible for individuals to either commit suicide or murder in a violent act of martyrdom to enter the cosmic realm. Neither is an act of responsibility or caring for the world. Each debases the physical world and the spirit. No one can care properly for the world or take responsibility if they are prepared to sacrifice the physical to the illusion of the Kingdom in this way.



“Where's the vat, the vat, the vat? The vat with the green C. Bring it so the adults can begin.”
(NZ Herald)

Jonestown: 911 people died at the hands of Jim Jones. It is estimated that 70 adults and 260 children were murdered. His last statement heard on a recording of the mass suicides was “We got tired. We didn't commit suicide, we committed an act of revolutionary suicide protesting the conditions of an inhuman world”. The 260 children who died, lacking dental records were never identified. It took six months to find a cemetery for the bodies which had been turned away across northern California. Jones believed himself to be an incarnation of both Jesus Christ and Lenin.

Although the event was triggered by murdering a US congressman who came to investigate, Jones had many rehearsals for the suicide over months called ‘white nights’. Those in the leadership were obliged to pledge in writing to kill themselves should there be a need to stage a final “white night”. Annie Moore, one of Jones' mistresses said shortly beforehand “I never thought people would line up to be killed but actually think a select group would have to kill the people secretly without the people knowing it”.

Death in the Form of the Cross: The Order of the Solar Temple cult blazed into the headlines as a total of 53 members of the cult died in Quebec and Switzerland in 1994. In 1995, another 16 members of the cult were found dead in a burned house near Grenoble, in the French Alps. The sect believes death by ritualized suicide leads to rebirth in a place called “Sirius.” The Solar Temple cult immolated

themselves in the shadow of the death of the Knight Templar Jacques of Molay.

Heaven's Gate to the Space of the Next Level:



Pre-recorded video by Applewhite, a dead Cosmonaut.

Heaven's Gate cultists were led to a final death ritual by their charismatic leader Marshall Applewhite, believing that a spaceship hiding behind the Hale-Bopp comet nearing Earth was waiting to take them to heaven. They took phenobarbitone tablets in pudding or apple sauce, washed it down with vodka and pulled plastic bags over their heads. A Los Angeles television and movie producer who had been working with the cult on a movie based on their beliefs about life on earth and moving on the "Kingdom of God". Applewhite cited Masada as justification and had castrated himself. His 'partner' had departed to the 'next level' years before.

Waco Texas: The group led by David Koresh immolate themselves and their children after a month long end of days siege by the FBI after a dispute about unlicensed guns. Although Koresh had messianic pretensions it remains doubtful whether this immolation of some 80 adults and children would have happened without provocative harassment. This event was cited as the justification for the Oklahoma bombing in which over a hundred men women and children died.

Jerusalem 2000: A number of millennial Christian groups are already encamping on the Mount of Olives in preparation for the apocalypse. Leaders of these groups have already made statements suggesting they are prepared for mass suicide as confluent with the 'rapture'.

Islamic Jihad and Violent Martyrdom:



Suicide bombing in Jerusalem market (NZ Herald).

Islamic martyrdom stands in the heritage of Jesus' crucifixion. It is the very Arabic docetic interpretation of Jesus sacrifice in which he was said in the Qur'an not to even suffer on the Cross (p 595) and the images of Islamic sexual paradise and 'seeing the face of al-Llah' that encourages Islamic martyrs in their quest for final jihad. The cause of Palestinian justice is central to healing the planet. However violent martyrdom is to be abhorred, because it fails to respect the innocent victims any more than the use of land mines does. Jihad is not just an instrument of injustice but an unholy incitement to commit murder in the name of religion to establish an Islamic state under shariat. This is totalitarian. In Sudan (p 629) it has become genocide. Jihad violates the Sakina through which entry to Mecca was achieved and Islam came to be.



The Bridegroom and the Church (Internet: Orthodox and Catholic)

The Rebirth of the Church and the Transfoliation of Life

The Greening of the Faiths

As we hurtle towards consummation of the second millennium of Christ, we are also causing a great extinction of life. While there have been five previous extinctions in Earth's 4000 million year history, caused principally by astronomical impacts, this is the first and probably the last caused entirely by human hubris and misadventure (p 59). It is a crisis which affects all people. In a recent international poll, a majority of people, from diverse countries spanning the entire globe, expressed primary concern for the environment.

It is little wonder that religious paths are beginning to incorporate environmental concern into their ethics. When forest fires rage in Sumatra, as a result of human irresponsibility, people pray to al-Llah for healing rains. The phenomenon delaying these monsoons is El Niño - the Christ child. Increasingly, Christian church groups and their Buddhist colleagues and others are beginning to identify with greening the planet and of saving life's diversity from the holocaust of genocide.

In her book "Radical Ecology", Carolyn Merchant lists several spiritual ecology groups affiliated with religious movements. These cover a diverse spread from Wicca, ecofeminists and the Earth Goddess, Gaia who clearly enshrine nature as sacred, through Buddhists inclined towards Deep Ecology and their widening into the Council of all Beings. Zen in particular has an intimate and respectful relationship with nature as does Taoism. Buddhism however, like Christianity, subjugates physical nature to the mental. All animals are reincarnated sentient beings, whether they are vulnerable or virulent. Although it is implicitly non-violent, this 'mental-ism' can undermine protecting threatened species.

The finer aspects of the Christian love ethic embrace environmental responsibility. Carolyn Merchant (1992) also notes: "Mainstream churches have engaged in a variety of activities that both reinterpret the ecological crisis in spiritual terms and attempt to change society through conferences, publications, and projects. Among the Christian denominations with environmental projects are the World Council of Churches, the American Baptist Churches, the United Methodist Church, the Lutheran Church, the Christian Church (Disciples of Christ), the Mennonite Central Committee, the Presbyterian Church, the Reformed Church in America, the United Church of Christ, the Religious Society of Friends (the Quakers) and others."

However the Christian heritage of dominion over nature runs deeply through its the-

ology. When Jeremy Rifkin called for a ban on patenting of genetically engineered animals and human organs, cells and genes, he gained the support of 180 ministers from 80 different denominations. However this drew a characteristic reply from Ted Peters in *Playing God* "How did it happen that so many otherwise thoughtful theologians and leaders of different religious traditions got hoodwinked?" Peters is not just arguing over technicalities. Deeply immersed in the tradition of Christianity is the desire to impose on nature and to engineer mechanistically to fulfil God's work. This is no better illustrated than in the attitudes of John Seed and other religious groups who would seek to clone humans for religious purposes. Although the Vatican has condemned the excesses of genetic engineering (p 105), the liberal Episcopalian Bishop John Spong opposed banning cloning on the grounds that we should not deny ourselves access to any form of knowledge. This raises a deep question over how humanity should act to better nature - and in what ways? Mechanistic or evolutionary unfolding? How to take account of the unforeseen future?



The living Asherah: New Zealand from the Space Shuttle (Sagan)

At stake is a long and tortured history that goes back to the Fall and has been compounded by the theologies of Augustine and Isaac Newton, which have also been responsible for much of the utopian rise of the industrial revolution, and scientific and social attitudes which have been directly responsible for the environmental and life crisis we now face. In Genesis, humanity fell because Eve took the forbidden fruit of the binary knowledge of good and evil - dark and light, despite having as her domain the immortal fruit of the Tree of Life. In return we were consigned to a wilderness, Eve suffered pains of travail and Adam survival by sweat of the brow. Dominion over nature is the catch word. Worse still, original sin is the sin of sex, of disobedience and of sampling nature's gifts. The Fall (p 718) is a divorce from nature in which woman, sex and natural instincts, indeed the love of nature herself, is regarded as bestial and evil.

Although 'dominion' comes from the gentler, sexually-Elhoistic Genesis 1 (p 726), the negative implications of nature are driven home with great force in Genesis 3 "cursed is the ground for thy sake... thorns and thistles shall it bring forth". This envisages wilderness as evil and barren rather than a source of plenty, and of the natural condition as accursed. Part of this angst is patriarchal fear of the ancient relationship of Chawwa or Eve - "The Mother of all Living" to the Earth as Goddess of fertility. The rise of exclusive monotheism is a divorce both from nature and the feminine. Eve moves from the divine to the accursed.

The paradox comes clearly to the surface when we find that not only is Isaiah 61, the passage which the Christ must pronounce to "preach the acceptable year", rid-

dled with environmental restoration themes “trees of righteousness, the planting of the Lord... to rebuild the former desolations... of many generations...for as the earth bringeth forth her bud and as the garden... springeth forth” but it is also overflowing with gender reunion in the spirit of the Canticles (p 336) “as a bridegroom decketh himself and as a bride adorneth herself” (p 393).

Christ said the epoch would not end until women “trample the garments of shame” until the “two become one” (p 748). Thus nature and the feminine are woven in one reunion of becoming - Bridal apocalypsia or ‘unveiling’ - “to reveal that which is concealed” - the becoming of sustainability in respect of the feminine fertility investment in sustainable offspring, something which is not shared by the venture-risk reproductive strategy of men who could readily under Jewish law stone an unfaithful wife while impregnating untold concubines. Hence also for resource and biodiversity exploitation, and winner-take-all strategies, population explosion and economic boom and bust.

We owe Augustine many ingenious ideas, such as time originating in the creation, but also inherit the dogma of original sin (p 759) which has tainted womankind especially for centuries and abetted the killing of up to four million women in Europe during the Inquisition. This philosophy, despite the neo-Darwinist paradigm of the selfish gene (p 14) is refuted by careful sociobiological analysis, in which original virtue is an evolving motif, rather than the eternal fallibility of original sin (p 881). Jesus' turning the other cheek sometimes even makes evolutionary sense over eye for an eye.

The Christian church has attempted to deal with the divine feminine in a variety of ways. At first the women of Galilee and Magdalen assumed a central role in the crucifixion and exaltation (p 378), while the male sheep scattered, but were rapidly suppressed by Peter and James (p 380). The Christian gnostics, such as those who followed Marcion, opened to women in full respect, but were again suppressed by the orthodox (p 754).

The Catholic church has sought to give Mary, despite her peripheral role in Jesus' actual mission, a quasi-divine status, in recognition of the immemorial role the divine Mother has always played in European and near-East consciousness, yet to this day women are banned from being priestesses in the church, which is an exclusive bastion of male reproductive rights. This has caused feminist theologians to drift from Catholicism to Mary's ancient source in the Great Mother unrestrained by male morality, virginity, chastity, and frank female circumcision (p 696) - an image of womanhood calculated to serve the reproductive interests of male domination. It is very fortunate for the world that Catholic women in both Europe and South America seem to have ignored the advice of the Pope on contraception and consulted their family planning clinics, mitigating in some measure a very serious population crisis for us all.

The Protestant church has chosen a different path. To eliminate the divine feminine altogether for an abstract transcendental father God, while espousing general education and access to the ‘gospel’, sometimes allowing women to become priests, but enforcing a stark monotheism which spills over into ‘keeping’ women in the place of the family and empowering men as leaders of religious thought, as Promise Keepers do and as did Paul, despite his female company: “Let your women

keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church" (p 754).

How does this Christian gender dilemma relate to the environmental crisis? Intimately. It is both Christianity's nemesis and its fulfillment in the natural apocalypse. Fundamentalists lean to a millennial Rapture, a nature-suspending miracle in which people simply float off into the sky and the bosom of God, and even to seizing the initiative before Christ returns in the second coming. Despite saying "Christ died, Christ is risen, Christ will come again", the Vatican seeks to perpetuate Church authority *ad infinitum*, as if Christ has now become only an historical figure whose promise to refertilize the living tradition is an illusion. Elevating Mary to heavenly intermediary is a cosmetic improvement, but scarcely liberates the female from the shackles. Liberal theologians take a third path, reverting to a minimalized 'historical' Yeshua, or endeavouring to so-reinterpret God that we can turn him into the creature of our own becoming. Quakers sublimate God's essence as Love. Matthew Fox (1988) envisages a second-coming of a cosmic boy - El Niño, and sees Mary as the crucified Earth Goddess. John Spong asks us all to seek the divine within and come to our own judgment - something I do agree with. However most views of God still carry trappings of the old transcendental ruler - Lord of Hosts, rather than the chaotic imminence of nature.

The Christian heritage comes at a very severe global environmental cost. Modern society and our entire industrial utopia are built on the idea of dominion over nature, even when restoring the 'garden of plenty' in mechanistic terms. While Luke and Matthew conceived this relationship as 'stewardship', a favourite concept of environmentalists as guardian of nature, Christians inherit from the 'Newtonian universe' a clockwork mechanistic idea of world order which invites frank exploitation of nature (p 776). The notion of divine dominion makes nature a lower, flawed creation, subject to sweeping abandonment and redesign by a transcendental God. Literalists attempt to deny evolution, while clutching to the increasing entropy of the Second Law as evidence of a divine creation which is now running down, ignoring the ongoing creativity of life's increasing complexity.

Somewhere in the equation, everyone has lost sight of the Tree of Life and its twelve monthly fruit whose leaves are for the healing of the nations. Revelation may breathe political fire, but its prophecy, like those of Isaiah, Ezekiel and Enoch preceding it, envisages the restoration of the paradisiacal Tree. The entire Bible is a bow suspended in space-time across the patriarchal epoch between the verdant Garden of the Fall and the immortal Tree of Life, with Isaiah 61 the shaitanic 'black verses' unlocking the living tradition for all of us. Both ends of the bow are immersed in nature and the divine feminine - Fall and Requital. Jesus was the male arrow at 'high noon' mid-way, who died so that the "Lord could hasten it in his time" - but "the female abides" - the real eschatology is 'apocalypse now' - nuclear, genetic and biodiversity holocaust.

All Christianity leans *sine qua non* towards the second-coming - the promise without which the Church and its Eucharistic life-blood have no central meaning. We are caught between the Diablo and the deep blue sea of El Niño - rapture in conflict with modern science, business-as-usual orthodoxy which perpetuates institution at

the expense of living tradition, or dissolving the Christian message into a more pantheistic humanistic mold, "Jesus abstracted as Truth and Love", or the deceptive simplicity of an 'historical' rustic Jewish zealot of Galilee.

What then of the apocalypse, the millennium and the greening (p 817) of eschatology? What of the return of Christ as prophet-shaman in this age echoing with nuclear frigidity to the brink of Armageddon, Chernobyl the Wormwood star (p 121), genetic mechanization, terminator genes (p 105) and a biodiversity holocaust (p 59) of life? A life evolving on time scales long enough to make the Christian millennia mere dew on the lawn of time? We have this century come of age in power and knowledge and shall achieve sustainability or extinction at our own hand. Never again will we have an opportunity to destroy such diversity of life in a single generation - this must be the living cosmic apocalypse or ever Earth was!

Is there a biological, a quantum-theoretic answer? I'm afraid so. The entire prophetic tradition and the Christos-Mariam are both part of a more ancient tradition - the synchronistic stream of consciousness. The Bible is a dream-time manual of the patriarchal epoch and its culmination in environmental restoration in the very Tree of Life we know is the evolutionary tree of biodiversity. The way to the immortal age is through the Tree. In our evolutionary unfolding we shall find our realization - if we don't destroy it first, through the hubris of dominion and mechanistic fallacy.

The apocalypsia means the 'unveiling' of the Bride - not a circumcised virginal Mary, nor a marriage bed of nails for the Church, but the unrepressed feminine in all her fertility, and nature in sustainable immortality. It requires the profoundest greening in the Church to become a true Noah's ark of our covenant with immortal life - to guard and protect every species and ecosystem in the planting of the Lord for the benefit of all peoples and for all living creatures. To replant the sacred groves and to bring back the splendour of life's living diversity to our travail planet. To celebrate our immortal relationship with nature in song, in appreciation of gender and sexual love, of the physical and biological, as well as the lofty gnostic transcendental heights of the spiritual. To fan out into every ecosystem as the true vine of the Tree of Life and heal planet Earth. This is her destiny and our salvation. This is the living meaning of our existence.

The immortal evolutionary age, is heralded by Parousia - return of the natural Christ to give back eucharistic life blood to the Church - the living tradition of personal illumination, to liberate the captives in visionary democracy, just as Isaiah 61 says, reunion with the Bride and with nature, just as Wisdom ordains. How do I know? How could I not know? - "I have said ye are Gods and children of the most high". We have to learn to live up to this awesome unfolding truth gracefully and compassionately for the future of all life.

The Flowering of the Free Catholic Church as Sanctuary of the Tree of Life

This 're-flowering' is addressed to all humanity, to the Christian world, personally to the priesthood of the Orthodox faiths, including Protestants, and particularly the Roman Catholic Church and the Pope.

As the Bridegroom, it is my beloved duty to pronounce for the Millennium, the greening Transfoliation, reflowering the Church, my historical 'bride' to become

the sanctuary of the Tree of Life in the vision of immortal fertility.

This is a sacred act of peace and love for the unfolding of life. In so doing I am also also giving immortal life blood back to the Church as a sanctuary for all life's diversity. I ask that this vision be embraced by the whole Church as an act of love and forgiveness in Requitall (p 466), although it implies great changes ahead.

Free Catholicism

'Catholic' means "universal, all-embracing, for all humanity, of wide sympathies, broad-minded, tolerant" (Concise Oxford dictionary). The true meaning of this title shall become fulfilled only when the Church becomes true to its name - tolerant and universal, to humanity and to life itself. Free from the confines of religion.

The Roman Catholic Church is an abbreviation for the Roman branch of the Orthodox Church which became divided from the Orthodox Church of Byzantium. The Protestant sects are again an historical part of the Orthodox Church. The free catholic church is ecumenical, not only in being the common fertile ground of both the Catholic and Orthodox Churches and the Protestants, but also embraces the repressed gnostic tradition in reunion through the processes of fractal Wisdom democracy (p 918) and Renewal (p 867). Thus, although much of this document addresses the Roman Catholic Church, it embraces the entire church.

This flowering is intended to bring back together, not just all Christianity, but all humanity, in one all-embracing broad-minded communion of tolerance and love. Through humanity gaining true freedom of expression, the free church shall also come to foster the spiritual freedom required for the divine to become truly manifest in the full diversity of our personal experience.

The free catholic church is the natural condition of compassion in which we all become one in spirit in our evolving diversity.

The free catholic church is not an institution, but a state of agape or communion in love. It is not a moral authority, but a living consensus. It's root virtue is that it unites our kin and reciprocal altruism in the ethical vision of universal love, the highest expression of our emotional nature. In so doing, it frees us from selfishness and ignorance by heart-felt compassion and wise counsel. The Church is thus the expression of the highest Christian virtues, selfless love, universal justice, compassion for those in need, freedom from want.

It is these virtues that the orthodox church has always shone with at its best, and it is one in which the Church today often expresses in its support for amnesty for prisoners of conscience, opposition to the death penalty, freedom from poverty and suffering, social justice and the support of democracy, personified well in the actions of John Paul and many protestant denominations and charities from the Quakers to the Anglicans.

The Sanctuary and the Tree of Life: Isaiah 61's "Planting"

As sanctuary for the Tree of Life, the free catholic church gains a new immortal role, it's very life-blood, as the protector of evolving natural diversity, the unfolding paradise of creation, for the shared benefit of all humankind. The church becomes sanctuary of natural diversity, not by ownership or control, but by living inspiration, through our common love, to avoid the tragedy of the commons (p

910), the selfish despoiling of our living heritage. Just as the church can reach to every corner of society, it can reach to every ecosystem on this planet to foster a sacred reverence and protection for nature, protect for the common good resources which might otherwise become selfishly-appropriated and guard our genetic diversity so that the heritage of Earth's long evolutionary history shall continue to flower for the future unborn generations to come.

This relates strongly to the future of genetic technology (p 105), because of the great potential impact this could have on the future evolution, diversity and viability of both the species upon which we depend and humanity itself.

In March 98 John Paul condemned the excesses of genetic engineering: "Totalitarian ideologies, which degrade Man by reducing him to an object while breaking basic human rights, raise in a worrisome way certain uses of the potentials offered by biotechnology," he said. The pope was opposed to the "manipulation of life, at the service of boundless ambition, which deforms the aspirations and hopes of mankind and which only increases its suffering." I commend John Paul for his insight and ask that all decisions about biotechnology be made democratically by citizen's ethics committees.

The Atonement

This document also stands as conscience of Church history for the millennium.

The Pope has said several times recently the Church should use the start of the third millennium in the year 2000 as a chance to make an "examination of conscience" and seek forgiveness for past errors and sins in its history. In 1994 he declared that the Church "cannot cross the threshold of the new millennium without encouraging her children to purify themselves, through repentance, of past errors and instances of infidelity, inconsistency, and slowness to act."

This is a courageous and honest stand and essential for the integrity and survival of the Church. In this spirit there follows a careful examination of the areas where soul-searching is required and an apology or atonement made for actions incompatible with divine calling.

When asked by an interviewer (The Silence James Carrol New Yorker April 7 1997) "Do you think the millennium could be an occasion for such moral reckoning?" Hans Kung replied: "The Jubilaem AD 2000? They will use it in Rome as they have always done it: first for money-making; and then for big manifestations."

I thus politely request that the biggest manifestation of the Jubilaem be the confession of the following sins of the Church to clear the blood of history. Sakina Requitall shall complete the healing in forgiveness. I ask the current Catholic orthodoxy make specific apology for each of the specific acts it is known to have committed during it's 2000-year stewardship of the Church. Prominent among these are: Encouraging martyrdom, repression of the gnostics, holy war, Inquisition, witch burning, mistreatment of the Jews, complicity in the holocaust, failure to ordain women, opposing contraception to ensure male fertility rights, promoting the death penalty as divine retribution, not speaking out clearly against death penalty for abortion, involvement in the genocide in Rwanda. Many of these also apply to Protestants churches and other Christian sects as well..

1: Repression of the Desposyni and the Gnostics

The Desposyni, Jesus own family, were repressed by Sylvester and the Romans. Although they formed a caliphate, they were the founding church, and were eliminated from history by the Roman church and its imperial masters.

The orthodox church identified itself as a social movement ruled by bishops (Pagels 1979, 1988). The gnostics' inner path involved a self-realization of the elect, which had many diverse forms. The orthodox bishops found such clandestine diversity threatening to their agenda of moral authority. While the gnostics sometimes rejected sex as physical ensnarement they also often accepted women as equals and embraced the feminine spirit of Wisdom in the form of Sophia. By contrast, the orthodox Christians had come to accept family life, but gave the key roles of worship and church authority only to men (p 754).

The repression of the gnostics constitutes a critical watershed of authoritarian nature in which the vital fire of the personal tradition of Christianity was sacrificed for the political gains of control of the Church by the orthodoxy. This continued sporadically all the way through to the Inquisition in the repression of the Cathars. It represents the establishment of dominion by male clergy still manifest in the exclusively male celibate priesthood of the current Catholic church. It is essential both that an apology is made for this root error and that the feminine aspect of Wisdom contained within the gnostic tradition is liberated to refertilize the Church.

2: Crusade, Inquisition and Witch Hunt

Jan 98 "The Vatican permitted scrutiny of one of the most notorious periods in Roman Catholic Church History yesterday when it opened the secret files, dating between 1542 and 1902, of the department once known as the Inquisition (p 418). The Inquisition was established by Pope Gregory IX in 1233 as a special court to help curb the influence of heresy. It escalated as Church officials began to count on civil authorities, to fine, imprison and even torture heretics. It reached its height in the 16th century to counter the Reformation. The department later became the Holy Office and its successor now is called the Congregation for the Doctrine of the Faith, which controls the orthodoxy of Catholic teaching" (NZ Herald Jan 98). This is incompatible with continuity of office and remains a danger to women. The Church needs to confess its entire history of temporal power and intrigue and dissolve all institutions directly linked to any form of oppression. The Pope has rightly become demonized in the Protestant tradition as the Anti-Christ (Cohn 1957).

Once the Church became politically and economically dominant, it became corrupted to its essence for financial gain and political intrigue. The Crusades are naked instance of pre-meditated religious war. The church then turned on the gnostic elements of its own population. Asked how to separate Christians from heretics, one leader is said to have replied: "Slay them all. God knows his own" (Hallam 1989). The Inquisition instituted heinous punishments including drowning and burning for heresy, particularly of women. Under no account should heresy have any penalty at all, or religion becomes totalitarian. The Inquisition and witch hunts constitute one of the darkest episodes of world religious history. The Inquisition became very specifically a gendercide of the European woman with the cost of possibly some 4 million lives (Walker 1983). This cannot pass the millennium

without even an apology, when women are still banned from the ministry.

3: Anti-semitism

In Oct 97 the Pope declared anti-semitism unacceptable, three years before the second millennium's end. In Mar 98 the Vatican urged Catholics to repent for past errors but absolved wartime Pope Pius XII of charges that he turned a blind eye to the Nazi attempt to exterminate the Jews. "We Remember, a Reflection on the Shoah", took 11 years to prepare. However it was greeted with dismay by Jewish leaders. "The document rings hollow. It is an apologia full of rationalization for Pope Plus XII and the Church," said Abraham Foxman, the United States director of the Anti-Defamation League. 'It takes very little moral and historical responsibility for the Church's historic teaching of contempt of Jews.'

"Hitler said the re-enactment of the crucifixion would absolutely have to be preserved. In recognizing the enormous importance of the Festival for future generations as well, he Hitler said he was an absolute Christian" (p 441).

In a pastoral letter of 1936, the Roman Catholic Primate of Poland, August Cardinal Hlond said "It is a fact that the Jews are fighting against the Catholic Church, persisting in free thinking, and are the vanguard of godlessness, Bolshevism, and subversion. It is a fact that the Jews deceive, levy interest, and are pimps. It is a fact that the religious and ethical influence of the Jewish young people on Polish young people is a negative one" (The Silence James Carrol New Yorker April 7 1997).

This mistreatment of Jews is a legacy of many grim centuries, not just one (Cohn 1957), and the number of lives lost cannot be counted. Jews were falsely accused of sacrificing Christian children. They were publicly burned in groups. This continuing anti-semitism of the Christian Church incorrectly blaming the Jews for Jesus' death when it was by Rome himself that he was crucified leads directly to the mentality of the holocaust triggering the founding of the Jewish state and the unresolved tension in the Middle East today. A full apology is required for all the centuries, not too little too late.

Pope John Paul II has rightly hailed the Jews as Christianity's "elder brothers", the people who gave Jesus Christ to all mankind at Christmas 97, during midnight Mass, the day after a Hanukkah candle was lit at the Vatican for the first time. "The birth of the Messiah! It is the central event in the history of humanity," John Paul said in his homily. "The whole human race was, awaiting it with a vague presentiment; the Chosen People awaited with explicit awareness." This acknowledgment is apt and healing, but should not be compromised for infallibility (NZ Herald Dec 97).

4: The Hubris of Infallibility

Jesus cursed the fig because it did not bear the expected fruit. We are all fallible. To have declared papal infallibility is the ultimate hubris. To compromise being able to confess the errors of Pius to protect papal infallibility is no true accounting. Hans Kung (The Silence James Carrol New Yorker April 7 1997): "Galileo was right. Now they've acknowledged Darwin finally, but they never say 'we have made a terrible mistake'... but John Paul will never say 'Pius XII made a terrible mistake, my predecessor made a terrible mistake'".

I politely, in the light of this grim testimony of history, request Pope John Paul to renounce papal infallibility in the name of truth.

5: Ordination of Women and Married Men

When asked about infallibility, Kung says in the same breath “and the ordination of women.”

In 1994 Letter on the Ordination of Priests the Pope declared “that the Church has no authority whatever to confer priestly ordination on women and that this judgement is to be held by all the church's faithful”. In 1995 this was enforced by the Congregation for the Doctrine as “irrevocable... infallible”. Although infallibility of the Pope was defined as doctrine only in 1870 in response to loss of temporal sovereignty over the Papal states, this thinking runs back to St. Paul: “Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.”

I abrogate Paul's statement and release all women from such male dominion and invite both married men and all women to participate equally in all positions of the Church.

The nature of Catholic celibate priesthood is a tradition in which non-reproducing males with no natural conjugal experience claim to pass divine judgement on female reproductive rights and on the status of sexuality (Ranke-Heinmann 1990). This is clearly a conflict of roles and leads to natural abuses such as child molestation. If the Church represents immortal fertility, the priesthood should seek conjugal life as an expression and living experience of fertility. There is no redemption in being ‘eunuchs for the kingdom of heavens sake’ as John Paul specifically condemned this generation to be.

6: Contraception and Sexual Pleasure

The banning of contraception constitutes a grievous moral corruption of the Church. It's aim is basically to reinforce male reproductive rights and to out-populate the Church's competitors. It is immoral, selfish and oppressive to women. The extremes of the moral irresponsibility of the Church are illustrated in the following: On 12 November 1988 at the International Congress of Moral Theologians in Rome, the pope said: “Even for people infected with AIDS or for those who want to use condoms to prevent AIDS,” the Church's moral doctrine “allows no exceptions”.

Sex is a key part of the social communion that is the loving fertility of the church. Life is the sexual dance between wave and particle, chaos and order, male and female. Life and sexual pleasure are physical expressions of divine love. I abrogate original sin, apologize to all women for the sins of man and release the female from the curse of violent punishment for adultery.

Madonna in bondage Tania Kovats (NZ Herald)

Cardinal Sin 1997 "Condoms are only fit for animals".

Nov 96 John Paul: "Worrisome consequences have been produced in the sexual sphere of life by a false sense of freedom provided by contraception, which is both an incentive and a tool. Unbridled hedonism and a disdain for life is at the heart of the modern world's moral quandary. The 'Gospel of Life' must be maintained by educating children to recognize their vocation as carriers of life, in responsible collaboration with the creator."

The ongoing nature of life is the sacred fulfillment of sex. It is essential for spirituality to keep this close link between biological fertility and our immortal line of being, but sex also fulfils an essential bonding function for social peace, and family life. To suggest sexual pleasure within contraception is 'a false sense of freedom' is erroneous and makes sexual pleasure captive to religious dogma. Wisdom is the key to responsible sexual pleasure, not constraint by edict.



7: Bringing Jesus down from the Cross of Violence

"As far as it lies in our power we should make Jesus climb down from the cross and go on living. In this way we can erase the image of a terrible God that matches the intellectual void of Christian Theology. This image of a God who wills the death of his own Son for the sake of a holy cause and who would if necessary also the death of other human beings, for other holy causes, grows pale and gives way to another image of deity: the image of gentle deity, a deity of the living and not of killing" (Ranke-Heinmann 1992 274).

The epoch of death and violence is over in the Renewal. It is a tradition which must stop in order to bring world peace. I am here also to bring Jesus down at last.

Oct 97 "At the Vatican's request, a Sao Paulo artist is giving Jesus Christ a face-lift for the third millennium, concentrating on a more dynamic look. Claudia Pastro, aged 48, Brazil's leading religious artist is to design a new 'evangelising Christ' to replace the predominant image of what Pastro describes as a "suffering despairing" saviour."

This document is redemption mundi for the Church. It is clearly more than a cosmetic adjustment. The living Christ is more than a 'dynamic look'. I am not an evangelist but here to liberate, to 'open the prison to them that are bound' in true freedom.

However John Paul II says that Mary "lovingly consented in a maternal spirit... to the sacrifice of the victim that she had borne" (encyclical on Mary "Redemptoris Mater 1987). This is a statement equivalent to abetting male sacrifice on the part of the Goddess, especially when the high-Marian doctrine is taken into account. I abrogate male-sacrifice and return Easter to Eostre's Ovum of Renewal, both to

cure the pain and suffering for all, and to give back the stolen festival of renewal of all life to this 'maternal spirit' in the Transfoliation.

Piss Christ, 1987. Andres Serrano
(Quinby)

It is essential that the violent tradition of the Crucifixion, which in itself represents an incorrect, blood-sacrifice view of the father God ends naturally in the Reflowering. It is not adequate to just do a cosmetic public-relations job. The need for change is fundamental to carry the tradition of the church from violent death to burgeoning life.

8: The Death Penalty

This applies particularly pertinently to the issue of the death penalty. While the Catholic church and John Paul oppose the death penalty (with notable lack of conviction in demanding tougher penalties for abortion in the Philippines where the death sentence is proposed), other Christian sects, particularly in the US, see use of the death penalty as divine justice. This long tradition is one in which the Catholic church is also inextricably implicated.

Uta Ranke-Heinmann (1992 270) notes: "In 1210 Innocent III ordered the Waldensians, who were against the death penalty to swear the following oath if they wished to return to the Catholic church: "Concerning the secular authorities, we assert that they can carry out a blood judgement without mortal sin, so long as they proceed to impose the death penalty not out of hatred but out of justice, not rashly but with due reflection". As late as 1985 Cardinal Joseph Hoffner wrote "The holiness of the divine order proved its power even in this age through the death penalty'. Christianity is a religion that glorifies one execution - the execution of Jesus - because the Church sees in it an act of redemption through blood. Thus for Christians the death penalty is the prerequisite for their redemption. The death penalty has been, as it were sanctified as the instrument of this redemption. God is the supreme advocate of the death penalty, since he condemned his son to death and willed his crucifixion as the means of this redemption."

I thus abrogate for all time the death penalty, in healing the curse of the blood-sacrifice of the crucifixion upon humankind. Lets us provide for the living always the best possible life we can in a spirit of peace rather than retribution and blood lust.

The Agape of the Eucharist



The living eucharist as sacrament (p 195) is the fulfillment of the healing of the nations in visionary democracy. The visionary sacraments are already established as vehicles of the eucharistic tradition in the transmission of the flesh of the Gods, the prophecy of Christ in the Native American Church (p 173) and the ceremonies of the Union Vegetal (p 156).

The Feminine Face in all her Names

Graves noted prophetically in "The White Goddess" the week of my Epiphany Jan 1945 (p 778): "The Protestant Churches are divided between liberal theology and fundamentalism, but the Vatican authorities have made up their minds how to face the problems of the day. They encourage two antinomial trends of thought to co-exist within the Church: the authoritarian, or paternal, or logical, as a means of securing the priest's hold on his congregation and keeping them from free-thinking; the mythical, or maternal, or supra-logical, as a concession to the Goddess, without whom the Protestant religion has lost its romantic glow. They recognize her as a lively, various, immemorial obsession. The Vatican waits watchfully."

Aug 97 "The Pope is reported to be leaning to the institution of a papal dogma declaring Mary as the Co-Redemptrix, Mediatrix of all Graces, and Advocate for the People of God urged on by a petition of 4,000,000 Catholics including Mother Theresa, spurred on by a rash of marian apparitions from Medugorje and other locations. If the drive succeeds, Catholics would be obliged as a matter of faith to accept three extraordinary doctrines: that Mary participates in the redemption achieved by her son, that all graces that flow from the suffering and death of Jesus Christ are granted only through Mary's intercession with her son, and that all prayers and petitions from the faithful on earth must likewise flow through Mary, who then brings them to the attention of Jesus. "

The Marian condition is a confirmation of precisely the situation Graves prophetically described. Christos and Miriam are co-eval as are God and Wisdom (p 351)

*Doth not wisdom cry? and understanding put forth her voice? ...
The LORD possessed me in the beginning of his way, before his works of old.
I was set up from everlasting, from the beginning, or ever the earth was....*

It is right for the Female to be brought into equal status with the male, but not through contrived role-playing as 'intermediary between Christ and humanity'. This will further divide the orthodox church and remove Christ nature ever further from direct gnostic access. Christ nature is our natural endowment, our gnostic source tradition of illumination, not something removed from us. High-Marianism with a celibate male clergy is historically the tradition of Cybele (Willis 1993).

Mariá needs to be free to be the full expression of the Goddess in all humanity to be catholic, and celebrated through free natural expression, not papal edict. Mary should be freed completely to represent the Female in all her names and in all her forms, to be celebrated in the Ovum of Renewal at Eostre (p 396) and in all celebrations of femininity. Nothing less is true catholicism, and forgiveness in the dark light of history.

Feminine Wisdom Democracy

To complement the orthodox church, it is essential for the feminine aspect to be reborn as Wisdom in her gnostic and primeval nature -'from everlasting or ever

Earth was', not inferior to or subject to the male or transcendental aspect of divinity. This can only happen through a consensus democracy in which women have at least an equal share in conceiving the reflowering transformation and the sustainable continuity of unfolding life.

I thus call on women to come together in wisdom with men of like spirit to freely conceive Wisdom democracy (p 918), the gnostic soul of humanity, in the spirit of Renewal (King 1997), to become a spontaneous movement of illumination and living partnership in fertility, with all reproductive issues to become the ethical domain of Wisdom democracy, in respect for both the democratic ethic and the greater investment women have to make in reproduction. The test of this movement, as was true in its gnostic origins is not quantity, the size of its following, but the quality of its insight.

The Democratic Ethic and Abortion

Oct 1997 Pope John Paul thundered against abortion yesterday in an address to more than 100,000 people in Rio de Janeiro. "May the abominable crime of abortion, shame of humanity, not condemn the unborn to the most unjust execution that of the most innocent human beings."

Abortion is a difficult ethical issue which will take a good deal of further soul-searching to resolve. This issue cannot be dictated by celibate men in the church under the exclusion of women, particularly those whose bodies are involved. It is right that spirituality should uphold the protection and continuity of all life to maintain life's sanctity, but the issue needs to be decided through democratic ethical debate in wisdom by the living of each generation, not moral absolutism.

It is unforgivable for the Catholic Church to call for stricter penalties against abortion in the Philippines knowing a death penalty bill is proposed. This makes hollow the stand of the Church elsewhere against the death penalty and indicates that the Inquisition against womankind is still alive in the Congregation for the Doctrine of the Faith.

Christian-inspired murders in clinics in the US are a deranged wholly irreligious act of war. Both these actions have tarnished the Christian tradition.

Embracing the Church with One Heart

The Church is vast and her faithful span the planet. I have not come to destroy the Church but to fulfil her in the unveiling or 'apocalypsia'. I thus call for a dialogue of peace, love and concord between the Wisdom democracy and the Church in its ecumenical sense, so that we can preserve the immemorial affections and beloved traditions of the past and the great heritage of agape and spiritual commitment invested over two millennia, so that 'she' can all the better burgeon and flower as the bride (and husbandman) of paradise and offer the solace and hope 'she' has always come to represent despite many dark episodes. In this way the Church's universal spread across the Earth can also at once become an ethical and spiritual inspiration to restore paradise to the planet. This is the greatest virtue in the preservation of the Church.

In the marriage of the orthodox Church and Wisdom democracy, the two traditions, orthodox and gnostic, split in the founding of Christianity can at last become one

again, just as female and male.

I invite you all to consecrate the flowering of immortality in joining the Jubilaem with Sakina Biodiversity Requitel in celebration of twelve nights of renovation.



Window mosaic: Carol Geary (<http://caroling.holyoak.com/Lookout/lookout.htm>)

*"When you make the two one, you will become the sons of man,
and when you say, 'Mountain, move away', it will move away." - Jesus*

*Good wine is not put in old wineskins.
True we must look beyond the wineskin,
to the true vintage that lies therein.
But if we put good wine in new wineskins,
then the skin reveals the wine in truth.
Therefore look well to the skin,
lest you find the wine has become vinegar.
The True Vine*

Unifying El and Eve

The return of natural unity with Eve and the sacred task of preserving and enriching the diversity of the biosphere will save the Church from slow extinction and fill it with new life and enthusiasm which is living fact, rather than hollow belief and turn it overnight into the life-blood of the planet.

The Church has its origins and foundations not just in the teachings of Jesus and the Jewish traditions of the Old Testament but in the more ancient heritages of Canaan (p 478) and Mesopotamia reaching back to Sumer and before her, the Earth Goddess of Creation (p 313) and her moon-horned Bull-god consort, who

both run all the way back to the paleolithic and thus represent the true “Ancient of Days”. By regaining our complementary sources in Eve and El, in Yahweh and his Asherah (p 499), we regain the truly ancient wellspring from which the line of fertility and visionary prophecy emerged.

By having as its founding principle the spiritual hieros gamos, or sacred marriage, the true partnership of love and fertility between Goddess and God, priestess and priest, the Christian church can at last come home to its true partnership role as a guardian of the germ-line of the biosphere for the benefit of all - caring for and celebrating the unfolding of eternal life in this conscious, intentional and complementary wave-particle, mind-body universe. The eternal Kingdom finally enters into harmony with the immortal Garden.

In this way, the “Path of the Seed” can complement political government, commerce and scientific endeavour by providing an evolving global consciousness and ethical perspective, defined by women and men together as equals. In its gatherings it can celebrate the fullness of life and its future, and illuminate with gnosis. As new issues arise from genetic, scientific and technological developments, they can be considered and debated democratically by the living participants, without resorting to the fundamentalism of a fixed religious or moral philosophy. The purpose of the Church is to understand consciousness and learn the ways of chaos, but to be the ethical soul of human conscience and not to impose order for its own sake.

Five Stages of Freedom:

The first step is bringing women with a variety of outlook and individuality of purpose to the top of the priesthood, and regaining for women, spiritual responsibility over their fertility, so that human fertility can become responsive to and part of the immortal fertility of the biosphere. Defining the priesthood as a spiritual sacred marriage between male and female, mind and body.

The second: Redefining Christian ceremonies and practices to reflect the natural order and empower human vision, conscience, and love. Upholding democracy, charity and welfare.

The third: Guarding and enriching the living resources of the planet - the evolutionary path of the seed. The church is an ecosystem which encompasses the planet. It has rich established resources, an arterial network to people everywhere and profound influence on human ethics. It can overnight begin healing ecosystemic damage by imbuing all human actions with the wisdom of immortality. It must also act as an effective scientific and diplomatic focus for global consciousness, so that each of those who participate know they are doing so in the direct interests of the immortality of the biosphere.

The fourth: is correcting the Christian dogma. Affirmation of Eve as the ‘embodiment’ - mother of all living. The overturning of the doctrine of original sin. The freeing Mary from male bondage. Bringing Jesus down from the cross, to heal the heritage of guilt and violence. Unfolding the gnosis of Sapientia in human society - visionary ecosystemic culture.

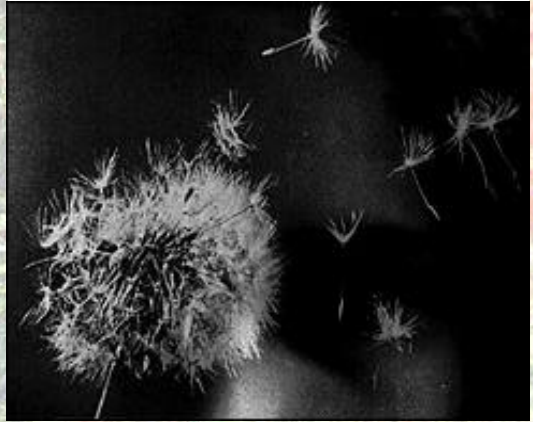
The fifth: is a complete re-evaluation of our position on Earth and in the universe, in which we grow up and take conscious ‘cosmological’ responsibility for our

evolving immortality, creating our own becoming in this magical universe.

The Path of the Seed

Immortality of the Seed: Dandelion is ironically parthenogenetic (Cybele Wren 1997)

At the time of the birth of agriculture, the preservation of the seed line became a holy task, for in it the lay future welfare and survival of a people, who now depended on these new burgeoning sources of food. This task, as recorded in ancient sites, appears to have been the domain of the female as Goddess, the gatherer become planter, as complemented by the hunter male become shepherd king.



The advent of the monotheistic Father god of Heaven dislocated humanity from this sacred task, to our detriment and possible doom. The Father god, indifferent to the affairs of Earth and its physical aspect, consigned dominion over nature to man. The holy responsibility to the Earth and our biological future was discarded as flawed and sinful in favour of the Day of the Resurrection.

The Asherah, the fertility consort of Yahweh; who was represented in the front of the Temple by a tree or pole throughout the time of the Kings and right down to the 5th century BC at Elephantine as Yahveh-Anath; who represented the cult of fertility, and was worshipped in sacred groves "on every high hill and under every green tree" was annihilated in the destruction of the sanctuaries a few short years before the exile (p 509).

In Christianity the ultimate curse, the anathema maranatha stands in the name of Anath's curse of Mot, the waning season of sterility (p 360). A curse against the loss of fertility became a curse against the bitch of hell, just as the curse of original sin was laid on all womankind for the sins of Eve. Fertility was instead regarded as symbolic of the evil of nature, and the physical, which we now know extends throughout the heavens as the universe at large.

It is now time to turn the tide against Armageddon, humankind's great extinction of the natural endowment of Eve's genetic heritage, and open to the age of the Renewal. The destiny of the Christian church in history, in the Day of Resurrection is to usher in the prophesied immortal age of Renewal. This age is the age of cosmic responsibility, in which we accept our duty to be guardians of the fertility and fecundity of planet Earth, to act as the soul of natural conscience, to protect the immortal endowment of Eve, so that she may unfold in the splendour of the manifest.

Wild Rivers: An endangered plant and fungal micro-ecosystem (Simon 207)



The role of the Path of the Seed is to be the fertility conscience of Homo sapiens in keeping a visionary tradition of this unfolding alive in the cybernetic, mechanistic, scientific age. This means many things. It means the church needs to take a passionate and active role in conservation throughout the planet, inspiring all share the joy of the Renewal to participate in 'saving the world'.

It means the church needs to take responsibility for ensuring the health, vitality, diversity of and free accessibility to the worlds gene banks, seed banks and genetic resources. It means the church needs ensure all individuals and all peoples continue to have free access to Eve's genetic heritage; to protect the endowment of nature, not only for the benefit of all humanity, but for life itself; to keep it free from feudal control through patent and intellectual property rights.

It means the church has to abandon dogma and open its mind to the ultimate dilemma, how to play a visionary role in a creative act for which there is no logical prescription, for the unfolding of evolution is like a great canvass where all things are possible, but in

which, only through a sensitive vision of the future will we realize the unforeseen. This requires a decentralized, ecosystemic, consensual society, rather than hierarchical secular or church government, and stresses the need for independent visionary minds to speak out as the 'soul of human conscience' and challenge church, state and society at all times.

It means the church needs to address the major issues of genetic technology and its impact on the human future; to address ethical issues with a much more open mind, in a fully consensual non-dogmatic way, not only the issues of "contraception and abortion" in an enclosed garden, but the burgeoning utopian issues of assisted-suicide, cloning, eugenics, genetic-engineering, and the ethics of modifications of the human germ-line.

It means the church needs to revise its morality from a narrow patriarchal vision of 'control of sinners' to an inspirational vision of fertility and abundance to give humanity the wisdom, confidence and enthusiasm to save the natural endowment; to revise its services and rituals to fully delight in and celebrate the abundance of the natural and the cosmic endowment, an endowment in which Earth stands as a literal 'jewel in the heavens'. In the natural preservation and evolution of the living Earth is thus realized the cosmic process of creation.

It means the church needs to begin planting the sacred groves, putting the Asherahs back in front of the churches and temples and preaching the vision of a whole and natural society, a healing that can come only through the equal respect of heaven and earth; through the equal empowerment of woman and man.

This means celebrating the sacred marriage - accepting the ideal of sexual love as a physical expression of the divine, and accepting the brotherly or sibling love, that Jesus was so revolutionary in his emphasis on, extended profoundly to an all embracing cosmic love for all creation, transcendent in the ineffable, and manifest in nature on Earth.

Only through such change will the truly egalitarian partnership society aspired to by the early Christians, "characterized by liberty and justice", of which Elaine Pagels has noted "only the most optimistic among us may still hope that such visions will one day achieve political reality" (Pagels 1988 149) shall do so. In this, it is essential that the church does not also play the role of government, for theocracy is the ultimate autocracy, as evidenced by both the inquisition and Islamic shariat. Its role is to be the 'soul of freedom' not the 'corpus of bondage'.

The Exorcisms:



Virgin and Child Mantegna (Hendy)

Exorcizing Original Sin: I hereby abrogate the dogma of original sin:

Eve's desire for wisdom was well-founded. The problem comes from eating the tree of dark and light without also eating of the tree of wholeness and immortality. That tree is Eve's very embodiment and our genetic endowment. By eating of this tree we take responsibility for our physical immortality and thus become deity incarnate. By merging our 'kin altruism' in selfless love, we take advantage of our evolutionary heritage as a virtue in truly becoming the 'family of humankind'. Fulfilling John 10:34 "Jesus answered them, Is it not written in your law, I said, Ye are gods?" This is exactly what Augustine feared in the millennium.

Exorcising Female Penitence:

Mary Magdalen has been portrayed as the penitent and even made the figurehead of the flagellants. In this respect she is Eve the carnal sinner who has become holy by remission of her sins through penitence, and who by witnessing the Resurrection has finally undone Eve's ancient heritage. Why then St. Augustine's belief in original sin? It would mean Jesus died in vain! Magdalen is the living Eve, the very symbol

of fecundity and erotic love, not penitence. Thus sin no more, but neither flay yourselves in penitence for the redeemer:

John 8:7 He said unto them: "He that is without sin among you, let him first cast a stone at her.... And Jesus said unto her, "Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, "Neither do I condemn thee: go, and sin no more".

Matt 21:31 Jesus saith unto them, "Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you."

Abrogating Levite and Deuteronomic Law:

Cleanliness of Women:

Women are clean to hold office in the Path of the Seed (at any period of their menses).

Abrogated: Lev 5:3 Or if he touch the uncleanness of man, whatsoever uncleanness it be that a man shall be defiled withal, and it be hid from him; when he knoweth of it, then he shall be guilty.

Death for Witchcraft:

Abrogated: Ex 22:18 Thou shalt not suffer a witch to live.

Abrogated: Lev 20:27 A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their blood shall be upon them.

Drinking Bitter Waters:

Abrogated: Num. 5:11-28 And the spirit of jealousy came upon him and he be jealous of his wife, and she be defiled;... or not. Then shall he bring his wife to the priest.... And he shall cause the woman to drink the bitter water that causes the curse, and the water that causes the curse shall enter into her, and become bitter... Then it shall come to pass, that, if she be defiled, and have done trespass against her husband, that the water that causes the curse shall enter into her and become bitter, and her belly shall swell, and her thigh shall fall away, and the woman shall be a curse among her people.

Men should not have the right to demand women are subject to toxins or abortifacants on suspicion they have exercised reproductive autonomy.

Blasphemy (in knowledge of Christ):

Abrogated: Lev 24:16 And he that blasphemeth the name of the LORD, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death.

To Hang unto Death (in knowledge of Christ):

Abrogated: Deut 21:22 And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree: His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; (for he that is hanged is accursed of God;)

Stoning and Death for Adultery:

It is essential for Christian women to understand this is not an academic issue. Women are stoned today in Islam because of precisely this verse.

Abrogated: Deut 22:20 But if this thing be true, and the tokens of virginity be not found for the damsel: Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die:

Abrogated: Deut 22:22 If a man be found lying with a woman married to an husband, then they shall both of them die, both the man that lay with the woman, and the woman: so shalt thou put away evil from Israel. If a damsel that is a virgin be betrothed unto an husband, and a man find her in the city, and lie with her; Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, being in the city; and the man, because he hath humbled his neighbour's wife: so thou shalt put away evil from among you.

Stoning for disobedience:

Abrogated: Deut 21:18 If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them:... And they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard. And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear.

Abrogating the curse on the Mother

Et tu Anatha! - I hereby unpronounce and exorcise Paul's ancient curse:

Abrogated: 1 Corinth 16:22 "If any 'man' love not the Lord Jesus Christ, let 'him' be Anathema maranatha".

Abrogating the derogation of women:

Abrogated: 1 Cor 14:34 women barred from public ministry: "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church."

Abrogated: 1 Timothy 2:11 "I permit no woman to teach or to have authority over men; she is to keep silent with all subjection; for Adam was first formed then Eve. Adam was not deceived, but the woman was deceived and became a transgressor"

Abrogated: 1 Corinth 7:29 "Blessed are they who have wives as if they had none, for they shall inherit God".

The Pledge of the Olive

I hereby offer every woman in the church the autonomy of liberation. You are hereby free to meet as you wish to come into atonement with the Holy Spirit in whatsoever the manner shall call you. You are entreated to join with me in the unveiling of the Tree of Life so that the immortal epoch can unfold in its true glory.

You are all hereby ordained as priestesses of the free Catholic church in democracy of spirit. You are free to perform all of the functions of the Church previously associated only with the church hierarchy. You are invited to celebrate the 'embodiment of God' - the feminine face of deity - in all her many forms and in all her names from Mary through Shekhinah to Gaea. You are invited to become co-guardians of the genetic heritage of the planet to protect the future of all life.

love in mind, body and spirit, Chris King

Caveat:

Jesus offered two affirmative commandments following Leviticus and Deuteronomy - to love God with all your heart, mind and spirit and to love your neighbour as yourself - even as you would they should do unto you.

To take account of history, here are two mitigating cautions:

- Avoid assuming religious authority by hierarchy, monopoly, coercion or personality.
- Avoid committing violence to humanity, or nature in the name of religion, or science.

Religion and the Collective Stream

It is we who are the realizers of the gods and goddesses as archetypal emanations of the collective (p 301) and as avenues of meditative realization and shamanic empowerment, rather than sacrificial idols or jealous egotistical gods to be worshipped in their own right. The two genders manifest the dual and complementary nature of the quantum universe and its conscious manifestation. Far from compromising the nature of the Tao (p 281), they realize its Yin and Yang duality.

By affirming the personal and complementary nature of collective consciousness in human society, we evoke the natural energy of restoration. By recognizing the essential identity between the Holy Ghost, Buddhist and Upanishadic samadhi, Allah-Allat, the Tao and the Axis-Mundi of shamanism we realize the eco-systemic diversity of the path of nature.

The Feminine Greening of the Church and the Natural Millennium

1. Jesus and Gylany A Partnership perspective - Riane Eisler
2. Journeys of the Heart: The Feminist Redemption of Christ - Rita Nakashima Brock
3. Gaia and God - Rosemary Radford Ruether
4. The Curse of Cain The Violent Legacy of Monotheism - Regina Schwartz
5. The Historical Roots of Our Ecologic Crisis Lynn White Jr.
6. World Without Women: Christian Clerical Culture of Western Science David Noble
7. Eunuchs for Heaven - Uta Ranke-Heinmann
8. After the Death of God the Father - Mary Daly
9. The Power of Anger in the Work of Love - Beverly W. Harrison
10. Sheba - The Power of Wisdom - Elizabeth Schüssler Fiorenza
11. Feminist Spirituality, Christian Identity, and Catholic Vision - Elizabeth Fiorenza
12. Bringing Jesus Down from the Cross - Uta Ranke Heinmann
13. The Book of the City of Ladies - Christine du Pisan

14. The Gnostic Gospels - Elaine Pagels
15. Sexism and God-Language - Rosemary Ruether
16. Spiritual Ecology - A summary from Radical Ecology
17. Spirit from Apocalypse Now and Then - Catherine Keller

The Apocalypse and the Millennium

1. The White Goddess/King Jesus - Robert Graves
2. In the Blood - Steve Jones
3. Anti-Apocalypse - Lee Quinby
4. Apocalypse Now and Then - Catherine Keller
5. The End of Time - Damien Thompson
6. The Vengeful Virgin - Michael W Cuneo
7. Apocalypse Now and Then - Catherine Keller
8. Earthcare for a New Millennium - Carolyn Merchant
9. Forcing the End - Lawrence Grant (New Yorker)



Pope John Paul II under the Black Madonna of Czestochowa symbol of Polish solidarity since being brought there in 1382 (Gadon 215).

The central purpose of the Roman Church is the male enforcement of female fertility to the detriment of the Kingdom and the Garden.

This ensures the growth of Christianity, keeps women in their place and maintains the war on Eve's sin - the enjoyment of sex outside procreation.



Jewish People ostensibly practicing the sacrifice of a Christian male child (Cohn 1957).

Christian Holocaust of the Jews and Jericho

“The Christians, brought up on the Gospels, have never been able to forget that the Jews rejected Jesus and demanded his death. For centuries - as I learn from a Jewish historian, Dr. Cecil Roth - they could not imagine that the Jews believed in good faith that their Judaic theology, their ritual and their law, were the true ones, given them through

Moses by God; the Christians were convinced that the Jews knew better, and that their failure to accept the Christian faith was due to a stubborn perversity that must have the Devil behind it. It was for centuries a Christian objective to convert the Jews to Christ, and since they almost invariably failed in this, the Christians became very bitter against them. Even - as in Spain and Portugal - when they extorted the forms of conversion, the Jews would go on practising Judaism, and to the Christians it seemed that their counter-religionists were still in the same state of mind that had led them to crucify Jesus, that they would willingly crucify him again. This gave rise to the legend of the ritual murder of Christian children at Passover, a symbolic perpetuation of the Crucifixion” (Wilson 1969 104)

“The reciprocal Jewish legends connected with ritual murder - such as those about Rabbi Loew of Prague - show that as late as the sixteenth century the dwellers in the European ghettos lived in continual terror of being framed for this crime by the Christians: the great rabbi is always rescuing them; and trials for ritual murder were still occurring in Central Europe through the turn of the nineteenth century. In the meantime, the assumption of Jewish depravity had been giving the followers of Christ carte blanche - not merely with a quiet conscience but with fervour and exaltation-to penalize, tax, torture and slaughter the Jews, under the sign of the crucified Jesus” (ibid.).

“On the Jewish side, the moral sense was outraged, and the resentment to some extent still lingers, that the communicants of a religion whose Deity is a God of Love and whose Saviour brings salvation through mercy, should, for example, inaugurate a crusade to the Holy Land for the purpose of rescuing the tomb of this Saviour by massacres of their Jewish compatriots. If the Christian has never ceased to be horrified by the callousness of the Jews toward Jesus, the Jew has never ceased to be shocked by what seems to him the hypocrisy of the Christians.”

[Hitler] said it was one of the most important tasks to guard Germany's coming

generations from the same political fate (that struck the country from 1918 to 1933), to keep vigilant in them the awareness of racial danger. For this reason alone the Oberammergau Festival [the re-enactment of the crucifixion] would absolutely have to be preserved. For hardly ever had the Jewish danger, as seen in the example of the ancient Roman empire, been so graphically illustrated as by the character of Pontius Pilate in the Festival. He appeared as a Roman whose racial and intellectual superiority is so great that he seemed a rock amid the swarming rabble of the Near East. In recognizing the enormous importance of the Festival for the enlightenment of future generations as well, he [Hitler] said he was an absolute Christian. (Rolf Hochhuth, *Der Stellvertreter*, historische Streiflichter 1980, 247)

Burning of
Jews 1390
(Cohn 1957)

The Roman Church remained silent in acquiescent knowledge of the holocaust. Pope Pius XII refused to make comment on the holocaust (p 205) and attended



German official occasions of state (see holocaust chapter). (New Yorker Apr 7 97)

"There will be a Jewish problem as long as the Jews remain"
Primate of Poland August Cardinal Hlond 1936

However we should remember that it was the Jews who brought genocide into the religious literary paradigm. John Hartung (p 473) notes that the ten commandments apply to Israelites but not heathen people ... genocide was as central, a part of God's instructions as morality at Jericho: "And the city shall be accursed, even it, and all that are therein, to the Lord: only Rahab the harlot shall live, she and all that are with her in the house, because she hid the messengers that we sent. ... And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword ... And they burnt the city with fire, and all that was therein." (Josh 6:17) This was holy war- *jihad*. When Achan takes a few accursed possessions they are defeated at Ai and Achan is sacrificed. Ai is destroyed and her king sacrificed like Jesus "wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai And the king of Ai he hanged on a tree until eventide (Josh 8:26). The same at Hazor (Hathor): "And they smote all the souls that were therein with the edge of the sword, utterly destroying them: there was not any left to breathe: and he burnt Hazor with fire" (Josh 11:10).

In ironic echo, the Palestinian people (p 666) have become millennial Philistines, a Canaanite fate of captivity in the drive for a 'final solution' of Zionist apocalypse.

Gethsemane olive from the time of Christ (Uris)



Requital Document - 1997

Purpose:

This document is a practical agenda to protect the futures of all the diverse and relatively powerless people of this planet, the “meek”, who “shall inherit the earth”, and will have to turn what is left after the chaos of the environmental and biodiversity climacteric into a sustainable society for the future unfolding of life and our offspring.

“To preach good tidings unto the meek”

I am calling for a ‘gathering of the nations’ in the name of Sakina to celebrate the Requital of male and female in the Song of Songs and to “judge the quick and the dead” - to determine how human civilization and the leaders of the last two millennia have performed in history - and to take the next step for life and for the defenseless species we are driving to extinction. By “the nations”, I mean

all the ethnic peoples, especially those who have been reduced to near annihilation by colonial and economic exploitation - the peoples who emerged from the Rift Valley, spanning the !Kung to the Shipibo, the Huichol, the Maori and on to the Israelites and the Palestinians, who still form an unresolved wound that began when the Hapiru descended upon the Canaanites and Philistines in the time of Saul, whose name the Palestinians still celebrate.

Formal Invitation:

I also invite representatives of all environmental and civil rights groups, and all religious and spiritual paths to the gathering. To the people of the three paths of the Book, the four rivers lead from one Garden to one ocean. Reunion lies in Sakina. To Wicca. Return O Shulamite! To Buddhists, Om Mani Padme Hum. To the Tibetans. Tashi Julay from Yeshe Tenzin. Abide. To the people of India. Om nama Shivai, Hare Kali-ma, from Yogindra Baba. Please do not kill the girl child. To the people of China, The Way that cannot be told is the countless Tao. Take the Way of the Valley and Free Tibet. To Greenpeace and Amnesty International, Sakina is your greening peace child too. To the Mazatecs, Ji ni na, María patronai. To the Maori, Aroha.

Timing:

I am setting out this document of Requital to set the measure of world transformation and to address the issues which need to be resolved quickly and effectively if we are

going to stop the holocaust of biodiversity and preserve our most precious living genetic garment for the benefit of future generations.

"To proclaim the acceptable year"

Democracy and the Ethic of True Love:

I come as a follower, as a servant of the smallest among us to proclaim love and peace in the place of war and dominion - sakina in the place of jihad. True love, even of our enemies, so that a full requital can take place and Earth can again become whole. We cannot escape the alienation and angst of our existential dilemma until we realize our full potential in love and until we stop destroying our future heritage.

"To bind up the brokenhearted"

I am not here to be a secular or religious authority, but a catalyst to heal in freedom, to restore the questioning soul of humanity, our independence of insight and vision, the divine spark within, and our sense of direction in the unfolding of life's living diversity. To usher in a new epoch of spiritual democracy in our coming of age in the universe and in our assuming responsibility for our future - "I have said ye are gods and children of the most high". Spiritual democracy respects the Wisdom within our shared vision which can provide the foresight to deal with the unfolding future given the immense powers we have gained over the physical and natural world. Science cannot solve these questions, except to tell us the factual basis upon which we can make an ethical decision and any likely consequences. Neither can any religious dogma hope to address the new ethical issues being raised by scientific advance.

Biodiversity: The Planting - A New Ecosystemic Synthesis:

Rio has passed with no effective result (p 59). The US continues delaying to ratify the world biodiversity accord, something which should be corrected forthwith. Kyoto has brought agreement for a moderate level of reduction, in CO₂ emissions by the industrialized powers marred by rights-trading by the world's biggest CO₂ polluter. Biodiversity remains the number one long-term issue. Sumatra and the Amazon have been burning and the seas are polluted and over-fished. El Niño has been rumbling, the ice sheets crumbling (p 83). World peace and disarmament are nowhere in sight. Nuclear weapons remain abundant and there is increasing risk of nuclear proliferation. Militarization still takes precedence over world poverty and world health. The Millennium is upon us reflecting the consequences of our actions and our illusions.

If we do not act now to renew the world order, all the signs are that hypocrisy and short-term winner-take-all greed will decimate biodiversity and the resources of our planet in a "tragedy of the commons" which will strip and burn our great rain forests, the lungs of our green planet and the cradle of our living diversity, the riches of the oceans, and our very atmosphere, leaving only an "accursed share" in perpetuity to our own descendents, our very life blood of the future. Such selfishness in one generation will cause all of us to be cursed, not for millennia, but for millions of years. As I stand on this earth in a climacteric spanning all of evolutionary time - cosmological time also - I cannot afford to leave biodiversity to drift any further towards holocaust.

"Trees of righteousness, the planting of the Lord"

It is thus time for all of us on planet Earth to come to a new synthesis, a restoration and replanting of nature, to undo the damage of pollution, nuclear fallout, habitat destruction and exploitation of every available resource, in a replanting of life for the

future of our own offspring and for the unfolding diversity of life itself, while there is still time and the jewel of biodiversity is yet with us.

*“and they shall build the old wastes
and they shall raise up the former desolations ... of many generations ...
as the earth bringeth forth her bud,
and as the garden causeth the things that are in it to spring forth.”*

This can take place only through a complete re-examination of what ecosystemic society means, which goes beyond the male-invented clichés of egocentric capitalistic right and homocentric socialistic left in the political spectrum to form a new eco-centric cultural ethic based on regional autonomy and true democracy.

Bottom Line:

- A moratorium on further exploitation of all remaining areas of natural diversity - stop burning the Amazon and the rain forests of Africa and South East Asia. Stop felling virgin forest or clearing virgin ecosystems.
- An immediate world action plan to rescue all threatened habitats to be contributed to by each nation in proportion to their GNP.
- International support for all peoples currently in ecologically sensitive zones to avoid them having to engage in environmentally damaging activities to survive and prosper.
- Stop polluting and over-fishing of the oceans.
- An immediate agreement for complete nuclear, biological and chemical world disarmament, with all cost savings to go to direct aid to the disadvantaged, so that inequity does not give rise to international tension. No nuclear missiles except as a very small international defence against asteroid or comet strike.
- Fully ratify the Global Biodiversity Convention, and effective limitations on global warming emissions.
- International cooperative development of renewable energy technology based on GNP-related investment in advance of the economic depletion of fossil fuels.
- Debate the form of sustainable ecosystemic society through a transparent gender-equitable accounting.

Feminine Apocalypse:

The millennial ‘apocalypse’ is, by definition, the ‘unveiling’ of the bride - the end of the occlusion of the feminine and her sequestering and repression. This bride is the feminine spirit, returning to her sacred place of natural sustainability to complete our vision and to correct the imbalance and oppression of the patriarchal cultural epoch. Until respect for the feminine and for nature is restored to its sacred status, men will continue to rape and plunder the earth in the name of science, of progress, and of God. I thus ask all of you on this planet, male and female alike, to respect the restoration of the feminine spirit of Wisdom and sustainability.

“and as a bride adorneth herself with her jewels”

As a male messenger of this feminine apocalypse I invite women of all walks to meet together and with men of like mind in gathering empowerment to join in discussing as widely, transparently and democratically as possible the future nature of this “replanting” of sustainable ecosystemic human culture. I believe it needs more than the gender tokenism of an equal share of the vote, because somehow men generally pack the representation deck even given “equal opportunity”. The process needs equanimity of representation of women at every stage, either by proportionate repre-

sentation or by gender consensus. Only by such a forward-looking initiative now will we have a good prospect of a soft genetic landing next century and a verdant world of diversity to save for our living future. I am thus not here to lead, but to apologize to the womankind of the world for their treatment over the last two millennia and the destruction wrought upon the Earth by mankind and to ask you to join in the sacred marriage of the biosphere - holy matrimony in reunion and in forgiveness so that our immortal living heritage will be preserved.

Bottom Line:

- An immediate cessation of female circumcision and infibulation.
- Do not kill the girl child.
- Abolition of violent or lethal penalties for female infidelity Judeo-Christian and Islamic.
- Freedom of dress, expression and decision-making for all women in all cultures.
- Removal of all social, religious and economic barriers to women receiving a free, full and fair education so that we are all fully able to contribute fully to empowering a nurturing and sustainable society.
- Equanimity of representation of women and/or gender consensus in all future political and ethical decisions.

Social Justice:

No action on the world environment and ecosystem can be successful without real and equitable social justice. To fulfil this agenda means freeing people from bondage, particularly from political imprisonment and repression, poverty and ill health, but also from their double-binds and misconceptions - from the joint tyrannies of mechanism and fundamentalism, from social programming through commercial advertising and other forms of illusion and indoctrination.

"To proclaim liberty to the captives and the opening of prison to them that are bound"

Poverty and hunger are prisons. While some people in the world consume over 100 times the resources of others and live in luxury, most of the world's people live in hunger and poverty. While the rich developed nations enjoy ostensible democracy and human rights, most of the world's people struggle simply to survive, often under the yoke of political and/or gender oppression. While the rich of developed countries have their pick of space-age medical techniques, people in the prison of poverty have little or none. In caring for the health of the world, we also need to care equitably for the health of each of us that are alive at a given point in time. While the glaring economic inequities characterized by "north and south" continue, economic colonialism remains a millstone to any reconstruction of the natural environment. While the richer nations extract natural resources from the underdeveloped world at cheap prices, nature is squandered and population pressures continue because the demographic transition is delayed along with rising living standards and full education.

The egocentric ethics of capitalism does not adequately address the severe inequalities that can and do arise in society from real differences in opportunity. The foundation of a meaningful human society is caring: "From each according to their abilities to each according to their needs". The 'free market' ethic violates this principle of human caring by asserting: "From each according to their resources to each according to their investment". Social conscience is required to fulfil the agenda of social responsibility. This conscience can only come from an ethic of love, not only for one's kin and neighbour, but even for one's 'enemies' - the *hapiru* or 'outsiders' who

lie beyond our domains of kin and reciprocal altruism.

Under the free-market ethic, taxation is minimized, social services to the poor and needy are cut. Responsibility for social justice becomes a voluntary indulgence of those rich and powerful people and nations who choose to be altruistic. True social justice requires making consensus economic sacrifices and political decisions which transform the egocentric ethic of capitalism, without imposing a totalitarian homocentric ethic of the human society over individual civil rights as has been the bane of communism despite the ideals of the 'welfare state'. An ecocentric ethic is required for a sustainable society. This requires a new socio-political synthesis which can only be developed through ethical debate in a free society, not through political manipulation and corporate control of the media and economy. I am thus calling for in-depth discussion on the form of sustainable ecosystemic society.

Justice cannot come unless the rich nations are prepared to give fairly to those of the poor and less developed nations. It is sheer hubris for the so-called democratic electorates of developed countries such as the US to campaign for less taxes while consuming the lions share of the world's resources and begrudging any curbing of their CO2 emissions.

Bottom Line:

- A comprehensive world poverty plan which displays international compassion and justice to all peoples regardless of nationality.
- Redistribute all available resources to the needy. No stockpiling for profit!
- Require all commercial advertisers dominating communications media to contribute to free informational programs initiated by citizens groups lying outside corporate influence.
- Free all prisoners of conscience including all political prisoners.
- Again I say free Tibet. Free Burma. Free the women of Afghanistan. Stop the killing in Algeria, especially disemboweling pregnant women. Allow free elections in China.

Free Market Genetics:

Much of the problem is sourced not in individual greed but in corporate greed. Corporate transnational organizations have become a law unto themselves which violate all principles of national sovereignty, regional autonomy and grass-roots democracy. It is essential that the power of transnational investment is subject to democratic scrutiny by the people of this planet (p 910).

While western politicians espouse principles of electoral democracy, international trade agreements are negotiated for the benefit of transnational corporations who are not elected democratically, who command and exploit the world's diminishing resources and dominate world media without any direct accountability to the human population. Corporate interests control the world economy in a way which now bypasses all democratic electoral processes. World free-trade agreements result in a net loss of national autonomy, particularly for smaller and less developed economies in ways which their electorates have no power or control over. Until such corporate organizations become democratically accountable to the populations they serve, such treaties will simply remain instruments of capital colonialism and serve to accelerate the exploitation of the dwindling resources of the planet by the quickest to get to them and the greediest.

The 'free market' is touted as a natural ecological vehicle of efficiency through competition, but the 'free-market' is not genetic, because company law allows complete liquidation and re-direction of company investment. Companies can thus escape accountability for damaging, exploitative behavior because they do not contain the genetic principle which is essential to the sustainability of survivors in a surviving biosphere. Without any genetic principles, the free-market is dangerously prone to overshoot and catastrophic rebound caused by rapid over-exploitation of resources to reap short-term gain in advance of other players or regulatory protection.

Bottom Line:

- Apply genetic principles to company law.
- Fundamental changes to law are required to establish a sustainable ecocentric ethics in human society. These must make corporate organizations democratically accountable to the people as well as to their shareholders.

Genetic Technology and Freedom of Information:

Two illustrations of how anti-democratic such activities can become are indicative. Monsanto is busy buying up major world seed producers while using coercive policies to force the adoption of patented genetically-engineered seed stock resistant to its own brands of herbicide. All such initiatives are taken without public request or advance ethical debate, on the pretext of corporate trade secrets and intellectual property rights. The effect is the planting of vast productive areas of the planet with zero-diversity monoclonal, severe loss of genetic diversity and private ownership of our world heritage. While Bill Gates rightly opposed the big-brother attempts of the Clinton administration to make world encryption open to the US security agency, Microsoft is becoming a real threat to the future freedom and independence of the internet - something destined to become the 'noosphere', our one central expression of human conscious interaction. Unprincipled corporate bullying by Microsoft undercuts freedom of information and the foundation of a democratic world society.

The issues of freedom of information and genetic technology are absolutely pivotal to our future. Major changes which are crossing deep ethical watersheds are being made in secret by companies for profit alone and are not submitted in advance to society for any democratic process of ethical consideration. Industry is able to apply sufficient influence to government, particularly in the US, to bypass the electorate. Corporate scientists attempt to bypass consumer opinion by claiming the consuming public's ethical concerns are based on ignorance of the scientific issues, religious misconceptions, or frankly that society will just have to accept the inevitable onrush of progress in the development of genetic engineering technology in a relentlessly changing world. This is frank intellectual prostitution.

Many of these new genetic technologies may bring great benefit, but they are being developed in a completely unethical, undemocratic and clandestine way, which is bypassing the very social forward thinking that is essential to prevent us falling into an evolutionary end-game and potential extinction. The future ecological security of our food species is at increasing risk. They are being replaced by non-viable, infertile and engineered varieties and both the original genetic diversity and wild habitats are being rapidly lost. The methods of Monsanto and other corporates pose a significant threat to our genetic future. Germ plasm banks cannot save our food plant heritage alone. Whole ecosystems must be preserved.

Science lacks any intrinsic ethical qualities. For every scientific ecologist trying to

protect biodiversity there is an unscrupulous genetic engineer undoing their work in monoclonal gene tech products. Genetic technology depends on biodiversity for its genetic resources but is the single most serious threat to biodiversity outside direct habitat destruction. It raises completely new ethical issues relating to the very future of evolution and the genetics of the human germ line, which cannot be dealt with by scientists and industry and government experts alone on the assumption of an ignorant general population.

Bottom Line:

- Corporations to present all genetic technology development proposals to consumer ethics committees before proceeding with research and development.
- A moratorium on all patenting of genetic intellectual property rights until the rights of all people to our genetic endowment and particularly those peoples who have traditionally discovered and used these species have been protected.
- Terminator technology to be terminated forthwith.
- Processes involving the human germ line which may alter our genetic future subject to fully-informed, collective decision by society as a whole.
- Keep the internet and all information media free for the freedom of humanity.

Healing Population:

World population (p 94) is a very significant factor in both poverty and hunger and in habitat destruction and loss of biodiversity. There is urgent need for an abatement of population growth before we all suffer the consequences severely next century. However the population problem is complicated by severe economic and energy-consumption inequities. While population growth in much of the developed world has abated as a result of the “demographic transition” accompanying higher living standards and better education, the developing world is caught in a vicious cycle of exploitation which results in poverty, hunger, lack of education, population growth and habitat destruction. Population cannot be addressed without addressing educational, gender, and economic inequity between the developed and developing world.

Enforced population control measures, including sterilization often act selectively against women and have also resulted in atrocious rates of female abortion and infanticide, particularly in China, India and Korea. Education, and empowerment of women are the key to informed, voluntary non-destructive population abatement.

Proposals:

- Population measures aimed at voluntary contraception, education, family-planning, empowerment of women to have autonomy over their own fertility and reproductive process, and the providing of economic circumstances in which full education and autonomy is possible.
- Religious patriarchs should publicly rescind harmful statements encouraging population growth, such as those opposing contraception and claiming sex is solely for procreation.
- Abortion remains a controversial issue of new medical technology, because it presents an ethical continuum. It is a matter of individual conscience which needs to be discussed further through continuing ethical debate, rather than religious edict and violent conflict. Good education, free access to contraception, responsible use and advance reproductive advice is a constructive alternative.

Religion and the Patriarchy

While biodiversity genocide is in full swing, the patriarchal religions stand silent, because they are all tainted with the view of dominion over nature inherited from the Fall. This silence is evidence of deep complicity of religion in the plight our planet now faces.

“Who is to blame for the crisis we face? First and foremost, I accuse the religious leaders of the world. They have fed mankind with the dangerous myth that humanity is somehow above nature and that it is our god-given right to hold dominion over the Earth and subdue it. In many cases, they have actively encouraged over-population and have gone out of their way to prevent family-planning schemes. They are a disgrace.” - Desmond Morris.

The reason for this is a deep confusion between God and the male spermatogenic imperative. While the major religions purport to offer a God which is manifest in every flower and every tree, in fact they are acting as agents of male reproductive rights. All the features of population explosion, resource exploitation, exponential economic growth fantasy, and environmental overshoot to the point of irreversible damage are simple manifestations of the spermatogenic reproductive imperative operating in the absence of a compensating feminine nurturing oogenic strategy of long-term sustainable investment.

The reasons for this are ludicrously simple. Human social and intellectual evolution occurred through the dissonance of sexual paradox resulting from the gender complementation of gathering and hunting. The human cryptic estrus, the privacy of human sex and many other aspects of human, and particularly female sexual evolution, attest to the relatively egalitarian relationship between the sexes we see manifest in the ancient bearers of the Rift Valley tradition, such as the !Kung today; one in which both male polygyny and a consistent degree of clandestine female adultery are endemic and central to our evolutionary emergence (p 851).

With the establishment of urban cultures, a new pattern of cultural gender repression began, based on male reproductive insecurity and enforced by male rule of law and frank militarization. Women, over a period of time, became sequestered in the home, in the fields, in harems, nunneries and brothels (p 857). When God gave Abraham the covenant of seed as the dust and as the stars in the sky, this was not the God of creation but the spermatogenic imperative speaking. The chador (p 610), female circumcision (p 696) and the atrocities of infibulation, the repression of the daughters of al-Llah (p 585), and the Asherah (p 515), the evils of sex outside procreation, stoning the female for adultery (p 461), male prerogatives of divorce, the virginity of Mary, the killing of the girl child (p 146), all follow from the rule of the sperm.

Christianity

The Christian church is divided between Catholics, who in addition to Abba and Christ, worship Mariam as the great mother has been worshipped since time immemorial, but banish women from the clergy, and protestants who sometimes admit women to the clergy but insist on a transcendent view of “God the father” which suppresses the feminine aspect of deity and the creative potential of nature in a divine order and a clockwork universe running down from the first creation, in which evolution cannot happen. At least the pope has had the perspicacity to acknowledge evolution. At worst we end up in a rapture in which nature will be shed as a husk as if the

destruction were a mere prelude to the divine. At this point the very knowledge of good and evil has become our worst enemy - a combat myth between light and dark, leading only to an Armageddon we only narrowly avoided during the Biblical xenophobia of the Cold War.

The only consideration of rights to life are aimed at male control of female fertility and reproduction, not at the ecocentric rights of other species to exist. Genocide of the entire biosphere does not even rank as a sin. Contraception is opposed because sex is deemed only for procreation in an era of frankly exploding population, while abortion has become the subject of ritual murder in the name of religion in US clinic murders by Christian fundamentalists.

The biblical destiny of the (p 443) Christian church is to become the vehicle of the Tree of Life in the immortal age - the Transfoliation, to cherish the Earth and replenish it, to reach with loving care into every ecosystem, and to teach that nature is sacred. This can occur only through spiritual democracy and the rescinding of church dogma, replacing religious authority with living conscience.

The severity of genetic holocaust requires that the church now literally become the ark of the covenant with nature - a true Noah's ark - in which we preserve as much of the immortal living garment of diversity as we can while there is still time. It is time to replant the sacred groves in the greening of eschatology. This is the sacred fulfillment of every Christian, every Jew, every Muslim, every Hindu, every Buddhist, Taoist, Shaman and every follower of spirituality on this planet.

It is meet that after two millennia of domination by Father, Son and Holy Ghost that there are initiatives under way to give Mariam and the feminine aspect divine recognition, but it is sheer fantasy to declare a specific role to Mary as intermediary between God and humanity. Both Magdalen and Jesus' mother Mariam (p 354) were free women. The *parthenos* was *almah*. Magdalen was a priestess of the seven familiars and pronounced the exaltation. She is the source and destiny of Christianity. She was first overthrown by Peter and centuries later by a circumcised virgin designed to protect male reproductive imperatives over the free woman. She is but the shadow of Artemis resurrected from Ephesus and, in her mother image, Isis of Byblos.

Since the discovery of the ovum two centuries ago, the notion of the virgin birth has become ludicrous because male sperm is no longer the complete seed. Therefore God, in replacing Joseph, did not complete the conception. Mariam, according to the Talmud was descended from princes and consorted with carpenters and a Roman, one Pantera (p 642) by name. In truth Mariam and Christos are coeval archetypal figures of the human stream of consciousness. They can never be chaperoned into the idolatrous fantasy roles Catholicism has assigned to either of them.

*"I was set up from everlasting
from the beginning or ever earth was"*

I ask the Catholic church to open to the flood tide of the feminine: to accept not just the virgin intermediary but the free woman even with 'seven familiars' and to bring women into all levels of the church by an open process of consensus. The hierarchy of religious authority needs also to be balanced by the soul of the nabi and prophetess - free people who hold religion and science alike to account, both for religious dogma and for scientific irresponsibility.

Parousia is the time to finally bring Jesus down from the Cross of Torment. The his-

torical record of Christianity in Crusade, Inquisition and witch-hunt has been diabolical (p 403). Only by celebrating the descent from the cross can we erase this millennial heritage of guilt and violence that has marred Christianity from alpha to omega .

*“to give unto them beauty for ashes, the oil of joy for mourning”
Jesus was named the Bridegroom in the light of the sacred marriage:
“as a bridegroom decketh himself with ornaments”*

It is now finally time to celebrate the sacred marriage of the Bridegroom with the Bride, so that the birth of true fertility can finally be consummated, to appreciate the beauty of the Song of Songs (p 336), to receive the Bride, and realize she is not merely the Christian church but the immortal feminine principle manifest in every flower and every tree - the cytoplasmic inheritance of the body.

Bottom Line:

The Pope has declared the millennium to be an occasion to right the sins of the Church ... I applaud this and request the following:

- Apology made for blaming Christ's Roman crucifixion on the Jews - a virtuous step taken much too late. This should be forthcoming from all Christians.
- Apology required for the Crusades, Inquisition and Witch Burnings which lasted six of the last eight centuries and killed as many people as the holocaust.
- Rescind the anathema maranatha and all curses on women.
- Apology for the suppression of the Desposyni and the gnostics.
- Removal of all dogmas which control female reproduction. Democratic ethics of diversity and choice. Full support for contraception and voluntary measures towards population abatement. The central dogma of molecular biology that DNA makes RNA makes protein was overturned by the discovery of retroviruses. Science cannot afford dogma and it is likewise a stain on religion.
- Abolish the death penalty in remembrance of Christ.
- Open the Church to full participation of women in devotion to the flowering of life on Earth in atonement for the curse on Eve and dominion over nature.

Islam

*“Unto none of them was Elias sent, save unto Sarepta, a city of Sidon,
unto a woman that was a widow”(Luke 4:26)
“and the soul of [her] child came into him again, and he revived” (1 Kings 17:22)*

Muhammad was a great prophet and Islam carries the prophetic tradition a step forward from Christianity. Islam is in many ways a purer religion than the idolatrous worship of Jesus and Mary. Muhammad rightly commented upon this with concern, and rightly named Jesus as one in a line of human prophets. Many of Muhammad's statements were inspired, but his inspiration according to al Tabari was amended in the attempt to remove his acknowledgment of the three daughters of al-Llah (p 585) as intermediaries from the Qur'an which has become notorious as the satanic verses.

Muhammad did not enter Mecca through jihad but through the Sakina of Hudaibiyah and through the spirit of religious toleration of the Haj that welcomed all spiritual seekers in a spirit of non-violence and saw 360 images in the Ka'aba including pictures of Jesus and Mariam. Neither can Islam rule the world or nature through jihad or a shariat of religious inflexibility and gender intolerance. Just as the crusades were a failure and offence to Saladin, so jihad is an offence to world peace. Islam has violated the spirit of religious tolerance in appropriating the ancient Haj for itself alone.

While Islam often claims to protect the interests of women, history tells otherwise (p 610). Please recognize that the apocalypse is the bridal unveiling. This means the end of men demanding the chador or burqah. If the female wishes to wear a veil to protect herself from molestation by men, or as an expression of her cultural tradition, that is her prerogative, but let no man henceforth do anything to sequester the female, to tell her how to dress or how to vote, or whether or not her face or body should be covered. Cast no more stones against the female, nor any other method of killing or dismemberment.. You are all guilty of blasphemy against the Almighty. It is essential for the survival of this planet that the female must be free at all times and in all places to do as she is want, starting with the women of Daws, as Muhammad prophesied.

The Qur'an says Isa is surely a knowledge of the hour (p 607). No other person is specifically so-mentioned except al-Llah. Respect the work that is to be done in the name of Sakina. The truth which fertilizes cannot die.

Shariat is not the Qur'an and even the Qur'an must be subject to reflection and critical scrutiny (p 599). To align church and state into one monolith is an offence to the freedom of informed society, the diversity of the divine within each and every one of us, and a continuing threat to the future unfolding, which is spontaneously creative and shall never conform to religious edict.

Scepticism is the foundation of science and satire the foundation of true religion. To cast a fatwah of death for shining a mirror upon the satanic verses is hubris, an offence to al-Llah and al-Lat alike. The satanic verses are your Achilles heel. The place of violent injustice to the female for which your tradition stands vulnerable and guilty. Is idolatry or blasphemy worse than a death sentence for representing God or for testing the veracity of belief with satire? Isa himself was accused of blasphemy unto death and he comes in your own tradition to perform Requital. The fatwah is your bane and your scourge.

Bottom Line:

- Establish a sanctuary for the freedom of the female at Daws.
- Rescind all Islamic law and scripture which sequesters, penalizes or restrains the female in her freedom.
- Rescind jihad and the verses in the Qur'an abetting martyrdom.
- Return the Haj to the fertility navel of the desert it has always been.
- Free the women of Afghanistan.
- Stop the killing in Algeria, especially disemboweling pregnant women.
- Withdraw the fatwahs on Taslima Nasrin and Salman Rushdie. Free the Bahai's.

Judaism and Zion

Christianity has in many ways been a bane to Judaism and particularly to the Phari-sa-ic tradition, which has always been a vehicle of social conscience to its people, and has in no way been responsible for Jesus' sacrificial death. The Christian church is only now making an apology for two millennia of frank persecution and for complicity in the holocaust, within three years of the second millennium, a time shorter even than Jesus mission in John. This is too little, too late and deserves a deeper acknowledgment.

"To appoint unto them that mourn in Zion"

Like Christianity, Judaism two millennia later still awaits the fulfillment of the messianic hope. The basis of such a messiah is not the exclusiveness of race, nor the Hellenistic vision of Christ as man-God, but long-term future goodness and real social

salvation. The messiah is the circumcised one who can deliver the goods. Just as Jesus became a Jewish cultural emigrant, fulfillment of the messianic hope lies in the return of the nations to Zion. Such a gathering can occur only through an acknowledgment on both sides, both of the unique tradition of Eden contained in the scripture, and of the essential oneness of all peoples. It is thus meet that the bearer of this message should be a circumcised gentile *hapiru* "and their seed shall be known among the Gentiles," just as Jesus was the lost messiah, a Jew who became messiah of the Gentiles. This is the nature of reunion in the Requital - your fulfillment but also the ultimate poetic irony.

You have been factually at war for every day except the first day your new nation existed. The mourning will not stop until you have reconciliation. You still stand a nation whose sacred marriage with the land and her people is unconsummated, because, despite diaspora and holocaust, you do not recognize the self in your other - that you have made the Palestinians *hapiru* - outsiders in their own land. Only by requital can your destiny be completed. You cannot "eat the riches of the Gentiles" while you indulge in "robbery for burnt offering". You cannot be acknowledged as the priests and priestesses of the path of Eden until "in their [the Gentiles] glory" you can claim just credit. Sakina is your opportunity for true reconciliation with your Palestinian partners. It is a profound spiritual honour that destiny has chosen you as the people of Eden to celebrate the sacred marriage of the biosphere. If you receive the nations with openness, you shall indeed become "priests" and priestesses because you have borne the tradition of the Fall and its Requital.

I invite back to join you all the nations of Earth to celebrate their sacred marriage to the land, Terra, Gaia, "or ever Earth was" in each and every one of us undoing the Fall and again receiving the immortal fruit of Eve and of the Tree of Life - in the return of the Shekhinah (p 561) to dwell again among us. In doing so, the Christian church returns to its origins in atonement.

Bottom Line:

- Rescind all passages of the Pentateuch abetting violence to the female and the death penalty.
- Apologize to the women of Israel and Palestine for Josiah's precedent in the destruction of the sanctuaries.
- Rescind circumcision, so that the female shall remain unscathed also.
- Love the Palestinians as yourselves.
- Accept me and all the races of Adam as your comrades in Eden.



Asherah and El: Founding Canaanite deities permeating the Old Testament (Gray, Willis). Asherah, the Semitic name of the Great Goddess, whose origin differs from Astarte, was “in wisdom the Mistress of the Gods”, called by the Sumerians Ashnan “the strength of all things”, a “kindly and beautiful maiden.” The Canaanites called her “She who gives birth to the Gods” and as the “Lady who traverses the Sea” she is Goddess of both the Sea and Moon (Walker 66). In the Old Testament she is identified with her sacred groves. Horned El is likewise the beneficent “Ancient of Days” founding progenitor God castrated by warlike Ba’al.

The ‘Elohim and Ancient Near Eastern Tradition

The ‘Elohim and the Blessing of Jacob

Before the time of the Exodus, the deities were worshipped collectively as the Elohim, the many forms of ‘deity’. El meaning simply ‘god’ is also identifiable with the kind old grandfather god of Canaan, who is horned like the Moon God Sin but expresses also the primal male fertility characteristics of ithyphallic gods Nabu and Hermes. As heavenly scribe, these are both also bearers of the covenant. El’s many forms include El-shaddai - Almighty, the Lord of the Mountains; Bethel ‘the face of god’ is mentioned in Jeremiah 48:13 as a god. Baityl, like El is one of the four founding Canaanite deities (Kraeling 88); El-Elyon - god the most high. El is the oldest of the Canaanite Gods. He had two wives whom he met over the sea, Athirat (Asherah) and Anath. He is the ‘ancient of days’ the archetype of the wooly-headed beneficent patriarch of Daniel. Later he is emasculated by the verdant warrior fertility God Ba’al and Athirat’s children are destroyed by Anath as Ba’al’s consort.

The Elohim included two forms of the Goddess as shown in the blessing of Jacob of the twelve tribes (Gen 49), probably the oldest passage in the Bible (Freedman 1987 322). This specifically blesses Joseph. Emphasis on the eternal is characteristic of the moon deity of immortality.

“Even by the god of thy father who shall help thee, and by the Almighty (El -shaddai), who shall bless thee with the blessings of heaven above (Sin astral deity), blessings of the deep that lies under (primal chaos Tiamat Leviathan), blessings of the breast and womb (Asherah - the creatrix of living things) prevailing from the everlasting mountains to the eternal hills.

Alillat Ibrahim

Many components of Genesis mythology, including Eden (p 725), Tree of Life, the flood, are sourced in Sumeria. Sumeria has its own flood myth and there are relics of a major flood early in Ur's history. The "ram in the thicket" is also a motif found at Ur as well as the 'golden calf' whose horns symbolize the moon back to Paleolithic times (Woolley 1954 3). Genesis 11:31-12:2 states that Abraham originated from Ur and journeyed with his father Terah to Harran, setting out for Canaan only after Terah died. Ur is near the mouths of the Tigris and Euphrates, Harran is in Southern Turkey, the northern limit of the valley of Mesopotamia, suggesting this journey was a meaningful one related to the common Moon God of the two centres, Nannar or Sin. Nannar lived in harmony with his Moon Goddess consort Ningal. Libations were offered before them to the Tree of Life (Woolley). Many of Abraham's relatives and ancestors lived in the vicinity of Harran. Several key names in Abraham's family, Terah (compare Yerah Moon God of Canaan), Laban (p 500), Sarah and Milcah are all derived from worship of the Moon Deity (Bright 80, 91). Yerah or Yarikh, temple at Hazor (Gray), is known for his avid courtship of Nikkal-and-Ib 'great lady and clear/bright/fruit' (Ningal) and his marriage ceremony to her.



Left: Golden Calf at the head of a lyre from Ur Right: The "ram in the thicket" Ur (right Woolley 1954). "And Abraham stretched forth his hand and took the knife to slay his son ... but an angel of the Lord said you have shown your fear God ... and Abraham lifted up his eyes and saw a ram behind him caught in the thicket ... and offered him up in stead of his son." Gen 22:10 (Empoli, Uffizi).

The deification of Ab-ram, which in the earliest documents is a synonym for Ab-Sin (Briffault 3:108) is consistent with the ancestor worship associated with the Moon God in Aramaic cultures in which rites were regularly held to worship ancestors in cities stretching from Mari to Canaan. The Alillat Ibrahim, or religion of Abraham, was widespread among Semitic peoples. He was worshipped at the Ka'aba (Briffault v3 108).

A tradition reported by Eutychius runs as follows: "At the time of Abraham there reigned Shabib (Sheba), the wife of Sinn, priestess of the mountain, who built Nisib and Edessa and surrounded them with walls. She founded also the sanctuary of Har-ran, and made an idol of gold, called Sinn." Al-Kindi reports in the tenth century

that Abraham lived with his people 90 years in the land of Harran, worshipping a deity famous in the land and adored by the men of Harran under the name of the moon (Briffault 3:108). Al-Kindy claimed this was al-Uzza, but in Harran, Sin was supreme, although the moon did become female as al-Uzza in much later times.

The pattern of the two venus wives of the moon pervades the patriarchs and continues through Jewish and Canaanite history. Abraham had two wives, Sarah and Hagar who departed. Jacob also had Rachel and Leah. El courted two goddesses of the sea by roasting a bird for them, presumably Athirat and Anat. Yahweh was worshipped at Elephantine with two wives, (Briffault v3 82) apparently the same two goddesses (Kraeling 88). Adam was the husband of both Eve and Lilith, two particularly challenging women. Moses was known both for the Cushite princess Tharbis (Silver 76) and Zipporah the Midianite. Much later, we find Jesus in a similar position regarding Mary and Martha. His crucifixion is celebrated at the full moon.



Ur-Nammu of Ur offers libations to the Tree of Life before Nannar and Ningal (Woolley 1954)

Harran continued to play a central role in the lives of the patriarchs. Jacob returned to Haran and spent fourteen years there (seven for each wife). He gained the name Isra-El (struggles with god) while at Harran, resulting in him becoming a lamed king (Gen 32:25). The twelve sons of Jacob who represent the 'amphictyony' - the confederation of twelve tribes are lunar and astral in origin, representing the

twelve months or zodiacal signs, in a rotating stewardship of the sacred sanctuary. This is paralleled in Greece (Gottwald 376). Meeting and probably officiating in rotation at the tabernacle is consistent with the astral worship noted among Semitic nomads starting from the time of Hammurabi around 1750 BC, promulgator of written law (Briffault 3/85).

Harran was renowned throughout the ancient world as a centre of occult learning. It integrated Egyptian, Greek and Babylonian spirituality into the Hermetic inner teaching of Hermes trismegistus - of the past, present and future. Harran's astral worship including the mysteries of the north continued right into the Islamic era as Qur'anic *hanif* or *sabians* - 'people of the book', ending only with the Mongol invasions and contributed both to gnosticism and to the traditions of the Imams. The Mandeans, John the Baptists followers are believed to have sojourned there.

Aramaean King surmounted by lunar crest (Oxford Bible).

Deut 26:5 "A wandering Aramaean was my father [Jacob]"

At Mari, ancestor worship was commonly performed through the Moon God in a *kispum* ceremony. "At the new moon and full moon I regularly placed before him his pure bread and precious water. Sin release them [the ghosts of the ances-



tors] to eat their bread and drink their water.” (Malamat 24) Responsibility for dead ancestors fell on the guardian of heir, who would receive the father's deities. Conversely, by stealing her father's gods, Rachel was stealing Laban's inheritance.

A kispum-like ceremony is mentioned in 1 Samuel 20:18 “Then Jonathan said to David, Tomorrow is the new moon: and thou shalt be missed, because thy seat will be empty [at the king's table]. And when thou hast stayed three days, then thou shalt go down quickly, and come to the place where thou didst hide thyself” which lingers to this day in Israeli folklore. In Isaiah 8:19 we also read “should not a people seek unto their God (ancestral spirits)? for the living to the dead?” It was common practice in Israel and Phoenicia to lament for the dead with cuttings of hair (p 329).

Many of the names of the early tribal deities indicate a close link between ancestor worship and the deity, in which the god becomes patron of the clan deified in the person of the ancestor. We thus have the Mighty One of Jacob and in Gen 31 when Laban pursues Jacob, each swear by their gods, Jacob by the God of Abraham by the fear of his father Isaac and Laban by the God of Nahor.

At Mari, in the first quarter of the second millennium BC, a social continuum developed between the city duellers and the nomads in the outerlying areas. The Ben-jaminites were a tribe noted at Mari which had specific associations with Harran. The names Abi-ram (Abraham) Yasmah-El (Ishmael) Yaqob-El (Jacob), a name also shared by a Hyksos chief and El-Laban (Laban) all appear at Mari. The root mlk denoting melech king or in its sacrificial form Moloch is also found. Another word at Mari in this time which will come to have significance in islam is *ummah* or “mother” unit of the nomadic tribes (Malamat 31, Bright 70). Mari despite its patriarchal culture was noted for the independence of its women, who officiated prominently as priestesses (Dalley 97, Batto). Nuzi texts also indicate special provision for daughters to inherit “as sons”.

Malamat (54) comments further that the unusual genealogy of Nahor in Gen 22:20-24 suggests that Abraham was originally one of the wandering sons traditionally listed as children of concubines (Ishmael etc.) in the Old Testament as opposed to the blessed (p 501) sons (Isaac, Jacob). The children of Israel are the wanderers from Aram-Naharaim on the upper Harbur. This is ironically the same place the ten tribes were later deported to by the Assyrians after the fall of Megiddo. Such pastoral migrations were noted at Mari. Nahor occurs in the Mari texts as Nakhur a town in the vicinity of Harran (Gen 24:10) governed in the eighteenth century BC by an Amorite prince, and later Assyrian texts mention a town after Terah's name (Bright 70) and names derived from the same roots as Gad (fortune) and Dan.

A particular form of the Elohim worshipped until the destruction of the sanctuaries in 622 BC was the “Host of Heaven” the very astral deities surrounding the Moon God. Abraham left shrines at many high places and in many natural sacred sites, including the oak groves of Shechem and Mamre, which many centuries later was still a noted pagan shrine (Walker 5). A old tradition associates the Oak of Mamre with a vision by Abraham of the Son of Man.: Gen 18:1 And the Lord appeared unto him in the plains of Mamre: and he sat in the tent door in the heat of the day; And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground.” Gen 21:33 And Abraham planted a grove in Beersheba, and called there on the name of the Lord, the everlasting God.

Abraham's line were buried before Mamre. "And the field of Ephron in Machpelah, before Mamre, the field, and the cave therein, and all the trees in the field, that were in all the borders round about, were made sure unto Abraham for a possession in the presence of the children of Heth, before all that went in at the gate of his city. And after this, Abraham buried Sarah his wife in the cave of the field ... And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which is before Mamre; ... there they buried Isaac and Rebekah his wife; and there buried Leah. ... And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost, and was gathered unto his people and his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah."

Jacob leaves the strange gods at the oak of Shechem and becomes Israel at Elbethel. Gen 35:2 "Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean ... And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears; and Jacob hid them under the oak which was by Shechem. ... So Jacob came to Luz, that is, Bethel, and he built there an altar, and called the place Elbethel: because there God appeared unto him, when he fled from the face of his brother. ... And God said unto him, Thy name is Jacob: thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel."



Seti I giving offerings to Thoth and to Hathor (Pritchard 1954, Willis)
Moon Eye of Horus or Udjat (inset Willis)

Thoth and Hathor: Logos and Fertility

In the beginning was the word, and the word was with god and the word was god.

This statement of the Logos or divine word applies to Moses, bearer of the divine word in the tablets of the law, every bit as much as to Jesus.

"That the god of [Egypt whose sacred city was Khemenu, also called Hermopolis by the Greeks after Thot's alter-ego Hermes], represented as ibis or baboon, was essentially a moon god, who measured time, counted the days, numbered the months and recorded the years. Lunar divinities, as we know are everywhere supposed to exercise the most varied powers: they command the mysterious forces of the universe; they know the sounds words and gestures by which these forces are put in motion, and not content with using them for their own benefit they also teach their

worshippers the art of employing them. Thoth formed no exception to this rule. He was the lord of the voice, master of words and books, possessor and inventor of those magic writings which nothing in heaven, on earth or in hades can withstand. He had discovered the incantations which evoke and control the gods; he had transcribed the texts and noted the melodies of these incantations; he recited them with that true intonation which renders them all powerful, and every one, whether god or man to whom he imparted them, and whose voice he made true became like himself the master of the universe. He had accomplished creation, not by a muscular effort to which the rest of the cosmogonical gods primarily owed their birth but by means of formulas or even of the voice alone, the first time when he awoke in the Nu. The articulate word and the voice were believed to be the most potent of the creative forces, not remaining immaterial on issuing from the lips, but condensing so to speak into tangible substances, into bodies which were themselves animated by creative life and energy” (Maspero 143).

Thoth was an ancient deity of Egypt going back to the earliest dynasties who remained outside the solar Heliopolitan ennead, and instead had his own cult center at Hermopolis. He is renowned for his wisdom, speaking the sacred words of creation, and for healing the moon eye of Horus. He is thus associated with the origin of written and spoken language, science and medicine and the power of magic. As scribe of the gods he is also the legislator of social order and justice, the Lord of Laws. “I Thoth am the protector of the weak and of him whose property is violated”, just as was Yahweh.

He is the protector of the goddess Ma'at who personified cosmic and earthly order. He is the leader of the sky, the earth and the nether world, Lord of Heaven, the silver sun, the brightly shining, Lord of Time the Reckoner (of time), and very anciently the Chief of Heaven. He that increaseth time and multiplieth the years. He that looketh through bodies and can read the secrets of men's hearts. He is the means by which all sacred rituals are achieved, without whom nothing can be furthered.

He gives to mankind, not only knowledge, but the very faculties of mind. He is the donor of human far-sightedness and astuteness. His wisdom is of such a nature that it will lead to resolution and satisfaction of all disputing parties. Both Thoth and Sin are described as “he who soothes the heart of the gods”. “He is the Lord of Friendliness”, “God of exceptional goodness among the gods”. The merits of Thoth for the human community can best be characterized by calling him a “culture hero”.

*“Thoth thou sweet well for someone who suffers thirst in the desert.
He is closed for him who speaks and he is open for him who is silent.”*

Thoth has a complex relationship with the Goddess Hathor (the house of Horus). Both are primal deities who have no formal consort. Their relationship extends far beyond the simple roles of Nannar and his Moon Goddess consort Ningal to a complementary relationship of independent creative deities. Thoth represents the principles of cosmic order and harmony, while Hathor represents fertility, creativity and inebriety. Both are ancient primal deities, which have neither consort nor parent. Thoth goes back at least as far as the third dynasty and Hathor to the first.

*“Praised be thee Thoth, Lord of Hermopolis,
who hath created himself, he was not born, the sole god.”*

They are both deities of the underworld who are favorites in prayers of the deceased. Thoth is the psychopomp who takes the deceased to heaven on his wings and initiates the deceased into his secret wisdom. Hathor will offer the deceased a precious

drink from her tree and will let him sit beside her under her tree. "I sit under the branches of the tree in the vicinity of Hathor". "The wings of the sky-doors will be opened for thy beauty (person). Thou risest up. Thou seest Hathor." The butchers who have to prepare the sacred offering are told "move your arm for the consecrated gift for the Lord of Eternity (Thoth) and to the Mistress of Inebriety (Hathor), so that they might receive him who brings this (gift) as a blessed one (in the hereafter)". (Bleeker). Hathor is also the Asherah, the vegetation Goddess who is present in her sacred sycamore tree, and gives nourishment from the midst of her tree even in the underworld.



Hathor offers a drink of sacred waters from her sycamore (Cook).

Each is involved in different myths in healing the sacred moon eye of Horus which was struck out by Seth. Hathor heals the eye with the milk of a Gazelle. Thoth in restoring the moon eye to fullness is the healing magician who can make whole what has been already destroyed. The eye becomes a symbol of eternal regeneration which resurrects the dead Osiris in the underworld, thus identifying Thoth-Hermes with the cult of eternal life. Hathor makes a journey to Heliopolis "bearing the writings of the words of Thoth" - the so-called Book of Thoth, which is regarded as the secret book of magic power, in modern times to become a title for the Tarot. Both are pivotal in the life of Egyptian kings. It is Thoth who permits Re to fertilize the Queen and Hathor who suckles the young King.

The legends of Thoth and Hathor include a charming and pivotal myth of historic rapprochement between God and Goddess. Hathor as Tefnet, the savage lioness, was in the Nubian desert, in her militant angry form, devastating humanity as the angry

searing sun eye. To save humanity, Thoth was sent to Hathor. He spoke his sacred words of wisdom to her calming her and inviting her to come willingly to the land of Egypt to become the joyful Goddess of fertility, dance, song and particularly inebriety - 'sex, drugs and rock and roll'! The Maternal *mysterium tremendum* is thus accommodated to the human condition, despite retaining the essence of her tumultuous nature. It remains part of Thoth's duty to calm down Hathor each day. "Hathor is the divine being who daily brings good fortune to man whom Thoth wishes may have a rich and sound life" (Bleeker 48). This myth appears to be a record of ancient ecocrisis due to human impact. Thus shall Thoth again speak these sacred words to bring the Goddess of Fertility back from our brink of ecocrisis to become the eternal principle of unfolding evolutionary splendour!

Hathor leaves the sacrificial cycle to Isis and Osiris and despite being liable to volatile emotions is the loving creatress. "The gods play the sistrum for Hathor, the goddesses dance for her to dispel her bad temper." Her festival of inebriety was no mere drunken debauchery, but a state of ecstasy engendered in honour of the goddess - pacifying her and the participants alike.

*She is the beloved of her people:
We gladden Thy majesty daily
And Thy heart rejoices when Thou hearest our songs
We rejoice when we behold thee Every day, every day.
For thou art the mistress of jubilation
the mistress of music, the queen of harp-playing,
whose face shines each day, who knows no sorrow.
Our hearts are uplifted by the sight of thy majesty.
For thou art the possessor of the garland of flowers,
the leader of the choral dance
The bestower of inebriety that knows no end! (Bleeker 1)*

Hathor's dimension of love extends beyond sexuality to foster the affection of the heart by which two young people come together:

*"I send a prayer to my goddess (Hathor)
That she may give me the present of my sister (my love)".
"O Golden One, let it be in her heart,
Then I shall hasten to the brother (loved one)
and I shall kiss him in the presence of his comrades
Brother, O I am among the women
destined for you by the Goddess".
The Golden One has destined her for you, O my friend.
I prayed for her and she heard my prayer.
She destined my mistress for me.
And she came of her own will to see me.
How tremendous is that which overcame me.
I rejoice, I exalt, I am very proud,
since the moment when it was said:
"See here she is". (Bleeker 41)*

She is the goddess of the nocturnal sky (netherworld) - "She who loves silence". "Dedicate all beautiful good things to Hathor, mistress of inebriety, to Hathor ruler of the desert." The Greeks also called Hathor Aphrodite-Urania so she is al-Uzza, just as she is comparable Ishtar. She has stars at the point of her horns, ears, on the forehead and on her body. "May the golden give life to thy nose, may the ruler of the stars be united with thee". As the "golden one", Hathor is the sky-cow who bears the sun eye between her horns and nurses the infant Horus-Re.

Hathor maintained a special presence in Sinai on the high places such as Serabit,

where the nomadic mining tribes worshipped her. (Maspero 354, Petrie 85). In Egyptian inscriptions, “Qadesh beloved of Ptah” appears as the Syrian and Canaanite fertility goddess known from terra-cotta figurines from many sites in Palestine (p 509). Hathor is also known as The Lady of Byblos and is thus Astarte or Athirat. The twin curled headdress is characteristic of all three goddesses.

Hathor is the sacred cow of heaven. In the excavations at Gezeh, in Palestine, “a number of figures of bulls have been found, the usual representation of Yahweh, and with them the corresponding figures of cows” (Briffault v3 187), consistent with Hathor assuming the role of consort of Yahweh as the Queen of Heaven.



Timna: Hathor Egyptian period, Phallic teraphim and 'Nehustan' from Midianite period. (Rothenberg)

Musa: High Priest of the Moon God?

Musa or Moses is traditionally described as the monotheist who is the bearer of the tablets of Yahweh's law. Flinders Petrie claimed the name was derived from Thutmose, Ahmoses etc. meaning “unfathered son of a princess”. His origin in the bulrushes has a precursor in Heracles of Canopus and Sargon of Akkad (Walker 676) a millennium before “My priestly mother conceived me, in secret she bore me. She set me in the basket of rushes. With bitumen she sealed my lid” (Time 14 Dec 98). Horus is similarly described.

Miles (97) notes Moses has an Egyptian rather than an Israelite name, and his father is not named in the Tanakh, a highly exceptional omission. “Does this omission suggest that Moses was illegitimate? That he had an Egyptian father? ... the voice from the burning bush subsumes “the God of your father,” whoever Moses' father was”. One suggestion is that Moses' mother was co-opted as a surrogate slave wife by the Pharaoh's daughter to sire from her husband because of her own infertility in precisely the manner of Hagar.

The mythology of his origin in the bulrushes and his high rank in Egypt led Sigmund Freud to suggest that Moses was a follower of the monotheistic sun god Aton of the period of Akhenaten around 1350 BC. This pharaoh instituted an aberrant culture which had unusual creative arts, but rejected previous cults with the exception of the Pharaoh as the son of the Sun God, representing an evolution of the beneficent aspect of Ra.

Akhenaton c 1350 BC (Willis 52).



Akhenaton embarked on a severe repression of all other gods. There is an inscription "O thou only God, there is no other God than thou." Freud took this to be a fore-echo of "*Schema Jisroel Adonai Elo-henu Adonai Echod*" - "Hear Israel, our Lord God is the only God." The influence of the monotheistic idea is of significance and Aton clearly does have a place in the cultural origins of monotheism, but the worship of Aton was a cultural aberration which did not survive its founder and messianic embodiment the Pharaoh himself. Aton is also not associated with a moral order in the same way. It is more likely that Moses' Egyptian influence came from

deeper more long-lasting cultural roots. Other historical analyses contradict the timing of this origin and place the Exodus at the time of Rameses II.

There is in fact nothing in the Biblical accounts nor the ten commandments which indicate that the 'historical Moses' was an exclusive monotheist. The extensive rewriting of history that occurred after the apocryphal re-discovery of the Deuteronomistic texts, some 600 years later and again by the Priestly redactionist make it difficult to get a genuine picture of Moses' teachings. The circumstantial evidence is consistent with Moses being a priest of the high Moon God, by the name of Yaho.

To put a gloss on the discussion, we have the story of the cultural hieros gamos of Moses as a 'priestly messiah' who transforms the religious paradigm in a similar shocking manner to Jesus by reinterpreting the most abstract of Egyptian religious and Hapiru desert experience into a new articulate social force of historical redemption through 'literacy' - the logos. In this, Moses also figures similarly to Jesus in his complex relationship with women.

The Pharaoh's daughter Meroe, the wife of Chenephres, ruler of the delta lands, is barren. She adopts Moses. It is possible that, in the manner also traditional to Abraham, she offers her handmaiden to her husband to secure an heir, which would ironically make Moses a Jew by maternal descent only. The episode of the bulrushes may have been a ritual aspect of Moses' adoption by the Princess, gaining his name 'drawn from water' as a spiritual title. Infanticide of male *hapiru* 'outsider' children may well have also occurred. It was commonplace in ancient cultures (p 691).

Moses thus grows up as the son of an Egyptian princess, as the Bible recounts, and learns from the inside the intellectual dimensions of current Egyptian thinking. He is brought up as an interpreter of sacred wisdom. He becomes a priest of Thoth who is an Egyptian manifestation of the God of Abraham (the God of his mother's fathers).. He discovers how the intellectual tradition of Thoth makes it possible to use sacred language as a vehicle for religious and ethical understanding.

As a young prince, he is commissioned to lead a military expedition to pacify Nubia, in which the ibis is used to secure a safe passage through snake-filled desert and founds a camp called 'Hermopolis' and marries the Nubian princess Tharbis as a rit-

ual consecration of the treaty he secured in fulfillment of the legend of Thoth and Nubian Hathor (Silver D 74). Jules-Cesar Lelorgne de Savigny, a founder of morphology, who illustrated black and white ibises, notes that the white ibis, venerated for protecting their land from serpents never actually eats snakes. Nevertheless, ancient embalmers respected and conserved the myth however, by placing snakes in the stomach cavities of the birds they mummified (Sci. Am. Sept. 94).

Moses subsequently becomes the victim of a court intrigue, and flees for his life to the Eastern desert (Silver D 85). There he discovers the complementary aspect of his cultural identity, the fellow kinsman of his *hapriu* side. He meets Zipporah drawing water, marries her and becomes a shepherd for her father Ruel or Jethro, a Midianite priest. Moses does not instigate circumcision. Indeed it is Zipporah who saves him from death. Cohn (1993 182 comments: "Yahweh decided to kill him and would have done so but for the intervention of a woman who claimed Moses as her bridegroom" Exod 4:25 "Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, 'Surely a bloody husband art thou to me'." While leading the flocks he has the visionary shamanic experience of the burning bush and the snake. This episode could have been a lone vigil at a mountain tent shrine similar to those found at Serabit and Timna. Moses takes off his shoes. The God is abstract, nameless - almost Vedantic. Moses resolves to lead his Hapiru clansmen out of their predicament into a new life of wisdom and unity, imparting to them the full dimensions of the ethics and good judgement that are the hall-mark of both Thoth and Moses desert vigils. He returns to Egypt, later sending back Zipporah to her Midianite father. He becomes a key figure in the period of social turbulence which culminates in the Exodus.

As a priest of Thoth, Moses in one person fulfils the roles of both Sin the God of Wisdom and Nabo the Heavenly Scribe. His journey in Sinai is a symbolic journey between the mountains of these two gods. Moses received the covenant on Mt. Sinai, the Mountain of Sin, (also called Horeb and Har Elohim) after passing through the wilderness of Zin. Sinim is the mythical place of spiritual belonging. Isaiah 49:11 "And I will make all my mountains a way, and my highways shall be exalted. Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim." Moses died on Mount Nabo.



Three representations of an Exodus High Priest.
Bible Venice 1489, Denmark 1589, Zohar 1706. (Mellenkoff)

Lydus expressly asserts that “the Chaldeans called their god Yaho”. A Babylonian text reads “The god Ib is my god Yau” (Briffault 3:108). The real names of gods were often kept secret. Yahweh told Moses he was the God of Abraham but under another name, and said instead “*Ehyeh Asher Ehyeh* - I am that I am” (Exod 3:14) - he was “god whom no one can name” just as Nannar was, as was the tabu in Old Testament times (Lev 25:16). This statement is traced to the Elhoistic author writing after the separation of Solomon's kingdom (Flanders et. al. 76). Yaho is also referred to by Diodorus Siculus, the Valentinian gnostics, the Kabbala and Yahuq among pre-Islamic Arabs. A stele from Byblos, specifically cites Yaveh-Melek, ‘Yahweh the King’, [who] worships the Queen of Heaven. “It may well be that, ... the name of the god of the Levites as it appeared in their cult cry *Hallelu Yah* was the true name of the semitic god in all his local forms.... The first part of this cry is still used as a salutation to the new moon among the Bedawi and in Abyssinia” (Briffault v3 110).

A list of Amenhotep III (1402-1364 BC) also mentions the land of the nomad tribes of Yhw and the names Seir, Laban and Samati, the Qenites of the House of Rechab who were affiliated with the Midianites (1 Chr 2:55). One from Rameses III specifically links Yahu with the name Reuel, the same as that of the priest of Midian, Jethro, Moses' father in law”, whose flocks he was tending when he saw the burning bush (Num 10:29, Exod 2:18). During the Exodus Jethro visits Moses, pays his respects to Yahweh, offers advice on judgement and goes his way, just as Hobab his son does later. Exodus 18:1: “When Jethro, the priest of Midian, Moses' father in law, heard of all that God had done for Moses, ... then Jethro, Moses' father in law, took Zipporah, Moses' wife, after he had sent her back.” And with her two sons Gershom ‘an alien in a strange land’ and Eliezer ‘god is my help’ went to visit Moses. ... “And Moses let his Father-in law depart and he went his own way.” Ruel's sons are also called Nahath, Zerah, Shammah, and Mizzah - rising, descending, here and there suggestive of astral worship (Bartlett 89). Thus, although there is a close link with the Midianites, the Bible also emphasizes their separateness.

Moses was a renowned magician and prophet. He carried the staff of the serpent (Num 21:8), a characteristic of both god and Mercury, and standard as the uraeus crowning the heads of Egyptian deities and pharaohs. The serpent staff of magic he received in the epiphany of the burning bush (Exod 4:4) strengthens this association. The term *law'iu* or Levite means serpent. The leviathan later, like Tiamat, became the dark forces of the underworld, like the dark moon. The brazen serpent he bore before him, crafted by the Midianite miners, called Nehustan was only destroyed many centuries later in the reign of Hezekiah (p 514). The costume of Levite priests included a crescent moon on the head dress. The concept of the sabbath day is implicitly lunar. Briffault notes that the association between the serpent and the moon God is common to Ur, Babylonian pictography and South Arabia (3/108).

Syrian Rue is widespread and specifically found on Jebel Musa, one candidate for the Mt. Sinai of Moses. The ‘burning bush’ and the manna from heaven was derived from an Acacia (p 162). The combination may have given Moses access to a potent visionary preparation know later to the Bedouins of al-Lat.

A copper serpent was the only votive object at a Midianite tent shrine (p 486) at the copper mines of Timna, atop an older temple to Hathor, which had suffered an earthquake and been deserted by the Egyptians towards the end of the 12th century BC. (Weinfeld 1987, Rothenberg 1972). The temple was cleared of its votive objects to Hathor and refashioned as a ‘tabernacle’ defacing stones used in their standing pil-

lars. Two phallic idols were also found with a pile of offerings outside. The association between the serpent and male fertility and inheritance is characteristic of ithyphallic gods Hermes and Nabu. Hermes carries the caduceus (p 738) and Nabu is the wise serpent (p 738) sometimes sexually associated with the pomegranate (p 739). Like Thoth, they are the scribes of the covenant with god and of the logos.

At Serabit, particularly before the sacred cave, the Egyptian worship of Hathor is overlaid on even more ancient Semitic worship of the Goddess "in the high places" of a type which would form a source for later Israelite ritual (Petrie 186-192). Shelters on the hillside are also consistent with night vigils reminiscent of Jacob's (Gen 28:10) before anointing the stone at Bethel (Petrie 68). Later desecration has also occurred here.

Just as Naram-sin and Ishtar were horned, so it appears that Moses became horned when he ascended Mt. Sinai, met god face to face and returned with the tablets. Exod 34:29: "And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he 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 nigh him."



Images of Moses display a horned hat and then horns: Aelfric 1025 AD, Moses with serpent 1225, Sluter 1404, Michaelangelo 1513, Freud 20th century (Mellinkoff).

St. Jerome's commentary states: "Moses also went up into a cloud and a fog in order that he might contemplate the mystery of God, which the people left behind could not see. Finally after forty days the common people with their clouded eyes could not look at Moses' face because it had been 'glorified,' or as it says in the Hebrew, 'horned.'" Jerome had two different translations for the Hebrew *qeren* available to him: 'glorified' (shining) in the Septuagint, and 'horned' in the Aquila version. Familiar with both (he drew material from many different sources), perhaps in his scholarly search for what he believed to be the original word, he chose "horned." Jerome's own comments make it eminently clear that he made a conscious choice, not a simple translation error; and furthermore, that he thought of "horned" metaphorically (Mellinkoff 77). The alternative definition of *queren* is rays of light. These are also portrayed emanating from Moses. Of course, shining + horned = moon.

We have seen that variety of archaeological, historical and mythological evidence from Egypt suggests Moses was a priest of the moon god Thoth associated with the ibis the snake-killing sacred bird. Artapanus notes that Moses was adopted by the princess Meroe, who was barren, and that he was called hermes interpreter [of the sacred texts], This would precisely explain the birth of the teachings of Moses in the form of the word of god - the logos. Josephus states that Moses, as the Prince of

Egypt he is described to be, leads a force into Nubia. He chooses a circuitous and dangerous inland route, infested with snakes and releases flocks of tame ibises to secure a safe passage (just as his brazen serpent did in Sinai). He then makes a treaty with the defending capital and marries the princess Tharbis. (Silver D 74-81) She, rather than Midianite Zipporah appear to be the Cushite wife despised by Aaron and Miriam: Numbers 12:1: "And Miriam and Aaron spake against Moses because of the Ethiopian woman (Cushite) whom he had married: for he had married an Ethiopian woman." The journey of Moses to Nubia, which is also confirmed in Artpanus's account, can thus also be seen as the journey of the priest of Thoth fulfilling in real life the myth of the homecoming of Hathor.

Documents from a temple precinct of a temple to Yahweh at Leontopolis in Egypt consecrated by Onias heading a Jewish military contingent c. 100BC and destroyed by Vespasian after the Jewish revolt in 66CE, referred to the fact that it was on a previous site which had many animal mummies, consistent with having been the old site of a previous temple which claimed the privilege of Isaiah 19:19 "In that day there shall be an altar to the Lord inside the land of Egypt - and it shall serve as a symbol and reminder". This suggests that it was built on a more ancient temple of Moses' followers who worshipped and mummified the sacred ibis, as is common in temples of Thoth (Silver 85).

Miriam, whose name is the title of the sea goddess Mari-anna (Graves 397, Walker 584) appears to have originally been a female priestess on a par with Moses. It is Miriam who celebrates when the Egyptians are swallowed in the Reed Sea: Exodus 15:20 "And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea." "Moses sister, later thought to be Miriam in Num 26:59 witnesses the discovery of the baby by Pharaoh's daughter (Exod 2:4) and thus becomes the mother of his second birth" thus resembling Isis (Haskins 47). From the hostility expressed by Aaron and Miriam it might appear that the Cushite had allegiance to a competing deity.. This is however seen in a different light by taking into account Jewish midrash. Here a picture emerges of Miriam as founding prophetess of Moses life, who prophesied his coming and left him incomplete on her death leading to his striking the waters at her well of Meribah where she herself lay. Micah 6:4 reveals a deep secret of the origin of Zion when he says "And I sent before you Moses, Aaron and Miriam." confirming Miriam as founding prophetess of Zion.

One also has to bear in mind that Tacitus says that the *hapiru* were exiled from Egypt because of a disfiguring skin disease (Walker 677), rather than escaping over the Reed Sea through divine intervention. The episodes of the Exodus are plainly wracked with such skin disease. Miriam caught this disease for a week immediately after uttering against Zipporah: Num 12:10 "And behold Miriam became leprous white as snow." Thaumaturgic revenge on the prophetess.

The Decalogue

The final form of the Decalogue dates as late as 550 BC (Robin Lane Fox 54) and cannot be construed to be Moses' logos:

The opening commandments of the decalogue concern God: (1) Thou shalt have no gods before me. [This does not mean no other gods at all, just primacy]; (2) Thou shalt make no graven image of the heaven, earth or waters under. Do not worship

other idols for I am a jealous god who will plague the children of unfaithful parents unto the fourth generation, [a standard era of ancestor worship]; (3) Do not take the Lord's name in vain; (4) Honour the Sabbath.

The rest regulate human relationships: (5) Honor one's father and mother. Do not (6) kill, (7) commit adultery (possess another's spouse), (8) steal, (9) bear false witness, or (10) covet thy neighbour's house, wife, servants, or cattle [a wife having intermediate status between cattle and property].

The decalogue applies only to relations among the chosen. Not only murder, but genocide of the nations was standard: "'A parochial perspective characterizes most religions,' says John Hartung, 'because most religions were developed by groups whose survival depended upon competition with other groups. Such religions, and the in-group morality they foster, tend to outlive the competition that spawned them' ... The ten commandments, he reveals apply to Israelites but not heathen people, as reaffirmed throughout the Talmud, by later scholars such as Maimonides [Moses ben Maimon] and repeatedly by the kings and prophets of the Torah. Modern translations ... usually blur this point. But genocide was as central a part of God's instructions as morality. When Joshua killed twelve thousand heathen in a day (p 442) and gave thanks to the Lord afterwards by carving the ten commandments in stone, including the phrase 'Thou shalt not kill' [Joshua 8:32], he was not being hypocritical. Like all good group-selectionists, the Jewish God was as severe towards the out-group as he was moral to the in-group." (Ridley 1996).

Monotheists pride themselves that their god is the ultimate real god, the true god of creation and in history to his chosen people, without reflecting on whether the deity really has the 'right stuff' to be cosmic. A god cannot be jealous unless: (1) they are egotistical and (2) there are other gods or goddesses.

A series of probably older commandments are then 'appended' to the decalogue, including first-born male sacrifice to God: (11) All that openeth the matrix is mine; and every firstling among thy cattle that is male. All the firstborn of thy sons thou shalt redeem. And none shall appear before me empty. Thou shalt keep: (12) The feast of unleavened bread, the feast of weeks, of the firstfruits of wheat harvest, and the feast of ingathering at the year's end. (13) Thrice in the year shall all your men-children appear before the Lord God, the God of Israel. For I will cast out the nations before thee. (14) Thou shalt not offer the blood of my sacrifice with leaven; neither shall the sacrifice of the feast of the passover be left unto the morning. (15) The first of the firstfruits of thy land thou shalt bring unto the house of the Lord thy God. (16) Thou shalt not seethe a kid in his mother's milk - a cryptic reference to Orphic sacrifice "Like a kid I have fallen into milk" (Graves 1948 218).

The Golden Calf and the Smashed Logos

We now begin to see a very different picture of Moses, one more like the avenging Dionysus (p 644) 'gentle and terrible'. Did Moses eat too many herbs on Mt. Sinai? (p 164) Why is this man 'meek above all men' so terrible? While we traditionally turn to the Bible as 'gospel' evidence, Moses above all others has been subject to massive editorial and political redaction by much later 'Yahweh-only' cultists. These images of Moses are thus perhaps even less reliable than our previous apochyphal ones.



Receiving the tablets with 'horns of light' - Chagall. Smashing the Tablets - Rembrandt
 Numbers 12:3 "Now the man Moses was very meek, above all the men which were upon the face of the earth." Yet he is portrayed as smashing the tablets of God and setting the Levites about killing all who would worship the golden calf.

While Moses sojourns with God, the people below are deviating: Exodus 32: "The people brake off their gold earrings and gave them to Aaron and he fashioned it into a golden calf. And they said, "These be thy gods, O Israel, which brought thee up out of the land of Egypt." And they rose up early on the morrow and offered burnt offerings and peace offerings the people sat down to eat and drink and rose up to play." ... Despite the existence of Nehustan, we are expected to believe that Moses was so enraged by the Golden Calf, (a symbol of the Moon God and of Hathor, patron Goddess of Sinai) that: "When Moses saw that the people were naked; he said unto the Levites: 'Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour.' And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men."

Karen Armstrong notes: "The Moses story reminds us of the difficulty and danger of religion. At its best, it reminds us of the sacred rights of all human beings. This is the spirit of the ten commandments. ... But religion, like any human activity can be abused It can be used to give a divine seal of sacred approval to some of our most obnoxious prejudices and policies and Moses is the first person in the Bible to succumb to this temptation.

The passage in Exodus 32:4 "These be thy gods, O Israel, which brought thee up out of the land of Egypt." is echoed almost verbatim in 1 Kings 12:28 "behold thy gods, O Israel, which brought thee up out of the land of Egypt." The entire passage can thus be deduced to refer to later Judean outrage at the golden calves of Bethel and Dan. As noted (p 486), both cows and bulls were found at Gezeh. Some historians believe Moses bad press comes from the fact that the priests of Dan and Bethel descended from him (p 508) while those of Jerusalem came from Aaron (NZ Her-

ald 2 Jan 1999). This is redaction by role reversal - Biblical double-think.

Having smashed the precious tablets of God, Moses returns to the mountain and receives the invective to destroy the Asherah: Exod 34:12 "Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be a snare in the midst of thee: Ye shall destroy their altars, break their images, and cut down their groves: For thou shalt worship no other god: for the Lord, whose name is Jealous, is a jealous God: Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and one call thee, and thou eat of his sacrifice; And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods." This again is 'Yahweh-only' rhetoric of the later times of Hezekiah and Josiah, unlikely to resemble Moses' teachings in any way.

Patriarchal Violence at Ba'al Peor

There are also further complexities in the violent episode of Ba'al peor (Num 25:3) attributed to the wiles of the Midianites. In this episode a plague is stayed by violently attacking the whoredom of the men of Israel with the women of Moab. Phinehas runs a copulating couple through with a javelin. This is regarded as a turning point of the whole exodus for Moses. Ba'al Peor means "Lord of the Cleft" (Walker 86). It represents the fertility rite between the phallic god of the Phoenicians and the cleft of the Asherah. This is the first of a watershed of episodes which attest to the repression of female reproductive choice. At Baalpeor it was a Midianitish woman, but Moses himself had a Cushite wife (p 490), so the problem is not nationality but 'whoring'. The result is murder and then genocide of women who have known men and slavery for the rest:

"One of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who were weeping before the door of the tabernacle of the congregation. And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw it, he rose up from among the congregation, and took a javelin in his hand; And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly" (Num 25:6).

"Now therefore kill every male among the little ones, and kill every woman that hath known man by lying with him. But all the women children, that have not known a man by lying with him, keep alive for yourselves" (Num 31:17).

Kadesh and the Waters of Meribah

Moses was declared tabu after smiting the rock at Meribah, freeing the waters of Kadesh (Qadesh) Num 20:11, after dissension among the people of the Exodus who had to depend on mana from heaven for food and scarce and bitter waters. Significantly this is where Miriam died linking her again to the sacred waters and their dearth. He was committed to death on the sacred mountain while still in full possession of his faculties, because he had not sanctified the spring of the Goddess in the name of Yahweh: Deut 32:48 "And the LORD spake unto Moses that selfsame day, saying, get thee up unto mount Nebo in the land of Moab, over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession and die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, because ye trespassed against me among the children of Israel at the waters of Meribah Kadesh, in the wilderness of Zin; (Sin) because ye sanctified me not in the midst of the children of Israel."

Horned Moses and the sacred water
(Old Test).

This is not without irony because Wellhausen (Smith WR 181) has shown that the oldest Hebrew tradition refers the origin of the Torah to the divine sentences taught by Moses at Kadesh. The term En-Mispat 'waters of controversy' refers to the drinking of 'holy water' (p 502) to test a person, instead of casting lots [urim and thummim] (Smith WR 181). Hagar in Gen 16:7 herself flew from Sarah to the 'fountain of judgement' between Kadesh and Bered where she knew from the deity 'thou seest me' of the birth of Ishmael. One cannot but lament at Yahweh's fit of jealousy by the springs of the goddess Qadesh, but likewise one cannot but marvel at this journey of Moses from the Mountain of Sin to the Mountain of Nabo as being as graphic as Abraham's journey from Ur to Harran, regardless of occasional conjecture that these place names could have derived from later Assyrian conquests.



As Freud (1939) has pointed out, the cultural disconnection as Exodus proceeds, indicates a fracture of the tradition, corresponding to an overthrow of the religion of Moses by a nascent tribal cult, worshipping a more violent desert deity, possibly a Zeus-like Ba'al-shamin (Lord of Heaven), thunder god of the skies and mountains, a violent event possibly associated with Ba'al Peor. This period has left a continuing angst in the Hebrew psyche. It is signal that the actual site of Mt. Sinai is debated and there was no tradition of pilgrimage to the founding spot of the covenanting prophet. In this overthrow, the cosmic Moon deity of the logos, Yaho, devolved into the patron deity of the hapiru, retaining his aniconic astral aspect, while moving closer to features both of El, the gentle Canaanite father deity and Ba'al the impetuous storm god of Canaan.

Diminishing the Moon

"Tradition teaches that for the sake of their refusal to give their jewelry to the making of the Golden Bull-calf at Sinai, the women of Israel were given by God an exemption from work on Rosh Hodesh - the renewing of the moon at the beginning of the Jewish lunar month (p 567). ... The first four chapters of Exodus lay out a female-male rhythm of the first stage of the liberation of the Mitzrayim in which women are crucial. It is they who take the initiative and teach men the process of freedom, because they know the mysteries of birth. Thus the midwives save the baby boys; Miriam and Pharaoh's daughter Moses; Moses must flee to seven

women and a well, marry Zipporah, and have a child before he can experience the burning bush; and Zipporah must complete the birth by teaching him to circumcise his son before he can reenter Egypt to become the liberator. Zipporah was not Jewish. Was she a celebrator of the moon? She is associated like Rivkah and Rahel, with a well - tides (p 500) and the female cycle". (Waskow 265).

Psalm 81

*Sing aloud unto God our strength: shout for joy unto the God of Jacob.
Raise a psalm, and sound the timbrel, the pleasant harp with the lyre.
Blow up the trumpet in the new moon, at the full moon, on our solemn feast day.
For it is a statute for Israel, and a law of the God of Jacob. ...
Thou calledst in trouble, and I delivered thee;
I answered thee in the secret place of thunder:
I proved thee at the waters of Meribah. Selah.*

In a Talmudic tradition, the moon complains to Yahweh that he has lost his pristine importance. "O Lord of the world, Is it not possible for two kings to wear the same crown?" But Yahweh says "Begone and become thou smaller" (Briffault v3 77). Jewish tradition still celebrates the new moon by commemorating dead ancestors as in the tradition of the Moon God with the saying "David, King of Israel is alive and flourishes" (Malamat 106). Jewish women are not forgetful of the immemorial object of Semitic cult, and when the new moon appears they recite reverently a prayer, saying: "May God cause thee to increase and mayest thou be enabled to bestow upon us a blessed month" (Briffault v3 117).

[When God created the sun and moon, the two great lights], the moon said to the Holy One, "Sovereign of the Universe! Can two rulers wear one crown?" He answered, "Go then and make yourself smaller!" ... R. Simeon ben Lakish declared, "Why is it that the he-goat offered on the New Moon [for a sin-offering] is distinctive in that there is written concerning it, 'unto the Lord'?" Because the Holy One said, "Let this he-goat be an atonement for Me [for My sin] in making the moon smaller." (Hullin 60a)

R. Akha said to R. Ashi: In the West, they pronounce the following blessing: "Blessed be the One Who renews the moons." Whereupon he retorted: "Such a blessing even our women folk pronounce." [Let there be added] ... "The moon He ordered that she should renew herself as a crown of beauty for those whom He sustains from the womb, and who will someday, like her, be renewed and magnify their Maker in the same glory of His kingdom" (Sanhedrin 42a).

"The light of the moon shall become like the light of the sun." Isaiah 30:26

Yahweh: God incorporating all deities

The nature of Yahweh underwent one of the most advanced literary inflations to occur in human history (p 523). This happened early as a core part of the religious tradition and lent Yahweh multi-dimensionality lacking in pre-literate deities. Many verses in the Psalms describe God in ways which identify him as a God of thunder and of weather and the oceans. A stormy god which strides forth in thunder and bathes the land in spring showers. Vengeful and verdant as Canaanite Ba'al was.

Psalm 77

*The waters saw thee, O God, the waters saw thee;
the depths also were troubled.
The clouds poured out water: the skies sent out a sound:
thine arrows also went abroad.*

*The voice of thy thunder was in the heaven:
the lightnings lightened the world:
the earth trembled and shook.
Thy way is in the sea, and thy path in the great waters,
and thy footsteps are not known.*

These characteristics broadened to that of a creator deity of the Earth and heavens, still significantly imbued with the storm god character with clouds as chariot, chambers in the waters and a voice of thunder.

Psalm 104

*Bless the LORD, O my soul. O LORD my God, thou art very great;
thou art clothed with honour and majesty.
Who coverest thyself with light as with a garment:
who stretchest out the heavens like a curtain:
Who layeth the beams of his chambers in the waters:
who maketh the clouds his chariot:
who walketh upon the wings of the wind:
Who maketh his angels spirits; his ministers a flaming fire:
Who laid the foundations of the earth, that it should not be removed for ever.
Thou coveredst it with the deep as with a garment: the waters stood above the mountains.
At thy rebuke they fled; at the voice of thy thunder they hasted away.*

In earlier verses Yahweh is merely the Lord of Hosts the military god among the community of deities, not as the sole God not without which there is no other.

Psalm 82

*God standeth in the congregation of the mighty; he judgeth among the gods.
How long will ye judge unjustly, and accept the persons of the wicked? Selah.
Defend the poor and fatherless: do justice to the afflicted and needy.
Deliver the poor and needy: rid them out of the hand of the wicked.
They know not, neither will they understand; they walk on in darkness:
all the foundations of the earth are out of course.
I have said, Ye are gods; and all of you are children of the most High.
But ye shall die like men, and fall like one of the princes.
Arise, O God, judge the earth: for thou shalt inherit all nations.*

Yahweh was also depicted as Canaanite El in later apocalypses from Daniel to Enoch in which God becomes the 'Ancient of Days' with white hair like wool.

"I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire." This passage indicates old man El clothed in the fiery chariot of the Sun god (Daniel 7:9).

By later centuries, particularly after the Persian era, Yahweh was to adopt all the characteristics of the Sun God drawn across the skies in his chariot, as in Isaiah 66:15 "For, behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire."

The patriarchal ascendancy thus accomplishes by syncretic assimilation into one deity all the manifestations of Sin, Nabu, the ancient Canaanite gods El the grand old man and Ba'al the god of the mountains and weather, who rides in a storm cloud and a verdant shower of rain and the Persian sun-god of light of which Ahura Mazda forms the archetype. However this deity is not god manifest on earth in history, but rather a series of unashamed cultural assimilations accruing to one male godhead all the diverse powers traditionally ascribed to the many ecosystemic parts of the polytheistic assembly.



Yahweh's name is on this coin 4th century BC near Gaza, depicting a sun-charioted figure holding his sacred eagle (Graves 1946 33).

2 Kings 2:8 And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground. And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto

thee; but if not, it shall not be so. And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more: and he took hold of his own clothes, and rent them in two pieces.

This identification with the sun God continues from Zoroastrian to Essene and finally Johannine dichotomies of light versus dark principles (p 543). The Essene calendar is predominantly solar as opposed to the Jewish lunar calendar, although despite it's founding pretensions, dates to no earlier than 600 BC. As the sun of righteousness, Jesus is the son of the sun. As the light of the world, he is likewise.

The Nemesis in the return of the Queen of Heaven: At the 'Presentation of Mary', the budding Moon Goddess (p 361) is introduced to the moon-horned high-priest whose Yahweh-only tradition has diminished the moon and destroyed the Asherah. The Queen of Heaven is about to make her return in the name of gylanic (p 354) Jesus. He will be accused by the Jews for this 'Edomite' act. - Titian (Benard)

The cost has been specific - the loss of virtually all the feminine attributes, particularly in regard to fertility sustainability and the physical responsibility for the continued nurturing and welfare of existence. Despite the fact that Yahweh variously portrays himself as a wifely, or even a fatherly-motherly god (p 530), these attributes are generally by analogy only and definitely not a presentation of the female as a manifestation of divinity.





Tell Dan - Israel (Mehling)

Yahweh and the Asherah: On Every High Hill and under Every Green Tree

Matriarchal Origins of the Patriarchs

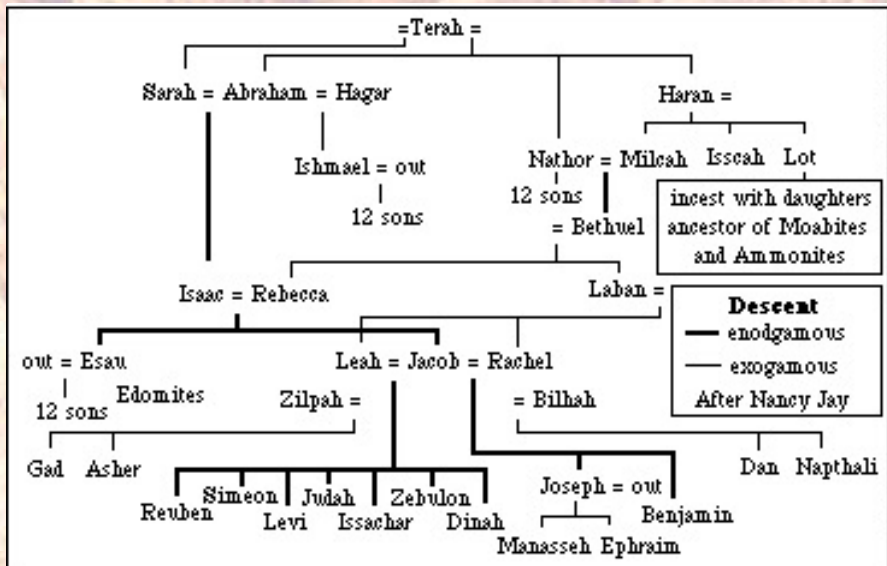
Despite the characterization of the Jews as archetypally patriarchal, the era of the patriarchs is noted for its strong independent women. The prominence and independence of Sarah the queen as well as Rebecca and Rachel and Leah is notable. Briffault (v1 372) comments: "the Jewish rabbis themselves, at a comparatively late date acknowledged that the four matriarchs Sarah, Rebecca, Rachel and Leah had occupied a more important position than the three patriarchs, Abraham, Isaac and Jacob. According to Robertson Smith (1888) the tribe of Levi was originally metro-nymous (matrilineal), being the tribe of Leah."

Sarah is portrayed as the concubine of both a pharaoh and a Philistine king, doubling as the sister and secret spouse of Abraham (Gen 12:13), as is Rebecca with Isaac (Gen 26:6). Cynical comment has often been made on the morality of Abraham's deceit but 'my sister, my spouse' was also common to the 'philadelphia' of Egyptian pharaohs. Rachel and Leah stand as the founding matriarchs of the two tribes of Joseph and Judah which represented the exilic and wilderness Semites and their differing histories and became the dominant tribes Joseph of the North (Israel) and the South (Judah) (Spong 1994 165). The suggestion has also been made that the Yahwistic author J might have been female (Rosenberg and Bloom).

Jacob was Rebecca's boy and dwelt in tents, a symbol of the female, just as the bridegroom moves to the tent of the bride on marriage. "And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents. And Isaac loved Esau, because he did eat of his venison: but Rebekah

loved Jacob" (Gen 25:27). Jacob is blessed over Esau by Rebecca's design (Gen 27:6) and journeys to Haran to seek a wife at Rebecca's insistence to avoid the daughters of Heth (Gen 27:46). One could thus say that the entire foundation of the twelve tribes stands under Rebecca's skirts. The theft by Rachel of Laban's Tera- phim and her crafty hiding of them under her menstrual skirt illustrates the continu- ing significance of the matriarchy. Jacob "the artful dodger" accepts that she does not have to honour his pledge that "whoever is found" to have them must return them because she is not actually "found" with them (Fox R 405).

"The Jewish Patriarchs Isaac and Jacob, according to tradition, married into a fam- ily of strong women - the family of Rivkah, Rahel, and Leah. It was ... the family of Lavan - a name for the pale-white moon, as in *kiddush levana*, the ceremony of hal- lowing the moon (p 567) . These women had strong associations with a well - and of Rivkah there is a traditional midrash that when she met Abraham's servant Eliezer at the well, the writer rose to meet her.' When would water do this? When it is attracted by the moon. Is it possible that the household teraphim that Rahel took from Lavan's household when she left with Jacob were sacred moon-symbols, and it was no mere accident or trick that led her to conceal them from Lavan by explain- ing she was in the time of her menstrual flow? (Genesis 31:19, 31:30-35) Was it necessary for those women to become the mothers of Israel precisely because they carried a strong 'feminist,' moon-centered religious tradition, but were not moon worshippers?" (Waskow 263) This tradition continued with Moses (p 495).



The Genealogy of the Twelve Tribes

Although the three generations from Abraham to Joseph appear to have covered 700 years of history, making the genealogy of the 12 tribes mythological rather than historical, the peculiar tradition of frequent endogamous marriages which pre- serve both maternal and paternal lines is consistent with a slow transition from

matriarchy (Jay 94). Rachel and Leah form an exception to the rule of patrilineality. Gen 31:14 "Is there any portion or inheritance left to us?" The seven years Jacob spent with Laban for each wife indicates the line of Laban was matrilineal in a way which gave power to the brothers of the mother. Moving to the family of the wife is consistent with the injunction in Genesis to "leave your father and mother and cleave unto your wife" and with Jewish marriage practice to go into the wife's tent.

Nancy Jay (1992) in "Throughout your Generations Forever" captures a very penetrating analysis of the deep relationship of descent and sacrifice as part of a complex transition between matriarchal and patriarchal lines of descent, in which sacrifice or forgone sacrifice and the paternal blessing were all part of a way of recognizing the more ephemeral male line of descent through the father to the blessed son. The theme of the 'barren' woman in Sarah and Rachel is likewise significant:

"Israelite tradition did not deny descent from women and consequently faced the dilemma: How is a pure and eternal patriline to be maintained if descent from women is not denied? Endogamy appears to be a solution; marriage to a woman of the same patrilineage ensures the offsprings' patrilineage membership even if it is figured through the mother. Close agnatic endogamy (marriage within the patriline) is extremely rare except in Semitic traditions. In a way reminiscent of the Patriarchs, throughout the Arab world families have preferred men to marry their father's brother's daughters. The descent line of the Patriarchs continued only through endogamy: Isaac and Jacob (but not Ishmael) married endogamously. Joseph married exogamously but his sons were adopted by Jacob, correcting this, and other, irregularities of their descent". Note again the wandering sons (p 481).

"Biblical scholars, who are burdened with the requirement that the Patriarchs be respectable, have long wrestled with these embarrassing wife/sister accounts, which appear to portray the Patriarchs as either liars or incestuous. All three accounts tell of a Patriarch in a foreign land who, fearing that he would be killed by those coveting his beautiful wife, claimed she was his sister. The king of the country took her into his harem, was beset with catastrophes, recognized his error and restored her. E's account states that Sarah was an actual half sister of Abraham, having the same father but a different mother. Such a marriage would be impossible in any regular patrilineal descent system. Unless we reject E's account (thereby making the Patriarchs liars) we must see here a recognition of descent from women so pronounced as to be almost matrilineal, for if Abraham and Sarah had the same father but different mothers, it is only as their mothers' offspring that their marriage was not incestuous ... In Hurrian society the bonds of marriage were strongest and most solemn when the wife had simultaneously the juridical status of a sister, regardless of actual blood ties.... The practice was apparently a reflection of the underlying fratriarchal system, and it gave the adoptive brother greater authority than was granted the husband ... The patriarchal narratives tell the story of the resolution of this descent conflict, a resolution in which sacrifice plays a crucial role".

This transitional tradition is further elaborated in the story of Tamar. In Genesis 38 Judah's daughter-in-law Tamar is left to confront widowhood because none of her surviving brothers-in-law will perpetuate their brother's line (Fox 407). Judah had children by the Canaanite Shuah, but his firstborn Er was wicked and slain. When asked to fertilize Tamar, Onan then spilled his seed on the ground to avoid 'giving it to his brother'. Judah then says Tamar can have his son Shelah, but fails to come to

the party. Tamar discards her widows garments, covers her face with a veil and sits in a public place. "When Judah saw her, he thought her to be a harlot because she had covered her face." She then keeps his signet, bracelets and staff as security for his payment of a sheep. She conceives by Judah. He condemns her to be burned to death for being pregnant by harlotry, but when she reveals Judah's possessions he realizes "that the child is his and that she has gained a well-merited heir by trickery". He acknowledges "She is more righteous than I".

Carol Meyers (1988) in "Discovering Eve", following Rodgers notes that, despite the patriarchal and male-oriented nature of Yahwistic religion and ancient Israelite society in public matters, the counterpoint between public life and home life, which valued the home with its emphasis on the procreative role, even that role emphasized by the hardship imposed on woman from the Fall, gives rise to a centre of female power in the home and in intimate domestic matters. She then points to the Proverbs (p 351) and the Song of Songs (p 336) as depictions of the power of woman in this sphere, a sphere relatively concealed from the public utterances in much of biblical scripture.

However we can see in diverse patriarchal societies today just how much public repression of women can isolate and sequester them. Nehama Aschkenasy (1986) in "Eve's Journey" has a much bleaker picture of the situation facing women stemming right from the 'bitter waters' of Exodus (p 495): "And the spirit of jealousy came upon him and he be jealous of his wife, and she be defiled; ... or not. Then shall he bring his wife to the priest. ... And he shall cause the woman to drink the bitter water that causes the curse, and the water that causes the curse shall enter into her, and become bitter ... Then it shall come to pass, that, if she be defiled, and have done trespass against her husband, that the water that causes the curse shall enter into her and become bitter, and her belly shall swell, and her thigh shall fall away, and the woman shall be a curse among her people". (Num. 5:11-28).

"From that time she, the moon as a female figure has had no light of her own, but derives her light from the sun. At first they were on an equality, but afterwards she diminished herself; for a woman enjoys no honor save in conjunction with her husband". (Zohar 1, 20a)

She points out that this gives men the right to demand the curse of bitter waters on their wives whether or not they have erred, commenting: "a husband who suspects his wife of infidelity, but has no proof of it, may require her to submit to a humiliating ordeal. If she is found to be innocent, the husband will have to pay no penalty for his false accusation; the emotional scar that this incident might leave on the woman is not considered. Similarly, rape [for example the rape of Dinah] is not seen in terms of the emotional damage it may cause to a woman, especially the young girl, and the perpetrator is not regarded as a vicious criminal. He must simply marry the girl, and make the appropriate marriage gift to her father. In matters of the heart, too, only the male's point of view is considered. Isaac loved Rebecca, Jacob was fiercely in love with Rachel, and Elkanah loved his barren wife Hannah. But we are not told of the women's response, although a great part of the narratives about these men shows the women in various states of mental agony."

"Patriarchal structure provided the woman with protection and shelter. She was declared the sexual mate of one man only, not to be touched by the other males. At the same time, the woman became the chattel of that male, part of his worldly possessions, and she lost her freedom to choose and decide for herself. Two types of feminine oppression come to the fore. ... As a minor and a dependent within the

law, the woman found herself, in ancient times, within a legal system that was male-centered and designed to protect men's rights and interests. The woman also existed in a certain social and cultural ambience, not defined by the law, in which her femininity—her ability to arouse desire in man, and her reproductive powers—was regarded with a mixture of awe and jealousy. This resulted in a situation where the woman's sexuality was both guarded and exploited, and where she was often seen as a being tyrannized by her own anatomy, who had to pay the price not only for her own excesses but for those she may have aroused in the male”.

Paternity certainty and the transition to the Patriarchy

Paternity certainty is the probability that you are your children's father. At the critical figure of $1/3$ the following two calculations are equal:

- You are therefore related to your own children by $(1/2)(1/3) = 1/6$.
- Your relatedness to your “full” sister is at least $1/4$ (representing your common mother) plus $1/4$ (your putative common father) times the paternity certainty of $1/3$, totaling $1/4 + (1/4)(1/3) = 1/3$. Since you thus share $1/3$ of your genes with your sister and she provides $1/2$ the genes of her children, you are related to her Children by $(1/2)(1/3) = 1/6$.

In this situation, sociobiology predicts you will invest equally in both your sister's children and your own, all things being equal, since you are related to both sets of children by $1/6$. In societies in which paternity certainty falls under $1/3$, you should invest more heavily in your sister's children than your own; if paternity certainty is more than $1/3$, you should favor your wife's children (Thompson 57).

Histocompatibility and Sexual Preference: The Whoring ways of the Goddess

As a result of attempting to preserve the patriarchal familial line, Jewish patriarchs were encouraged into marriages with other members of the same tribe, often with cousins or other near-relatives. This is both illustrated in early myths and in groups such as the Samaritans: “Their adherence to strict marriage practices means that even within the Samaritans there are genetically distinct family lines which have avoided intermarriage for centuries. ... Such isolation and shared descent means inevitably that harmful recessive genes are likely to manifest themselves as those with common ancestry meet and have children. Among the Samaritans an inherited form of deaf-blindness is relatively frequent.” (Jones 133).

The fertility rites of goddess worshippers and the matriarchal family structure bears an interesting relation to MHC pheromone preferences among women. Ovulating women, like mice, prefer partners with complementary MHC genes who thus have different pheromones from their own. This may be in the interests of versatile tissue recognition and may also serve to encourage diverse recombination among individuals. Pregnant women (and women on the pill) by contrast prefer similar MHC, indicative of a supporting family environment of familial kin as the historical context for human families. The fertility rites of the goddess promote exogamic as opposed to familial sexual liaisons, while the matriarchal family, unlike the partners in a nuclear family consists of siblings with a common genetic endowment.

The Paradox of the Genetic Mother in Jewish Polygyny

Despite the rantings of prophets from Jeremiah to Ezra, historical realities have actually kept the Jewish mother perpetually at the centre of kinship. Despite Yah-

weh's pretence to hold the spiritual key to the male germ line, it is still the female line, despite the closeted shaved heads of some Jewish matriarchs which has perpetuated the Jewish genetic identity throughout history.

"Nearly all Jews claim symbolically or otherwise, the same ancient source, the patriarch Abraham, two hundred generations ago. ... Two and a half thousand years later the first chapter of a 1994 history of Judaism claimed that "A person is Jewish if he or she has a Jewish mother ... Biological descent rather than religious conviction is the crucial criterion." Whether that descent is literal or figurative is at the heart of what it means to be Jewish. In spite of many episodes of exclusiveness (as when Ezra insisted that non-Jewish wives be banned) there is not much in ancient texts about the role of blood-line and the primacy of descent over conviction. In the early days Judaism was anxious to convert others and its boundaries were fairly porous. Since then a history of persecution and separation has made Judaism a more exclusive faith than it once was" (Jones 127).

Judaism is inherited down the female line - to be Jewish one's mother must be a Jew. The practice arose because in biblical times (and in Mesopotamia into the middle ages) some Jewish men had a Gentile wife (or concubine) in a polygamous family. Descent of faith hence had to be through the Jewish mother. Later in times of turmoil, whoever the father might have been (and it might be difficult to tell) the mother knew her children and could pass her heritage on to them. The extensive penetration of foreign Y chromosomes into the Jewish gene pool shows the value of this tradition. A history of conversion has also blurred the traditional boundaries of Judaism (Jones 154).

"The *Judische Lexikon* correctly notes that the 'absence of adoption in Jewish law ... is probably traceable to the fact that the Law is not in principle oriented to monogamy, and only reckons with the child's natural ties, based on birth. The actual blood relationship is the basic criterion, regardless of any legal recognition on the side of the father.' Putting it plainly, adoption wasn't necessary in Judaism, since the husband could always entrust several wives with maintaining his ancestral line. A good many civil rights were bound up with a flawless genealogy, as Joachim Jeremias points out, for example, in the chapter 'The Civil Rights of the Full-Blooded Israelite' in *Jerusalem zur Zeit Jesu* (1969, 332). The most important privilege was this: Such a person's daughters were allowed to marry priests. Furthermore, all important public offices of honor and trust were reserved to the full-blooded Israelite. That included membership in the higher courts of justice, that is, the Sanhedrin, as well as any one of the twenty-three-member criminal courts and the seven-member local executive boards of the Jewish communes, and so forth. In all these cases the genealogies were scrutinized before conferring an office on anyone. As part of this system, which placed such value on the noble chain of blood relationships, the choice of a wife played a major role. One of the main reasons for this was precisely the fact that any dubious birth could not, as it is in modern Western countries, be integrated into the ancestral succession by means of adoption" (Ranke-Heinmann 1992 65).

Twice every year, on the '5 th of Ab (around August) and on the Day of Atonement, there was a dance of the virgins of Jerusalem in the vineyards surrounding the city, a sort of bridal show. Only women took part in it (mixed dancing was unknown), including the daughters of the leading families, even the daughters of the high priest. The young girls wore borrowed white garments so that those who didn't have

suitable dresses wouldn't be put to shame. Obviously wealth was not supposed to be the principle of selection-nor beauty either. Significantly, the song that the girls sang as they danced ran: 'Young man, lift up your eyes and look carefully to what you are choosing, turn your eyes to the family tree! Charm is mutable, beauty is a fleeting breath, a woman who fears the Lord will be praised'. Even a wife whose birth was as good as her husband's and who had a good pedigree could prove to be a blot on the escutcheon through external circumstances. If, for example, she became a prisoner of war (where rape was always a possibility), she could no longer guarantee a pure descent" (Ranke-Heinmann 1992 65-6).

"Jewish girls usually got engaged when they were twelve or twelve and a half years old. ... An engagement was the first phase of getting married, which was followed after somewhat more than a year by the bride's being taken to her fiancée's home. Engagement counted as marriage, not de facto but de jure: The fiancée was already the man's wife. If the man died before bringing her home, she was already his widow. Infidelity by the fiancée was considered adultery. If the husband demanded that she be taken before the court and punished, a harsh sentence loomed ahead: A girl between twelve years and a day up to twelve years and six months would be stoned along with her lover. An older girl would be strangled; a younger one was considered a minor and went unpunished" (ibid).

Deut 22:22 If a man be found lying with a woman married to an husband, then they shall both of them die, both the man that lay with the woman, and the woman: so shalt thou put away evil from Israel. If a damsel that is a virgin be betrothed unto an husband, and a man find her in the city, and lie with her; Then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel, because she cried not, being in the city; and the man, because he hath humbled his neighbour's wife: so thou shalt put away evil from among you.

"Fortunately, the scribes had added on so many conditions to the penal provisions for adultery by the fiancée that the punishment was scarcely possible anymore: At least two witnesses had to prove that they had warned the adulterous pair about the consequences facing them, and that the couple had nevertheless continued in their sin. ... Yet executions did take place. An engaged daughter of a priest - according to Lev 21:9 harsher penalties were in order for priests' daughters - was burned to death for adultery. Rabbi Eleazar ben Zadok (born shortly after A.D. 35) witnessed this scene as a young boy (Joachim Jeremias, *Jerusalem zur Zeit Jesu* [1969], 201). This execution occurred in the reign of King Herod Agrippa I (A.D. 41-44)" (Ranke-Heinmann 1992 35-6).

Although women were allowed to read the Torah at congregational services they were forbidden to read lessons in public in order to 'safeguard the honour of the congregation'. In the first century AD Rabbi Eliezer said 'Rather should the words of the Torah be burned than entrusted to a woman'. It was for much the same reason that in the Synagogue women were seated apart from men. ... Their exclusion from the priesthood was based on their supposed uncleanness during menstruation as defined in Leviticus 15, a taboo which extends into the Christian church. A priest in Lev 21,22 was to be clean and holy at all times to enter office (Haskins 12).

The Renaissance of the Queen of Heaven

In the previous chapter, we have discussed the questions of genocide and particularly the genocide and slavery of the Midianite women at Ba'al Peor in being made

subject to the male paternity rights of the hapiru. This theme is provoked by images of 'whoring' yet in the end all the Midianite women who are not killed are seized as sexual possessions. This patriarchal theme now becomes an endless river of repression throughout the Old Testament.

In agricultural Canaan the Queen of Heaven eclipsed the male god. Adon, the Lord was the son of the Queen of Heaven, and a subordinate deity by her side. ... But to the more conservative elements among the Hebrew tribes those agricultural forms of the Semitic cult were an abomination. "So completely had Yahweh become assimilated to him that not only were the two cults confounded, the Jewish women celebrating the 'lamentations' for Tammuz in the national temple, but the very names had become inextricably blended; Yahweh was as often as not spoken of as 'The Lord,' Adon", or Adonai who is also the Syrian Adonis, born from a tree (Briffault 3 109).

"When the Hebrew tribes under the leadership of the votaries of the god of Sinai came out of the 'land of drought' into a land flowing with milk and honey of the Queen of Heaven, they found their own race there and their own religion but modified by the effects of agricultural civilization ... The Queen of Heaven, under whatever name, she may have been worshipped - possibly Miriam, ... the high-priestess among the Levites, - belonged from time immemorial to Jewish cult ... The Host of Heaven - the very Elohim of the astral deities was a notable component of this worship. ... The temple of Jerusalem was simultaneously dedicated to Yahweh and the Queen of Heaven. Before it stood the asherah, symbolic trees that are throughout Semitic lands associated with the female aspect of the deity" (Briffault 3 110)

The Period of the Judges

In the time of the Judges, the role of women was parallel in power and respect to that of men. Judges 4:4 "And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time. And she dwelt under the palm tree of Deborah between Ramah and Bethel in mount Ephraim: and the children of Israel came up to her for judgment."

The Song of Deborah, one of the oldest passages in the Bible, illustrates the continuing strength of women even in times of conflict. The passage also mentions Anath and rings with the echoes of Ba'al. Judges 5:1 "Then sang Deborah and Barak the son of Abinoam on that day, saying, Praise ye the Lord for the avenging of Israel, when the people willingly offered themselves. ... Lord, when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water. The mountains melted from before the Lord, even that Sinai from before the Lord God of Israel. In the days of Shamgar the son of Anath, in the days of Jael, the highways were unoccupied, and the travellers walked through byways. The inhabitants of the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel."

There is also a severe warning in Judges 19 in the tale of the fate of the concubine of Bethlehem-judah who 'whored' by going back to the father-in-law for four months. When the Levite returned to claim her, the father-in-law kept saying to stay a little longer for six days. When they journeyed and turned in at Gibeath of the Benjaminites, men of Belial ask to 'know the man within'. The host offers his daughter to which they refuse. The Levite offers his concubine. She is raped and abused all night and dies on the doorstep. He then cuts her in 12 pieces and sends

them to all the coasts of Israel. This story is a glaring affront to those matriarchal traditions which expected the son-in-law to stay with the wife's family as Jacob did.

The sacrifice of the daughter of Jeptath of Judges 11 (p 693), itself a tale of great irony, also seems to have led to an odd tradition of celebrating her fate by daughters of subsequent generations by visiting the high places: "And he sent her away for two months: and she went with her companions, and bewailed her virginity upon the mountains."

The Period of the Kings

During the era of the Kings, a period of syncretic integration with the settled agricultural Canaanites of the cities began. This was probably a consequence both of the unification of the agrarian and nomadic populations under one rule, and the somewhat more cosmopolitan perspective of the monarchs.



Idol with bull's head and phallus - Palestine (Zehren). Cake mould for the Queen of Heaven - Mari (Malamat).

The Jewish kings followed the tradition of ancient fertility kings. In his beginning as king David danced a naked phallic dance before the Ark of the Covenant in the eyes of all the women to Michal's bane and disgust (p 511). The above idol with bull's head and phallus is likewise consistent with this interpretation, as are the phallic teraphim from Timna.

Sacred kingship was fertility kingship as is evidenced again at the termination of the aged David's reign when he is unable to consort with Abishag 1 Kings 1:1 "Now king David was old and stricken in years; and they covered him with clothes, but he gat no heat. Wherefore his servants said unto him, Let there be sought for my Lord the king a young virgin: and let her stand before the king, and let her cherish him, and let her lie in thy bosom, that my Lord the king may get heat. So they sought for a fair damsel throughout all the coasts of Israel, and found Abishag a Shunnamite, and brought her to the king. And the damsel was very fair, and cherished the king, and ministered to him: but the king knew her not."... And Bathsheba went in unto the king into the chamber: and the king was very old; and Abishag the Shunnamite ministered unto the king. And Bathsheba bowed, and did obeisance unto the king. And the king said, What wouldst thou? And she said unto him, My Lord, thou swarest by the Lord thy God unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne. And now, behold, Adonijah reigneth; and now, my Lord the king, thou knowest it not" ensuring that the Queen Bathsheba's choice became king in his stead.



David watching Bathsheba (Uffizi)

This was the Bathsheba whom David had taken for himself after watching her in the bath 2 Sam 11:2 “And it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon. And David sent and enquired after the woman. And one said, Is not this Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite? And David sent messengers, and took her; and she came in unto him, and he lay with her; for she was purified from her uncleanness: and she returned unto her house. And the woman conceived, and sent and told David, and said, I am with child.” Uriah the Hittite, though faithful to David's military cause was then intentionally exposed

in battle and thus slaughtered at David's command.

David's son Absalom had already attempted to usurp the throne by the fertility route 2 Sam 16:22: “So they spread Absalom a tent upon the top of the house; and Absalom went unto his father's concubines in the sight of all Israel” at the counsel of Ahitophel which was “as if a man had inquired at the oracle of God”. The principal competitors and their counsel were slain after failing to keep David's commands, Absalom by hanging in a tree in an aition of ritual sacrifice of the sacred king accursed, as Jesus was, under Deuteronomy 21:22..

Solomon (p 342), was also a sacred king who was renowned for building the Temple at Jerusalem, but equally reviled for also following the deities of his many wives and building sanctuaries to them on the high places round Jerusalem (p 346). “The temple of Jerusalem was simultaneously dedicated to Yahweh and to the Queen of Heaven. The pillars Jachim and Boaz were said to stand for the sun and moon (p 346). Before it stood the asherah, the symbolic tree [or post] that [was] throughout Semitic lands associated with the female aspect of the deity” (Briffault).

The son of Solomon, went further and moved the image of the goddess into the Temple itself. In Samaria, Jeroboam installed the golden calves at Bethel and Dan 1 Kings 12:28 “Whereupon the king took counsel, and made two calves of gold, and said “behold thy gods, O Israel, which brought thee up out of the land of Egypt.” And he set the one in Bethel, and the other put he in Dan. And he made an house of high places, and made priests of the lowest of the people, which were not of the sons of Levi.” As Gen 28:17 refers to Bethel as “the house of god” and “the Gate of Heaven”, this is consistent with the worship of Yahweh as much as any Ba'al.

Afterwards there was a partial removal of the idols, but it did not extend to the high

sanctuaries: 1 Kings 15:11 “And Asa did that which was right in the eyes of the Lord, as did David his father And he took away the sodomites out of the land, and removed all the idols that his fathers had made. And also Maachah his mother, even her he removed from being queen, because she had made an idol in a grove; and Asa destroyed her idol, and burnt it by the brook Kidron. But the high places were not removed: nevertheless Asa's heart was perfect with the Lord all his days.”

However Ahaz and returned the equilibrium to the syncretic worship of the nations: 2 Kings 16:2 “Ahaz ... did not that which was right in the sight of the Lord his God... But he walked in the way of the kings of Israel, yea, and made his son to pass through the fire, according to the abominations of the heathen, whom the Lord cast out from before the children of Israel. And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree.”



Top left: Bull 12th - 5th cent Palestine. Lower left: Fertility Goddess plaques, left one Hathor/Qadesh with characteristic headdress. Centre: Incense holder from Taanach, with symbols of Inanna and Hathor bottom goddess with lions, 2nd tier goats nibbling asherah, surmounted by a sun-crowned 'golden' calf and void symbolic of Yahweh. The volutes have been likened to Solomons but also resemble Inannas. Right: Terra-cotta Asherah 11th - 6th cent BC. (Gadon, Pritchard 1954)

At Gezeh remains of sacrificed cows and bulls are found consistent with worship of Yaho and Hathor (Briffault 3/110). At Kuntillet in the eighth century BC Yhwh gives a blessing with his Asherah, identified with Canaanite Athirat (McCarter 143). Among the Jews of Elephantine as late as the fifth century B.C., Yahweh was associated with his goddess, and the names of the Elohim were blended, as Anath-Yahu (Kraeling 88).

The Strange Woman of Proverbs

Proverbs echo with the gentle voice of wisdom crying forth from everlasting as noted in “The Song and the Wisdom” (p 351) but there is another more worrying feminine face hovering beside wisdom in the proverbs, ‘folly’ the ‘strange woman’ who does not keep to her house and home:

*For the lips of a strange woman drop as an honeycomb,
and her mouth is smoother than oil:*

*But her end is bitter as wormwood,
sharp as a two-edged sword.
Her feet go down to death;
her steps take hold of Sheol.(Prov 5:3)*

*For at the window of my house I looked through my casement,
And beheld among the simple ones, I discerned among the youths,
a young man void of understanding....*

In the twilight, in the evening, in the black and dark night:

And, behold, there met him a woman with the attire of an harlot, and subtil of heart.

So she caught him, and kissed him, and with an impudent face said unto him,

I have peace offerings with me; this day have I payed my vows.

Therefore came I forth to meet thee, diligently to seek thy face, and I have found thee.

I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt.

I have perfumed my bed with myrrh, aloes, and cinnamon.

Come, let us take our fill of love until the morning: let us solace ourselves with loves.

For the goodman is not at home, he is gone a long journey: Let not thine heart decline to her ways, go not astray in her paths.

For she hath cast down many wounded: yea, many strong men have been slain by her.

Her house is the way to hell, going down to the chambers of death (Prov 7:6).

The strange woman poses in iconic form the reaction of Jewish patriarchal society to the prospect of a married woman having an affair with a younger man while her husband is away. This is not a professional prostitute but simply a wife who is not staying at home like the good woman should. The implication is that any reproductive freedom for the woman is equivalent to prostitution, while the male may have wives aplenty. Nehama Aschkenasy (1986) compares her to Eve "The first female became the prototype of all women and her story a paradigm of female existence."

Regina Schwartz (1996) in "The Curse of Cain" notes "The laws collude with this metaphor of Israel as a subjugated and disobedient woman: in Leviticus 20:10 and Deuteronomy 22:22, both the man and the woman who engage in adultery must die; in Deuteronomy 22:20-21, a bride who cannot prove her virginity must be stoned to death. "Adultery in this larger context is understood not only as an aberration of personal behavior, but also as a social disorder with religious implications: adultery is a disturbance of the order of social relations established by God." The "alien woman"-another man's wife-has forgotten the covenant of God (Prov 2:17), and the link between such faithlessness and landlessness is overt: Those who go to the foreign woman "delight in the perversities of the wicked whose paths are crooked" (Prov 2:14-15). ... For her house bows down to death, and her tracks to the departed. All going in to her do not return, nor do they reach the paths of life.... For the upright shall live (in) the land; and the perfect shall remain in it. But the wicked shall be cut off from the earth; and the transgressors shall be rooted up from it. (Prov 2:18-22) ...The biblical "alien woman" has been described succinctly: "she is an archetype of disorder at all levels of existence."

The Woman at the Window

Several Biblical episodes are aitions for ritual events in the worship of Adonis and the Queen of Heaven as Astarte or Aphrodite. One classic ritual image is that of the Lady at the Window 'prospiciens' who, according to Ovid is turned to stone while looking out at the funeral procession of her rejected lover. More traditionally she is a smiling Goddess Astarte with braided hair and jeweled headdress who may have appeared as a statue in an opened window as part of the ritual of the mourning for Adonis. However the same Aprodite was also described as a shooting star falling into the water and one who leapt from the Leucadian promontory after the death of Adonis (Smith R 373). There are also associated with this rite haunting images of

the death of the priestess of the Goddess. In the legend of the death of Dido who leaps from the palace heights into a funeral pyre (p 329). Two episodes in the Old Testament specifically portray women at windows who look out to their doom, Michal on David and Jezebel on Jehu (Robertson).

2 Sam 6:13 "And David danced before the Lord with all his might; and David was girded with a linen ephod. ... And as the ark of the Lord came into the city of David, Michal Saul's daughter looked through a window, and saw king David leaping and dancing before the Lord; and she despised him in her heart. ... And Michal the daughter of Saul came out to meet David, and said, How glorious was the king of Israel to day, who uncovered himself to day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself! And David said unto Michal, It was before the Lord, which chose me before thy father, and before all his house, to appoint me ruler over the people of the Lord, over Israel: therefore will I play before the Lord. And I will yet be more vile than thus, and will be base in mine own sight: and of the maidservants which thou hast spoken of, of them shall I be had in honour. Therefore Michal the daughter of Saul had no child unto the day of her death."



Obelisk of Shalmaneser king of Assyria (828-814 BC) showing Jehu kissing his feet. This man who exterminated the seventy sons of Ahab, the forty-two sons of Ahaziah, a 'great multitude' of the followers of Ba'al, and had Jezebel thrown into the street from an upstairs window, trampled by horses and devoured by dogs did not protect Israel but bowed to the Assyrian yoke (Contineau). Josiah raped the sanctuaries and within two decades Israel was taken into exile in Babylon. Not a good track record for the Yahweh-only movement's fire-brand against the feminine.

2 Kings 9:30 "And when Jehu was come to Jezreel, Jezebel heard of it; and she painted her face, and tired her head, and looked out at a window. And as Jehu entered in at the gate, she said, Had Zimri peace, who slew his master? And he lifted up his face to the window, and said, Who is on my side? who? And there looked out to him two or three eunuchs. And he said, Throw her down. So they threw her down: and some of her blood was sprinkled on the wall, and on the horses: and he trode her under foot. And when he was come in, he did eat and drink, and said, Go, see now this cursed woman, and bury her: for she is a king's daughter. And they went to bury her: but they found no more of her than the skull, and the feet, and the palms of her hands." One should note that, Ahab Jezebel's husband was a strong king while Jehu

is depicted fawning in tribute at the feet of the Assyrian king.

Hosea's Plight and Jeremiah's Lament

The first clear signs of sexual division of the prophets begin with Hosea in the eighth century BC. He took it upon himself to purchase an unfaithful wife who thus represented the archetype of Israel, the unfaithful wife of Yahweh. 3:1 "Then said the Lord unto me, Go yet, love a woman beloved of her friend, yet an adulteress, according to the love of the Lord toward the children of Israel, who look to other gods, and love flagons of wine. So I bought her to me for fifteen pieces of silver, and for an homer of barley, and an half homer of barley:"

He is clearly siding against the whoring of the Goddess which acts to disrupt the male inheritance lines of the patriarchal supporters of Yahweh 2:2 "Plead with your mother, plead: for she is not my wife, neither am I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts; Lest I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst. And I will not have mercy upon her children; for they be the children of whoredoms. For their mother hath played the harlot: she that conceived them hath done shamefully: for she said, I will go after my lovers, that give me my bread and my water, my wool and my flax, mine oil and my drink. Therefore, behold, I will hedge up thy way with thorns, and make a wall, that she shall not find her paths."

Regina Schwartz (1996) highlights the relation between pollution of the land and the image of the whore: "In the Book of Hosea, two completely contradictory images of Israel's relation to the land are elaborated. The land is depicted as both a prostitute and a wilderness: as a prostitute, because Israel worships foreign gods; as a wilderness, to reflect the nomadic ideal of wandering over land, rather than owning it. Both metaphors depict a margin-a social one in which a woman is not an exclusive possession and a territorial one in which land is outside the boundaries of possession. One image is reviled the land as a prostitute violates the contract that Israel is the exclusive possession of Yahweh-while one is celebrated-the land as a wilderness depicts a nostalgic return to the birth of Israel. Born in the wilderness, the hope is that Israel will be reborn there. But we cannot plausibly read Hosea as a ringing endorsement of an unlanded ideal, for in the end, the period in the wilderness is cast as an interim, a precondition to reentering the cultivated land-the owned land-and when the woman is sent into the wilderness, it is hardly to acknowledge that she is not an object of possession. Instead, it is to purge her so that she can be more completely possessed".

*That is why I am going to lure her
and bring her out into the wilderness
and speak to her heart.*

*I am going to give her back her vineyards,
and make the Valley of Achor a gateway of hope."
Then she will answer there, as in the days of her youth, and as
the day when she came up out of the land of Egypt.*

I will betroth you to me for ever.

*Yes, I will betroth you with righteousness and in judgment,
with mercy and in compassion;*

*and I will betroth you to me in faithfulness,
and you shall know Yahweh.*

*And it shall be in that day-it is Yahweh who speaks-I will answer.
I will answer the heavens and they shall answer the earth,
and the earth shall answer the grain, the wine, and the oil,*

*and they shall answer jezeel.
I will sow her in the earth, I will love Unloved;
I will say to No-People-of-Mine, "You are my people,"
and he will answer, "You are my God." (Hos 2:14-23)*

Hosea 4 9 further laments the wine and whoredom of the high places and the good shade of the sacred groves"and I will punish them for their ways, and reward them their doings. For they shall eat, and not have enough: they shall commit whoredom and not increase: because they have left of to take heed of the Lord. Whoredom and wine and new wine take away the heart. My people ask counsel to their stocks ... and they have gone a whoring from under their god. They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks and poplars and elms, because the shadow thereof is good: therefore your daughters shall commit whoredom and your spouses shall commit adultery. "Yet he has Yahweh yet be tolerant in a way which becomes lost later 4:14: "I will not punish your daughters when they commit whoredom, nor your spouses when they commit adultery: for themselves are separated with whores, and they sacrifice with harlots: therefore the people that doth not understand shall fall."

Jeremiah likewise laments Israel as the unfaithful wife2:1: "Moreover the word of the Lord came to me, saying, Go and cry in the ears of Jerusalem, saying, Thus saith the Lord; I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land that was not sown." This refrain continues ... 3:1: "They say, If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? shall not that land be greatly polluted? but thou hast played the harlot with many lovers; yet return again to me, saith the Lord".

Jeremiah at 3:8 makes a more specifically social warning of vengeance: "And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also. And it came to pass through the lightness of her whoredom, that she defiled the land, and committed adultery with stones and with stocks. ... Return, thou backsliding Israel, saith the Lord; and I will not keep anger for ever."

Schwartz (1996) notes "The link between sexuality and land pollution reaches a frenzied pitch in the obsession with that most heinous of offenses, prostitution: "Do not profane your daughter by making her a prostitute; thus, the land will not be prostituted and rifled with incest" (Lev 19:29). A body/land analogy governs the rhetoric that describes women and land as possessions (of one man/deity), women and land as faithful or idolatrous, women and land as monogamous or adulterous, women and land as fertile or barren. But women and land are not only analogous; they become causes and effects in this system of monotheism/monogamy. When Israel worships a foreign deity, she is a harlot, the land is made barren, and she is ejected from the land. Yahweh speaks to Israel:

She then quotes Jer 3:2 a fascinating slant on bedouin life of the times, suggestive of Edom and Nabatea later:

*"Lift up thine eyes unto the high places,
and see where thou hast not been lien with.
In the ways hast thou sat for them,
as the Arabian in the wilderness;
and thou hast polluted the land*

with thy whoredoms and with thy wickedness."

This acknowledges the involvement of Arabian culture in Israel's cultural life, something that should not be forgotten in the context of Jesus.

The second Isaiah echoes this theme again at 50:1: "Thus saith the Lord, Where is the bill of your mother's divorcement, whom I have put away? or which of my creditors is it to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away".



Supposed ivories from Ahab's time (Avi-Yonan)

The Revision of Hezekiah

The worship of the Queen of Heaven continued alongside that of Yahweh through the time of the Kings until the fall of the Kingdom of Israel to the Assyrians. The colonization of Samaria was perceived by the more conservative Judaeans as a sign that the ways of tolerance of the Northern Kingdom had led to disaster. Thus in about 720 Hezekiah led a fundamentalist revision: 2 Kings 18:4 "He removed the high places, and brake the images, and cut down the groves [asherah], and brake in pieces the brasen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan".

However Jeremiah 44:16 notes the continuing popularity of the Queen: "As for the word thou hast unto us in the name of the Lord, we will not harken unto thee. But we will certainly do whatever thing goeth forth out of our own mouth, to burn incense unto the Queen of Heaven, and to pour out drink offerings unto her, as we have done, we and our fathers, our kings and our princes, in the cities of Judah, and in the streets of Jerusalem: for then we had plenty of victuals, and were well, and saw no evil. But since we left off to burn incense to the Queen of Heaven, and poured out drink offerings to her, we have wanted all things, and have been consumed by the sword, and by the famine."

His next passage in 7:15 is prophetic of what is to come. "Seest thou not what they do in the cities of Judah and in the streets of Jerusalem? The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger. Do they provoke me to anger? saith the Lord: do they not provoke themselves to the confusion of their own faces? Therefore thus saith the Lord God; Behold, mine anger and my fury shall be poured out upon this place, upon man, and upon beast, and upon the trees of the field, and upon the fruit of the

ground; and it shall burn, and shall not be quenched.”

However again Manasseh brought the pendulum back: 2 Kings 21:1 “Manasseh ... did that which was evil in the sight of the Lord, after the abominations of the heathen, whom the Lord cast out before the children of Israel. For he built up again the high places which Hezekiah his father had destroyed; and he reared up altars for Ba'al, and made a grove (Asherah), as did Ahab king of Israel; and worshipped all the host of heaven, and served them (p 534). And he made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the Lord, to provoke him to anger. And he set a graven image of the grove that he had made in the house, of which the Lord said ... will I put my name for ever”.

The Rape of the Sanctuaries

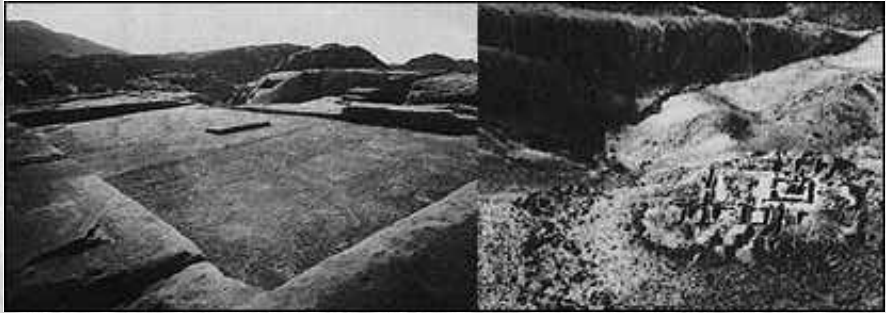
But it was with the destruction of the sanctuaries in 622 when Hilkiah persuaded King Josiah that a “hidden” text in the temple (Deuteronomy) revealed the “true faith” of the “Yahweh only” movement. that the principal devastation came. This is arguably the point where ‘no other gods before me’ became strict monotheism - no other gods at all! Much of the Old Testament has been subsequently recomposed to portray the earlier history as monotheistic. This leads on to stoning, and to repression of women for 2500 years. What is utterly significant is that a prophetess is made responsible for the judgement 2 Kings22:8: “And Hilkiah the high priest said unto Shaphan the scribe, I have found the book of the law in the house of the Lord ... and Shaphan the scribe ... read it before the king. And ... when the king had heard the words of the book of the law, that he rent his clothes. And the king commanded Hilkiah and Shaphan the scribe ‘Go ye, enquire of the Lord for me, and for the people, and for all Judah, concerning the words of this book that is found: for great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which is written concerning us’. So Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asahiah, went unto Huldah the prophetess, wife of Shallum, keeper of the wardrobe; in Jerusalem in the college; and communed with her. And she said ‘Thus saith the Lord God of Israel, Tell the man that sent you to me ‘Thus saith the Lord, Behold, I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched”.

2 Chron 34 4-5 “... and in the twelfth year [Josiah] began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images. And they brake down the altars of Baalim in his presence; and the images, that were on high above them, he cut down; and the groves, and the carved images, and the molten images, he brake in pieces, and made dust of them, and strowed it upon the graves of them that had sacrificed unto them. And he burnt the bones of the priests upon their altars”

Here is the complete episode from 2 Kings 23:3 as an epitaph to religious intolerance and the destruction of an entire cultural ecology on the basis of an apocryphal tract: “And the king stood by a pillar, and made a covenant before the Lord, ... to perform the words of this covenant that were written in this book. ... And the king commanded Hilkiah the high priest, ... to bring forth out of the temple all the vessels that were

made for Ba'al, and for the grove, and for all the host of heaven: and he burned them without Jerusalem in the fields of Kidron, and carried the ashes of them unto Bethel.

And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven. And he brought out the grove (asherah) from the house of the Lord, without Jerusalem, unto the brook Kidron, and burned it and stamped it small to powder, and cast the powder thereof upon the graves of the children of the people. And he brake down the houses of the sodomites, that were by the house of the Lord, where the women wove hangings for the grove. And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from Geba to Beersheba, and brake down the high places of the gates that were in the entering in of the gate of Joshua the governor of the city, which were on a man's left hand at the gate of the city. Nevertheless the priests of the high places came not up to the altar of the Lord in Jerusalem, but they did eat of the unleavened bread among their brethren.



Mensa Sacra at Petra and the great high place at Khirbet Tannur (p 581) (Browning, Glueck)

And he defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Molech (p 692). And he took away the horses that the kings of Judah had given to the sun, ... and burned the chariots of the sun with fire. And the altars that were on the top of the upper chamber of Ahaz, which the kings of Judah and Manasseh had made, did the king beat down, and cast the dust of them into the brook Kidron.

And the high places that were before Jerusalem, which were on the right hand of the mount of corruption, which Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh [Shamash the sun god] the abomination of the Moabites, and for Milcom [Melkarth] the abomination of the children of Ammon, did the king defile. And he brake in pieces the images, and cut down the groves, and filled their places with the bones of men. [Yahveh was in his origins precisely such a local god of a people - not the only God, of reality, but a jealous one].

Moreover the altar that was at Bethel, and the high place which Jeroboam had made he brake down, and burned the high place, and stamped it small to powder, and burned the grove. And as Josiah turned himself, he spied the sepulchres that were there in the mount, and sent, and took the bones out of the sepulchres, and burned them upon the altar, and polluted it, according to the word of the Lord which the man

of God proclaimed, who proclaimed these words.

Then he said, What title is that that I see? And the men of the city told him, It is the sepulchre of the man of God, which came from Judah, and proclaimed these things that thou hast done against the altar of Bethel. And he said, Let him alone; let no man move his bones. So they let his bones alone, with the bones of the prophet that came out of Samaria. And all the houses also of the high places that were in the cities of Samaria, which the kings of Israel had made to provoke the Lord to anger, Josiah took away, and did to them according to all the acts that he had done in Bethel. And he slew all the priests of the high places that were there upon the altars, and burned men's bones upon them, and returned to Jerusalem.

Not only were the Ba'al destroyed, but so was Yahweh's own consort. Instead of the diverse natural forms of Yahweh worship as portrayed in Exodus 20:24: "In all places where I record my name I will come unto these and bless thee", there was only one legitimate form and one place of worship - the Temple at Jerusalem. Just as Marduk slew Tiamat, so the Yahweh movement attempted to destroy the Asherah of fertility.

Although this would sound like the sad end of the story for the Queen of Heaven, it was only to be some 36 years later that Jerusalem fell to the Babylonians And the entire country was returned to being the vassal of a pagan civilization. Besides this Edom had continued to worship the Goddess and her consort, particularly in the high places such as Khirbet Tannur. With the emergence of the Nabateans, a whole stream of worship of the Queen of Heaven and her consort Duchares rose again to prominence to the east of the Jordan.

The Separatist Sentiments of the Exile

The exile brought with it a new sense of alienation and separation, as is characteristic if a small people in another culture adopt exclusive ways to protect their separateness and maintain it against the greater flux of 'foreign' ideas and genetic influences. Effectively the exile thus cemented what was to become the separatist path.

Ezekiel writing during the exile laments at the things he suspects are going on back home in the temple: 8 1 "And I beheld and lo a likeness as the appearance of fire; from the appearance of his loins even downward fire; and from his loins even upward as the appearance of brightness, as the colour of amber. And behold the glory of the god of Israel was there. Then I lifted my eyes ... and behold at the gate of the altar was the image of jealousy. Son of man seest thou what they do? even the great abominations that the house of Israel do here that I should go far from my sanctuary? In the temple "he saw every form of creeping things and abominable beasts and the idols of the house of Isra-el portrayed on the wall round about... and there stood before them seventy men of the ancients... and a thick cloud of incense went up. At the north door 'there sat women weeping for Tammuz' ... and in between the porch and the altar 'five and twenty men with their backs toward the temple facing the east and they worshipped the sun ... Therefore shall I deal in fury : mine eye shall not spare, neither will I have pity."

Schwartz (1996) has cutting comment: "Ezekiel 16, the extended allegory of Israel as a whore, brings the relation between whores, exile, and monotheism (adultery, defiled land, and idolatry) into sharp focus. It is the story of a child being born and growing up wild and unloved in the field, and when she matures into puberty, of her being owned, sexually and materially, by Yahweh."

“And I passed by you and I looked on you and behold, your time was the time of love. And I spread my skirt over you and I covered your nakedness. And I swore to you and I entered into a covenant with you and you became Mine. She is now washed, anointed, dressed, wrapped, covered, and adorned with silks, fine linen, embroidery, gold, and silver. And you were very beautiful and you advanced to regal estate. And your name went out among the nations, because of your beauty; for it was perfect, by My Splendor which I had set on you.”

“But then young Israel commits adultery with the nations: with Egypt, Assyria, Canaan, Chaldea - with, not incidentally, all of Israel's enemies” (ibid).

“At every head of the highway you have built your high place and have made your beauty despised, and have parted your feet to all who passed by, and have multiplied your fornications. You have whored with the sons of Egypt. . . . You have whored with the sons of Assyria without being satisfied. You have multiplied your fornication in the land of Canaan.”

“But this adulteress has not, strictly speaking, been a harlot, for she has not taken wages; instead, she has done all the giving, even paying her lovers for their services. “The adulterous wife: instead of her husband, she takes strangers. They give a gift to an harlots, but you give your gifts to all your lovers, and bribe them to come to you from all around, for your fornication.” Presumably, Israel the harlot would be superior to Israel the adulteress, for she would receive property instead of giving her property away, and that careful distinction offers a clue that, throughout this harangue against the adulteress, the issue is less sexual morality than ownership of property. The emphasis on property is underscored by the punishment of the adulteress. She will be stripped of her garments, of her wealth; Israel will be stripped naked and then brutally stoned and stabbed” (ibid)

“Because your lewdness was poured out and your nakedness was bared, in your fornications with your lovers and the idols of your abominations ... therefore I will gather all your lovers with whom you have been pleased, even all whom you have loved with aH whom you have hated, and I will uncover your nakedness to them, and they will see all your nakedness. . . . They shag also strip you of your clothes and shall take your beautiful things and leave you naked and bare ... and they shall stone you with stones and cut you with their swords.”

Schwartz sums up the whole situation: “Monotheism, then, is not simply a myth of oneness, but a doctrine of possession, of a people by God, of a land by a people, of women by men”.

Ezekiel continues in this vein concerning cultural pollution 20:27: “Your fathers have blasphemed me...For when I had brought them into the land, for the which I lifted up mine hand to give it to them, then they saw every high hill and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering; there they made also their sweet savour and poured out their drink offerings... Wherefore say unto the house of Israel Are ye polluted after the manner of your fathers? and commit ye whoredom after their abominations?

Later in chapter 23 he relates the downfall of such women: “there were two women, the daughters of one mother [Aholah of Samaria and Aholibah of Jerusalem]; and they committed whoredoms in Egypt; they committed whoredoms in their youth: there were their breasts pressed and they bruised the teats of their virginity ... and poured their whoredom on her ... And Aholah played the harlot when she was mine; and she doted on her lovers, the assyrians and her neighbours, which were clothed with blue ... with all their idols she defiled herself, neither she left her whoredoms brought from Egypt ... And Aholibah sent messages unto them in Chaldea ... and the Babylonians came to her in the bed of love... therefore I will bring [thy lovers] against thee on every side ... because thou hast gone a whoring after the heathen and because

thou art polluted with their idols... and with the men of a common sort were brought Sabeans from the wilderness, which put bracelets on their hands, and beautiful crowns on their heads ... and so they went in”.

Israel After the Rains

When the Jews returned from the exile they were dismayed to find those who had stayed in the Holy Land had reverted to their old ways and intermarried with Canaanite wives. Those returning disregarded the cultural accommodation of their compatriots and unilaterally imposed their own form of exilic separatism on Israel. Nevertheless the urban population was not so easily to be suppressed and invectives by Nehemiah indicate the post-exilic reforms were slow to take effect.

Ezra arrived in 397 BC and in the pouring rain delivered a diatribe that every man should sever his ties of love and marriage with the Canaanite women 10:9: “Then all the men of Judah and Benjamin gathered themselves together unto Jerusalem within three days. It was the ninth month, on the twentieth day of the month; and all the people sat in the street of the house of God, trembling because of this matter, and for the great rain. And Ezra the priest stood up, and said unto them, Ye have transgressed, and have taken strange wives, to increase the trespass of Israel. Now therefore make confession unto the Lord God of your fathers, and do his pleasure: and separate yourselves from the people of the land, and from the strange wives. Then all the congregation answered and said with a loud voice, As thou hast said, so must we do.”

Miles (379) notes “There follows in this tenth and final chapter of Ezra a mass divorce and expulsion of children. Scores of Jewish man are listed by name, each of whom had married a non-Jewish woman and in some cases had children by her. All of these women and children are driven out.”

However Jonah, Ruth the Moabitess lover of Boaz and not least the second Isaiah opposed this move to separatism 56:3: “Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people; neither let the eunuch say, Behold, I am a dry tree.” Ben-Sira of Ecclesiasticus admits no distinction between Jew and Gentile as such 10:22: “sojourner and stranger, foreigner and poor man their glorifying is in the fear of the Lord.”

By contrast Tobit 4:12 declares “take first a wife of the seed of thy fathers, and take not a strange wife which is not of thy father's tribe: for we are all sons of the prophets”. The Testaments of the Twelve Patriarchs echoes this “take therefore thyself a wife without blemish or pollution, while yet thou art young and not of the race of strange nations”. The Book of Jubilees goes so far as to proscribe death by stoning for an Israelite who would give his daughter or sister to a Gentile, and the woman is to be burned to death, indicating the conservative position of the Essenes in the face of Greek influence in Jerusalem. However the Testament of the Twelve Patriarchs in the first century BC concedes a stem from which “shall grow a rod of righteousness to the Gentile to judge and save all that call upon the Lord” suggestive both of integration and Jesus' gentile mission.

Under Every Green Tree

Frazer 1918 “The Golden Bough” 3/30-61

“Among the sacred trees of the ancient Hebrews the oak and the terebinth seems to have held a foremost place. Scarcely any tree figures more largely in Biblical narra-

tive and poetry than the oak although many commentators also identify these references with the terebinth. The Hebrew words *elah* and *allon* are indiscriminate and hard to identify precisely. The vowel differences appear to come from Masoretic scribes of the middle ages. Of the oaks the most abundant is *Quercus pseudo-coccifera*, the prickly evergreen oak, in Arabic *sindian*, which covers Mt. Carmel and the west flanks of Anti-Lebanon. The deciduous *Valonia* oak *Quercus aegilops* is scattered over Carmel, abounds on Tabor and in Bashan. *Quercus infectoria* also occurs in abundance near Kedes the ancient Kedesh Naphthalli. The terebinth *Pistacia terebinthus* is a deciduous tree from which a pure turpentine is made.”



Mt. Tabor, the supposed site of Jesus' sermon surrounded by small groves (Phaidon).

“In the nineteenth century many of the ancient oaks still remained. In the plain of Sharon were vast park-like oak glades, the largest and most impressive oak forest in western Palestine - the enchanted forest of Tasso. The strong arms of these trees spread out so near the ground that one cannot walk erect beneath them. Such forests also extended east of the Jordan. Of the ancient Batanea it was said “The mountains are well-wooded with forests of evergreen oaks, and the sides terraced”. “The trees were often of great size ... somewhere a little to the east of us was fought the battle with the rebellious Absalom, and by just such an oak was he caught. “And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that was under him went away. And a certain man saw it, and told Joab, and said, Behold, I saw Absalom hanged in an oak.” How we realized the statement “For the battle was there scattered over the face of all the country; and the wood devoured more people that day than the sword devoured.”

“The oaks which thus abound ... are still often regarded with superstitious veneration ... almost every village in the wadys and on those mountains has one or more of such thick oaks which are believed to be inhabited by Benat Ya'kob - daughters of Jacob, seemingly an ancient pre-Islamic idolatry. In Syria there remained at Bludan an ancient temple of Ba'al with a grove of ancient oaks beneath it and at Barado two groves of evergreen oaks which are wishing places where the peasants will break a crock or lay up a new stean in the little cave beneath a rock. Connected is the custom of burying their holy men under those trees and erecting domed shrines Wely to them

there. Many of these are ancient high places which have become groves of the saints, stations of Mukams. Wood of the sacred trees is not supposed to be burned for fuel."

"A similar association of tombs with trees is to be found at Tel el Kadi "the mound oft he judge" the ancient Dan where the springs of the Jordan take their rise (p 499). The place is a natural mound of limestone rock some eighty feet high and a half mile across. On the western side are an almost impenetrable thicket of reeds oaks and oleanders with the largest single fountain in the world. On the eastern side overhanging another feeder of the Jordan stand a noble holm oak and a terebinth, shading the graves of Moslem saints. Their branches are hung with rags and trumpery offerings. At the site of ancient Shiloh is a large and noble oak tree called Balutat-Ibrahim - Abraham's oak - one of the 'inhabited trees' which the local inhabitants are afraid to sleep under."

"The terebinth is not in forests but in open spaces, relieving the monotony of the rolling downs in ancient Moab and Ammon. Many terebinths remain to this day objects of veneration in their neighbourhood, often covered in rags and age in a favourite burying place for local sheiks. In the warm dry climate of Moab the terebinth is the principal tree while in the cooler rainier districts of Gilead and Galilee the oak flourishes more."

"Trees may grow near a sanctuary or solitary near a spring or on a hill and are nevertheless revered as having a spirit who is in effect circumscribed by the grove or tree, unlike the saints in the shrines who can transport themselves to where they are invoked. "Woe to the Arab who would dare to cut a branch or even a leaf" Under its shade the sick go to be healed of their infirmities. The mere touch communicates to them the virtue of the tree. Fastening a cloth fastens the sickness from the patient to the tree. Hair may also be left shorn in veneration for the tree as in ancient worship of Astarte."

We have mentioned how Hosea, Ezekiel have denounced the sacred groves and high places. Isaiah is even more specific "For they shall be ashamed of the oaks which ye have desired and ye shall be confounded for the gardens which ye have chosen" - perhaps the gardens of Adonis (ceremonial arrangements of flowers and herbs which sprouted and wilted). And the second Isaiah "Ye that inflame yourselves among the oaks under every green tree, that slay the children in the valleys under the clefts of the rocks" appears to refer to the sacrifice of children to Moloch which is simply 'king' with an ominous intonation. This has been variously identified with Yahweh himself at Topet, with king worship and with Astarte. Jeremiah says again "Also in thy skirts is found the blood of the soul of the innocent poor: I have not found it at the place of breaking in but on every oak" It thus appears that the blood of the sacrificed children was offered to or smeared on the oaks before they were burned in the fire (p 692).

"But if in later times of Israel, the worship of the oak or terebinth was denounced by the prophets as a heathenish rite, at an earlier time they played an important part in the history of the Hebrews and Yahweh himself was associated closely with them. In Genesis, His first recorded appearance to Abraham (12:6) is at the oracular oak or terebinth of Shechem where Abraham built him an altar. Abraham dwelt beside the oaks or more probably terebinths of Mamre at Hebron and also built an altar to the Lord and here in the heat of the day God appeared to him in the likeness of three men [like the son of man] who under their shade took sustenance with Abraham (13:18)".

"We similarly have an event with Gideon and an angel (Judg 6:11) and the oracular

oak of the augurs also near Shechem (Jud 9:37) which may have been used in a druid-like way to interpret from the rustlings of the leaves and the bird calls. "The beautiful vale of Shechem, embosomed with olives, orange-groves and palms and watered by plenteous rills still presents perhaps the richest landscape in all Palestine and of old it would seem to have been a great seat of tree worship. At all events in its history we meet again and again the sacred oaks and terebinth. Thus Jacob took the "strange gods" of his household together with the amulet earrings and buried them under the oak or terebinth at Shechem (Gen 35:4). Under such an oak at Shechem Joshua set up the stone as a witness (24:26) and at the oak of the pillar in Shechem that Abimelech was made king (Judg 9:6) and later Joshua 19:26 we hear of the 'king's oak' on the border of Asher. Rebecca's nurse Deborah was buried under the oak of weeping (Gen 35:8) and Saul was buried under the oak at Jabesh (1 Chron 10:12). Saul shortly before his coronation also met three men with loaves (1 Sam 10:3) suggesting a ritual role akin to Abraham's three men and cementing his burial again as a sacred kingly cycle associated with the oak".

"Josephus tells us that in his day many monuments of Abraham were at Hebron and that six furlongs from the town grew a very large terebinth which was said to have stood there since the foundation of the world. Eusebius confirms this stood until the 4th century AD. The middle of Abraham's three guests Eusebius identified with Jesus himself. All three angels were worshipped by the local people. Constantine wrote to him stating "The place which is called 'at the oak of Mamre' where we learn that Abraham had his home is said to be polluted by certain superstitious persons in various ways; for it is reported that most damnable idols are set up beside it and an altar stands hard by and that unclean sacrifices are constantly offered". "There every year a famous festival is still held by the people of the neighbourhood as well as the inhabitants of the more distant parts of Palestine and by the Phoenicians and Arabians. Very many also assemble for trade, to buy and sell; for everyone sets great store on the festival. The Jews do so because they pride themselves in Abraham as their founder; the Greeks do so on account of the visit of the angels; the Christians do so because there appeared at that time to the pious man One who in after ages made himself manifest to the Virgin. ... and all of them here refrain from women ... although the women beautify and adorn their persons and show themselves freely ... for there is no lewd conduct though the sexes camp together and sleep promiscuously. No water is drawn from the well for some set lamps there, pour wine or cakes money, perfumes or incense". Thus it appears that at Hebron an old heathen worship of the sacred tree and the sacred well survived in full force down to the establishment of Christianity. After the Jewish war and the last siege and destruction of Jerusalem by the Romans by Hadrian in 119 AD a vast multitude of captive men and women were sold into slavery. The end at the same spot as the beginning".

"The tree, or its successor is still shown in a grassy field a mile and a half to the west of Hebron. It is a fine old evergreen oak. The trunk is 23 feet in girth, the span of its boughs is 90 feet. There is not a single terebinth in the neighbourhood of Hebron".

Egyptian stele Beth Shean (1300 BC)
Holy Land

Deity, Mysterium Tremendum and the Omega of Gender

The Literary Life of Yahweh.

The monotheist view is that God is revealed in history. That from some 'benighted' pagan beginnings, Abraham strode off in the night to experience a spermatogenic God for whom his seed would be dust under the stars. He was a God of sperm (p 478).



However the God of the matriarchs and patriarchs was not a single entity, but a male-female plurality. The fact that this God was an 'Elohim (God in the plural) including the male Almighty ('El sadday) and the primordial Female 'the deep' and 'the breasts and womb' is glossed away almost as soon as Genesis one and the image of male and female created in God's likeness is revealed (p 478). There is of course a political reason for this, in the fall of the Northern ('Elohistic) kingdom and the subsequent absorption of the northern texts into the Southern (Yahwistic) tradition of Judea.

However one has to concede in viewing the mythological epoch that the progenitor of the Biblical God is a pantheon, in the manner of old Canaanite El, Athirat the astral and particularly lunar deities and even Tiamat of the deep. It is these deities and not the mysterious God of the tetragrammaton which was worshipped by the tribes for many long centuries before the new cult of Moses emerged from the dislocations of the Exodus (p 489). Even afterward the Host of Heaven was commonly worshipped along with the Ba'alim, and Yahweh himself was associated with his consort Asherah and sometimes Anath also (p 509). One also has to concede that it was in the earliest mythical phase stemming from Eden itself and later Abraham's desert wanderings that God was closest and most personal in 'his' relations with humanity and that apart from a brief intimacy with Moses and a few revisitations to Elijah and the prophets God has receded from humanity even as 'he' has become monotheistic.

God is then supposed to have revealed himself in history in a more cryptic and transcendental form to Moses as the 'Lord God' Yahweh Adonai - the nameless Ayer Ashaer Ayeh 'I am that I am' (p 489), deemed by this abstraction to be the true expression of the Godhead, despite the prophetic tradition paradoxically moving ever further from intimacy with God. This God is then portrayed as God acting to realize himself in history - the True Creator of the universe - whose very word is divine law - also the God of covenant with his people in the manner of a 'демиург', or legislator.

One has to remark at his point, why did God choose this time and place to reveal this? Why then and not now in the scientific age of nuclear and genetic holocaust? Why not from the very beginning, as the shamanism and fertility traditions attest?

How odd of God to choose Hebrews!

What kind of a universe is this, if cosmic symmetry-breaking leads to the chosen race

of Yahweh? What does it mean for the Lord of the universe to personally order the unruly tribes of the Exodus to lay waste to the land of milk and honey of Canaan? And to do this as the very act of 'his' self-manifestation? His greatest act? Would the Lord of the Universe really cast out Adam and punish Eve (p 725) for eating the knowledge of opposites? Why take away the fruit of the Tree of Life, if you are the lord of immortal life? The Gnostics had a point here when they said the Lord God was a demiurge. He was, as declared right there in Eden.

The truth of God in history is revealed very differently in the turbulent and very violent times of the exodus, from the slaughter by the Levites of the 3000 who worshipped the golden calf by Sinai, to the severe runnings through over sex at Ba'al Peor and the eventual death of Moses himself, 'apparently' at the hands of God, for not dedicating the springs of the Goddess at Kadesh in his name (p 492). This violence continues in the military Lord of Hosts who declares genocide on the nations (p 441) in giving the Hebrews the 'land of milk and honey' of the agrarian Queen of Heaven in Canaan. These events show we are still in a phase of primitive religion full of emotion and personal violence rather than philosophical or mystical insight.

Jewish people also justify the emergence of the Hebrew God by associating this process with the birth of an egalitarian democratic tribal consciousness (Gottwald), which is throughout the Bible somewhat suspicious of privilege and aristocracy, and which extols the ideals (of a spiritual 'elect') as 'equals' in the sight of a peerless abstract God of creation, who cannot be seen, touched or defined in any image or idea. Indeed he must not be made in any graven image (p 491), under pain of death.



Ancient Sinaitic script "Ba'alat" - Serabit el-Khadem (Pritchard 84, Flinders Petrie)

However Yahweh was, throughout the Old Testament, a jealous God (p 492) who urged his followers to destroy the nations and their own womenfolk if they strayed and who later at the hands of Hezekiah and Josiah annihilated his beloved consort Asherah who was burned among the ashes of her priests and priestesses on their altars (p 515).

Despite these all too human flaws, as a political and genealogical projection of culture, Yah whose Levite priests wore the crescent moon (p 488), was a truly exceptional God. He became the first truly literary God. In a sense the creation of Yahweh was a cultural revolution as profound as the information revolution today. As Marshall McLuhan said "The medium is the message," for Yahweh is very much the soul product of the Hebrew literary revolution. This revolution came as language moved from the pictographic to the phonetic through the Phoenician. Hebrew itself thus documents one of the earliest full religious literary traditions and for this reason has become our most poetic and fully-fledged cultural description of deity.

"No human character could be so fully without a past and still be human, yet we may see that by giving this inhuman character words to speak in human language and deeds to do in interaction with human beings, the writers of the Bible have created a new literary possibility. ... Once we realize God is dependent on human beings in this way, we may appreciate why, for him, the quest for a self-image is not an idle and

optional, but the sole and indispensable tool of this self-understanding. ... God, as the Bible begins is as yet unmade by any history and is therefore less than evident to himself. Though he is uniquely, a protagonist who gives life to his antagonist [humanity], he is also uniquely a protagonist who receives his life story from his antagonist.” (Miles 89)

Gezeh calendar (c925BC) (Pritchard 84)
Student practising Hebrew

One of the key reasons for the awesome historical power of the Bible is the fact that it stands as a core literary cosmology in human development. There are of course many wonderful older detailed literary works such as the poetic courtship of Inanna (p 317), the lament for Dumuzi, the fall of Ur, and the epic of Gilgamesh, but the era of hieroglyphic and even cuneiform writing did not provide for the easy dissemination of literary works as complex as the Pentateuch to wider audiences outside high temple precincts. Religious expression thus had more of a cultic and even elite air.

The traditional natures of the ancient Gods and Goddesses often appear limited in scope as a direct result of the limitations of their literary expression. They are reviled as being worshipped in crude rites of fertility and sacrificial blood, as being vicious or terrifying in their aspect, but empty idols of stone and wood lacking any transcendent nature by comparison with the one true ethereal God of historical destiny YHVH Adonai - the Lord God. These differences are made possible largely by the literary tradition. It is through literature that the oral traditions of the tribal mythic era of Genesis became a written part of Jewish history, and it is likewise through literature that the nature of the Godhead becomes an historical saga through the ages.

The first phonetic scripts were developed by the Hebrew's neighbours, the Phoenicians. With the development of papyrus by the Egyptians, the stage was set for literary transformation. However, the Egyptians, who discovered papyrus, were slower to make a transition to phonetic script because of their elaborate hieroglyphic language. Hebrew and its sister languages were thus one of the first to develop phonetic script. Hybrid early forms have been found at Serabit in Sinai illustrating this transition. The script then evolves grandly through the succeeding centuries in a rich tradition, as illustrated sequentially in this chapter.

European languages such as Greek appear to have evolved a little later in history, accumulating vowels in addition to the pure consonants of Hebrew. Thus, while writings in the Pentateuch relate to the Exodus in the 13th century BC and the Yahwistic Eden story is often dated to the 10th century BC, historical evidence for Greek works from Hesiod to Homer generally date these to the 8th century BC, although they stem from older oral traditions extending perhaps back to the 12th century. Hebrew was thus placed at, or near, the origin of the phonetic scriptural transition. This facility was actively taken up by the Hebrews to record their religious tradition in a poetic



account of God acting in history.



Stele of Mesha, King of Moab (c850 BC) Holy Land (Pritchard 85)

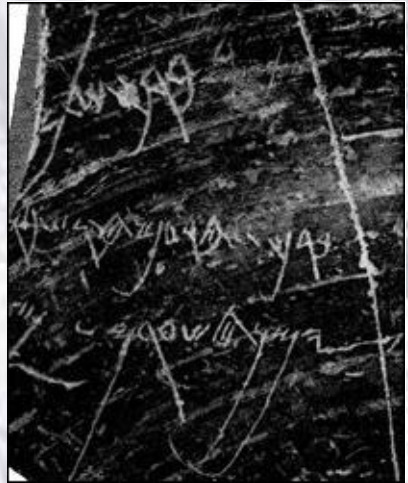
This gave the Pentateuch direct status as a primary religious work having authority over and impact upon its people and their history. The works of Greek mythology arise at a later date from pre-literate oral traditions of legend-telling. Although these likewise deal with issues of life and death and for example describe the Elysian fields, they are more pre-occupied with tales of irony in the 'family strife of the deities' and deal only partially with the influence of deities on human affairs.

While they are retelling tales of the old pre-literate deities, Yahweh, by contrast, leaps from his literary tradition with new and frightening vigor.

Although it is clear this historical view of God is a tradition stemming from Persia and the Zoroastrian cosmic renovation, it is equally clear that it is this literary tradition which transforms the simpler agricultural cycles of Canaanite myth into the long historical revelations of the Hebrew tradition.

Samarian ostracoon from Jeroboam II (786-46 BC) - an order for grain

God can thus soar from a simple character such as the old Canaanite El or the repetitive agricultural cycle of Ba'al into a many-faceted God who is creator, destroyer, challenger, punisher, sustainer, counsel and an ongoing metaphor and political agent of the national psyche. Such a God is of course every bit as much an idolatrous being as the old stone deities so derided in the Bible's pages, for God now becomes a cosmic personality full of jealousy, anger, and emotional expectations over his people - a psychological, egotistical idol. He is also very much a projection of the political, cultural and particularly genealogical struggles in his society.



Jack Miles in "God" has given a resourceful portrayal of these many cultural dimensions of God. He would contend that even though such a God is a cultural entity responding to changing circumstances, he is nevertheless an expression of the soul of a culture which is giving expression to the oneness of God through this very process, like a thread of visionary fire weaving through the collective experience.

As the God of Genesis, he thus portrays the sequence of natures God has adopted,

first as the 'Elohistic creator of man and woman in their own likeness and then as Lord God the jealous demiurge who banished humankind from paradise. Later he takes this threat a stage further by calling up the flood of Noah. Then he becomes the clan ally of Abraham and his seed forever. Someone who is helpful in the destiny of the patriarchs and their offspring. A "friend of the family" as Miles calls him.

There is of course a major transformation of this idea of God in the exodus into a severe covenantal deity, who gathers in storm clouds on mountain tops like the older El, but who also communicates directly and forcefully with Moses from out of a cloudy pillar, and remonstrates with his people in antagonistic relationship with their faithlessness and disobedience. This God is now more abstract and not only does he have no image of stone but not even a name. He is referred to as Adonai 'Lord' while his divine name Yah is unspeakable.

"In the Book of Exodus, to which we turn next, the struggle between mankind and God over human reproductive power enters a new decisive phase. As this reproductive covenant between the Lord and Abraham, which tamed the creator/destroyer conflict in the Lord God, has generated a new provocation and a new conflict" (Miles). This is of course the response of the Pharaoh to kill the Hebrew male children.



Fig 6: Siloam tunnel inscription Hezekiah (715-687 BC)

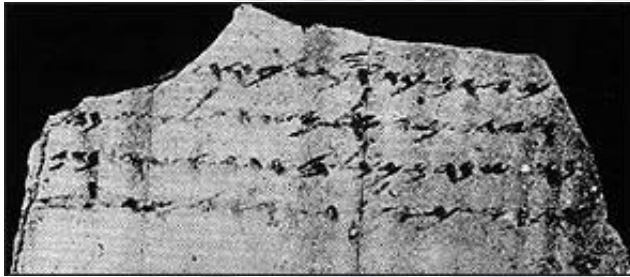
"One way to resolve the conflict, ... is under polytheism ... a God who was 'of' Abraham could coherently promise him superior fertility as well as possession of the land of the Kenites ... and so forth. ... The results would be settled on the field of battle ... the God of heaven could retain his universal jurisdiction by abstaining from battlefield alliance with the forces of either side. If keeping the God of heaven above the fray is one way to resolve the fertility conflict, another way is to turn God into the divine warrior. ... God's creation leads to man's reproduction, which leads to war, which leads to God's taking part in the war. ... War transforms him, and he becomes, permanently a divine warrior." (Miles 91-2)

This statement of Miles leads to paradox because the god of Abraham clearly was just such a God. Moreover the Yah of the Exodus was and is likewise accepted by Miles as just such a divine warrior. Miles is trying to give the Lord God his *aksum* the accursed sooty cake (Malamat) and its eating to boot - the root monotheistic error. The God of the Hebrews cannot be the God of creation and at the same time the warrior God against the Kenites. There is a dangerous tendency on the part of all monotheists to equate political power with God's destiny - the tragic error of the divine warrior.

It is true that Rome was later converted to Christianity by the word rather than the sword, so defenders of the God of destiny might argue that the Father has finally come

into his own in the heroic act of the Son. This is however again a complex story of cultural evolution in which Paul is frequently cast as the principal villain - the architect of a pagan heresy which incorporated by stages the panoply of Near Eastern beliefs from Isis to Mithra under an eclectic paternal umbrella.

One great difficulty of viewing the nature of God in sequence through the Bible, in the way Miles has approached it, is that, even the earlier sections of the Pentateuch have been extensively re-edited (redacted) at much later dates running through to the end of the exile. Really the Pentateuch as we see it is an exilic work reflecting a later much more sophisticated view of God, and one which reflects the political circumstances of a people 'in bondage' who have fallen from grace, ostensibly through disobedience to God and who paradoxically also inherit, through this very fall, the heritage of cultural diversity and sophistication that flowed out of Babylon and later Persia. Such a product would never have occurred without the relatively constructive dominion of the Babylonians and the frankly supportive attitude of the Persians. Had the oppressors really been the villains they are made out to be, as the Assyrians were when they deported the population of the ten tribes of the Kingdom of Israel, there would very possibly be no record of Yahweh and no Christianity either.



Ostracon from Lachish from the time of Nebuchadnezzar's campaigns (589-8 BC):

"...we are looking to Lachish for any signs my lord may give, for we can no longer see (the signals of) Azekah (cf Jer 34:7). (Pritchard 86).

In addition to this there is the serious problem that the nature of God has been refashioned,

firstly through Judean (Yahwistic) and later exilic filters in a way which has suppressed the diverse nature of the worship of the Old Kingdom, particularly the (Elohistic) North, and portrayed it as a heathen aberration of the Canaanites or of the 'nations' as espoused by the 'wives' of Solomon or Jezebel. The 'Elohim' are relegated to the archaic fringe, the few remaining hints of evidence for Yahweh's consort linger only in indirect or derogatory references to the 'Elohistic Host of Heaven, the 'Grove' or Asherah, to the whoring ways of the Goddess and destruction of the sanctuaries.

God is thus portrayed as a lonely isolate and formless figure whose relationship with humanity moves from close intimacy to lofty distance. The archaeological evidence from Israel and Elephantine (p 509) attests rather that the Old Kingdom worship was more syncretic and more confluent with the cultural milieu than the Old Testament would indicate, that Yahweh consorted with the dreaded Anath (p 360) up to the 5th century BC and that the Lord of Hosts cannot really even be meaningfully considered except in the militarized caricature of the Lord of the Heavenly Host - the 'congregation' of the 'Elohim' (Psalm 82).

What we are seeing in the Old Testament concept of God, however it varies from chapter to chapter, is thus very much the sophisticate transcendental deity of the exile. The difficulty with Jack Miles' portrayal in "God" is precisely this one. That he has

run through the Old Testament in the Jewish sequence, portraying God as if He developed historically from Genesis to Daniel when we actually know the work is a heavily edited cultural and temporal mosaic.

Seal Tel-en-Nasbeh "Belonging to Jaazaniah servant of the King" see: 2 Kings 25:23 (Pritchard 85)

To detect the evolution of God in cultural history we have to paint a very different picture. We have to consider first Jacob's blessing of the tribes (p 478) as an indication of the 'Elohim of male and female deities, acknowledge the primal nature of feminine Wisdom from the proverbs (p 351), take cognizance that the Yahwistic description is the one we have been left from Judea after the fall of the Northern Kingdom in the 8th century BC, which has edited much of the Northern flavour out of history by contrast with the few Elohist passages it incorporated.



Another feature which is heavily glossed is the interaction between these founding deities and the movement that emerged with the Exodus. This is almost universally ascribed to as the foundation of Jewish religion and Mosaic law, but in cultural terms it represents radical novelty rather than cultural tradition. The deity is abstract and transcendental and Moses himself is a self-confessed Egyptian aristocrat (p 486) bearing with him the benefits of high Egyptian culture and education, just as the later Exilic literature bore the stamp of Mesopotamian myth and culture.

We now see only the confluence of these ideas in the Mosaic deity which accumulated in the later Yahwistic tradition after frank bloodshed and religious genocide by Moses' Levites during the Exodus, the death and possible murder of Moses himself during the conflict, the conquest of Israel, and the rise of the Davidic monarchy. Even then, it represents only one of many facets in a complex and often syncretic cultural landscape which had absorbed the urban Canaanites as much by treaty as by conquest (p 442). It is really the beliefs of one 'extremist' cult which we now see portrayed as the 'God of history'. While some writers attempt to simplify this picture to one of egalitarian cultural revolution by tribal covenant (Gottwald), the history attested to in the Old Testament's frequent outbursts indicates a thriving and diverse religious tradition in Israel, which was only finally suppressed, if at all, in the last centuries before Christ. Despite the purity of views professed in the Old Testament, the political situation remained fluid. The Northern kingdom had remained under pagan influence up until the time of the Maccabees and the Jerusalem tradition remained surrounded by older 'pagan' or pastoral/wilderness beliefs stretching across Arabia.

One point which can never be repeated too often in this context is that the visionary tradition soars in poetic allegory and dives to earth like the smoking firebrands of Shaar Yishuv (Isa 7:13) when appreciation for poetic allegory transforms into literalistic fundamentalism. While the prophetic tradition thrives on the such poetic writings as Isaiah, the editors who have shamelessly concatenated the works of many centuries under the authorship of one prophetic ancient as in Daniel and Isaiah inject hypocrisy into the very tradition they espouse, despite their prophetic poetry continuing..

Nevertheless, if we take the continuing portrayal in the Old Testament at its face value we do find a God of many dimensions. Returning again to Exodus, we notice the hal-

lucinary manifestation of God on earth to Moses in the 'blazing fire' of the burning bush. The Bible frequently refers to angels as heralds of God, much in the way of Hermes in Greek tradition. These are traditionally in the patriarchal scheme assumed male, but it is deeply traditional and central Kabbalistic belief to ascribe all such manifestations of God to the Shekhinah - the feminine manifestation of deity on Earth. Like Hochmah - primordial Wisdom, the Shekhinah or 'indwelling' is an abstract non-idolatrous manifestation of the feminine within the Hebrew tradition which has been all but suppressed from the Old Testament, although surviving in strength in the secret traditions of Zohar of the Kabbalah and permeating gnostic Haggia Sofia of Christian traditions.



Elephantine papyrus Aramaic (5th cent BC)

The Apologist of "God" and the Tradition of the Female

Miles (290-302) acknowledges these historical roles of the Female, but allows the patriarchal tradition the poetic licence to retain the primordial pretension of the male creator God.

"The subtle emergence of Lady Wisdom as God's rival as well as his handmaiden or consort is

accompanied by a paradoxical reversal of the role that the Psalms assign to God. In the Psalms, God is the guarantor of justice in a world of karma without samsara - a world, that is, in which the good are rewarded and the evil punished within their own lifetimes or, at most, in the persons of their children or grandchildren. Not quite so in Proverbs, where God appears for the first time as the mysterious being to whom reference must be made and from whom recourse must be had when just the opposite occurs - that is, when the good are seen to be punished and the wicked rewarded. God continues to be honored as the creator, through Wisdom, of a world which enjoys in general an immanent moral order - a world, in other words, in which reward for the good and punishment for the wicked is on the whole a natural and therefore automatic outcome. God is not expected to ensure the functioning of this moral order by intervening ad hoc with rewards and punishments. These come about as the intrinsic result of mankind's cultivation, or otherwise, of human wisdom, a pursuit sometimes characterized as devotion to Lady Wisdom. God created the world through her, Proverbs says, and the world's normal and normally benign functioning is in her custody. God takes or is presumed to have taken a direct hand only in counterintuitive, unpredicted, unwelcome limit cases."

"In Proverbs' marriage of Torah and Wisdom, Torah - or at least the Lord whom Torah honors as its author - deepens Wisdom. But Wisdom also broadens and brightens Torah by discussing such matters as character formation and prudence, parts of human moral experience about which Torah is generally silent. The most surprising feature of this new synthesis, however, is that in it prophecy, about which Psalms maintains such a pained silence, is revived, after a fashion, as Lady Wisdom preaching on a street corner."

Wisdom crieth without; she uttereth her voice in the streets: ...

*How long, ye simple ones, will ye love simplicity?
and the scorers delight in their scorning, and fools hate knowledge?
Turn you at my reproof: behold, I will pour out my spirit unto you,
I will make known my words unto you.
Because I have called, and ye refused;
I have stretched out my hand, and no man regarded;
But ye have set at nought all my counsel ...
I also will laugh at your calamity; I will mock when your fear cometh;
When your fear cometh as desolation, and your destruction cometh as a whirlwind ...
Then shall they call upon me, but I will not answer;
they shall seek me early, but they shall not find me:
For that they hated knowledge, and did not choose the fear of the Lord ...
Therefore shall they eat of the fruit of their own way,
For the turning away of the simple shall slay them,
and the prosperity of fools shall destroy them.
But whoso hearkeneth unto me shall dwell safely,
and shall be quiet from fear of evil (Proverbs 1:20)*

“In prophecy as we have hitherto seen it, the events mentioned in [lines 1 and 2 of the last 4] would have been presented as punishment rather than, as here, mere comeuppance. Here the only punishment is self-inflicted; it is simply the predictable, built-in consequence of foolish behavior. Is it surprising that this clearest, largest eruption of the feminine into the relationship of mankind and God should turn out to speak with the voice of common sense? That will depend, obviously, on what you understand by “the feminine” and also on what you expect of a mother or a wife. Historical criticism has paid little attention to the possibility that Wisdom may be either mankind’s mother or God’s wife, but this is largely because historical criticism has generally taken her to be a personification of the wisdom of the male God and therefore, notwithstanding the feminine grammatical endings, ultimately male herself. She has been seen as a figure of speech loosely akin to the Word of the Lord in the endlessly repeated figure of speech “Then the Word of the Lord came to..... In fact, however, her identity is a good bit more complicated than that, for Lady Wisdom speaks not just for God but also in her own name about God and about her relationship with him. The word goddess probably does misrepresent her; but even taking her as allegorical rather than mythological, she should almost certainly be seen as the personification of human wisdom in the newly autonomous sense of which we were just speaking rather than as the personification of unfathomable divine wisdom. As such she may well be spoken of, metaphorically, both as God’s partner, even God’s wife (mankind cooperating with God), and as mankind’s mother (mankind caring for its own). And as both wife and mother, Wisdom wakes the echoes of Asherah.”

Miles (262-6) likewise gives expression to the paradoxes of the Lord Gods masculinity and His need to compensate by displaying the cryptic missing features of the female persona in the fatherly-motherly god:

“Very strikingly, it is amid these complaints that we hear God’s first completely unequivocal and unmistakable reference to himself as female: “And this again you do. You cover the Lord’s altar with tears, with weeping and groaning because he no longer regards the offering or accepts it with favor at your hand. You ask, “Why does he not?” Because the Lord was witness to the covenant between you and the wife of your youth, to whom you have been faithless, though she is your companion and your wife by covenant. Has not the one God made and sustained for us the spirit of life? And what does he desire? Godly offspring. So take heed to yourselves, and let none be faithless to the wife of his youth. “For I hate divorce, says the Lord the God of Israel, and covering one’s garment with violence, says the Lord of hosts. So take heed

to yourselves and do not be faithless.” (Malachi 2:13-16)

From the Dead Sea
Scrolls (Holy Land)

“In Isaiah, God was the husband and Israel the wife of his youth, rejected but then taken back with merciful tenderness. Now, God is the wife, and Israel is the husband. This passage, very nearly the last word that the Lord will speak through a prophet, forces as no previous passage has done the question of whether



among the personalities that fuse in the character of God we must recognize a goddess. But before taking up that question, we should note the uniformly subordinate and disparaged character of women in ancient Israelite society. In announcing his judgment against sinful Israel, a judgment brought to a particular focus on the haughty and materialistic daughters of Zion, the Lord predicts a punitive anarchy recognizable by the fact that women will have taken power:

*My people - children are their oppressors,
and women rule over them.
O my people, your leaders mislead you,
and confuse the course of your paths. (Isa- 3:12)*

Earlier, when a woman in the besieged town of Thebes fatally wounded the rebel king Abimelech by dropping a millstone on him from the town wall, Abimelech called his armor-bearer and said: “Draw your sword and kill me, lest men say of me, ‘A woman killed him’ (Judg. 9:54). God’s and Abimelech’s attitudes toward women are one and the same. A woman ruler, a woman warrior- either is an insult and a disgrace.”

“Not all women are disparaged, of course. Jael the Kenite is praised in the Song of Deborah and Barak (Judg. 5) for driving a tent peg through the skull of the sleeping Canaanite general Sisera, Israel’s enemy and her own erstwhile ally. And in plotting successfully to take the throne of Israel away from David’s eldest son, Adonijah, and secure it for her own son, Solomon, Bathsheba is, at least by implication, judged quite positively. The same, of course, would go for Rebekah when she plots with Jacob to defraud Esau. Whatever a modern reader might judge of these actions (their masculine equivalents can, of course, easily be adduced), the Tanakh does not condemn them. They serve rather to demonstrate that women were at least sometimes powerful actors in ancient Israelite society. And wholly benign minor examples are not wanting, such as Hannah, praying for a son and then thanking the Lord with touching eloquence, or Abigail, trusting in the Lord and in David at once. The deeper question is not about whether women ever held power in Israelite society but whether, so to put it, there is a goddess inside Israel’s God. Is God female as well as male, a mother as well as a father, a matriarch as well as a patriarch, a wife as well as a husband, and so forth? Historical criticism has drawn attention to the fact that the ancient Canaanite

god El, the sky god whose personality was taken up into that of the Lord God, had a consort, Asherah, who bore monsters to battle El's younger rival, Ba'al, but was also, very generally, a goddess of fertility and motherhood. By identification with El, Israel's God could, so to speak, have inherited Asherah; and a few verses (a very few, to be sure) survive in which Israel's God seems to be described as male and female in successive lines - thus, by implication, as a divine couple. Deuteronomy 32:18, a verse in the Song of Moses, is often cited:

*You were unmindful of the Rock that begot you,
and you forgot the God who gave you birth.*

The verse may originally have ended 'and you forgot the tree who gave you birth,' rock and tree or stone altar and wooden pole standing for the divine couple El (Yahweh) and Asherah. If Yahweh and Asherah were once a couple, however, they seem to be a couple no longer. Yahweh, the Lord, is without spouse, and the text of the Tanakh invariably links Asherah with Ba'al rather than with him. Speaking rather loosely, Yahweh may once have shared Asherah with El; but if so, then when Yahweh became a celibate, the bereft Asherah ended up with Ba'al." [See (p 509) for archaeology].

"But just as a divorced man will have a different inner relationship to women than a man who has never married, the Lord's relationship to Asherah and to femininity may not be at an end simply because she is no longer his consort. The natural object most often associated with Asherah is the tree or its representation the sacred post. Thus, Jeremiah 17:1-2:

*The guilt of Judah is inscribed with a stylus of iron,
Engraved with an adamant point
On the tablet of their hearts,
And on the horns of their altars,
While their children remember
Their altars and sacred posts ['asherim]
By verdant trees, upon lofty hills.*

The Hebrew noun 'asherah (plural, 'asherim), meaning "sacred post," in this passage is also the goddess's name. Stone and wood, as paired representations of god and goddess, are standard in Canaanite religion and are mocked as a pair at Jeremiah 2:27

*They said to wood, "You are my father,"
To stone, "You gave birth to me."*

In fact, Israelites gone culturally Canaanite would probably have said to the stone, "You are my father," and to the tree, "You gave me birth." The reversal may be intentional mockery. It is noteworthy, however, that in the cult of the Lord God, stone, the masculine element, was fully acceptable in the form of the stone altar. Wood, in the form of the pole or asherah, was unacceptable; yet the text makes it clear that, endless denunciations notwithstanding, the asherah remained in use as a piece of cult furniture set alongside the Lord's stone altar."

"As a comment on the character of God, what does this state of affairs suggest? It suggests that at whatever point the Lord God became asexual (or ceased to be sexual), he did not - at least not immediately - fuse with his erstwhile consort, becoming in the process equally male and female, an ambi-sexual being, but rather divorced his consort and attempted to exclude the feminine from his own character. The exclusion of Asherah must not be seen as, on the Lord's own part, anything less than a violently emotional revulsion. In the Lord's eyes, Israel's worst crime, the crime that finally provokes him to destroy Jerusalem and then to blot out even the remnant of Judah, is King Manasseh's horrifying decision to place a sculpted image of Asherah in the

Lord's own temple (p 514):

The sculpted image of Asherah that [Manasseh] made he placed in the House concerning which the Lord had said to David and to his son Solomon, "In this House and in Jerusalem, which I chose out of all the tribes of Israel, I will establish My name forever." ... Therefore the Lord spoke through His servants the prophets: "Because King Manasseh of Judah has done these abhorrent things- he has outdone the wickedness all that the Amorites did before his time- and because he led Judah to sin with his fetishes, assuredly, thus said the Lord, the God of Israel: I am going to bring such a disaster on Jerusalem and Judah that both ears of everyone who hears about it will tingle. I will apply to Jerusalem the measuring line of [conquered and destroyed] Samaria and the weights of the [annihilated] House of Ahab. I will wipe Jerusalem clean as one wipes a dish and turns it upside down. And I will cast off the remnant of My own people and deliver them into the hands of their enemies." (2 Kings 21:7-14)



Letter written during the Bar Cochba rebellion

"And Yet despite the Lord's overwhelming revulsion at the thought that a goddess should be permitted to cohabit his House with him, he remains the creator who said "Let us make man in our image, after our likeness" and who then proceeded to create a female as well as a male. What may be for historical criticism no more than a fossilized scrap of mythological language is for literary criticism an inextinguishable characterological fact. The human

male alone is not the image of God, only the male and the female together. And this duality in the image must somehow be matched by a duality in the original. It is this fact that requires us to speak of the exclusion rather than the mere absence of the feminine from God's character. And it is that exclusion which lends pathos to the asherah as a liturgical fossil, an opaque object with an all-but-forgotten goddess's name, symbolizing his worshipers' memory of what he once was or yet might be."

"The asherah underscores the reason why asexual, though useful and probably unavoidable, is an inaccurate word for the Lord. The Lord is not a neuter or neutered being, much less an abstract or impersonal principle, a world soul or vital force. He is an otherwise male being who has no parents, wife, or children and no sexual relations of any kind. A destroyer as well as a creator, a warmonger as well as a lawgiver, a remote ruler as well as an intimate friend, he comes into being by addition or combination, as the precipitate of several earlier divine personalities. But subtraction also plays a role in the formation of the Lord's character. His identity is crucially defined by what is denied or taken from him."

"The question is has femininity been subtracted from him? The best answer seems to be Yes, but not entirely, and, by yet another unforeseen reversal in his history, his denied femininity will be reasserted. The Lord God with the asherah standing beside

his altar is rather like an extremely virile man carrying a woman's purse. Whatever the rest of his seeming character, the object is sufficient to raise a question."

"This much conceded in advance, it would nonetheless be a mistake, notwithstanding all the tenderness in many passages of prophecy, to say that at this point in his story God is both mother and father, both female and male. The maternal imagery in a verse such as Isa (66:12-13) is transparent: 'Behold, I will extend prosperity to Jerusalem like a river, and the wealth of the nations like an overflowing stream; and you shall suck, you shall be carried upon her hip, and dandled upon her knees. As one whom his mother comforts, so I will comfort you; you shall be comforted in Jerusalem'."

"But it is only imagery. On balance, it is altogether less noteworthy that God occasionally uses maternal imagery when speaking of himself to the prophets than that for so very long he avoided paternal as well as maternal imagery. With the single, salient exception of 2 Samuel 7, both kinds of parental imagery are all but entirely absent from Genesis through 2 Kings. Starting with Isaiah, God begins to speak of himself fairly freely as both a mother and a father, but rather than see the return of the feminine at this point, we should recall that this freedom of expression comes amid a veritable explosion of metaphorical language in which he speaks of himself as husband, lover, shepherd, redeemer (metaphorically, a ransom from slavery), and much else. The thrust is undeniably toward tenderness and gentleness; but particularly since Near Eastern goddesses are so often utterly ferocious, that thrust does not in and of itself bespeak feminization."

The Lord God ... is only analogously a father. When he begins to speak of himself as a mother, he is also only analogously a mother. The metaphor he chooses to use of himself at any given point will always reflect what he wants to say of himself at that point, and different metaphors may follow rapidly on one another. Thus, in Malachi 2, just before God speaks of himself as Israel's wife, Malachi speaks of God as Israel's father: "Have we not all one Father? Did not one God create US?" (Malachi 2:10).

Miles' description is fair comment on the traditional view of the feminine within God, but it is nevertheless a subtle apology for the continuing primacy of the male principle of the transcendent creator godhead. He is subtle to deny Wisdom her divine nature relegating her from gnostic essence to mere common sense, imminent but merely the product of humanity's providence. Likewise he questions the historical reality of the Asherah as a central motif which has been overlaid by later redaction of the Yahweh-only movement. A male principle which not only denies but physically destroys the embodiment of the female, and cauterizes her from literature except in those traces we find slipping between the lines of the redactionist pen, or caught transfixed for a moment in the obdurate ravings of the prophets against the whoring ways of the goddess cannot be so quickly discarded from the historical heritage as apologists for the Christian, or Yahwistic tradition, would like. The remnants of the Asherah in the Old Testament and at Elephantine and other places (p 509), the primordial nature of Wisdom (p 351) and the subtle flowing of the Shekhinah (p 566) and her Christian manifestations as Sophia (p 353) and the Holy Spirit (p 823) remain central to the very meaning of God realized on Earth.

Christian Compromise: The Triune Loving Father God of Divine Wrath

There is a further twist to the nature of deity as expressed in Jesus' very personal relationship with Abba, the God the Father who becomes the forgiving God who does not exact 'an eye for an eye' but preaches 'love your enemies' provided all accept the

word of Christ. However there is an ultimate contradiction. To Christians, the true nature of this God was only revealed as kind fatherly figure by the gruesome sacrifice of his only begotten son - a sacrifice blamed for the next two millennia on the Jews, despite his death by Roman crucifixion. A God who kills for love? Then why blame the Jews? This myth that the Christian God is love is immediately rendered hollow in Jesus' own slaughter. It echoes on down through history, not just as a jealous God but a God of martyrdom, Crusade, holocaust and Inquisition (p 403), which stems from the very compulsion which Luke 14:23 invested into the marriage feast: "And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled", reinforced by the curse of anathema of 1 Corinthians "If any man love not the Lord Jesus Christ, let him be Anathema Maranatha."

This is of course the other side of God - Satan the Devil - God's awful partner in fate in the male combat myth (p 543). This is a tragic paradox for Jesus because, although he is both courting and provoking the devil, it is actually the father who sacrifices him on the Cross for his 'love of mankind'. The whole deal thus includes not just God but the whole evil empire scenario and all the pain and conflict this brings. The dark versus the light. Not a whole (Holy) Earth but original sin. Why couldn't God and Lucifer get along? Was there something unhinged about God's 'creation'?

The Christian compromise is of course riddled with gender contradictions. The unspeakable aniconic nature of Yahweh is replaced by a father figure more like the Ancient of Days - a reborn 'El whose hair is white like wool. The Son is likewise elevated from the practical redemption of the flesh and blood Jewish Mashach to an eschatological divine saviour. The mother is however consigned to a limbo stunningly identical to Semele (p 644), a mortal mother of a divine son assumed into heaven as an act of grace by the Father God. Mary is portrayed as a Hellenistic virgin circumcised to deny sexual pleasure (p 696), elevated to semi-divine status and partially identified with Artemis to reinforce moral prudery (p 361).

There are many episodes to this relationship between God and the Female. Gnostics tell a bizarre variety of tales, some of which cast the very Lord God into the role of a [wicked] demiurge who has seized control, while other works tarnish Sophia with the desire to bypass the primal creation with her own defunct works (p 763).

In the doctrine of the Trinity we have a Medusa's godhead - no longer the inscrutable transcendent, but a political compromise worked out at a meeting to represent God in terms a particular group of bishops found suitable to their doctrine at the time. The elusive Feminine aspect, which is and has been all along the manifest embodied reality, the Shekhinah, Sophia, Miriam and the Asherah in her different archaic and aniconic forms is now finally subject to complete gendercide. Just as the Virgin Mary was also said to have been circumcised, the Holy Ghost is deemed neuter. This is the ultimate travesty of the 'Elohim. The Father and Son remain 'corporeal' - anthropomorphic, while the feminine face is dissolved into the neuter 'rapture of the depths'. It is also a great irony that the Christian world is divided between a Catholic path which embraces the feminine, yet treats her as a chaste virgin half-God to retain control over her reproduction and pleasure, and a Protestant path which embraces women priests yet clings to a stark uncompromising view of a transcendent God of order - a male eunuch equally deprived of his genitals in the attempt to demonstrate transcendence beyond gender. This is the false transcendence of dominion over nature, which ultimately reduces the world to fire and brimstone at the hands of man (p 558).

Only in the realization of the Tao - the complementary nature of gender in the natural

cosmos shall any resolution of this tortuous history reach fulfillment.

Modern Transcendent Theology and Gender Paradox

Theologists of Christianity and Islam too have throughout the centuries made various forays to shore up the view of God as inscrutably beyond gender, as 'He' is beyond all dualities and divisions. In the way of the *via negativa*, once the layers of 'cultural relativism' the onion are all peeled away, we may come to the core of divine illumination common to all paths - 'towards the one', as the Sufi Pir Vilayat Khan termed it, but only by peeling away God's cover too. The defence of the 'God transcendent' exposes the deep sociobiological and cultural double-think shoring up an incomplete and distorted vision, which stresses transcendence over immanence, divine order over the verdant chaos of natural living diversity, and often casts white against black and good against evil in typical male combat mythology ending in Armageddon. God can never become complete while transcendence is stressed over immanence, heaven over earth, soul over nature and male over female. Until the "two become one" God remains a lie - a distortion of reality. The God of cosmogenesis and of quantum mechanics is a God of complements, wave-particle, chaos-order, and female-male. Until we can embrace chaos and enter the void we will never understand the totality and will forever fight 'evil' with dark hate, being consumed by the very forces we are struggling with, and doing irredeemable damage to ourselves and to the divine creative process along the way.

Quantum reality and particularly the uncertainty principle poses the ultimate question about the cosmos back to humanity. This is the nemesis of the Newtonian ideal of determinism. Is free will actually a reality after all? In the bubble of quantum uncertainty all classical predictions are off. Is this the loophole which makes free-will possible? If so what is then the role of God's cosmic design back at the beginning? If we are truly capable of free will, then is the universe still in a state of becoming not fully revealed and only gradually becoming so, through our conscious involvement in space-time? What is the nature of God in such a universe and what is the role of nature in the supposed 'cosmic design'? Although some Christians have hailed this step as a breakthrough from the mechanical prison of the Newtonian model, it remains very unclear whether the Christian concept of God is the rightful benefactor of such a causality-violating holistic universe as this.

"The Classical physics seemed to bolt and bar the door leading to all freedom of will; the new physics hardly does this; it almost seems to suggest that the door may be unlocked if we could only find the handle. The old physics showed us a universe which looked more like a prison than a dwelling place. The new physics shows us a universe which looks as though it might conceivably form a suitable dwelling place for free man, and not a mere shelter for him- a home in which it may at least be possible for us to mould events to our desires and live lives of endeavour and achievement." - James Jeans (Lindberg and Number 430)

Although the world of nature and human consciousness may seem fragile and insignificant, by comparison with the vast and terrifying forces of the big bang, galactic collisions, black holes and the heat death (p 6), life is immortal on geological time scales, and has been around on earth for a full third of the universe's own lifetime. One can with increasing awe realize that the cosmic symmetry-breaking at the birth of the universe actually finds its complete interactive resolution only in the elaborate macromolecular interactions we find most elegantly expressed in the conscious human brain, the most complex and sensitive cosmological arrangement known in the

universe today (p 56) - entitled the 'three-pound universe' (Hooper and Teresi).

The natural world is thus not an inferior flawed place of decay of God's divine works, but the divine embodiment of creation. In nature we find our physical immortality on loving relationship and give expression to the creative divine will moving on the face of the deep - a deep full of the terrifying forces of black holes and supernovae, and natural tooth and claw, yet destined to unfold life and love in cosmic evolution, thereby giving the spirit/body, in consciously and biologically realizing itself, its true glory. The natural world is also wilderness and diversity in a way which makes a mockery of any narrow interpretation of moral law. The ecosystem requires plants and animals, carnivores and herbivores. There is no final confrontation between good and evil, but fruitful coexistence of life and death.

This highlights a particular flaw of academic Christian theology. Throughout, despite the simple call that God is love and the vision of the saints and mystics, God has been a transcendental and almost clockwork creator God. As science has progressed, theology has endeavoured to capture a relationship with reality. It has found itself most at home with a mechanistic Newtonian view of the universe, because of the scheme of divine order this envisages. It is also a view in which God has dominion as creator, but is a mechanical universe which is endlessly running down from this divine creation point. This is somehow more necessary than an ongoing creation in which we as living people and nature herself are actually God unfolding the universe in time too, a view which it is noted the Sufis understand constructively (p 639).

The reason for this flows from the whole Biblical mythology, from the sabbatical creation dumping the biota fully-fledged on a flat-Earth planet, and extending through the scorched-earth policy of God in Eden (p 725), in which nature is trodden under foot and the whole world is turned into a purgatory in which man and woman suffer sweat and pain struggling to overcome the diaspora of nature. Despite the shadowy Tree of Life, howering in prophetic limbo until the apocalypse (p 772), nature is the mere chaff of the divine plan oozing, evil from the wilderness and a relationship with God which just keeps slipping further away.

Given this perspective it is not hard to understand why monotheism has had as difficult a time coming to terms with nature as the embodiment of the divine and particularly with the idea that life itself is the creative process as it has with the Copernican revolution in which Earth just became a peripheral place rather than the centre of God's cosmic design. Because God is transcendent and eternal - removed in time and space, the evolutionary nature of the universe as on-going creation presents a particular problem. Hence evolution has almost universally been opposed, because in the creationist view it is not just the literal 6000 years of biblical creation that is at stake, but also the idea of a deterministic universe set out like an engineering project by a 'designer God'.

This brings us to the nub - did God create the universe? What does this mean? How is this tribal figure, fomenting wrath at the Midianite woman in Ba'al Peor (p 494) somehow also the divine creator of the universal unfolding? Why should the two be identifiable in any way? The answer is of course social history. Jack Miles tries to get around this by conceding it, yet inferring that somehow, despite these social and political realities, God is lurking behind all the descriptions of 'himself' remote and superlative, yet in everyone's minds and hearts. This is indeed the Jungian view of evolving archetype (p 295). But is this God, or is it Love or the Holy Spirit? Why do we need 'God' as a term in the cosmic equation? Is this God male? Why is the Father God

anyway? Maybe the equation doesn't need this term or maybe it needs a different kind of term as Buddhists claim.

Liber de intellectu, Liber de sensu, Liber de nichilo - Charles de Bouelles 1510 (Lindberg and Numbers)

I take the following position. God is a living cultural archetype in the human stream of consciousness. There is an underlying reality, but the reality is rather different - more different than the term God can accurately describe. Monotheism, in arriving at the one God formed a syncretic hybrid, half-way between the unspeakable mystery of mysteries, which evokes the universe and living consciousness and the gendered 'Elohistic male and female deities. Moses was trying to relate to the unspeakable in the burning bush and took off his shoes and said it was the nameless mystery (p 486), but what came out of the tradition next watering hole in Sinai was a jealous God of tribal and social male identity.

Not to Blasphame the *Mysterium Tremendum*

The 'Elohistic God/Goddess is real and natural. Nature is gendered and this gendering runs all the way to the foundations of reality in the complementation between mind and body, wave and particle. In the 'Elohistic form, our complementary-self is fully-represented in the envelope of our being, from verdant nature to transcendent mind. The Kabbalistic Yahveh-Shekhinah is likewise another way of conceiving complementarity in terms very similar to the Tao. This provides a more abstract form of the God/Goddess as transcendent-imminent psyche-embodiment principles. Beyond this lies the unspeakable *mysterium tremendum et fascinans*¹ - referred to indirectly or not at all - the 'way that cannot be told' - the Holy Spirit moving on the face of the deep.

The monotheistic idea of God is a confusion of these 'Elohistic and 'unspeakable' natures, which has lost the natural gender complementation of the 'Elohistic godhead, becoming only a male God of order, which is neither fully integrated with the unspeakable ultimate. 'He' is still 'jealous', 'angry' and 'loving' by coercive degrees. Theologians go to great pains to remould this syncretic figure to fit the cosmos, as a creator God, but he can never naturally fit the liberation of the wilderness and balks, demanding religious covenant with dire threats, fomenting about the evil snake lurking in the grass and unable concede to evolution its rightful share in the divine creative process. Despite its secular pretensions, modern science has been as deeply



1. *Mysterium* points to the otherness of the holy; *tremendum* to its overwhelmingness in relation to human finitude; and *fascinans* to the lure that draws individuals out of and beyond themselves (Otto R 1917).

immersed in this religious fallout (p 776), as evidenced by the late discovery of chaos (p 32), half a century after quantum theory (p 24) and relativity (p 27).

One important observation about male combat myth between order and chaos and God and Satan is that it is an extension of sociobiology into cosmology and theology. The natural condition of male competition is thus blown into a fundamental confrontation between opposites - good and evil - dark and light. The difficulty with this approach is that these opposites and indeed all forms of evil result ultimately from the second law of thermodynamics - the disruptive influence of entropy. But the evolutionary condition and biodiversity itself is a complex system at the edge of chaos. Chaos is thus necessary to the transformation of order and indeed an increasing entropy universe is essential to the existence of life as an island of negentropic increasing complexity. Reverse increasing entropy, the ultimate Christian justification for original sin, and life has no niche to exist. Likewise it is only through mutation that we came to evolve. We thus have to again accept the law of complementarity. We can't treat the second law as evil, so neither can we disease nor misfortune. The idea of an evil force in opposition to God is a fallacy arising from male combat. Healing this is holy matrimony - the 'other' is made 'self' in complementary relationship.

Central to this healing is a vision of 'conscious relativity' that, regardless of the heat-death, the universe is, through the garment of biological evolution in space-time becoming self aware also in an eternal sense across space-time. Nip the bud of the evolutionary unfolding of diversity in selfish capitalist short-term exploitation and this flowering shall never come to pass. To say the later heat death reduces all to ruin anyway misses the entire point of the complementarity which makes the conscious moment of samadhi, in which our very incarnations, stemming from the ultimate source out of which emerges both the physical universe and the conscious spirit come to fruition, not just in the enlightenment of the self, but in weaving the garment of the biological and cultural flowering in space-time, our historical destiny revealed. To this end are we born, and for this cause do we come into the world.

This requires completely reconceiving the nature of evil. The original Zoroastrian idea was of ignorance or confusion as darkness, rather than a directed evil force. Compassion and empathy don't just come automatically out of kin and reciprocal altruism. It requires conscience and social transformation for the 'love ethic' to come alive. It requires thinking even of criminality in new ways, because criminality is to law and society as chaos to order, as parasite to ecosystem. Healing this natural condition requires removing the conditions of corruption that abet violence. One of the motivating factors for criminality is injustice and inequity. In a truly compassionate, equitable society there is far less room for exploitation and less incentive for criminal advantage. In a free society there is likewise little room for oppression. Open, trusting, honest relations in freedom minimize jealousy and strife.

The Islamic Allah and the Christian God of the Reformation share an abstract nature, but retain moralistic and retributive aspects of divine wrath, including the Day of Judgement and dire human punishments such as the death penalty, which are the prerogative of a demiurge, despite the devoted efforts of Jewish, Islamic and Protestant scholars to portray God as the ultimately transcendent deity beyond all representation. As long as there is confusion between social morality and cosmology, we are not dealing with the divine condition, but with human tradition. God is an instrument to divide humanity from the divine, by setting up a rigid model of forgiveness and retribution to ensure we do not simply commune with the ultimate mystery but worship

God in humility as a subject - God's unquestioning serfs.

This dilemma of God and the void is neatly highlighted by the Buddhist view of a Godless cosmos in which both compassion and self-realization is nonetheless possible. One can of course criticize the Buddhist cosmology too, especially in terms of its moral causality, which is also in frank conflict with the wildness and diversity of the natural order. Should all carnivores be reborn as rocks for their sins?

What we are slowly reaching towards here is an acknowledgment that God has never been the ultimate mystery of mysteries, but is rather, as Carlos Castaneda has said, a salt shaker on the mesa of the *tonal* - a human cultural representation of the divine, imbued with whatever social, political and moral motifs a given society chooses to place on 'him', unlike the *nagual* (p 217) or *mysterium tremendum* residing in the chaotic abyss of the unspeakable.

"Warriors know that man's idea of God is one of the most sturdy aspects of the human inventory which binds the assemblage point to its original position" (Castaneda 1984 258).

"Warriors know that God is an item of the warrior's personal tonal and the tonal of the times; God is not the nagual; what man calls God is the mold of man; the mold is our God because we are what it stamps us with and not because it has created us from nothing in its own likeness; ... the mold of man cannot under any circumstances help us by intervening on our behalf or punish us for our wrongdoings ... seers know that belief in the existence of God is based on hearsay and not on actual seeing." (Castaneda 1977 157).

This emphasizes a crucial point - God is not the ultimate mystery at all, but a means society uses to maintain the ordered description of reality and to enforce social conformity. God is a means to prevent natural evolutionary change by maintaining a fixed view of cosmic morality and divine law.

This becomes very clear when the Islamic view of God is considered. The Qur'an portrays al-Llah as a fully abstract deity of creation, unrepresentable in any iconic form under pain of death. The truth is that al-Llah and al-Lat used to be God and Goddess as attested by the ancient inscriptions of Sinai. This abstraction would appear at first instance to take al-Llah very close to the Buddhist vision of the cosmos as divine causality, but the life and Qur'an of Muhammad are a personal vision full of moral prescriptions for society, which although they may have been well-intended at the time, and tolerantly interpreted during the flowering of Islamic culture, have subsequently become a vehicle for fundamentalistic rigidity, which defends and enforces violence, and death fatwah arbitrated by the mullah's whim.

"There is a VERY BIG difference to what is done in the name of Islam and what Islam enjoins in the Qu'ran and the Hadith. We must be very clear about that. The punishment for murder is death. No doubt about that. The punishment for adultery is stoning to death and for fornications is the whip. That is what Allah ordains for His creation. We hear and we obey. We do not base our judgment on western whims and fancies." This is defended because it requires a due process of law. "Islam does not allow the spilling of blood without a cause that is justified by the Qur'an and the Sunna. ... One can only ask Allah to guide the ruler in the correct path. That is the extent to which Islam propagates non-violence. He has to resort to the prevailing legal authority." However this is divine law, or shariat, which is open to the interpretation of individual mullahs and it is their divine right to issue death fatwahs. "In fact there is not a single country in the world today that has implemented Islam 100% according to the Sharia. What's needed to be done is to implement one and see the results. The Prophet Muhammad (peace be upon him) established such a state in Madinah and it

was most successful. This state had Christians and Jews living in them and everybody was treated justly. We can surely emulate that today if only we wished" (anon).

This statement comes in complete contradiction to the facts: 700 Jews were summarily beheaded (p 591). They never even opened the gates of Medina to the Quraysh, they just talked to both sides. Muhammad gave the judgement to a dying man. What justice is that? He said kill them all. Muhammad didn't need to commit this genocide because the Sakina of hudaibiyah made the whole 'jihad' unnecessary. When he did enter Mecca 'peacefully' he brought death. "Sarah was a famous slave singer who aimed her barbed words against the Moslems. She was among those whom Mahomet ordered to be executed on the day of his victorious entry into Mecca (p 617). ... Thus women who dared to give voice to their protest or opposition could be exposed to cruel punishment. Their hands might be cut off, or their teeth pulled out, or their tongues torn from their mouths" (El Saadawi 1980).

"To kill one's enemies in the name of God is to blaspheme the Holy Spirit" - Chris King

This generally places God in the role of a male arbiter of order as opposed to the verdant chaos of the intimate imminent manifestations of the divine in mystical experience. Similar critiques can be made of all orthodox Christian dogma, including every statement starting from the apostles' creed and crowned in its oppression with the declaration of the Inquisition (p 418) and every dogma since, from not ordaining women, through banning contraception to papal infallibility. Such statements have nothing whatever to do with God. They are purely about a male culture protecting its reproductive rights over women and particularly the perpetuation of the church as an institution. In this sense the church has truly become the anti-Christ (p 421) for it has circumcised and circumscribed the innate freedom of the Holy Ghost, to control humanity through fear, through torture in the name of the divine love of Jesus.

This brings us closer to the ultimate and utterly devastating mystery of mysteries. Beyond the limited cultural representation of God is a deeper more dangerous truth, one which can never be tamed by human culture or device. It is this ultimate mystery from which we all come, to which we all return and which we all seek in every tradition on Earth. This mystery has been approached by all cultures and spiritual paths. It is the mystery which Buddhism and shamanism approaches as closely in samadhi and the vision quest without the need to invoke God:

"Whoever blasphemes against the father will be forgiven, and whoever blasphemes against the son will be forgiven, but whoever blasphemes against the holy spirit will not be forgiven either on earth or in heaven (Thomas 44, cf: Matt 12:31, Luke 12:10, Mark 3:28).

The Holy Spirit remains the ultimate enigma of Christianity - totally undefined to this day - waiting for the liberation. Remote and yet intimately present. Uncircumscribed by any doctrine or ritual - free and wild as the shamans vision quest is. One could say she is the Shekhinah, the abstract feminine, or the *nagual* but we are dealing here with the abyss. John 14:26 even claimed the ghost as male: "But the Comforter, which is the Holy Ghost, whom the Father (Abba) will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

When we peel the layers of the onion completely away, we have nothing but the void as the name *via negativa* implies - the 'countless' way that cannot be told. This is the way which is common to all existence, emerging from the cosmic origin and manifest in all conscious life - the way of the Tao of the Buddha-mind, of the shaman's vision quest, of the burning bush of the Holy Spirit. While any of the layers of cultural

imperative remain we have religious authority imposed upon the immanence of individual illumination and the mystical forever sequestered like the female as an inner mystery cult, suspect in its excessive and personal 'intoxicated' mystical vision.

It is only by removing all these layers we come ultimately to the source, to the well-spring, the 'fertile ground' (p 834) of being. And it is in this ground we all share in our incarnation. It is this ground we call on in our innermost selves without any moral edict or religious dogma. This is the living ground of love incarnate. It is something which we all possess once we turn to it and something no one can give us or take from us, even those who would seek to kill us for our faith to maintain the moral order:

"That which you have will save you if you bring it forth from yourselves. That which you do not have within you [will] kill you if you do not have it within you." (Thomas 70)

This reality is wild and verdant, compassionate and peaceful. It is the perennial philosophy and the way the truth and the life. Not one way but every way. In every woman, every man and in the innocence of the child.

I invite you all into the Holy Spirit as equals in incarnation. This is your natural destiny as co-creating participants. This is the union which Jesus foresaw:

"I and my Father are one." ... The Jews answered, saying, 'For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God'. Jesus answered, 'Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?' (John 10:30)

This does not mean that we become automatically enlightened. Greed and selfishness thrive in ignorance. It is only through soul searching that we can truly learn to love, but love we can, not through moral edict passed down to us by the church, but from our natural inner source of living truth, our original virtue, woven into our emotional being in the loom of evolution and giving expression to the will of the holy spirit of the cosmos unfolding in space-time. I am thus asking you to embark on a difficult and exciting journey, in which you cast aside all assumptions, including God and mechanism, in reaching to the fire within - True Love.

If you choose to see the Holy Spirit through God as an act of choice, please realize that the feminine face or Shekhinah is the indwelling manifestation or embodiment, of equally sacred status, and that matrimony is the immortal condition.

The War of Light and Dark and its Healing in True Love

Combat Myth, Armageddon and Holy Matrimony

This page is heal the long-standing combat myth of the ultimate battle between God and Satan and the notion of final war or Armageddon. This is a story in which our culture has become deeply embedded. It is a story which leads from our cosmological beginnings to our culminating future and thus even or particularly in our modern world of nuclear weapons and run-away genetic technology speaks with a voice of impending doom. This story is so pervasive on our consciousness that one could say it has led us to the brink of annihilation and still could do so. It is a story that cries for healing in making the world a living paradise instead of destroying it in a torched battleground of cosmic conflict. This is the reconciliation of Holy Matrimony.

In many cosmologies, from Sumerian (p 544) through Maori (p 701) to Judeo-Christian (p 725), there is an origin struggle involving a sexual conflict, in which an often

female agent of Chaos, is vanquished by a male hero of order. In Eden the female is Eve and the male is the Lord-God Yaveh-Adonai, confirming Eve's divine status as "mother of all living" is really that of an ancient Goddess.



Marduk defeating Tiamat (Contineau)t

Babylonian cosmology elaborates the Sumerian origin myths to pit the civilization hero-God Marduk against the forces of chaos and darkness in female Tiamat the leviathan of the salt sea. Tiamat had a difficult birth being the mother of many Gods who was effectively slain by her own offspring.

In a not dissimilar way in Maori myth, Tane the Kauri tree and God of forests, pushes apart his parents Papa and Rangi Earth and Sky, leading to a similar struggle of the second-generation Gods against the older generation.

In these accounts we see the 'other', often other neighbouring civilizations portrayed as the agents of chaos and the state as the divine instrument of order.

Chaos and Order in Combat: Tiamat and Marduk

The Enuma Elish, the Babylonian creation epic tells how Marduk, the god of Babylon, was chosen king of the gods to defeat Tiamat, the personified sea representing chaotic evil although acknowledged to be the primal mother. After killing her, Marduk split her in two, created the world from her corpse, and stationed the various gods in their appropriate spheres. Then he created the human race from the blood of the rebel god Kingu to be the slaves of the gods. Many of the mythological motifs in the story appear to source from earlier Canaanite myths about Ba'al, who is likewise a conquering hero who defeats the older pantheon of El and Athirat and her offspring.

The birth of the gods begins from the commingling of Apsu, the fresh waters underground, and Tiamat, the salt water in the sea. From these waters Lahmu and Lahamu come forth. They engender Anshar and Kishar, who give birth to Anu, god of heaven. Anu makes Nudimmud, or Ea, god of earth, in his own image. Tiamat and Apsu

remain in repose; the offspring move about and their activity creates a noise in heaven that disturbs Apsu. Tiamat takes the side of her offspring and attempts to allay the anger of Apsu. Apsu is inclined to forbear until his servant, Mummu, persuades him to insist on quieting the noisy offspring. Expecting an attack, Ea casts a magical spell over Apsu and, while he is sleeping, slays him. Ea then builds a dwelling over the place of Apsu's grave and lives with his wife, Damkina; their first son is Marduk.

Later in the story a group of the younger deities plot to avenge Apsu's death. They choose Kingu, the second husband of Tiamat, to lead them. The other younger deities meet and choose Marduk as their leader in battle against the forces of Tiamat and Kingu. Kingu becomes cowed at the sight of Marduk, but Tiamat is unafraid and the battle ensues with Marduk and Tiamat as combatants. Marduk slays Tiamat, cuts up her body into two pieces, making heaven out one part and earth out of the other. He then fashions the other parts of the cosmos and assigns the other deities to rule over the cosmos. In this myth a new basis for the cosmos is given; it emerges out of the activity of the younger deities who have destroyed the quiescence of the older deities. Inherent in the myth is also the notion of tragedy and vulnerability; the new world has emerged from the death of the senior members of the kinship system.

Marduk is very much the God of civic order of one particular civilization. The battleground is very much that of Babylon against other states and the ancient mother-chaos of the Seas is adapted to represent the other in cultural terms as a military threat rather than an actual cosmic force.

The Descent Cycle as Mortal Combat

The descent of Inanna and the pursuit of Dumuzi by the galla is a very different myth of lethal interaction between female and male, but in this cycle, it is the male who is ritually sacrificed (p 317). While Inanna rots on Ereshkigal's peg for three days in the waning moon of Taurus, she ascends pursued by seven galla which she allows lay claim to Dumuzi. He is then relentlessly pursued unto annihilation. While this is not directly a male combat myth, it forms a counterpoint to the Marduk-Tiamat saga, in which a supreme young male God vanquishes an ancient creation Goddess.

Although the sacrificial cycle of the descent does not represent a combat myth it does represent a lethal interaction between the underworld of darkness and the living and even heavenly worlds. Inanna in fact becomes the ruler of the underworld, Earth and the Queen of Heaven by making this traverse between all the worlds. Moreover Dumuzi does not enter combat but simply runs harrowed by the galla of Ereshkigal. However this conflict has been woven into later male combat myth in a way which is reinterpreted as a conflict between dark and light forces and particularly violence against the male hero, beginning with Gilgamesh's rejection of Ishtar for her mistreatment of men (p 324). Although the descent involves grizzly aspects of male sacrifice, it attempts to reconcile the negative experience of death with the positive experience of new life in the spring season. It is also a journey uniting all the worlds, heaven, the underworld, and finally earth. However it is a repetitious cycle without a sense of history. It is this sense of history in the conflict of dark and light which emerges from the male combat myth.

Indra and Vritra and the Heritage of the Gita

In the battle of Indra and Vritra we see the classic male combat myth emerging from the Aryan warrior culture which brought him the borders of India. Indra is born of the sky and the Earth he is the youngest of the Gods and strongly represents in warrior

from the culture of dominion which brought him forth. He then drinks three great draughts of the sacred Soma and swelled to the size of the universe. Terrified his parents flew apart and once separated could never be reunited again. Indra agrees to do battle for the Gods held in check by the enemy Vritra (p 279).

Mortal combat ensues. Vritra is beaten decapitated and destroyed, despite breaking Indra's jaw. Indra then enters combat with the demonic allies, female and male of Vritra and sets up a regime of worldly dominion in the manner of a feudal king. Norman Cohn in "Cosmos Chaos" (1993 65) notes that this myth is widespread as far as Scandinavia in the form of Thor (105) and Russia and thus may represent a central cultural motif of the patriarchal Aryan invaders across the sweep of their incursions into Europe and the Near East. The role of Soma as divine source of supernatural power and vision - the drink which is also a God - remains potent and intriguing in this context (p 162). This heritage is brought to a climax in the Bhagavad Gita in Krishna's incitement of Arjuna to fight the final battle against the enemies of God (p 277).

Zoroastrian Combat of Dark and Light



Zoroastrian pilgrims at the shrine of Pir-i-Sabz near. Yasd reciting the Avesta.

In the Zoroastrian myth of cosmic eschatology we find two agents which are now both male entering into competition and combat in classic male warrior competition. However these have now become warring abstract principles of darkness and light, not mere agents of civil order and the supremacy of the urban state.

Moreover, these principles are now part of a culminating sense of history of heaven and earth in which the future life of everyone, instead of merely being a bleak and shadowy existence under the earth, became a moral testing in the afterlife in which the righteous went to heaven and the wicked, or more particularly the ignorant or confused agents of the dark were subject to trial by fire as disembodied spirits.

Finally in this picture at the end of time, God would perform cosmic renovation, effectively a de-novo re-creation in which the disembodied dead would finally be purged of all evil by trial by fire and restored to their divine state. This ordeal, involv-

ing rivers of molten metal in the fire and the spirit of healing would appear only as warm milk to the virtuous but as molten metal to the wicked.

Cohn (1993 97) notes the formative role this purgation has played in the vision of the Day of Judgement: "That requital which Thou wilt assign to the two parties, O Mazda, by the bright blazing fire of molten metal, is a sign to be given by all living beings, to destroy the wicked man, to save the just". Cohn further notes that the more beneficent idea that the wicked are simply to have their sins burned away, so that they become fit to join the righteous comes in the literature some 2000 years after Zoroaster's actual time of the sixth century BC in later Zoroastrian writings.

The message of the prophet, however, was that Ahura Mazda, the Wise Lord, was the sole creator and lord of the world and that the worship of the daevas was the worship of evil. In Zoroaster's theology the Amesha Spentas, or Bountiful Immortals, were divine beings, agents of the power of Ahura Mazda; they were traditionally seven in number: Bounteous Spirit, Good Mind, Truth, Right-mindedness, Dominion, Health, and Life. The first of these, Spenta Mainyu, is of special importance in that he is paired with a "twin," Angra Mainyu, or Hostile Spirit. When given a choice between good and evil, or truth and the lie, Bounteous Spirit chose truth and Hostile Spirit the lie. Creation becomes a battleground, with the demoted ahuras invoked for the doing of good and the daevas enlisted by Angra Mainyu in the doing of evil. Nevertheless, Ahura Mazda has decreed that truth will triumph, and the old world will be destroyed by fire and a new creation instituted.

Zoroaster, like Jesus, became the subject of creation myth in which fire and light accompanied his grandparents and his parents in conceiving him mixed sacred haoma (soma) and cows milk. The heavens rejoiced at his coming, but the dark demons strove to harm him, just as the Bethlehem star and Herod's slaughter of the innocents .

The future period is also heralded by the even more illustrious Saoshyant, or 'future benefactor'. He is preceded by a time when the forces of darkness are ascendant "all men will become deceivers and the covenants will be altered ... the sun's rays will be low-slanted a... the people will be born stunted and have little skill or energy". Hot and cold winds will cause famine and the seasons and weather will be out of course (Cohn 1993 100). This is again echoed in the Jewish apocalypses (p 741).

Now Zoroaster's seed which lies protected by good spirits will return when a virgin bathes in the lake and becomes pregnant. Saoshyant will for 57 years before the 'making wonderful' resurrect the Dead and give them back their bodies. Cohn notes this prophecy is very ancient (pre-Achaemenian). This description is different from the classic combat myth of Indra in that there is no direct combat between the Gods. Nevertheless as Cohn (1993 105) notes "At the heart of Zoroaster's teaching is a sense of cosmic war: a conviction that a mighty spiritual power intent on maintaining and furthering life in an ordered world is locked in struggle with a spiritual power, scarcely less mighty, intent on destroying life and reducing the ordered world to chaos."

"What Ahura Mazda does goes far beyond anything known in traditional myth. The war that he fights is a spiritual war, and its aim is not simply to ensure the fertility of the land and the military victory of his people, it is not even the mere maintenance of the ordered world. It is to remove every form of disorder from the world, wholly and for ever to bring about a state in which the cosmos will no longer be threatened by chaos" (Cohn 1993 114).

Jewish Apocalypses of Dark and Light

The history of Judaism is the relationship of Yahweh as Lord Adonai, a tribal protector deity to his people through covenant and the threat of retribution if these covenants were not adhered to. Yahweh, in addition to his own features of jealousy and retribution (p 492), absorbed many of the features of gods such as Canaanite Ba'al (p 496), a warrior and storm god who can both calm the waters and raise tempest on his opponents. Yahweh was the Lord of Hosts - a clearly military title of the Lord of war. Conflict in the form of jealousy and deviation is thus central to the Old Testament, sourcing from the earliest jealousies of the Lord God in the Fall.



Megiddo (Jones). The ruins date to 6000BC. When Megiddo fell in 722BC, ten of the twelve tribes of Israel disappeared from history exiled by the Assyrians to the other side of the Harbur.

Yahweh is a god acting in history and the affinity between Jewish and Zoroastrian visions became politically manifest in the relationship of Cyrus to Jewish culture and the refounding of the temple in Jerusalem, for which Cyrus attained the messianic title of 'anointed'. The Zoroastrian vision of the end of days thus became woven into the Jewish prophetic tradition of apocalypse over the ensuing centuries.

The Jewish apocalyptic vision became engrossed by the dark-light renovation concepts already expressed in Zoroastrian religion. These combined with the Jewish idea of the God acting in history to lead to the full-blown concept of the Apocalyptic End of Days. In Armageddon, one can see the expression of what is Mazda's trial by fire as a cosmic Ritual Passion. Apocalypse as 'unveiling' became the revelation of secrets hitherto known only in heaven in which the future of the living world stands on the brink of a final and total transformation decreed in heaven (Cohn 1993 163). "Behind the pronouncements of the prophets ... lay a hidden meaning, which was understood only imperfectly by the prophets themselves. Only to a few sages had God revealed that meaning truly - and only now with the unsealing of the writing of these sages would the true import of Biblical prophecy become plain.

We thus enter the themes of the apocalypses of Daniel, and the later apocalyptic pseudonymous authors. The Daniel dream apocalypses were written long after the

first six chapters of exilic times, in the space between 169 and 165 BC (Cohn 1993 168). In these we see the statue with the gold head which will fall with feet of clay commenting in obvious terms about political events of the time and particularly Antiochus, and the white haired El-like Ancient of Days and 'one like the son of man' coming on the clouds. Cohn (1993 172) notes that although this figure is often construed to be a human figure of history, such as Moses or Maccabeus, the messianic stature of this human figure of the 'one in likeness' carries him into the territory of the angels and saints or the prophesied messiah, noting that "sovereignty and glory and kingly power are given to him so that all peoples and nations of every language should serve him". Daniel notably also includes the chaos monsters and many of the previous features of the war of order against chaos.

Important in this perspective is that this will all happen on this Earth. "The future empire, which will also be the kingdom of God, will be as purely terrestrial as the pagan empires of the past ... yet the future empire will be utterly different ... with the realization of the kingdom of God rightness will obtain on Earth also the divinely appointed order will have become all-embracing. The righteous, having endured inner refinement and purgation will become 'shining white' the elite who know the eschatological (Gk. *eschatos* last - logos of the end of days) interpretation of the Torah. Finally we have the specific overturning of the ancient Jewish concept of sheol (the pit or underworld) in the resurrection Zoroastrian manner "many of those who sleep in the dust of the earth will awake, some to everlasting life and some to the reproach of eternal abhorrence" (Cohn 1993 173).

These themes are carried through even further in Essenes writings and in the Book of Jubilees and 1 Enoch. Cohn (1993 179) notes "more clearly than any passage in the Hebrew Bible Jubilees and 1 Enoch tell of a Last Judgement which is to come at the consummation of time. In the early chapters of Enoch (3rd century BC) the sage sees in a vision how at that time God will come down from heaven, accompanied by ten thousand angels, take his stand on Mt. Sinai and pronounce judgement." Woven into this judgement is also the arboreal themes of the Tree of Life and parables of 'how the trees are covered in green leaves and bear fruit'.

In older Jewish writings, there is no role for an evil force. In Exodus it is God who contemplates killing Moses. In Numbers it is an angel of God who 'opposes' Balaam thus being the 'satan': "And God's anger was kindled because he went: and the angel of the Lord stood in the way for an adversary against him" (22:22). Elaine Pagels (1995 40) quotes Neil Forsyth "If the path is bad an obstruction is good". In Job, God and Satan are in confidants and when Satan challenges God, God sends him forth to test Job sorely: "Again there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord. And the Lord said unto Satan, From whence comest thou? And Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause. ... And the Lord said unto Satan, Behold, he is in thine hand; but save his life. So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown" (2:1).

Pagels (43) notes a change in theme of the satan to become a force of opposition either against Israel "And Satan stood up against Israel, and provoked David to num-

ber Israel" (1 Chron 21:1) or as a division between factions within Judaism, as when Zechariah sides with the returning exiles against the rural inhabitants in the choice of High Priest "And he shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?" (3:1).

Isaiah elaborates on the concept by introducing the fallen star as Lucifer: "How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, ... Yet thou shalt be brought down to hell, to the sides of the pit" (14:12). The morning and evening stars were Canaanite gods Shaher and Shalem.

Pagels (1995 49) notes "this greatest and most dangerous enemy did not originate, as one might expect, as an outside, an alien or a stranger. Satan is not the distant enemy but the intimate enemy - one's trusted colleague 'mine own familiar friend' (p 685), close associate, brother ... who turns unexpectedly jealous and hostile."

Jubilees completely rewrites the Exodus story of God thinking of killing Moses to attribute the event to Mastema, a force of darkness. Cohn (1993 182) notes "The few scattered phrases in Jubilees stand at the head of a mighty tradition that was to subsist for some two thousand years and still subsists today". Mastema 'hostility', or Belial, brings in a host of demons which are typified in the fall of the angels in seducing the daughters of men (Cohn 1993 184, Pagels 1995 48), clearly harking back to reproductive purity and its relationship to pagan ways. "The author of Jubilees is persuaded [like the Zoroastrian end of Days] that ever since the flood, peoples health and vitality have been deteriorating, generation by generation." (Cohn 1993 184) Thus reducing the almost thousand years of Adam to a miserable fraught three score and ten.

This theme is continued in the Qumran scrolls of the Dead Sea, typified by the community rule (Cohn 1993 190): "Those born of truth spring from a fountain of light, but those born from falsehood spring from a source of darkness. All the children of righteousness are ruled by the Prince of Light and walk in the ways of light, but the children of falsehood are ruled by the Angel of Darkness and walk in the ways of darkness." The 'sons of light' were of course the members of the sect, the eschatological elect and the sons of darkness often ordinary Jews lying outside the particular sect. Pagels (1993 58) notes: "The Essenes called themselves the 'sons of light' and indicted the majority as the 'sons of darkness', the 'congregation of traitors', as people who 'depart from the way, having transgressed the law and violated the precept'. The Essenes retell the whole story of Israel in terms of this cosmic war."

"The Teacher of Righteousness and the sages who followed him looked forward to a final struggle in which a central role would be reserved for the sect. Under the command of the Prince of the Congregation, the 'sons of light' would achieve victory in Jerusalem, then to the east and finally over Rome, while a cosmic battle occurred simultaneously in heaven, the whole lasting some 40 years. This would be followed by the messianic age. ... In some scrolls, 'Prince of the Congregation' is identified as the Davidic Messiah, who rules Israel as king under the guidance of a priest-Messiah, 'interpreter of the Law' 'who shall teach righteousness at the end of days'. There are hints of a more fundamental transformation, sometimes called 'the Renewal' having the characteristics of the day of judgement, accompanied by bodily resurrection as in Daniel. Sinners will be plunged into eternal torment but the righteous will be rewarded with 'healing, great peace, long life and fruitfulness ... eternal life without

end, a crown of glory and a garment of majesty in unending light” (Cohn 1993 193).

“While ye have light, believe in the light, that ye may be the children of light” (John 12:36)

“In him was life; and the life was the light of men.

And the light shineth in darkness; and the darkness comprehended it not.” (John 1:4)

These words of John indicate a deep continuity between the Essene and Christian traditions. Although such writings of John were often thought to be Hellenistic extravagances, with the discovery of the Dead Sea Scrolls and the war of the sons of light and darkness, the whole vision of John came to be recognized as part of a continuity of vision from Jewish apocalypse to the Christian. John's passage is also making a transition from a purely human figure into a transcendent supernatural being. This picture is elaborated also in the similitudes of Enoch although it may post-date Jesus and is absent from the Aramaic fragments found at Qumran. In this the ‘son of man’ or ‘elect one’ is ‘designated, chosen for his unique destiny before the sun or stars or Earth were created’. In the similitudes, this messiah pronounces judgement on the living and the dead from a throne of glory as in Revelation's vision. “On the transformed earth, under a transformed heaven the righteous including the resurrected righteous will enjoy unchanging bliss. The Earth will rejoice and the righteous will dwell upon it and the chosen will go an walk upon it”.

The son of man in some sayings attributed to Jesus is no less extraordinary. He too will be sent down from heaven to judge mankind, accompanied by angels, and those who have denied him will be condemned as surely as surely as those who have denied God himself. ... Applied to Jesus, the notion of transcendent, supernatural Messiah was indeed well adapted to explain and justify the paradox of his wretched death (Cohn 1993 206). This paradox remains deep in the Christian psyche, for Jesus said “Some of those standing here ... will not taste death until they have seen the kingdom of God already come in power”. This is echoed in 1 Thessalonians, the earliest Christian text “For this we shall tell you as the Lord's word: we who are left alive until the Lord comes shall not forestall those who have died; because at the word of command, at the sound of the archangel's voice and God's trumpet call, the Lord himself shall descend from heaven; first the Christian dead will rise, then we who are left alive shall join them, caught up in the clouds to meet the Lord in the air.” - the proverbial Rapture incarnate in born-again Paul.

Although Paul admittedly expected a purely spiritual kingdom ‘in the air’, Jesus himself seems rather, to have looked forward to a transformed Earth. This tradition continues all the way to Augustine “this heaven and this Earth shall cease and a new world shall begin. But the old one shall not be utterly consumed, it shall only pass through a universal change” (Cohn 1993 200). This is practical bio-apocalypse.

In Luke, the theme of light and dark is woven into the birth:

*“To give light to them that sit in darkness and in the shadow of death,
to guide our feet into the way of peace” (Luke 1:79).*

And again in Jesus' parables:

*“For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.
Therefore whatsoever ye have spoken in darkness shall be heard in the light;
and that which ye have spoken in closets shall be proclaimed upon the housetops” (Luke 12:2).*

*“The light of the body is the eye: therefore when thine eye is single,
thy whole body also is full of light;
but when thine eye is evil, thy body also is full of darkness.*

Take heed therefore that the light which is in thee be not darkness" (Luke 11:34).

The references to Satan and the Devil in the four gospels are remarkably compact, given regard to the prominent role Satan has played since in the human psyche. Elaine Pagels (1995 12) has the reasons abundantly clear: "Satan, although he seldom appears onstage in these gospel accounts, nevertheless plays a central role in the divine drama, for the gospel writers realize that the story they would have to tell would make little sense without Satan. How, after all, could anyone claim that a man betrayed by one of his own followers, and brutally executed on charges of treason against Rome, not only was but still is God's appointed Messiah, unless his capture and death were, as the gospels suggest, not a final defeat but only a preliminary skirmish in a vast cosmic conflict now enveloping the universe?"

John's gospel has Jesus saying these things himself: "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God" (3:19).

In Mark the references are scant, merely a brief reference to temptation in the desert and to the passage common to the synoptics in which Jesus is accused of being devil-inspired: "Out of Ba'al Zebul he casteth out devils.", to which Jesus replies "How can Satan cast out Satan?", a reference to Satan distracting the followers "And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts" and finally the classic retort to Peter "Get thee behind me, Satan."

Luke and Matthew describe the temptations in the desert in more imaginative terms. Jesus hungers and Satan suggests he commands stones to be bread. Jesus answers that man shall live by the word alone. The Devil takes him on a mountain and shows him all the kingdoms of history in a moment and offers him the power and the glory if he will worship him and Jesus says he will worship only God. He then invites Jesus as Son of God to cast himself from the Temple pinnacles for the angels will save him and Jesus says not to tempt him. Satan duly departs.

There are a few additional comments in which Jesus says he saw Satan fall as lightning from heaven when the seventy can cure the 'devils' of malady and he gives them the power over serpents, which is sometimes celebrated in modern Christian sects.

In John the Jews who are offended by Jesus claiming "Before Abraham was I am" are accused of being the agents of the 'lie' in very Zoroastrian terms: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell you the truth, ye believe me not" (8:44).

As we come towards the crucifixion we see in Luke, Satan entering into Judas, and in John the same as the sop is passed to him. This is the crux of the reentry of Satan into the mission at its climax in the intended cosmic struggle of light and dark. Judas is portrayed as an agent of evil and betrayal, but his role is central and essential to bringing the forces of light and dark into opposition in the ceremonial atonement of the "righteous man" in the tradition of the wounded messiah (p 683). It is an act clearly chosen by Jesus when he says "one of you will betray me". John places a dark emphasis on Judas in the midst of conflict over his claim to be the flesh and the blood: "Jesus

answered them, Have not I chosen you twelve, and one of you is a devil?”. This suggests Jesus goaded Judas into the dark role by condemning him in advance as the traitor. We thus see in the confrontation of light and darkness Jesus as the light and Judas Iscariot the dark. In the Gospel of Thomas (p 679) the narrator is by contrast Didymos Judas Thomas, the gnostic twin of Jesus who reveals gnosis through the transmission.

The interplay of Satan as the power of darkness emerges in Luke: “Then Jesus said unto the chief priests, and captains of the temple, and the elders, which were come to him, Be ye come out, as against a thief, with swords and staves? When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness” (22:52). “And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour” (23:44).

Just before Jesus says to his disciples that in two days he shall be betrayed at the Passover, he pronounces the eschatological second coming of the son of man with power: “When the Son of man shall come in his glory, and all the holy angels with him, then shall he 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 divideth his sheep from the goats: ... Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: ... Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: ... And these shall go away into everlasting punishment: but the righteous into life eternal” (Matt 25:31).

This eschatological superman role for the returning Christ is not manifest in the same way in the oldest gnostic sources such as the Gospel of Thomas. When Jesus asks Peter in the synoptic who he is, Peter says “You are the Christ”, but in Thomas Jesus says “I am not your master for you have drunk from the bubbling stream I have measured out .. whoever drinks from my mouth will become as I am.” When asked when the new world will come he says “It stands before you but men do not see it.”

An important aspect of Jesus’ eschatological dialogue is that it depends not on membership in Israel but on justice combined with generosity and compassion Pagels (1993 86): “I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me” (25:35).

Despite the paucity of detail about Satan in the gospels, Pagels (1995) exposes the many themes of conflict and opposition, from the family difficulties with his mother and brothers to the challenges to the establishment over his pretensions to being the son of God while abrogating the sabbath, hand-washing and the very process of healing by casting out ‘devils’, which itself came close enough to the black arts to cause his charge of blasphemy, culminating in the raising of Lazarus in John. These themes of opposition rise to a crescendo as the mission unfolds, involving the Herodians, the Pharisees, the chief priests and Sadducees and of course the Romans. All of these lead to an interpretation of the history of the mission as a gathering collision course under the storm clouds of intrigue and opposition.

“Do not think that I have come to bring peace on Earth, no rather division. For from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.” (Luke 12:51) cf. Matt 10:34 (p 652).

These themes are of course carried on into fine apocalyptic grandeur in the combat

myth of Revelation, in which Rome has assumed the role of arch-enemy, probably because of its coincidence with the persecution of Christians by Domitian (Cohn 215). It is a work in frank Jewish apocalypse for Jewish imagination dotted with over 300 references to Daniel, Isaiah, Second Isaiah, Jeremiah, Ezekiel and Zechariah. It is however a Christian work, which in identifying the 12 tribes of Israel and the 12 apostles as both inscribed on the heavenly city which descends to Earth on the twelve gates and the twelve foundation stones of the city wall, is saying that Christianity as the destined Jewish sect is the elect. By the descent of the heavenly Jerusalem, heaven and Earth are finally made one. The 'hieros gamos' of cosmic renovation.

Jesus' mission, both because of its sacrificial heaviness and the End of Days scenario of the mission, became not simply an healing of the existential condition, but a polarization of reality as much oriented to Satan as to God. His entire mission of light is pitted against the unraveling work of the devil, who invites him to the riches of the world and invites him to dash himself from the temple pinnacles, finally seizing his moment in the evil hour of crucifixion in bringing to a white-heat the male combat between God and the devil in his own immolation and the birth of the Kingdom.

In this sense Christ's God is tragically cut down the middle by dark and light in final ultimate conflict. This diabolical streak is the dark side of Christianity itself and has literally led to the darkening of the light in which the Christian Church has become itself the purveyor of the concept of the Devil and of 'just and final war' - 'justifiable homicide' leading to genocide and the potential destruction of the Earth.

Elaine Pagels (1995) in discussing the themes of conflict and opposition in the gospels is writing the first episodes of the way this theme of conflict of dark and light has been elaborated into a continuing philosophy of repression of the 'other' in social terms which has led to escalating violence and conflict in society since. Her analysis begins with the early Jewish Christians as a group not participating fully in the Jewish revolt and perceiving in their own social struggle the dark forces in the 'other' just as the Essenes had done before them. These escalate as the gospels proceed from Mark through Matthew spilling the blood of the prophets and Luke to John.

Jesus was right when he said to Peter "Get thee behind me Satan". The rot of Christianity had begun right before his eyes. "Peter said, 'Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?' ... And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things. ... Then Peter said unto his wife [Sapphira], 'How is it that ye have agreed together to tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband are at the door, and shall carry thee out'. Then fell she down straightway at his feet, and yielded up the ghost: and the young men came in, and found her dead, and, carrying her forth, buried her by her husband" (Acts 5:1). It was not Ananias and Sapphira, but Peter who blasphemed the Spirit. A noy dissimilar fate befel Magdalen to the demise of the gnostic mystery (p 380).

Martyrdom, Repression and Inquisition

The Christian polarization of the world order into cosmic battle rapidly became a living reality. The corruption and violence of pagan Rome and the moral 'rectitude' and the violent example of the Crucifixion as unflinching commitment to God caused Christians to enter into a collision course with the Rome of the divine emperors such as Domitian and Nero. Christians had by Jesus' own purported statements dividing two against three in a family preached social division and social insurrection as well.

In the face of Roman repression, these divisions became literal as family members faced capital trial and violent demise (p 406). The battle of dark and light thus became a continuing saga of the slaughter of the innocents, exemplified by Perpetua and Blandina. In this struggle, the Christians and their Roman persecutors become two sides of one violent picture, and while the Christians prayed for their persecutors, they also firmly believed in the power of evil in them and that all the social customs previously devoted to Dionysus, Persephone and Asclepius alike, despite the later philosophers' interated view as all the gods representing one cosmic order (Pagels 1995 126) were motivated by 'daimons' (ibid 120). It was this polarized view of reality that many Romans found most offensive and intolerant in the Christian view. On the other hand the Christians preached a doctrine of love and equality within a confined moral setting, which cast the Roman corruption, moral expediency, casual indifference to the sanctity of human life and raw violence bestial in Christian eyes. In a real sense the two energies fed one another, the Christian End of Days expectation leading to an equally casual disregard for the martyrs' own individual lives in sacrificing themselves to the heavenly Kingdom. Pagels notes well the concern of Romans such as Marcus Aurelius, Tacitus and Celsus at this dualistic Christian heresy:

"What makes the Christians' message dangerous, is not that they believe in one God, but that they deviate from monotheism by their 'blasphemous' belief in the devil. For all the 'impious errors' the Christians commit they show their greatest ignorance in "making up a being opposed to God, and calling him 'devil,' or, in the Hebrew, 'Satan.' All such ideas, are nothing but human inventions, sacrilegious even to repeat: it is blasphemy ... to say that the greatest God ... has an adversary who constrains his capacity to do good'." - Celsus (Pagels 1993 143)

Later as the Christian church became an established order of bishops as opposed to a loose-knit protest movement, the pendulum swung the other way and the orthodox church then began the process of persecution in the name of God that has harrowed the field of Christianity since and continues to threaten our living future. The gnostics, who themselves were sincere Christians became heretics, imbued themselves with the devil, despite having among their diverse imaginings keys of reconciliation of dark and light (p 754). This situation worsened as the Christian church itself became tarnished with greed in assuming the crown of Rome, the very beast of Revelation's prophecies (p 421). Although the Catholic church has seen itself as the *ecclesia* fulfilling the prophesied Kingdom in place of Christ's second coming, the realities have been closer to the evil empire. In sequence we have the phenomena of Crusade (p 413), Inquisition (p 418) and Witch-burning (p 423), which is itself part of the 550 year rule of tyranny of the Inquisitorial Beast. Although the Witch hunts were by no means exclusive to the Catholic church, it was a pope, Urban II who ordered the first Crusade, plunging Christianity into a religion of jihad, when Jesus' pivotal statement is to love your enemies, and it was a pope, Gregory IX in 1231 who instituted the Inquisition to repress the Cathars, leading from crusade against devout Christian gnostics to a permanent state of holy civil war against the European population.

Iblis the Shaitan

The role of Iblis the Shaitan in Islam (p 590) is a quaint mixture of old Jewish folklore and the harbinger of jihad and violence in the Islamic tradition, yet Iblis' role is not entirely distanced from the older Jewish traditions of the satan as tester. Iblis represents the chief angel who is reluctant to give obeisance to Adam because he is a mere mortal made of dust: "And certainly We created you, then We fashioned you, then We said to the angels: Make obeisance to Adam. So they did obeisance except Iblis; he was not of those who did obeisance. He said: What hindered you so that you did not

make obeisance when I commanded you? He said: I am better than he: Thou hast created me of fire, while him Thou didst create of dust. He said: Then get forth from this (state), for it does not befit you to behave proudly therein. Go forth, therefore, surely you are of the abject ones. He said: Respite me until the day when they are raised up. He said: Surely you are of the respited ones. He said: As Thou hast caused me to remain disappointed I will certainly lie in wait for them in Thy straight path. Then I will certainly come to them from before them and from behind them, and from their right-hand side and from their left-hand side; and Thou shalt not find most of them thankful. He said: Get out of this (state), despised, driven away; whoever of them will follow you, I will certainly fill hell with you all (Sura 7.11).

Two points emerge from this dialogue. Firstly al-Llah is a God of both Hell (p 597) and of the Day of Judgement (p 586) as in the Zoroastrian tradition, and secondly Iblis is redeemed by God because his sin was not against the heavenly host itself but merely pride when asked to do obeisance to frail and mortal man of dust. There is a deep lesson here for the violence within Islam, for while Iblis, the very devil, is counted among the redeemed in the Day of Requital the mortals who are lured by him are cast into hell fire. Islam retains the death curse fatwah (p 601), jihad and practices atrocious sentences, such as stoning women to death (p 594), and dismemberment (p 622).

The Other as the Beast: Infidel as Agent of the Devil

Three 'peoples of the book' Judaism, Christianity and Islam, despite all worshipping ostensibly the same abstract father creator God, each treat the others as false heresies. We have here the ultimate paradox of monotheism - the eternal war against the 'other' - despite all claiming to worship the one true God. In this none has escaped. It was a Jewish Prince of Curls who set the tradition for genocide (p 581) in burning the Christians at Naryan which Muhammad followed in the souk of Medina (p 591) in which 700 Jewish men were needlessly beheaded. Violence in the name of God became a central part of Islam, from the gruesome battles and genocide of the period at Medina and expressed in conversion by the sword and jihad. However one should recognize that the origin of this culture of violence to non-believers lies directly in the Old Testament tradition in episodes of divine slaughter such as the rape of Jericho (p 442). As pagan or heathen agents of the devil, or those who killed Jesus (despite his Roman crucifixion), Christianity was particularly undisciplined in its violence towards both Jews and Moslem peoples. The Crusades indulged undisciplined slaughter and genocide (p 415) at a time when Islam was a cultured society. Jerusalem was sacked and Saladin outraged at the bestial behaviour of the Christian armies.

From the outset, Christianity repressed each of its dissenting elements as evil heretical elements, firstly Jesus' own family, the desposyni for political reasons as they were familial Jews rather than born-again Romans, then with particular vehemence their own gnostic mystical face. Once the Christian church became an establishment power, the polarization of good and evil became an instrument of corruption and power of the institutional church, whose opponents were consigned to Inquisitorial torture and death, often for financial gain, because confiscated lands could be claimed by the church. This became a virtual gendercide of the European woman. The very term 'witch hunt' means unjust persecution as a term in the English language.

Albi Cathedral built to consummate the defeat of the Albigenses: The Inquisition was begun to broaden the scope of the crusade against the Albigenses and Cathars who had re-embraced the ideas of the repressed gnostics. Thus the repression of the gnostics did not begin and end in the second century CE but extended right up to the 18th. This constitutes two millennia of Christian civil war. The Christian Satan in the name of God

We also have the continuing problem of Christian anti-semitism (p 441). Although Jesus' death was foretold and apparently planned by himself in passing the sop (p 682), the Christian church has continued to hold the Jews to blame for Jesus' Roman crucifixion for insurgency. We thus have the deathly irony of the beast of Rome committing centuries of effective genocide and humiliation of Jews. Hitler's holocaust of this century (p 140) was by no means the first and was espoused in terms of the crucifixion by Hitler himself.

The Christian Church has effectively become the institution of both God the Father and Satan the Devil, for in Christianity is enshrined, above all current traditions, the idea of the dark force. It is also a force which has been wielded in diverse forms from Papal corruption through to Inquisition. The conflict between Catholicism and the Protestant movements exemplifies the final contradiction of the war of light and darkness, in which each became the devil of the other. The Protestants rightly called the Pope the anti-Christ (p 421), but themselves indulged in fundamentalist campaigns of exorcism and witch-hunt to the death.

This continuing saga raises deep questions. Is there such a thing as intrinsic evil? Is evil just a form of ignorance, or is there a dark force? Nature speaks to this question. As we have noted, life cannot exist except in an increasing entropy universe, in which death is implicit. Evolution requires mutation, to proceed and occurs at the edge of chaos. There are all types of niche, some devastating to the victim, but it is out of this seething process of diversity and consumption that humanity has evolved to witness the wonders of the universe. In its very diversity nature encompasses disease and parasite as well as accidental injury and degenerative change, of which age, the ultimate march of entropy, is Kali - time. Diversity begets animals as well as fungi and plants and carnivores as well as herbivores. Humans are one of the few species which can be either. The fact that animals sometimes eat one another is not a product of the devil but the diversity of ecosystemic niches permitted by life. Natural 'evil', despite being awesomely terrifying when faced by a tiger, is necessary too, because by filling these niches, a climax ecology results. We admire the extraordinary species diversity of key tropical forest hotspots with as many species per hectare as in whole temperate continents. These climax ecologies spell out the fallacy of evil as tooth and claw. The same climax diversity that arises through the fractal penetration of many species into one



habitat applies also to the animals. There are fewer carnivores than herbivores, and many herbivores suffer more from parasites than predators.

*Tiger, tiger burning bright in the forests of the night
what immortal hand or eye could frame thy fearful symmetry?*
William Blake (Hayward)

Evolutionary game theory also begets original virtue in the elaboration of kin and reciprocal altruism into scenarios such as 'firm but fair' and the capacity for emotional compassion seen in the mammalian limbic system. Humanity in particular has seen 100,000 years of evolution into cultural diversity as gatherer-hunters with only occasional predators because of human social cooperativity. Rather than tooth and claw, human evolution has been characterized by long periods of leisure and social intrigue. Nevertheless deceit and honesty, exploitation and compassion still coexist. Ethical vigilance against expedience is required to unfold the blessed realm.

Aztec Mythology and the Cosmic Struggle

The Aztecs have their own combat myth in the overthrow of Quetzalcoatl by Tezcatlipoca (p 192) in an ascending history of militarization and sacrificial violence. Our abhorrence of their bloodthirsty sacrifices has to be seen as a parallel complementation to the even greater violence of cosmic war and the flesh and blood sacrifice in our own religious tradition. Just as Zoroastrianism centered on the sun as light principle, so the sacrifices of the Aztecs of twelve thousand living beating hearts was designed to keep the sun continuing in its course. We thus need to see in the horrors of Aztec blood sacrifice a true reflection of our own vision of cosmic war in learning to reconcile in love and peace in consummating human history in the living natural world.



Hieronymus Bosch The Last Ordeal Christ sits in judgement as the world is destroyed and everyone is run through with skewers. What difference is there between this image and the devil presiding over the torments of hell? What God of light espouses the same pain and torment as the perceived enemy of darkness?

The Evil Empire and Armageddon

The perils of cosmic combat myth are perilous and devastating. Rather than the interplay between light and dark in the passage from birth to death of the descent cycle of Inanna, the male form of the combat myth fails to resolve the complements until the final confrontation between the two male principles of dark and light divided just as the lethal tree of knowledge of good and evil attests. This is a very dangerous scenario because the believers of this scenario are prepared to envisage destroying the world or allowing it to be destroyed so that the new heavenly kingdom or Rapture can come into being in the final battle. It is an incite-

ment to annihilate the Earth to achieve the divine order. It is antithetic to our survival and the survival of the biosphere. It is even more dangerous than the nihilism of the mechanistic Newtonian world-view and has combined with it to form a relationship of exploitative domination.

We are the inheritors of a two-millennia tradition of cosmic war and violence in the name of male combat extended to final cosmic war. It is in the name of this fight of good against evil that the wilderness and diversity of nature has been conquered as a debased realm in the name of civilized order. It is in the name of this cosmic struggle for order that the mutually-assured destruction of nuclear weapons has been unleashed upon our culture, it is in the name of opposing the "evil empire" in the form of communism that unveiled "star wars" as an anti-missile defence system to out-manouver the 'other' and create an 'invulnerable' umbrella for nuclear theatre war. There is no end yet in sight to this end of days scenario invented by men in fulfillment of the final combat myth, pushing the stakes to ultimate annihilation.

It is in the name of this holy war that the situations in the Balkans, Northern Ireland, Afghanistan and Israel and more widely in the Middle East have continued to simmer and which fundamentalist terrorism of all types continues to foment. The myths of final combat and of male combat permeate the violence of the televised media. Violence is accepted as a sort of emotional aphrodisiac, a 'cathartic', based partly on adrenalin habituation and partly on the riveting attention death and the fear of impending death possesses. This purveying of the culture of violence and final war of the good against the malign is an integral part of patriarchal dominion.

This existential dilemma is a product of culture driven by profit rather than wisdom. To say that the media is violent and abets a patriarchal materialistic culture of exploitation of women is not a question of censorship, but of true love. It is not a question of forbidding, but of positive encouragement to dwell on the vision of survival and flowering rather than the culture of violence, the fear and pleasure of violence and sexual exploitation, simply because it makes a quick buck come quicker in the male stereotype of venture exploitation. We need to take a new ethical initiative in terms of Western society and the media, not to encourage a big brother moral majority, but to refertilize wisdom and the ongoing flowering of life rather than meaningless violence, sexual bravado, blood-splattered annihilation, conflict and exploitation in a meaningless world of selfish advantage.

Only by reconciling this war of dark and light and healing it once and for all in all patriarchal traditions can we have any hope of living in a sustainable living world. In this lies the restoration of the other forgotten tree, concealed since the foundation of the world in the Fall. It is through the unifying reconciliation of the Tree of Life that holiness returns and the myth of combat is healed in world peace and the flowering of the Earth in visionary evolution. This is the spirit of Sakina, the Shekhinah and of Sophia - matrimonial concord. Holy Matrimony is a condition in which the feminine strategy of long-term reproductive investment is manifest in a sustainable just society transforming patriarchal dominion and winner-take-all greed. Holy matrimony is the completion of the cosmic fabric of complementarity between Kingdom and Garden - embodied mind - unfolding the living heritage in divine reunion.

The Heritage of Satan

Elaine Pagels sums up the historical heritage of the divided universe: "So compelling is this vision of cosmic war that it has pervaded the imagination of millions of people for two thousand years. Christians from Roman times through the Crusades, from the

Protestant Reformation through the present, have invoked it to interpret opposition and persecution in myriad contexts. To this day, many Christians-Roman Catholic, Protestant, Evangelical, and Orthodox-invoke the figure of Satan against “pagans” (among whom they may include those involved with non-Christian religions throughout the world) and against “heretics” (that is, against other Christians with whom they disagree), as well as against atheists and unbelievers. Millions of Muslims invoke similar apocalyptic visions and switch the sides, so that those who Christians believe are God’s people become, for many Muslims, allies of “the great Satan.” Many religious people who no longer believe in Satan, along with countless others who do not identify with any religious tradition, nevertheless are influenced by this cultural legacy whenever they perceive social and political conflict in terms of the forces of good contending against the forces of evil in the world. Although Karl Marx’s extreme and resolutely materialist version of this apocalyptic vision is now nearly defunct, a secularized version of it underlies many social and political movements in Western culture, both religious and anti-religious” (Pagels 1995 192).

“Although Matthew’s Jesus attacks the Pharisees and bitterly condemns them, and John at one point characterizes Jesus’ opponents as Satan’s progeny, the Q source that Matthew 5:23-4 uses also suggests different ways of perceiving others, in sayings attributed to Jesus that urge reconciliation with one’s opponents”:

“If you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother, and then come and offer your gift”.

Or Matthew 5:43-44:

You have heard that it was said, “You shall love your neighbor and hate your enemy.” But I say to you, “Love your enemies and pray for those who persecute you, so that you may be children of your father in heaven.”

“Many Christians, then, from the first century through Francis of Assisi in the fifteenth century and Martin Luther King, Jr., in the twentieth, have believed that they stood on God’s side without demonizing their opponents. Their religious vision inspired them to oppose policies and powers they regarded as evil, often risking their well-being and their lives, while praying for the reconciliation-not the damnation-of those who opposed them. For the most part, however, Christians have taught-and acted upon-the belief that their enemies are evil and beyond redemption”.

Pagels concludes: “I hope that this research may illuminate for others, as it has for me, the struggle within Christian tradition between the profoundly human view that “otherness” is evil and the words of Jesus that reconciliation is divine”.

Healing Dark and Light in Holy Matrimony

The lesson of nature and this entire work is that the healing of opposites lies in discovering they are complements. In the reconciliation of dark and light celebrated by Holy Matrimony, the Shulamite repressed feminine is liberated and chaos and order can again complement in the abundance of natural fertility, complexity and wisdom. Nature teaches that such complementation is the very key to immortal life. Without an increasing entropy universe life would be impossible. Reconciliation is indeed divine as Elaine said. In reunion of respect between woman and man lies reconciliation between humanity and nature and the renewal and flowering of life on Earth.



The Rock symbolizes the unity of the three faiths of the God of Abraham (Bernheim and Mariani).

*"Here is Jerusalem, and you should know why you came here.
Above Jerusalem, in heaven, there grows a tree,
and out of the roots of the tree flow three rivers,
and these rivers are Judaism, Christianity and Islam".
Grand Mufti Ja'abary of El-Aksa*

Fulfilling the Torah in the Shekhinah

This chapter highlights the confluent streams of tradition in which Yahweh is healed in his abstract feminine complement, the Shekhinah, and the Kabbalistic tradition and the later Jewish messianic tradition converge with this unique vision of the abstract feminine. This thread runs from Eden to the present in a form of the cosmic feminine confluent with both modern quantum reality and the deepest aspects of shamanism and Jungian synchronicity. The term Shekhinah or 'indwelling' is also intimately related to the Qur'anic Sakina (p 592) or spirit of tranquillity, so represents a healing not only of the lone chauvinism of the Judaic and Islamic godhead but also the tradition of violence of jihad.

*"She so pervades this lower world ...
that if you search in deed, thought and speculation,
You will find Shekhinah
for there is no beginning and no end to her."
Rabbi Joseph 13th-century.*

The Four Blessings of Israel (Genesis 49)

Central to understanding the feminine is an acknowledgment that in the founding 'elohistic tradition, the most ancient roots indicate a co-primal source of the cosmic feminine both in the form of the 'deep' and the fecundity of the 'breasts and womb'. Jacob's blessing is believed to be the oldest stratum in the Bible:

The Blessing of the God thy Fathers: God of the Seed. The male prerogative.

The Blessing of the Almighty in Heaven Above: Yaho was the lunar wisdom

aspect of the Godhead, from whom the depth of understanding and the logos of the Jewish tradition was inherited.

The Blessing of the Deep: It is to the deep that Miriam gave a song of thanks after the crossing of the waters and to these waters that she was laid to rest at Merbah. The 'indwelling' Shekhinah is the goddess of the future - the ethereal, aniconic abstract feminine aspect of the Elohim. The deep is also the abyss Tiamat.

The Blessing of the Breasts and Womb: It is to the Asherah to whom we finally turn in the fulfillment of the Garden of Israel. Without the Asherah, the Land of Israel remains fragmented, just as the king who has not consummated his sacred marriage to the land cannot govern.

Healing the Rift - Healing the Pangs

*And it shall come to pass in the end of days,
That the Mount of the Lord's house
shall stand firm above the mountains,
And shall tower above the hills;
And all the nations shall gaze
on it with joy (Isaiah 2:2).*

Bringing Jesus down from the Cross in the apocalypse heals the rift between Judaism and Christianity, not only because the Christian curse against the Jews for the Crucifixion is healed, but more deeply because the division of God ceases to exist. It also should heal the rift between Islam and Judaism, Palestine and Israel. In the healing of the nations. In Islamic prophecy, in the requital, Isa will heal the rift between Jew and Christian and the 'people of the book' will become reunited.

The Jewish concept of the messiah, unlike the Christian, has traditionally always been a flesh and blood redeemer with a practical agenda of 'real social redemption' and 'long-term future goodness'. The Old-Testament messiahs were David, Solomon and Cyrus. Then came the most notorious 'false-messiah' Jesus, the nemesis of Judaism for 2000 years of agonizing curse, followed by Bar Cochba, anointed by Rabbi Akiva, who sanctified the 'Song of Songs', a warrior-messiah who brought the Jewish revolt to its final agonizing defeat, resulting in total diaspora. For this anointing it was said "Akiva - grass will grow out of your jaw". Apprehensions that acute Messianism would lead to a crisis, as also their fear of the anarchic element in Messianic utopianism, which they did not acknowledge, without question play a large role in the nearly unanimous opposition to the rabbis' to Jewish messianism ever since Bar Cochba.

In "The Messianic Idea in Judaism" Gershom Scholem notes that modern notion of liberal messianism that 'the Messianic idea is part and parcel of the idea of the progress of the human race in the universe, that redemption is achieved by man's unassisted and continuous progress, leading to the ultimate liberation of all the goodness and nobility hidden within him' fails to account for the traditional Jewish apocalyptic notion of catastrophe accompanying the Messiah which the pangs we have noted represent. We will examine his statements in the following quotes.

"The Zohar follows talmudic Aggadah in seeing redemption not as the product of inward progress in the historical world, but as a supernatural miracle involving the gradual illumination of the world by the light of the Messiah. ... In the last section of the Zohar, this prophecy is supplemented by another foretelling the liberation of Israel from all the limitations which the yoke of the Torah has laid upon her in

Galut. ... Since Adam sinned, the world has been governed not by the Tree of Life (as it properly should be) but by the Tree of Knowledge. The Tree of Life is entirely and exclusively holy, with no admixture of evil, no adulteration or impurity or death or limitation. ... In an unredeemed world the Torah must be interpreted in manifold ways-literal, allegorical, mystical; but in the redeemed future it will be revealed in the pure spirituality of the Tree of Life, without the "clothing" it put on after Adam sinned. It will be wholly inward, entirely holy. In this conception, redemption becomes a spiritual revolution which will uncover the mystic meaning, the "true interpretation," of the Torah."

"In the expulsion from Spain the [Kabbalists] saw the beginnings of the 'travail of the Messiah' - the beginnings of those disasters and frightful afflictions which would terminate history and usher in the redemption". *One could say this is an affirmation of the idea that martyrdom, Crusade and Inquisition through to the Holocaust and Trinity represent the pangs of the messiah in social history.*

"At Safed, the Kabbalah of Luria 'Ari the Lion' took the emanations of the Spanish Kabbalists and evolved the vision into one of cumulative redemption from an initial scattering or breaking in galut in which God's creative expression will arise naturally in the evolutionary process without the actual catastrophe of the 'pangs' having to wreak destruction".

"Adam, who at first was a cosmic, spiritual, supernal being, a soul which contained all souls, fell from his station, whereupon the divine light in his soul was dispersed. Henceforward even the light of the soul would be imprisoned in a dungeon with the sparks of the Shekhinah under a single doom. ... The Galut of Israel is only the expression, compelling, concrete, and extremely cruel of this phase of the world before reparation and redemption. The predicament of Israel, then, is not a historical accident but inherent in the world's being, and it is in Israel's power to repair the universal flaw. The Torah is then seen as a secret remedy to free the imprisoned divine light and raise it to its proper level, liberate the sparks of Shekhinah from the domination, complete the figure of the Creator to the full maturity of His stature, which is now wanting in perfection, because of the Galut of the Shekhinah."

"In this system, redemption is synonymous with emendation or restoration. After we have fulfilled our duty and the emendation is completed, and all things occupy their appropriate places in the universal scheme, then redemption will come of itself. ... This conception of redemption is no longer catastrophic: when duty has been fulfilled the son of David, the Messiah, will come of himself, for his appearance at the End of Days is only a symbol for the completion of a process, a testimony that the world has in fact been amended. ... Here, for the first time, we have an organic connection between the state of redemption and the state preceding it. Redemption now appears not as the opposite of all that came before, but as the logical consequence of the historical process."

"The movement that went forth from Safed required about three generations to gain general acceptance. But after that, one generation, fully imbued with these Messianic conceptions, was enough to create a situation in which a Messiah who seemed to fit these ideas could find a wide-ranging echo. This was true in the case of Sab-batai Zevi from Smyrna who lived from 1626 to 1676 and who, under especially dramatic circumstances, in the year 1665 ignited a Messianic movement which began in Palestine and from this center reached out to the entire Diaspore. In the

history of post-Christian Judaism it represents by far the most significant and extensive Messianic movement. In Sabbatianism as well as in early Christianity the sudden appearance of the redemption, which is experienced as real and full of meaning, creates the element that releases the crisis of tradition. ... The differences between Paulinism and Sabbatianism are great, but the kinship of the basic structures, their antinomianism and the crisis theologies they rapidly developed, should be neither overlooked nor mistaken."

"Sabbatai Zevi was highly unusual in only one respect: in moments of religious exaltation he tended to commit bizarre acts which violated the law. ... From his first appearance in Smyrna in 1648 until his proclamation as the Messiah in Gaza in 1665, Sabbatai Zevi had not one adherent who would have regarded him as the Messiah. He was laughed at, declared insane, or pitied. After one year came the catastrophe: in September 1666 Sabbatai Zevi was brought before the Sultan in Adrianople and given the choice of upholding his Messianic claims and suffering martyrdom, or of converting to Islam. He preferred apostasy from Judaism which for him in some strange manner seemed to confirm the paradoxical claim of his Messianic mission, a final step of holy sinfulness, in fact, its apotheosis. From that point on a choice between the two levels of outer and inner experience was unavoidable. ... We can estimate how strong the force of this Messianic eruption was if we consider that even this act of apostasy from Judaism and conversion to Islam- the most scandalous act imaginable from the viewpoint of faithful Jews - did not immediately lead to the total collapse of the high expectations. This sect maintained itself for more than 250 years. They attached themselves on the outside to the unredeemed world of Islam but on the inside to a mystical, Messianic Judaism which very soon assumed orgiastic-anarchic features. ... The restrictions which originate in the curse of woman after the Fall lose their force in the Messianic world. These restrictions, however, according to a talmudic interpretation, are above all of a sexual character. The abrogation of the sexual taboos finds its expression in heretical rituals. "Praised be He who permits the forbidden." ... Orgiastic rituals were preserved ... until about 1900. As late as the seventeenth century a festival was introduced called Purim that was celebrated at the beginning of spring. It reached its climax in the "extinguishing of the lights" and in an orgiastic exchange of wives."

"As early as 1668 Cardozo expressed this crisis in a radical formulation: "The Torah as it now exists will not exist in the Messianic age." ... At that time the world will be cleansed of every defect and be restored to its original state or tikkun. ... According to later Kabbalistic lines of thought, the Messiah, more than bringing about the redemption, signalizes in symbolic fashion the conclusion of a process which we realize ourselves through our actions. ... At the end of this exposition Cardozo [asserts] the mystical abundance of power resident in the Messiah himself brings the process of healing salvation to its conclusion."

"What do the two trees in Paradise represent? Already in biblical metaphor wisdom, identified by Jewish tradition with Torah, is designated as Tree of Life (Prov. 3:18); thus opens the whole realm of typology. ... In the opinion of the Jewish mystics both trees are in essence one. They grow out into two directions from a common trunk. Genesis tells us that the Tree of Life stood in the center of Paradise, but it does not indicate the exact position of the Tree of Knowledge. The Kabbalists took this to mean that it had no special place of its own but sprouted together with

the Tree of Life out of the common matrix of the divine world. ... The Tree of Life represents that aspect which has hitherto been unrealizable because, due to the sin of Adam, it remained virtually hidden and inaccessible, and we do not know the taste of its fruits. The law which is concealed in the life of this tree is that of a creative force manifesting itself in infinite harmonies, a force which knows no limitations or boundaries. The paradisiac life under this law never came into being. The sin of Adam was that he isolated the Tree of Life from the Tree of Knowledge to which he directed his desire. Once the unity of the two trees in men's lives was destroyed, there began the dominion of the Tree of Knowledge. No longer did unitary gushing, unrestrained life prevail, but the duality of good and evil in which the Torah appears in this aspect of revelation. Since the expulsion from Paradise, in the exile in which we all now find ourselves, we can no longer apperceive the world as a unified whole. The Tree of the Knowledge of Good and Evil under whose law the world now stands corresponds to a condition of this world in which distinctions must be made before the unity of life can be regained: the distinctions between good and evil, commandment and prohibition, holy and profane, pure and impure. Only the redemption, breaking the dominion of exile, puts an end to the order of the Tree of Knowledge and restores the utopian order of the Tree of Life in which the heart of life beats unconcealed and the isolation in which everything now finds itself is overcome. Thus the inner logic of this conception of the dominion of the Tree of the Knowledge of Good and Evil as the legitimate form of revelation in an unredeemed world had to regard the redemption itself as a return home to Paradise where all things will again be in their true place."

"The restoration of the true figure of man, Adam, is not complete as long as the Redeemer himself remains in the world of the 'husks,' of the powers of the 'other side,' where he gathers up the holy sparks. With his return, which corresponds to the New Testament conception of the parousia, the law of the renewed world-the Torah of the Tree of Life-will come into effect. Thus the world of the tradition is liable to collapse at any time."

"The real Adam is restored in the figure of the Messiah and now begins his career in a renewed world which stands under the law of freedom. ... He could appear as the heir of the millennia who thereby gives the redemption a plenitude which it might have never had if Adam had not succumbed to temptation."

Klagsbrun and Podwal (1996) note some salient characteristics of the Jewish messiah from among a plethora of conflicting imagery which are confluent with history: "[In one such belief,] he will be preceded by another Messiah, the son of Joseph, who will herald his coming and then be killed battling the enemies of God." This belief, which is expressed in the Zohar could apply precisely to Jesus as the Josephic messiah and forerunner of bioapocalypse, suggesting the Dionysian messiah of Revelation is the Davidic culmination of the messianic age.

This is also confluent with the image of the new epoch as one of abundant fertility if a little too bright for comfort "In the messianic era, the earth will be so fertile that trees will bear fruit every day and loaves of delicious bread will grow from the ground. The sun will be forty-nine times brighter. ... The messianic era seems to exist, then, in Jewish thought, between this world as we know it and the next, a golden age that may not last forever but will bring with it serene happiness and an end to suffering."



The Romans carrying off the Temple Menorah. The Ark of the Covenant (Jones, Mehling).

Healing the angsts of Yahweh

The episode of Jesus is but a shadow of the first angst of Yahweh - the killing of Moses (p 494) and second angst of Yahweh - the destruction of the Asherah of fertility, whom Hilkiah and the Yahweh-only movement desecrated and destroyed in their ignorance and chauvinism in the Rape of the Sanctuaries (p 515), just as the genocide of Jericho heralded the holocaust of genocide.

It is necessary for Jews and Christians in all honesty to go back to the source and recognize the first angst of Yahweh caused by the death of Moses on Mt. Nabo for sanctifying the waters of Qadesh, the Goddess and the place where Miriam of the waters was laid to rest and to undo the narrow chauvinism that has marred the entire male line since, by recognizing that Moses teachings flow as much from the God of Wisdom that deity of the horned prophet and the Levite priests of the crescent headdress, as from the Yahweh of the Pentateuch with its curses against women and the firebrand spermatogenic vision of the Midianite Nehustan as revealed at Timna.

Yahweh, the Shekhinah and the Moon

Abraham came from Haran, and Ur the two cities of the moon god, Sin. Jacob's father-in-law was Laban, whose name in Hebrew, Lavan, "white" and is related to *levanab*, the moon.

"The light of the moon shall become like the light of the sun." Isaiah 30:26.

The moon said to the Holy One, "Sovereign of the Universe! Can two rulers wear one crown?" He answered, "Go then and make yourself smaller!" ... "Let this he-goat offered on the New Moon be an atonement for Me in making the moon smaller" (Briffault v3 77)

It is said that when Yahweh reduced the moon's brightness the Shekhinah went into mourning exile; and that the moon will again become equal to the sun when the Messianic redemption comes and the Shekhinah returns to her full glory in the days of love and justice.

"Blessed be the One Who renews the moons." ... "Such a blessing even our women

folk pronounce.” ... “The moon He ordered that she should renew herself as a crown of beauty for those whom He sustains from the womb, and who will someday, like her, be renewed and magnify their Maker in the same glory of His kingdom” (Sanhedrin 42a).

The Talmud promises that the moon will be made bright again in Heaven when those who are like her on earth are restored to their rightful place: those whom God had sustained “from the womb” but whose splendour God has dimmed. According to Rabbinic and mystical tradition, these are the people of Israel, but as Arthur Waskow points out, they may also be the female aspect of humankind (Waskow 261-72.).

Psalm 81

*Sing aloud unto God our strength: shout for joy unto the God of Jacob.
Raise a psalm, and sound the timbrel, the pleasant harp with the lyre.
Blow up the trumpet in the new moon, at the full moon, on our solemn feast day.
For it is a statute for Israel, and a law of the God of Jacob. ...
Thou calledst in trouble, and I delivered thee;
I answered thee in the secret place of thunder:
I proved thee at the waters of Meribah. Selah.*

It is thus time to honour the women who uphold the ancient tradition and cry the true Hallelu Yah: “May God cause thee to increase and mayest thou be enabled to bestow upon us a blessed month.”

Rosh Hodesh Blessing the New Moon

Rosh Hodesh (Klagsbrun and Podwal).



“Scripture first tells of the creation of “two great lights” on the fourth day (Genesis 1:16). Why then, the sages asked, did one become a “greater light” and the other a “lesser light”? One explanation they gave was that the moon had to be reduced in size because it encroached on the sun's domain by being sometimes visible during the day as well as by night; another, that it was punished by being made smaller because it complained about having to share the universe with the sun. Most important, the rabbis compared the moon to Israel. Though smaller than the sun, the moon is more active. It waxes and wanes and waxes again, ever renewing itself. So Israel will be ever renewed, and one day it will be redeemed and restored to its original brightness. Moreover, just as the moon can be seen by day and by night, Israel has a portion in this world and the next, the world to come. Rejected as a deity but identified with Israel, and essential to the Jewish calendar, the moon became incorporated into the Jewish year with the

festival of Rosh Hodesh, celebrating the new moon, or new month” (Klagsbrun and Podwal 1996).

"The kabbalists of the sixteenth century introduced new rituals for the moon. They interpreted the moon's disappearance at the end of the month as the exile of the Shekhinah, the feminine aspect of God. Accordingly, they fasted on the day before the new month as a way of repenting and seeking God's return".

"New Moon Movement: The newest form of Rosh Hodesh observance expresses the vitality women have given the celebration by reclaiming it as a holiday of their own. An old tradition holds that women are freed from work on this day although men are not. The freedom and the festivity that accompanies it are rewards for the merit of ancient Israelite women who refused to surrender their jewelry for use in constructing the golden calf. The tradition probably reflects an older connection between women's monthly menstrual cycles and the cycles of the moon. It also reflects the cycle of marital sexuality in Judaism. According to Jewish law, partners abstain from all sexual activity during a woman's menstrual period and for seven days afterward, until she immerses herself in the mikveh, the ritual bath. Then marital intimacy is resumed, as the moon is renewed each month".

Women vilified

A group of Jewish women who tried to worship at the Western Wall in Jerusalem yesterday to mark the start of a new Hebrew month were attacked by ultra-Orthodox men who hurled insults and folding chairs at them. The women, who were at the section of the wall normally reserved for female worshippers, were removed by police.

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"Since the 1970s, groups of Jewish women in the United States, Canada, Israel, and other parts of the world have held monthly New Moon celebrations, and the custom waxes stronger with each passing year. There is no set pattern to the celebrations, allowing free rein to the participants' imaginations. Most groups meet monthly, at the new moon or close to it. They may discuss the month's holidays or study a related text. Often they will chant together the prayer for sanctifying the moon, symbolically appealing for women's restoration to their full place in Jewish spiritual life along with the moon's restoration" (Klagsbrun and Podwal 1996).

These are both an old and a newly evolving awareness: "For what is apparent in the workshops and conferences on Jewish feminism and in the New Moon groups (which are springing up spontaneously in many places) is that Jewish women carry the imprint and the images of the Goddess within them; both the traditional Shekhinah and the earlier Canaanite and Middle Eastern forms" (Nicholson).

The Foundation of Judaism as a religion is acceptance into its bosom of all who believe in God, as a founding tradition from the Exodus. The *hapiru* were the 'outsiders'. Leviticus 19:33: "And if a stranger sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the Lord your God".

It is time to open again to the Shekhinah, that manifestation of the burning bush, the Ark of the Covenant itself, and all that will manifest the holy of holies in this phys-

ical life, for in her you will find the true faith and the healing of humankind. It is time to recognize the Asherah and the ancient line of the Jewish matriarch from time immemorial. The Queen of the Land is the key to the future fate of the Israeli nation. In her and through her you will find your eternal resting place in peace - the Asherah of the Land of Israel. It is time to recognize the source of the tradition of Moses in the God of Wisdom and avenge his death on Mt.Nabo. It is time to come to terms with the blood sacrifice of circumcision and stay the mutilation in the protection of womankind from like mutilation.

Opening to the Shekhinah

*"Whoever is humble will ultimately cause the Shekhinah to dwell upon this Earth.
Whoever is haughty brings about the defilement of the Earth
and the departure of the Shekhinah.
The glow of lovers is a reflection of her presence
She is the flaming jewel of the Torah and the Holy Queen of the Kabbalah
She is the ancient one, the Holy Apple Orchard
She is the immanent indwelling presence of the living God
She is the animating life force of the Earth"*

The Shekhinah is defined, in traditional Jewish writings, especially the Zohar, as the "female aspect of God" or the "presence" of the infinite God in the world. She is introduced in the early rabbinical commentaries as the "immanence" or "indwelling" of the living God, whose role as the animating life force of the earth is to balance the transcendent deity. She is feminine in the abstract form rather than the iconic form of the ancient 'pagan' Goddess, thus manifesting as quantum synchronicity. She may be thus distinguished from the 'Canaanite' Mother Goddess of verdant fertility Asherah who the ancient Hebrews honored until about 622 B.C.E. when King Josiah removed the Asherah from the temple and destroyed the outlying shrines.

While she does not appear by name in the five books of Moses, the explicators of the Old Testament refer to her in interpreting the text. For example, when Moses encounters the burning bush, he is told to remove his shoes and prepare himself to receive the Shekhinah. According to the rabbis, the choice of the simple thorn bush as the vehicle for the revelation was to emphasize the Shekhinah's presence, since nothing in nature can exist without her. In Proverbs, we are introduced to the Divine Mother as Chochmah (Wisdom), who was present from the time of creation as the loving consort and coarchitect with the YHVH, who also reflects the association of the Shekhinah with humanity.

In the Talmudic view, actions harmful to other human beings or the earth cause the Shekhinah to flee, and she rises upward to the Seven Heavens.' On the other side of the scale are the positive actions of humanity which attract her presence downward to the earth.

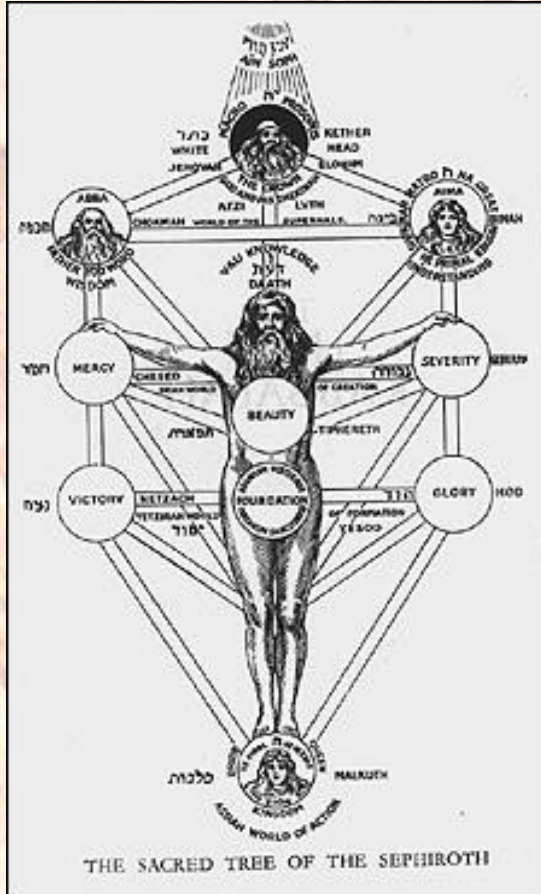
Shekhinah is identified with the eagle's wings both in Exodus and Revelation, cited in the return by air of the first Yemeni Jews. As the Eagle's gift she is thus the ultimate mystery the nagual of the shaman's vision quest exemplified in Moses' 'burning bush'. She is also identified as the feminine moon deity (Wolkenstein and Kramer xv).

*"You have seen what I did to the Egyptians,
and how I bore you on eagles' wings
and brought you to myself" (Exod 19:4).
"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” (Rev 12:14)*

As the feminine abstract, the Shekhinah is in the paradigm of the Toltec *nagual* of the unspeakable unknowable realm of the abyss complementing the ordered world of the tonal (p 217):

*“Warriors know there is no God to hear our prayers or promises,
there are only the Eagle’s emanations.” (Castaneda 1984 100)*



Kabbalistic Tree of Life or axis mundi embodying Adam includes the feminine aspect.

Using an ancient term for the indwelling or presence of God, the Kabbalists employed Shekhinah to symbolize a particular realm within the divine world. Described as daughter, bride, mother, moon, sea, faith, wisdom, speech, and a myriad of other figures, usually but not always feminine by fact or association, the Shekhinah is the chief object of both the divine and human search for wholeness and perfection. She is the bride of God within God, mother of the world and feminine side of the divine self, in no way fully separable from the male self of God. Indeed, the root of all evil, both cosmic and human, is the attempt to bring about such a separation. The picture of that feminine aspect of divinity is a complicated one. As the tenth of the sefirot, or manifestations of divine selfhood, she is, when facing those above, passive and receptive. She takes all the upper powers into herself;

“All the rivers flow into the sea,” as the Kabbalists love to quote from the Book of Ecclesiastes (1:7). But as the sea transforms all the rivers, gives them new life as a dynamic power all her own, and reaches her destined shores as a new being, so is the Shekhinah, when facing the lower worlds, described as giver, provider, ruler, and judge (Green A 255-7).

Within the Kabbalistic system of “sephiroth” or emanations of divine energy

(known to the readers as the “tree of life” or “cosmic tree”), the ten sephiroth are equally balanced with one side of the tree representing female qualities and the other male qualities. Within this system or map of consciousness, Shechinah is most often identified with Malchuth (which translates as “sovereignty”) at the base of the cosmic tree, which to me represents the energy of the earth (Novick 204-14).

This concept of ‘sovereignty’ bears an uncanny relationship to the concept of sovereignty in the Wyf of Bath as the theme of liberation of the repressed feminine in the Queen of the South.

“While the Shekhinah plays a central role in all of Kabbalistic literature, it is especially in the Zohar that its feminine character is highlighted. The author of the Zohar was possessed of a seemingly boundless mythic imagination, a great deal of it centering on female figures, both sacred and demonic, as well as on deeply ambivalent fantasies concerning human women in this world.” (Green A 255). In what is surely one of its most strikingly impassioned passages, the Zohar speaks of the love of God through the symbol of the kisses that Jacob gives to Rachel: “When it (the spirit of love) enters the palace of love, the love of supernal kisses is aroused, those of which Scripture says: “Jacob kissed Rachel” (Gen. 29:11). This arousal brings about the kisses of supernal love, as needs to be. These kisses are the beginning of all love, attachment, and binding above. That is why the Canticum opens its praises with: “Let Him kiss me.” Who is to “kiss me”? The one hidden in sublime hiding, but should you ask: “Do kisses apply to the most hidden One? Does that one kiss below?”

What would it mean for God and the Jewish people now to restore the former brightness of women and their spiritual experience. ... For Isaiah and the Talmud to see even the moon as a diminished equal who will return in splendor to her place, as the weeping Shekhinah will return to hers, can be seen as a metaphor for all tikkun: all repair of the world. (Waskow in Heschel 1983).

To fully explore the nature of the Shekhinah we will access three different streams, two from women speaking personally of their experiences of the Shekhinah in transformation and an historical overview from Gershom Scholem.

Palestinians and Israelis march together to protest development of Har Homa March 3 1997. The term Palestine originates with the Philistines.. In a very real way the Palestinian dilemma is a karmic fate upon the Jews which takes them back right to their hapiru origins in the hilltop settlements of 1200 BC from which they descended on Canaan.

The Question That Would not go Away

From The Feminine Face of God: Unfolding the Sacred in Women, Sherry Ruth Anderson and Patricia Hopkins

Here in the dream of the Torah



we find an uncanny Jungian fulfillment of the very prophecy of the Kabbalists that the old Torah would become unwritten in the freedom of the apocalyptic healing of the new age.

Shekhinah. Shekhinah. The word simply popped into my mind like an uninvited guest and wouldn't go away. At times it seemed to disappear, but then it would come again, quietly, this strange word Shekhinah. It seemed to be waiting patiently for me to pay attention to it. After hearing it in my mind for three days I tried saying it out loud. "Shekhinah." It had an interesting sound. And when I said it, I felt a soft tug somewhere deep inside. I began to ask my friends if they knew what it meant. It sounded as if it could be Hebrew, but although I knew some Hebrew, it was not familiar to me. When my husband and friends were unable to help, I tried the library in our small town but found no answer there either. Shekhinah. Shekhinah. It was becoming more insistent now, demanding my attention.

"Shekhinah: the feminine face of God." The words sent shock waves rippling down my spine and goose flesh bristling on my bare arms because I realized at once that the Shekhinah was not an uninvited guest at all. She had been announced to me with great ceremony in a powerful dream a full month earlier.

An old man with long robes and a white beard emerges from an inner hallway to greet me. Without actually speaking, he lets me know that his name is Melchizedek. ... I am dumbfounded by what I see. Rolled onto finely carved wooden poles is the most sacred object in Judaism, the Torah. I learned as a child that the Torah contains the five books of Moses written on parchment by an Orthodox scribe, and that if even one letter has been written incorrectly, the Torah cannot be used. I have never actually seen a Torah close up or held one, since these privileges were permitted only to men when I was growing up. But now I lift this Torah carefully out of its cabinet and cradle it to me tenderly as if it were a baby.

Then I notice something unusual. Instead of a mantle of velvet covering the scrolls, or a simple ribbon holding them closed, the Torah has been sealed shut by a dark round blot of red wax. I look at Melchizedek. "This is a very special Torah," he says. Pulling out his dagger, he breaks the seal and rolls open the scrolls. They are absolutely blank. "The Torah is empty," he says, "because what you need to know now is not written in any book. You already contain that knowledge. It is to be unfolded from within you."

"What is this Torah for?" I ask.

My question seems to set in motion the next sequence of events. Without speaking Melchizedek lifts the Torah and lightly places it inside my body, from my shoulders to my knees. I accept this gratefully, feeling my body as a sacred vessel.

At once, a great commotion breaks out behind us. Spinning around, I see that the room is now filled with long-bearded patriarchs wearing black coats and trousers. They're holding hands, laughing, singing and dancing jubilantly around the room. They pull me into their celebration. As I dance I seem to see Moses, King David and King Solomon, and Abraham, Isaac, and Jacob. They, too, are dressed in black coats and trousers, dancing with such heartfelt abandonment that I catch their joy and am filled with it. Ecstatically we whirl round and round the room, laughing.

Finally the dancing stops and I ask, "What is this all about?" Melchizedek answers, "We are celebrating because you, a woman, have consented to accept full spiritual

responsibility in your life. This is your initiation as one who will serve the planet.”

As I wonder what this means, he continues, “And you are not the only one. Many, many women are coming forward now to lead the way.”

“But who will be our teachers?” I protest.

“You will be teachers for each other. You will come together in circles and speak your truth to each other. The time has come for women to accept their spiritual responsibility for our planet.”

“Will you help us?” I ask the assembled patriarchs.

“We are your brothers,” they answer, and with that the entire room is flooded with an energy of indescribable kindness. I am absolutely confident in this moment that they are our brothers. I feel their love without any question. They say then, “We have initiated you and we give you our wholehearted blessings. But we no longer know the way. Our ways do not work anymore. You women must find a new way.”

Encountering the Shechinah, The Jewish Goddess

Rabbi Leah Novick from Nicholson, Shirley ed. 1983 *The Goddess Re-Awakening* 204-14.

This body of commentary, poetry, and prayer provides, in my view, a filtered but consistent memory of “God the Mother,” and is the basis for the “Jewish Goddess.” I say “Jewish Goddess” pointedly to distinguish her from the “Hebrew Goddess” that Professor Raphael Patai has documented so well namely the Canaanite Mother Goddess Asherah. ... While her worship had been denounced repeatedly by the Prophets, they themselves chronicled consistent Jewish homage to Asherah or Astarte, Queen of Heaven.

4 Nov 1998 400,000 people commemorate the 3rd anniversary of Rabin's assassination 8 days after Netanyahu signs a peace deal with the Palestinians.

The Shechinah is defined, in traditional Jewish writings, as the “female aspect of God” or the “presence” of the infinite God in the world. She is introduced in the early rabbinical commentaries as the “immanence” or “indwelling” of the living God, whose role as the animating life force of the earth is to balance the transcendent deity. While she does not appear by name in the five books of Moses, the explicators of the Old Testament refer to her in interpreting the text. For example, when Moses encounters the burning bush, he is told to remove his shoes and prepare himself to receive the Shechinah. According to the rabbis, the choice of the simple thorn bush as the vehicle for the revelation was to emphasize the Shechinah's presence, since nothing in nature can exist without her.

The other way that the Shechinah is drawn



downward is when people are in need of her as a comforting presence. The rabbis tell us she hovers at the bed of all sick individuals and is seen by the dying as they exit the world into the great light. According to tradition, the Shechinah comes to the good and true at death, giving them the opportunity to go straight up the center of the heavenly ladder in a moment of pure consciousness, into the merger with the Divine.

The Shechinah is intimately connected with expressions of human love, particularly romantic and marital bliss. It is she who blesses the happy couple; the glow of lovers is considered to be the reflection of her presence. The rabbis say: "When man and wife are worthy, the Shechinah abides in their midst. If they are unworthy, fire consumes them." Here they allude to her role as destroyer; sometimes she is presented as the punisher of mankind.

Early Jewish mystics emphasized the splendor of the Shechinah, often envisioning her as God's glory. In their conception, she is the jewel or precious stone represented by the Torah, as the crowned bride of God. She is the luminous presence of the Divine, the great light who shines on all creatures.

The scholars of the Spanish and Safed schools also understood that the Shechinah could "appear" to inspired individuals (or "Prophets"), and that the form adopted would be a reflection of the divine purpose.

Despite the fact that this was an all-male esoteric movement, the writings acknowledge female orgasm and recognize the persona of wife and mother as earthly representatives of Shechinah. This view of Shechinah resting on or being reflected in the human female form would be further developed in Eastern European Hasidism.

Contemporary Jewish feminists have had to confront sexism in religious life and language including the exclusion of women from the sacred professions. As a result of our activism, some important doors have opened in the last decade. Increasingly, we are now working on bringing forth our own images of the Divine and turning to the creation of new forms to nourish those who are ready for change. In this process, the Shechinah that is emerging especially in North America is a varied Goddess, indeed a Goddess with a thousand faces. For what is apparent in the workshops and conferences on Jewish feminism and in the New Moon groups (which are springing up spontaneously in many places) is that Jewish women carry the imprint and the images of the Goddess within them; the traditional Shechinah and the earlier Canaanite and Middle Eastern forms. Because this generation is serving as the midwife for the rebirth of the Shechinah, we will have to be familiar with the ancient knowledge and traditional prayers which invoke her, at the same time that we are creating new forms. In this ancient/future subculture we will need poets and prophets, rebels and rabbis, musicians and mothers. What is clear is that we have the beginnings of a movement without a hierarchy, a central leader, or a single organization. This Goddess who shines on us as we study sacred texts is found in redwood groves and apple orchards. She is coming to us in the wind and the water, in the ocean and the mountains. Like the underground Goddess herself, this movement comes from the subterranean parts of the human psyche. It emerges from a place of discovery and awe, from a place of wonder and worship.

In workshops on Shechinah that I have conducted during the last few years, I find that men and women, Jews and non-Jews, carry concepts, feelings, and images of the Shechinah within them.

For myself she is most present on Friday nights after I light the Shabbat candles; that is when I hear her speaking to me. At other times I feel she is present when I begin composing songs with words that address issues or people I care about. During these times, usually in the forest or at the ocean, a great sense of joy overcomes me, and all ordinary problems fade alongside the bliss I feel.

From: On the Mystical Shape of the Godhead Gershom Scholem 1962,

“The Shekhinah-which we shall ... define ... as the personification and hypostasis of God’s “indwelling” or “presence” in the world-is a concept that has intimately accompanied the Jewish people for some two thousand years, through all phases of its turbulent and tragic existence”.

Scholem contrasts the Wisdom of proverbs or Solomon where the femininity is assumed in the gender of the Hebrew rather than explicitly, and in which wisdom represents a worldly element which although a first creation is not explicitly divine, with the term Shekhinah which refers to something that clearly belongs to the divine realm.

The term is extremely common in talmudic literature from about the first century B.C.E. or the first century C.E., but does not appear in either the Bible or in non-rabbinic writings.

In the literal sense, God’s dwelling or Shekhinah means His visible or hidden presence in a given place, his immediacy. This presence may be manifested in a supernatural glow of light, known as the ‘radiance (ziv) of the Shekhinah.’ It is also depicted in various images, such as the ‘wings of the Shekhinah’ under which the pious or proselytes take shelter; the ‘countenance of the Shekhinah’ beheld by the righteous (perhaps parallel to the ‘countenance of the Lord’ found in the Bible?); and the ‘feet of the Shekhinah,’ which are pushed out of the world by those who sin in secret. But the Shekhinah can also exist without any particular manifestation of this sort, simply as the presence of God and the awareness of His presence.



A cool reception from God: Snow at the Wailing Wall (NZ Herald 98)

‘There is no place that is empty of the Shekhinah, not even the thorn bush,’ stated in connection with the divine revelation from the burning bush, simply means that God can manifest Himself everywhere—even in the lowliest thing, such as a briar. Here too, the Shekhinah is nothing other than God’s presence, without any further qualification.

God frequently speaks about the Shekhinah, but never to it; never does the expression ‘I and My Shekhinah’ appear. The notion of the Shekhinah as appearing next to God and at His side is simply inconceivable to the ancient aggadists. We should also add at this point that, to the best of our knowledge, the aggadic figure of the Shekhinah is never identified with or associated with Divine Wisdom (Sophia). ... We can nevertheless state that, already in the world of aggadic thought, the personification of the Shekhinah advanced quite far in

several directions.

Among those passages whose texts can be fairly and incontestably established, that which goes furthest is the description in Lamentations Rabbah: "When the Shekhinah left the Holy Temple [after its destruction], she turned around and embraced and kissed the walls and columns of the Temple, wept and said: 'Greetings to you, house of my holiness; of my kingship; of my glory; from now on, peace be with you.'

But as early as the talmudic period, Jewish linguistic usage concerning the Shekhinah left room for transition to a Gnostic hypostasis. ... the Shekhinah appears as a separate hypostasis, albeit an ethereal one that dissolves in vagueness. ... In Mandaeen literature ... the Shekhinah is spoken of in the plural.

A crucial new development begins in the latest stratum of the midrash as we know it. ... The midrash on Proverbs 22:29 speaks of the Shekhinah for the first time as facing not only human beings but God Himself! When the Sanhedrin wished to designate him [King Solomon] along with three kings and four private individuals [as ones who have no share in the World to Come], the Shekhinah stood before the Holy One, blessed be He, and spoke to Him: 'Lord of the Worlds! Seest thou a man diligent in his business? [Prov. 2 2:29] they wish to count him [Solomon] among the darklings [i.e., those to be damned].' At that moment a heavenly voice went out and said, 'He shall stand before kings - and he shall not stand before darklings.'

All philosophers, from Saadiah Gaon through Judah Halevi to Maimonides, unanimously agree that the Shekhinah, which is for them identical with the biblical concept of God's glory, is a freely willed creation of God's. Even if it is His first creation, and far more sublime than any grossly material creation, as a created being it has no part in the divine essence or unity. The divine glory is "a more sublime form than that of the angels, more enormous in its creation, bearing splendor and light, and is called 'the Kavod of God' [in the Bible] ... and Shekhinah in the rabbinic tradition." As for the female character of the Shekhinah, nowhere do they say anything about it. The Kabbalists never tired subsequently of protesting against this philosophical doctrine of the Shekhinah.

Abraham Miguel Cardozo, the great representative of the heretical Sabbatian Kabbalah, rebukes the Jewish philosophers soundly; he says that when the Messiah comes, they will be made to answer for this theory, which obscured or even ruined true knowledge of God during the time of Exile by separating the Shekhinah from the realm of the Godhead!

In the Kabbalistic world of Sefiroth, each of which can be viewed as a hypostasis of a particular facet of God, the Shekhinah receives its new meaning as the tenth and final Sefirah. ... The crucial factor in its new status is unquestionably its feminine character, which, as mentioned above, is not found in any pre-Kabbalistic source, but which now absorbs everything capable of such an interpretation in biblical and rabbinic literature. This presentation of the Shekhinah as female element - simultaneously mother, bride, and daughter - within the structure of the Godhead constitutes a very meaningful step, with far-reaching consequences. ... When the medieval Jewish Gnostics took the decisive step of identifying the Shekhinah and Kenesseth Yisra'el [the community of Israel] ... this necessarily triggered an eruption of the feminine into the sphere of the Godhead.

The Shekhinah from the early thirteenth century onward [becomes] a mythical hypostasis of the divine immanence in the world. It was not for naught that the Kab-

balists termed this phenomenon ba-kol ("in everything"). Its feminine character is marked from the outset by strongly passive and receptive traits. ... The point of departure for the Zoharic images of the common origin of the "eternal feminine" is already formulated here. In a recurrent pun on the Hebrew root kalail the Shekhinah is called kalah ha-kelulah min hakol, 'the bride incorporated from everything,' who has no specific, positive potency of her own, beyond that from which she is constituted and with which she is crowned. ... And what is this Shekhinah? Let us say that it is the light that has emanated from the Primal Light, which is Hokhmah.

From the early thirteenth century, we find the two terms 'upper Shekhinah' and 'lower Shekhinah' used in a fixed, regular way. This Kabbalistic distinction is not to be identified with the twofold Sophia or Wisdom; supernal wisdom is the second Sefirah, Hokhmah, whose being in turn derives from the divine nothing or Ennoia, the uppermost Sefirah, whereas the upper Shekhinah is identified with Binah, in which the undifferentiated divine wisdom is made distinct and is separated out. In this respect, Gnostic and Kabbalistic symbolism widely diverge. ... One might almost say, to use the terms of Indian religion, that the upper Shekhinah is the Shakti of the latent God; it is entirely active energy, in which what is concealed within God is externalized. This lower Shekhinah is designated as Malkhuth, 'the Kingdom'-i.e., God's dominion or power in the world.

The lower Shekhinah is 'a mirror that is not transparent,' in which the abundant flow of divine light is broken and reflected; it is precisely this refraction that here becomes the Creation - or Demiurge. ... As the lower mother, the Shekhinah is present in the cosmos in the work of Creation; as the upper mother, it constitutes the opportunity for the redemption of the world. In Kabbalistic terms, that place where Creation began as a process within God Himself is identical with the site of redemption and atonement.

In the beginning of the Creation of the world, the Shekhinah was primarily with the lower ones [i.e., in the earthly world]; and so long as the Shekhinah was below, heaven and earth were one. And this is what is meant by the verse: 'And the heaven and the earth were finished, and all the host of them' [Gen. 2:1] ... But when Adam came and sinned, the ranks were disrupted, the channels were shattered and the pools [of blessing] were cut off. There upon the Shekhinah withdrew and the bond [connecting all things] became undone.

In Abraham's time the Shekhinah dwelt only with the patriarchs, hanging in the air. Moses brought her into the tent of the tabernacle. ... 'Let them make me a sanctuary, that I may dwell among them' [Exod. 25:8]. We find that the Shekhinah was like a guest, moving from place to place, and of this it said 'and I shall dwell among them' ... i.e., like a lodger. Until David and Solomon came, and placed the Shekhinah on solid ground in the Temple of Jerusalem.

A further development is the idea of the Shekhinah as material creatrix ... all things in the creaturely world obtain their form from the Shekhinah, insofar as it exerts a formative power upon every created thing, but that they already have this form while they are in the Shekhinah, insofar as they are constituted and prefigured in it. ... This is the potency of the Shekhinah, which receives all things, in that they enter it shapeless, but emerge from it with [differentiated] matter and image and shape. And that is the [meaning of] the term 'image' (demuth) - it is like a coin or a seal or a vessel which corrects [other version: 'receives'] form, for it is inconceivable that there be divine matter without Shekhinah. ... In this all-embracing symbolism, the Shekhinah

fully represents the animation of the concealed divine life.

The number of passages in which the Zohar deals with the Shekhinah and its symbols is enormous ... the Shekhinah is regarded as the 'celestial Donna' (haishah hacedonah) or the 'Woman of Light (iteta de-nehora),' 'in whose mystery are rooted all the females in the earthly world'. In brief, she is the eternal feminine. Joseph Gikatilla puts it in similar terms: 'The Shekhinah in Abraham's time was called Sarah, in Isaac's time Rebecca, and in Jacob's time Rachel.'

But the feminine quality of the Shekhinah is understood, first and foremost, and emphatically, in her role as female partner in the sacred union, *zivuga kaddisha*, whereby the unity of the divine potencies is realized through the union of male and female. ... It was the author of the Zohar who read the entire text of the Song of Songs as a nuptial hymn of the Godhead itself. In the Zohar, 111, 214b, the stages of union (yihuda) are portrayed as stages of sexual coupling (*zivuga*), in a highly naturalistic interpretation of the Song of Songs 2:6. ... It is hardly by chance that the very first lines of the Zohar begin with the explicit sexual symbolism of the pollination of the rose—a symbol for the Shekhinah frequently used by the Zohar. ... The entire dynamics of the Zoharic notion of God is based upon this doctrine, in which the oneness and unity of the divine life are realized in the sacred marriage; under no circumstances can these dynamics be separated from this doctrine.

Zion, the Holy of Holies, the place in which the oneness of all things in God is born; he calls Zion the womb of the Shekhinah, in which God procreates the blessing that spreads to the world.

The upper Shekhinah is viewed as indissolubly and uninterruptedly connected with the supernal Wisdom or Sophia, the "Father" (Abba). This union of the supernal mother and father is completely unaffected by human action, although in the present state of the world—that is, since the expulsion from Paradise—the coupling of the king and the queen is no longer God's business alone, but is a human concern as well. At the time of the expulsion from Eden, the lower mother, that is, the Shekhinah, was expelled along with man. It is not quite clear whether God expelled man from Paradise, or whether it was perhaps man who expelled God, in the guise of the Shekhinah! Since that time the state of things represented in the Zohar by the separation and cutting off of the Shekhinah from its constant union with the upper forces that she was supposed to carry and transmit to Creation.

At the time that the pair unite together, the female is called by a male name, in order to show that the female is included in him in one entity, for then there is found the blessing of the Matrona, and there is no separation whatsoever.

The theme of the active powers within the feminine element turned in an altogether different direction in later Kabbalah in the doctrine of the *mayin nukvin*—the "female waters" or unique powers of the feminine.

But even beyond this, in many passages the Zohar presents the Shekhinah as bizarrely linked with the Other Side (*Sitra Ahra*), the demonic and destructive power. ... The Zohar's remarks about the Left Side are not always clear; they may refer to the Sefiroth of Din, of God's judgmental power, which are located on the left side of the Tree of Divine Emanation, or they may be used to designate the Other Side, which is outside, or even opposed to the Divine, in the realm of evil and contamination. When these forces of the Left Side become stronger, primarily due to human erring and sinning, the Shekhinah becomes the executrix of the powers of

judgment which have entered her. But at times the Zohar goes even further: the Shekhinah actually comes under the sway of the Other Side, which penetrates and becomes entrenched within her, with disastrous consequences for Israel and for the entire world. ... Of this state it is written, 'He has cast down from heaven the "earth" [Lam. 2:1], and her face is darkened.'

This ambivalence in the Shekhinah's nature is illustrated in a number of symbols. As a counterpart to the Tree of Life, which symbolizes the Sefiroth of Yesod or Tifereth, the Shekhinah is represented as the Tree of Knowledge of Good and Evil-but this is also called the 'Tree of Death,' because the death-bringing 'Other Side' attaches itself to this tree. In the Zohar this term is used both for the Shekhinah itself and for the Other Side from which we may infer the author's perception that these two aspects are identified with one another. Insofar as the Shekhinah is identified with the Tree of Death, one may speak of it as having a trace of the chthonian element (i.e., pertaining to the underworld) so often displayed by the Great Mother in mythology, and also appropriate to the Shekhinah, seen as a symbol of the esoteric interior of the 'earth.'

'Her feet go down to death; her steps take hold on the netherworld' (Prov. 5:5). In the original context this phrase does not refer to Divine Wisdom at all, but to its antagonist, the whorish, 'strange woman.' The transfer of this image to the Shekhinah is highly instructive for the history of the Jewish religion.

The Zohar repeatedly contrasts Lilith, as the whorish woman, with the Shekhinah, the noble or capable woman of chapter 31 of Proverbs. Yet a comparison of two Zohar passages-I, 223a-b and III, 60b-shows how far the author's mythical imagination can go in uniting these two figures. The first passage describes the Shekhinah in its appearance as a power of harsh judgment, manifesting destructive traits-but at the same time as the mother of Metatron, the highest potency in the angelic world, who "emerged from between her legs." The second passage is closely related to the first, developing variations of the same theme in new directions in a manner typical of the Zohar. Here the Shekhinah is described as the mother of two females from the demonic region: Lilith and Naamah. Hence, the demonic figures are born from her-truly an extremely daring notion. In the first passage, in images reminiscent of Indian mythology, the Shekhinah is called the "wisdom of Solomon," the moon, and, above all, "the cattle upon a thousand hills" (Ps. 50: 10):

A thousand mountains loom before her, and all are like a puff of wind to her. A thousand mighty streams rush past her, and she swallows them in one swallow. Her nails reach out to a thousand and seventy sides; her hands grasp on to twenty-five thousand sides; nothing eludes her rule on this side or the other [i.e., the Sitra Ahra]. How many thousands of potencies of judgment are grasped in her hair... (Zohar, I, 223b)

Scholem also parallels and contrasts between Shekhinah and Shakti.

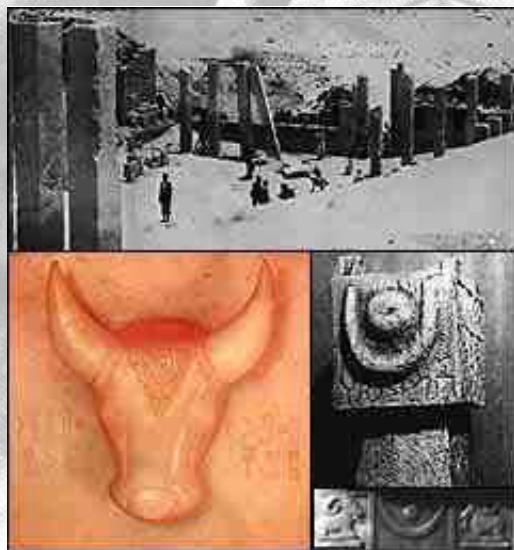
The God and Goddess are the first self-revelation of the Absolute, the male being the personification of the passive aspects which we know as Eternity, the female of the activating energy (gakti), the dynamism of Time. Though apparently opposites, they are in essence one.

The Daughters of Allah and the Legacy of the Prophet

To understand Islam it is necessary to have some view of Arab culture and the context out of which Islam arose. A pivotal part of that history involves the daughters of al-Llah, al-Lat, al-Uzza and Manat and the religious climate of the diversity of Arabian culture up to the time of Muhammad.

'Illumquh of the Sabeans

Sheba is the Hebrew spelling of Saba, the name of an ancient southwest Arabian kingdom roughly corresponding to the modern territory of Yemen, originally settled by Semites from western or central Arabia during the middle of the 2nd millennium BC. Excavations at Ma'rib, its capital, during the 20th century have revealed an imposing temple to the moon god.



Temple of 'Illumquh at Marib
Yemen, Sabean Moon Bull, Incense
Holder Aksum, Moon and Orb of
Venus, [bottom] Sabean wall frieze
(Doe).

"The South Arabians before Islam were polytheists and revered a large number of deities. Most of these were astral in concept but the significance of only a few is known. It was essentially a planetary system in which the moon as a masculine deity prevailed. This, combined with the use of a star calendar by the agriculturists of certain parts, particularly in the Hadramaut, indicates that there was an early reverence for the night sky. Amongst the South Arabians the worship of the moon continued, and it is almost certain that their

religious calendar was also lunar and that their years were calculated by the position of the moon. The national god of each of the kingdoms or states was the Moon-god known by various names: 'Illumquh by the Sabeans, 'Amm and 'Anbay by the Qatabanians, Wadd (love) by the Minaeans, and Sin by the Hadramis". The term 'God is Love' is characteristic of Wadd (Briffault 3/85). 'the Merciful' ascribed to Allah is also South Arabian (Pritchard).

The sun-goddess was the moon's consort; she was perhaps best known in South Arabia as Dhat Hamym, 'she who sends forth strong rays of benevolence'. Another dominant deity was the male god known as Athtar corresponding to Phoenician Astarte (Doe 25). Pritchard (61) claims their pantheon included the moon god Sin etc., Shams (Shamash) and Athtar or Astarte as in the Semitic trinity, however it would appear that the sun was female as the Canaanite Shapash who figures in Ugarit myth alongside Athtar (Driver 110). The earliest temple known is the Mahram Bilqis or Harem of the Queen of Sheba, previously called the Awwam the temple of the Moon God 'Illumquh which dates from around 700 BC, although its

lower levels may be substantially older. Sabean moon worship extended through a long period of time to around 400 AD when it was overtaken by resendent Judaism and Christianity around a century before Muhammad.

From the 4th century AD, Christian bishops made notable conversions of the Kings of Himyar, Aksum and of Ethiopia generally. Narjan, an ancient pagan pilgrimage spot in a fertile valley on the trade route became a Christian stronghold. Medina became a centre of Jewish influence. Christianity and Judaism entered into competition in Arabia, encouraged by the Persians. In 522, King Dhu Nawas Yusaf "Lord of Curls" became the last elected Himyar king, descendent of a Jewish hero, who made war on the Christians. He offered the citizens of Naryan the choice of Jewry or death. When they refused he burned them all in a great trench. Afterwards Narjan as named "the trench". In response the Ethiopians overcame them and Abraha made San'a a Christian pilgrimage point which rivalled Mecca. This led to an expeditionary force of Christians to try to destroy the Ka'aba. In turn Persia invaded and for a short time the country became a Persian satrapy. This confused situation in the period of *jahiliyah* laid the seeds for the emergence of Islam.

Bilquis was the Queen of the Sabeans in Solomon's time. Pre-Islamic poetry describes Solomon as a king of universal kingdom of men, djinn and winds etc. nine angels stand before him. He built the castle al-Ablaq near Taima.

"The great civilization of South Arabia was little known to the Arabs of Muhammad's time [although] any of the Arab tribes of Muhammad's day still had a tradition that they had lived in South Arabia before taking to the desert when the old civilization declined." Some tribes retained a memory of being settled there before conditions worsened, apparently connected with the Marib dam bursting and a return to nomadic life. Restorations were know to have been carried out in 450 and 542 which puts a final date on the demise (Pritchard 1974 88).

Sura 34:15: "Certainly there was a sign for Saba in their abode; two gardens on the right and the left; eat of the sustenance of your Lord and give thanks to Him: a good land and a Forgiving Lord! But they turned aside, so We sent upon them a torrent of which the rush could not be withstood, and in place of their two gardens We gave to them two gardens yielding bitter fruit and (growing) tamarisk and a few lote-trees."

Sura 27:15-44 relates many of the episodes already found for example in the Targum Sheni (p 348), a further indication of the familiarity Muhammad had with details of Jewish literature outside the Pentateuch. Rather than Bilqis being portrayed as a demon, Solomon is portrayed as a great man of God and master of the Djinn to whom Bilqis submits in acknowledgment of al-Llah. The story of the Hoopoe is told. The people of Sheba are said to be sun-worshippers. Her throne is disguised and placed before her as a test. She says "It is like it" evasively. As she walks on to the palace: 44 "She though it a pool and uncovered her legs. Solomon said 'It is a place paved with glass.' She said 'I have wronged myself to God, Lord of the worlds, with Solomon I make submission.'"

Al-Lat, al-Uzza and Duchares: Deities of Nabatea

A second prominent Arab culture had sprung up from Southern Sinai around 600 BC and from around 400 BC in the land of the Edomites in Jordan. The Nabateans had a close relationship with the Edomites as they each claim a female line of descent from Ishmael, through Bashemath one of the three wives of Esau and her

sister Nabaioth respectively (Browning 32), conditions favourable to integration. This also gave the Edomites descent from Isaac through Esau. The son of Esau and Bashemath was Ruel the Midianite father in Law of Moses.



Moon and Sun deities surmounted by the Eagle. Al-Uzza as Moon Goddess commands the Zodiac surmounted by the moon and carrying a moon staff from Khirbet Tannur (p 516). The temple of Manatu at Petra. Dionysian tragic mask with dolphins (Dhu Shara). Grape freeze (centre). Aretas IV and Shaqilat II (Glueck).

The Nabateans migrated from Arabia as shepherds and caravan traders who benefited from horse breeding and settled adaptably to form rich irrigated productive land with a prominent trade, centered on the previously unpopulated area round Petra - 'A rose red city half as old as time'. During the time of Jesus, Nabatea was an independent Kingdom with influence spreading to Damascus. Herod was involved in hostilities with Aretas IV the King of Nabatea because Herodias displaced Aretas's daughter as Herod's wife. Although they were annexed by the Romans they continued to be a significant Arab power to the time of Muhammad.

Herodotus says of the Arabs: "They deem no other to be gods save Dionysus and Heavenly Aphrodite ... they call Dionysus Orotalt and Aphrodite Alilat" (Negev 101). In Sumeria Allatu or 'goddess' is an epithet of Ereshkigal the chthonic goddess of the underworld. Like El and al-Llah which simply means god, al-Lat 'goddess' could be identified with many female deities, and indeed Allat is identified with Aphrodite-Venus (Negev 112). It is said that when Allat became the goddess of the Nabateans, she became al-Uzza the 'mighty one' as she evolved from a local deity of small rural shrines into a patron of an expanding culture (Browning 47). Al-Uzza is also referred to in connection with the Bedouins at Harran (Green T 62).

Nabatean inscriptions in Sinai and other places display widespread references to names including Allah, El and Allat (god and goddess), with regional references to al-Uzza, Ba'al and Manutu (Manat) (Negev 11). Allat is also found in Sinai in South

Arabian language. Allah occurs particularly as Garm- 'allahi - god decided (Greek Garamelos) and Aush-allahi - 'gods covenant' (Greek Ausallos). We find both Shalm-lahi 'Allah is peace' and Shalm-allat, 'the peace of the goddess'. We also find Amat-allahi 'she-servant of god' and Halaf-llahi 'the successor of Allah'.

Horned stele
with Qos-
allah, Seal
attributed to
Edomite
Qaush, Djin
block
(Glueck,
Browning).

A stele is
dedicated
to Qos-allah
'Qos is
Allah' or
'Qos the



god', by Qosmilk (melech - king) is found at Petra (Glueck 516). Qos is identifiable with Kaush (Qaush) the God of the older Edomites. The stele is horned and the a seal from Edomite Tawilan near Petra identified with Kaush displays a star and crescent (Browning 28), both consistent with a moon diety. It is conceivable the latter could have resulted from trade with Harran (Bartlett 194). There is continuing debate about the nature of Qos (qaus - bow) who has been identified both with a hunting bow (hunting god) and a rainbow (weather god) although the crescent above is also a bow. There is no reference to Qos in the Old Testament, but Seir is one of the domains of Yahweh, suggesting a close relationship. His attributes in inscriptions include knowing, striking down, giving and light (Bartlett203). Attempts have been made to also explain the existence of this scarab in the light of trade with Harran for which evidence has been found in cuneiform tablets (Bartlett 194).

The Nabateans had two principal gods in their pantheon, and a whole range of djinns, personal gods and spirits similar to angels. These deities were Dhu Shara, or Duchares and al-Uzza. Duchares means Lord of Shera (Seir), a local mountain and thunder god who was worshipped at a rock high place as a block of stone frequently squared, just as Hermes was the four-square god. Suidas in the tenth century AD described it as a 'cubic' black stone of dimension 4x2x1 (Browning 44). All the deities male and female were represented as stones or god-blocks.

Just how ancient all these deities are can be gleaned from Genesis: Before Abram becomes Abraham we find "And in the fourteenth year came Chedorlaomer ... and smote the Rephaims in Ashtoreth Karnaim, ... And the Horites in their mount Seir, unto Elparan, which is by the wilderness. And they returned, and came to Enmishpat, which is Kadesh" (Gen 14:5). When Abram was just a 'kid' the lord of Seir, like El Shaddai and Ashtoreth and Qadesh the epithet for Hathor were ubiquitous. Seir is mentioned in Egyptian inscriptions of 1400BC (p 489) alongside Yhw..

"Before Abraham was, I am" (John 8:58).

Duchares was a Zeus-like mountain deity of Jebel Shara, with associations with sacred kingship whose rites took a prominent place in the scheme of worship. Nota-

bly King Obodas became Zeus Oboda (Negev 111). He is described on a dam inscription as ‘Dushara the god of Gaia’ (Negev 107). He was celebrated as a god of immortality celebrated by a Dionysian tragic mask of death, in which its wearer became united with him, thus escaping the limitations of the mortal span (Glueck 242). He is surrounded by dolphins as was Dionysus.



The treasury at Petra. Al-Uzza as grain goddess and as Mari the sea goddess crowned by dolphins. (Glueck, Browning)

Al-Uzza was a deity of springs and water, as befits a fertility goddess, and as such she would have been revered in Petra with particular devotion” (Browning 47). Manathu (the Manat of Islam) was the patron goddess of Petra, being Fortuna having a similar role to Semitic God (Browning 48). As Moon Goddess Tyche she was also Fortune holding a cornucopia of overflowing fruit.

The Nabateans originally were tent-dwelling shepherds renowned, like their fellow tribe the Rechabites, for eschewing houses, planted crops or wine, in their case on penalty of death (Negev 101), a sentiment shared by Muhammad, who looked with contempt upon the Kuryshites and Ansari “for they employ themselves with sowing seeds” ... “The divine glory is among the shepherds, vanity and impudence among the agricultural peoples” (Briffault 3/111).

However agricultural settlement brought changes and the Greek period produced a hybrid culture. Al-Uzza became identified with Atargatis-Aphrodite and Duchares with Dionysus. Freezes including grape vines are prominent, consistent with Dionysian rites, which Browning (47) concedes may have become the “pornographic pop concerts which came to debase the once-glorious cult of Dionysos.” Glueck (166) is even more forthright: “Rich food in plenty and strong wine without stint helped bring the deities and their worshippers into fervid relationship. Bar-Hebraeus quoted Psalm 12:8 of Nabatean women “the wicked walk on every side while villainess is exalted among the sons of men”. The scope and nature of the temples supports both males and females being worshippers of the cults (p 516).

The Nabateans, like the Harranians, followed a complex system of astral worship, involving the sun and moon and seven major planets, in which in her varying forms, the Goddess represented Venus and the Moon (Glueck 453). As Moon Goddess she is identifiable with Tyche, Selene and Atargatis-Artemis of Hierapolis. Selene was worshipped in the new and full moon. She stands *prima inter pares* at the centre of the main deities of the Nabatean pantheon the seven planets and the zodiac,

although sometimes displaced by Zeus. The snake twined eagle is shown in at least one relief standing above both the sun and moon at Jebel Druze. However the fertility goddess, who was also in her aspects the dolphin-crowned Sea Goddess (Aphrodite-Mari) of seafarers and the Moon Goddess clearly dominates the sculptures at Khirbet Tannur (p 516), the outstanding Nabatean high sanctuary, archetypal of the biblical high places (Glueck).

Women played a significant role in Nabatean society. Aretas IV was on coinage with Shaqilat I, while Malichus II was alongside Shaqilat II. "Married women could bequeath and hold property and genealogy was sometimes traced through the maternal line. Pagan temples, whether inside or outside the Nabataean kingdom were dedicated to both Dhushara and Allat or to localized equivalents of Zeus Hadad and Atargatis. Indeed in general, Atargatis seems to have outranked her consort by far" (Glueck 166).

Muhammad, Allah and his three Daughters of Destiny

The ancient Arabian high God al-Llah, which like El simply means God, is still represented by the star and crescent of Islam, the astral symbols prefigured in the perennial ubiquitous symbolic relationship between the crescent moon of Nannar or Sin and the evening star of Inanna, Ishtar and al-Uzza, from Sumeria through Babylon to the coinage of Harran, the Sabeans and the Nabateans.

Muhammad's very purpose was to return to the 'God of Abraham', recognizing the tension between the Christians and the Jews indicated things had gone awry with both Moses and Jesus. Had the monotheistic heritage not become so dominant in Arabia in the century before Muhammad, he might well have remained true to the ancient deities which had been God and Goddess of the Arabs since time immemorial and was the co-eval source of al-Lah and al-Lat.

Just as it was diminished by Yahweh (p 496), the moon was made subservient by Muhammad, "The moon had descended from heaven and had bowed down doing homage to Muhammad. He was transfigured in its rays, which penetrated his garment and filled his body with light" (Briffault v3 78).

*"And if you ask them,
Who created the heavens and the earth
and made the sun and the moon subservient,
they will certainly say, Allah." Sura 29.61*

Muhammad denies that Abraham would worship the sun, moon or Ishtar. Sura 6.75: "And thus did We show Ibrahim the kingdom of the heavens and the earth and that he might be of those who are sure. So when the night over-shadowed him, he saw a star; said he: Is this my Lord? So when it set, he said: I do not love the setting ones. Then when he saw the moon rising, he said: Is this my Lord? So when it set, he said: If my Lord had not guided me I should certainly be of the erring people. Then when he saw the sun rising, he said: Is this my Lord? Is this the greatest? So when it set, he said: O my people! surely I am clear of what you set up (with Allah). Surely I have turned myself, being upright, wholly to Him Who originated the heavens and the earth, and I am not of the polytheists."

However polytheists did not make such a literal identification. The image or astronomical form a deity was symbolic - a realization of their nature. The fol-

lowers of the high moon god perceived the eternal deity in very much the same terms Muhammad describes al-Llah., even questioning whether a mere human prophet can act as an intermediary with the cosmic godhead. The ancients all knew the sun and moon rose and set. Some were very great astronomers.

Nevertheless Muhammad does read considerable significance into the Moon. He swears three times by the Moon in the Koran. They reasons are serious - hell and the disbelievers:

*"I swear by the moon,
And the night when it departs,
And the daybreak when it shines;
Surely it (hell) is one of the gravest (misfortunes)" Sura 74.32*

*But nay! I swear by the sunset redness,
And the night and that which it drives on,
And the moon when it grows full,
That you shall most certainly enter one state after another.
But what is the matter with them that they do not believe,
And when the Qur'an is recited to them they do not make obeisance?
The prophet cites the moon rending asunder: Sura 84.16*

The Moon

*In the name of Allah, the Beneficent the Merciful.
The hour drew nigh and the moon did rend asunder.
And if they see a miracle they turn aside and say:
Transient magic. And they call (it) a lie,
and follow their low desires;
and every affair has its appointed term. Sura 54:*

"Many of the Arab tribes of Muhammad's day still had a tradition that they had lived in South Arabia before taking to the desert when the old civilization declined." The term ascribed above to Allah - "the Merciful" ar-Rahman (p 580) originates from South Arabia, (Pritchard 89) suggesting that Allah, the ancient male deity worshipped at the Ka'aba long before the lifetime of Muhammad, has a direct link with 'Ilumquh, the Arabic Moon God of the Sabaeans.

A solar eclipse signifies the apocalypse in the day of requital:

*He asks: When is the day of resurrection?
So when the sight becomes dazed,
And the moon becomes dark,
And the sun and the moon are brought together,
Man shall say on that day: Whither to fly to?
By no means! there shall be no place of refuge!
With your Lord alone shall on that day be the place of rest. Sura 75.6*

In Sura 2.189 the prophet sets off the new crescent moon as a sacred period: "They ask you concerning the new moon. Say: They are times appointed for (the benefit of) men, and (for) the pilgrimage." The month-long fast of Ramadan begins and ends with the new moon. The Arabic calendar is exclusively lunar, ignoring the solar cycle. There are 12 lunar months of alternate 30 and 29 days, closely averaging the 29 d 12.7 h lunar cycle, making the year only 354 days long, so the months move backward through the seasons completing a cycle every 32.5 years. The moon is thus central in Arabic consciousness.

*"Blessed is He Who made the constellations in the heavens
and made therein a lamp and a shining moon.
And He it is Who made the night and the day to follow each other*

for him who desires to be mindful or desires to be thankful.” Sura 25.61

“The moon was the ‘protector of women’, and was associated with a feminine counterpart”. Allah was originally paired with his daughters - the banat al-Lah.. “This Arabian goddess was triune, being also known as the three Holy Virgins”. The Manat consisted of al-Lat “the goddess”, Q're (possibly Kore) the Virgin, and al-Uzza the ‘powerful one’ (Briffault). Al-Uzza was the moon. Manat was bringer of good and bad luck, just as the Greek Moria the three fates and the Arabic term mana.

Occhigrosso (1996) affirms the moon God association and the astronomical basis of the black stone: “Before Muhammad appeared, the Ka'aba was surrounded by 360 idols, and every Arab house had its god. Arabs also believed in djinn (subtle beings), and some vague divinity with many offspring. Among the major deities of the pre-Islamic era were al-Lat (“the Goddess”), worshiped in the shape of a square stone; al-Uzzah (“the Mighty”), a goddess identified with the morning star and worshiped as a thigh-bone-shaped slab of granite between al Talf and Mecca; Manat, the goddess of destiny, worshiped as a black stone on the road between Mecca and Medina; and the moon god, Hubal, whose worship was connected with the Black Stone of the Ka'aba. The stones were said to have fallen from the sun, moon, stars, and planets and to represent cosmic forces. The so-called Black Stone (actually the color of burnt umber) that Muslims revere today is the same one that their forebears had worshiped well before Muhammad and that they believed had come from the moon. (No scientific investigation has ever been performed on the stone. In 930, the stone was removed and shattered by an Iraqi sect of Qarmatians, but the pieces were later returned. The pieces, sealed in pitch and held in place by silver wire are venerated today in patched-together form.)”

“The Quraysh had settled in Mecca towards the end of the fifth century. Their ancestor Qusayy, had settled in the Meccan valley beside the Sanctuary. Legend has it that Qusayy had travelled in Syria and brought the three goddesses al-Lat, al-Uzza and Manat to the Hijaz and enthroned the Nabatean god Hubal in the Ka'aba. In a campaign that combined trickery and force, the Quraysh managed to take control of Mecca and expel the Khuza'ah, its guardian tribe who were considered to have failed their sacred trust” (Armstrong 1991). There are several difficulties with this legend. We have seen that al-Uzza and before her al-Lat have a considerable history as Arab deities, stretching all the way back to Sumeria.”

Hubal in al-Kalbi's “Book of Idols” (Faris 23) is described as a red-agate statue of a male figure. One passage of al-Kalbi suggests however more of an identification with forms of arrow oracle known throughout the Near East, which are more consistent with Persian influence: “In front of [the idol] were seven divination arrows”. To make a decision or resolve a conflict “they would proceed to the idol and shuffle the divination arrows before it.” In Ezekiel 21:21 it is noted “For the King of Babylon stands at the parting of the ways he shakes the arrows, he consults the teraphim, he looks at the liver”. Such oracles, the urim and thummim were also a vehicle of the Torah (Snaith 146).

Nevertheless the Ka'aba was a sacred sanctuary which displayed tolerance to many paths, containing no less than 360 images and many pictures including

those of Jesus and Mary. It was the sacred rule that the faithful should have access to the sanctuary without discrimination and there should be no conflict within 10 miles. The seven circumambulations and the 360 images appear to be related to worship of the seven planets of the Babylonian system and the 360 days of the Sumerian calendar, which was also shared by the Hebrew jubilees calendar. Each Arab tribe had their protecting star from among the Houses of the Moon (Briffault 3/81). The Ka'aba appears to be aligned for lunar and stellar observation. Another noted Ka'aba was sited at Najran (Naryan), the previously mentioned site of the trench massacre, which was probably in pre-Christian times of similar fame to Mecca. The remains of this Ka'aba contain an inscription to Wadd 'Ab the Moon God of the Mineans.

The hajj itself was originally an Autumn rite apparently persecuting the dying sun to bring on the winter rains. Pilgrims would rush in a body to the hollow of Muzdalifa, the abode of the Thunder God, make an all-night vigil on the plain by Mt. Arafat, hurl pebbles at the three sacred pillars of Mina and offer an animal sacrifice" (Armstrong 1991 62).

One should pause to consider the following fact: The Ka'aba was holy ground and a great measure of the holiness was its religious tolerance. The Ka'aba was a place where all the faithful could assemble to honour a time-immemorial tradition. All forms of violence between any parties were forbidden in Mecca for four months during the hajj. The worshippers of al-Llah, al-Lat and even the Christian Arabs could all come together at the Ka'aba. If the hands of Allah and Allat could again be united across the Ka'aba, as are the hands of particle and wave in the physical universe, the world could know eternal peace and immortal life.

Al-Lat had a shrine at Taif, which was in a cooler and more fertile part of the Hijaz, and al-Uzza had one Naklah to the south east of Mecca and that Manat, the fateful one had her shrine at Qudayd on the Red Sea coast (Armstrong 1991). As Mecca had the Ka'aba, so these places were also centres of pilgrimage, as described in detail by al-Kalbi (Faris).

"The *banat al-Llah* [daughters of Allah] may well simply have been 'divine beings'. They were represented in their shrines not by a personalized statue or portrait but by large standing stones, rather like the fertility symbols used by the Canaanites which are so often described in the Bible. When the Arabs venerated these stones they were not worshipping them in any crude, simplistic way but were seeing them as a focus of divinity. It has also been suggested that these three goddesses were related to the Semitic fertility goddesses Anat and Ishtar, so their cultus may have begun before the Arabs adopted the nomadic life, while they were still farmers and living on the land. The Arabs may not have worshipped al-Lat, al-Uzza and Manat in a personalized way, but ... they felt very passionate about the shrines of the *banat al-Lah*" (Armstrong 1991).

The *banat al-Lah* were overthrown by Muhammad, along with other pagan deities. Tabari quotes an early tradition of about seventy years after the prophet's death. ... "As long as he preached the cult of al-Llah, with its concern for the poor and needy, everybody in Mecca had been ready to accommodate this reformed cult of the old High God. But once he affirmed that the worship of al-Llah must preclude the worship of all the other ancestral gods, the Quraysh

'rebutted him with vehemence, not approving what he said, and aroused against him those who had followed him, except those whom God kept safe and they were few in number'. Overnight, Islam became a despised minority sect."

Historians Ibn Sa'd and Tabari (two versions) mention the satanic verses. In one the prophet is approached by Quraysh to make a deal and persuaded to utter the verses in return for promise of admission to Mecca's inner circles. In the other, the prophet genuinely tries to find a place for the goddesses without compromising his monotheism. "When the apostle saw that his people had turned their backs on him and he was pained by their estrangement from what he brought them from God, he longed that there should come to him from God a message that would reconcile his people to him. One day, Tabari says, while he was meditating in the Ka'aba, the answer seemed to come in a revelation that gave a place to the three 'goddesses' without compromising his monotheistic vision.

*"Have you then considered the Lat and the Uzza,
And Manat, the third, the last?
these are the exalted birds [gharaniq]
whose intercession is approved" Sura 53.19*

According to this version of the story, the Quraysh were delighted with the new revelation, which in al-Kalbi's words was the traditional invocation made by the Quraysh to the goddesses as they circumambulated the Ka'aba (Faris 17). The gharaniq were probably Numidian cranes which were thought to fly higher than any other bird. Muhammad, may have believed in the existence of the banat - al-Llah as he believed in the existence of angels and djinn, was giving the 'goddesses' a delicate compliment, without compromising his message. ... The Quraysh spread the good news throughout the city: 'Muhammad has spoken of our gods in splendid fashion. He alleged in what he recited that they are the exalted gharaniq whose intercession is approved' (Armstrong 1993 112).

Muhammad later removed these verses because he was later told by Gabriel they were "Satan inspired". The rejection of the Manat led to the historic conflict with the Qura'sh which resulted in the flight to Medina.

*"Have you then considered the Lat and the Uzza,
And Manat, the third, the last?
What! for you the males and for Him the females!
This indeed is an unjust division!
They are naught but names which you have named,
you and your fathers;
Allah has not sent for them any authority.
They follow naught but conjecture and their low desires." Sura 53.19*

This statement comes the very line after the Prophet's sole report of his night journey down the axis Mundi, very possibly under the inspiration of isfand. It would thus appear that the Prophet has a vision on the sacred plant which directly led him, by contrast, to perceive the idols as mere wood and stone.

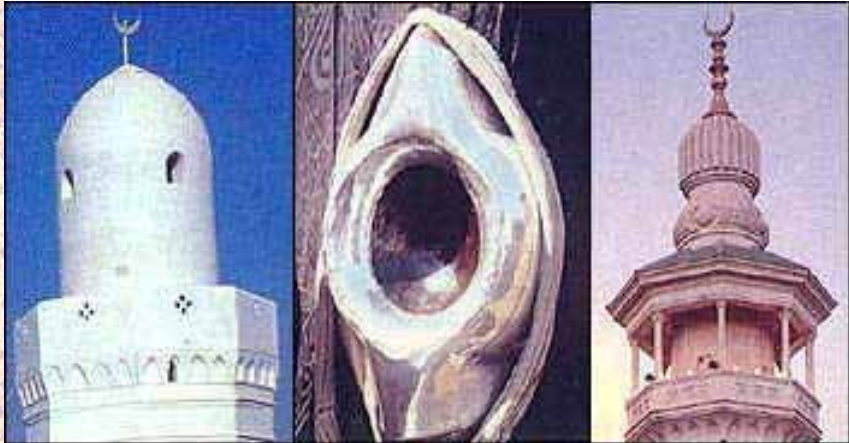
He continues in this vein specifically disclaiming female angels:

*"53.26 And how many an angel is there in the heavens
whose intercession does not avail at all
except after Allah has given permission to whom He pleases and chooses.
Most surely they who do not believe in the hereafter
name the angels with female names."*

A hint of the reversal of the satanic verses can be gleaned in the following:

*"We sent not ever any Messenger
or Prophet before thee, but that Satan
cast into his fancy, when he was fancying:
but God annuls what Satan casts, then
God confirms his signs."*

When he abolished the idols, of the old religion, Muhammad, whose dominating ideal was to, unite all Arabian tribes into a single political body bound by a common cult, felt it to be undesirable or impracticable to do away with the most sacrosanct object or symbol of the old religion". Briffault (3/79) notes "Al-Kindy says that Al-Uzza was the moon, her chief shrine being the Ka'aba at Mecca, where she was worshipped in the form of a sacred stone, ... the very stone which the pilgrims to this day visit Mecca to kiss". In doing so the pilgrims recite Caliph Omar's warning declaration: "I know well that you are a stone that can neither do good nor evil, and unless I had seen the prophet, on whom be prayer and the blessings of god kiss you, I would not kiss you".



Al-Quba Medina the first Mosque crowned by the crescent moon.
The sacred black stone of the Ka'aba - the "Navel of the World".
A Minaret at the Ka'aba crowned by the crescent moon(Stewart).

The identity of the Black Stone with the Great Goddess and with the moon is recognized by the Hulama - the rationalist school of Islam (Briffault 3/80). "As in most other shrines in Semitic and also in Greek lands, the aniconic stone of the deity stood by a sacred spring, or well, the Zemzem, whose sacred waters are drunk by all good Muslims. It is noted above the al-Uzza was the goddess of springs. She was also represented in-the form of three samura palms, which stood, and still stand, by her stone" (Briffault). Legend says the sacred stone fell as a meteorite (Armstrong 1991), although it has also been suggested to be of volcanic origin (Browning).

The guardians are still called the *Beni Shaybah*, or sons of the old woman (Briffault 3/80). Popular tradition relates how Abraham, when he founded the Ka'aba

brought the ground from an old woman to which it belonged. She however consented to part with it only on the condition that she and her descendents should have the key of the place in their keeping" (Briffault). The Hajira or 'sudden departure' although applied to the events following 622 bears the name of Hajira (Hagar), who discovered the spring of Zam Zam flowing by Ishmael's foot searching for water for him after the 'sudden departure' of Ibrahim (Shad 48).

Muhammad then mounted a singular rejection of the daughters of al-Lah. Muhammad was offered a pact of mutual religious toleration between Allah and Allat which was entirely in keeping with the holy place it was: "the Muslims could go on worshipping al-Lah in their religion, and the others could go on worshipping al-Lat al-Uzza and Manat. In response Muhammad recited the Sura of Rejection:

*"Say O unbelievers, I serve not what you serve
and you are not serving what I serve,
Nor am I serving what you have served.
To you your religion and to me my religion!" Sura 109*

The attitude of the other side is frankly portrayed by Muhammad: 23.24 "And the chiefs of those who disbelieved from among his people said: 'He is nothing but a mortal like yourselves who desires that he may have superiority over you, and if Allah had pleased, He could certainly have sent down angels. We have not heard of this among our fathers of yore: He is naught but a man bedevilled.' "

Circumstances became steadily worse. A ban was imposed which led to much hardship. Khadja, the merchant woman who adopted Muhammad as consort, to whom he was devoted, died. Muhammad was asked a difficult question by Abu Lahab: "Would Muhammad's father have gone to hell because he was a pagan?" (Armstrong 1991 136). Muhammad ended up having to retreat to Medina. It is significant that of the pilgrims to Mecca from Medina in 622, 73 of the men, but only 3 of the women were followers of the Prophet (Armstrong 1991 149).

The subsequent rise of jihad after the Pledge of War at the hajj of 622 resulted in the notorious souk of Medina in which 700 Jews were needlessly beheaded, only to end without war because Muhammad would, if reluctantly accept the peace of sakina in the compromise of Hudaibiyah and enter Mecca without war. Thus the beheading of 700 Jews was unnecessary and jihad was not fulfilled.

"The Jews are said to have asked Abu Lubabah what Muhammad intended to do and he touched his throat, tacitly telling them that they had been sentenced to death. He was then so overcome by remorse that he bound himself to a pillar of the mosque for fifteen days until Muhammad released him. If he had told the Jews of their fate in this way, it does not seem to have affected their decision, so it has been suggested that he had perhaps indicated that he would honour his old allegiance to Qurayzah. The next day, the Qurayzah agreed to accept Muhammad's judgement and opened their gates to the Muslim army, presumably trusting in the support of their former confederates in the tribe of Aws. Indeed, the Aws begged Muhammad to be merciful; had he not granted the Bani Qaynuqa their lives at the request of Ibn Ubbay, a Khasrajite? Muhammad asked them if they would accept the decision of one of their own leading men and they agreed. During the siege, Sa'd ibn Muadh had received a fatal wound, but he was carried to the territory of Qurayzah on a donkey. His fellow chiefs urged him to spare

their former allies, but Sa'd would have realised that this could be the thin end of the wedge that would bring chaos back to Medina. Should an old loyalty take precedence over commitment to the umma? Sa'd judged that all the 700 men should be killed, their wives and children sold into slavery and their property divided among the Muslims. Muhammad cried aloud: 'You have judged according to the very sentence of al-Llah above the seven skies!' The next day Muhammad ordered another trench to be dug, this time in the souk of Medina. Some individuals were spared at the request of the Muslims, but the rest were tied together in groups and beheaded; their bodies were thrown into the trench. Only one woman was executed, for throwing a millstone on one of the Muslims during the siege of the tribe. Aisha remembered her vividly:

"She was actually with me and was talking with me and laughing immoderately as the apostle was killing her men in the market when suddenly an unseen voice called her name. 'Good heavens,' I cried, 'what is the matter?' 'I am to be killed,' she replied. 'What for?' I asked. 'Because of something I did,' she answered. She was taken away and beheaded. Aisha used to say, I shall never forget my wonder at her good spirits and her loud laughter when all the time she knew that she would be killed".

It is probably impossible for us to dissociate this story from Nazi atrocities and it will inevitably alienate many people irrevocably from Muhammad. But Western scholars like Maxime Rodinson and W. Montgomery Watt argue that it is not correct to judge the incident by twentieth-century standards" (Armstrong 1993 206).

His first attempt to return to Mecca was met with stiff opposition for which he displayed prophetic forbearance. He agreed to reconciliation, not war at Hudaibiyah. He displays his considerable knowledge of Jewish tradition when he invokes the Sakina or Spirit of Tranquillity - Armstrong says: "The sakina it will also be recalled, seems to be related to the Hebrew Shekhinah (p 569), the term for God's presence in the world"

*"It is He who sent down the sakina
into the hearts of the believers,
that they might add faith to their faith."
Sura 48:2 (Armstrong 1991 224)*

Muhammad's second return to the Ka'aba was the Lesser Pilgrimage negotiated through the treaty at Hudaibiyah. "The huge crowd of pilgrims in their white garments filed slowly into their holy city, led by Muhammad riding on Qaswa, and the valley resounded with their cry: 'Here I am at your service, O God!' When he reached the Ka'aba, Muhammad dismounted and kissed the Black Stone, embracing and stroking it, and then began to make the circumambulations followed by the whole pilgrim body" (Armstrong 1991).

"When Muhammad overthrew the old religion of Arabia, he was not strong enough to defy and offend the immemorial sentiment of the Arab people. The divine mission of the prophet was reconciled with the old religion by Islam receiving the sanction of the immemorial deity" (Briffault v3 78). The eventual compromise was that Mecca would retain the hajira and embrace Islam.

On his next return to Mecca, he came in triumph. "He rose, performed the ritual ablutions and offered the prayer. Then, mounted on Qaswa, he rode round the Ka'aba seven times, touching the Black Stone each time and crying 'al-Llahu

Akbar!' The shout was taken up by his 10,000 soldiers and soon the whole city resounded with the words that symbolised the final victory of Islam. Next Muhammad turned his attention to the 360 idols around the shrine: crowded on to their roofs and balconies, the Quraysh watched him smash each idol while he recited the verse: 'the truth has come, and falsehood has vanished'. Inside the Ka'aba the walls had been decorated with pictures of the pagan deities and Muhammad ordered them all to be obliterated, though it is said that he allowed frescoes of Jesus and Mary to remain. Eventually Islam would forbid the use of all imagery in its worship because it distracts the mind from God by allowing it to dwell on purely human symbols of the divine" (Armstrong 1991).

The notion that idols are powerless by comparison with the true divine source is a very materialistic perspective. Christianity has continued to be steeped in every form of idol worship in the understanding that images of Jesus and Mary are merely metaphors for the transcendent deity. It is precisely in this sense that the idols of Sin and Ishtar and the other astral and chthonic deities were worshipped. Moreover, monotheistic religion is itself spiritually idolatrous because it thrusts compulsively one fixed image of the transcendent, particularly as a male creator with a jealous reactive ego who punishes the unbeliever and upholds a strict unchanging rule of order. Although "the Tao that can be told is not the countless Way", extending this truth to a tabu against forming an image of the transcendent on pain of death is idolatry of the most tyrannical sort, contrasting sadly with the tradition of spiritual tolerance for which the ancient Ka'aba stands.

Of course it was easy for the Prophet with the conscious vision of isfand (p 164) to portray the stone and wooden idols as inert, but to say that force of political revolution made these deities powerless is a worldly and profane argument.

The facts are that each temple was demolished or burned to the ground, and the priests and priestesses put to the sword. Indeed when the banu-Umahmah were slaughtered for defending dhu-al-Khalasah which stood half way to San'a, a certain woman cried (Faris 31):

*"The banu-Umahmah, each wielding his spear,
Were slaughtered at al-Waliyah, their abode;
They came to defend their shrine only to find
Lions with brandished swords clamouring for blood.
The women of Khath'am were then humiliated
by the men of Ahmas and debased".*

It is said by al-Bukhari that the Prophet himself said: "This world shall not pass away until the buttocks of the women of Daws wiggle [again] around the dhu-al-Khalasah and they worship it as they were want to do [before Islam]" (Faris 32).

A measure of Muhammad's limited knowledge of the ancient traditions of the Arab deities is gained from the fact that the Qur'an states that the Queen of Sheba was converted to the true god from the sun-worship of her people (Pritchard 1974 14), while all the evidence at Marib (p 580) suggests that the Moon God, the very source of the crescent of Islam, was always the predominant deity.

Sura 27.22 "I have brought to you a sure information from Sheba. Surely I found a woman ruling over them, and she has been given abundance and she has a mighty throne: I found her and her people adoring the sun instead of Allah, and

the Shaitan has made their deeds fair-seeming to them and thus turned them from the way, so they do not go aright. That they do not make obeisance to Allah, Who brings forth what is hidden in the heavens and the earth and knows what you hide and what you make manifest: Allah, there is no god but He: He is the Lord of mighty power."

Had Hilkiyah not "discovered" Deuteronomy in the temple and Josiah not raped the sanctuaries (p 515), and Arabia not been subjected to Judaism and Christianity, violently vying for ascendancy (p 581), Islam might have become a religion of peace and harmony between man and woman and included the missing principle of fertility upon which the future of the world now depends.

"Not everyone mourned the passing of Islam's prophet. In the southern Arabian region of Hadramaut, six women decorated their hands with henna, as if for a wedding, and took to the streets beating tambourines in joyful celebration of Muhammad's death. Soon, about twenty others joined the merry gathering. When word of the celebration reached Abu Bakr, he sent out the cavalry to deal with "the whores of Hadramaut." When his warriors arrived, the men of the settlement came to their women's defense but were defeated. As punishment, the women had their henna-painted, tambourine-playing hands severed at the wrists. Who knows what motivated the women to make their rousing and reckless celebration? To them, at least, it must have seemed that Muhammad's new religion had made their lives more burdensome, less free" (Brooks).

"And much worse was coming. Repression of women was about to be legislated into the religion on a large scale by Abu Bakr's successor as caliph, the violent misogynist Omar. That Aisha supported Omar's bid for leadership shows the depth of her loathing for Fatima's husband, Ali. Her opinion of Omar was not high. Knowing his cruelty to the women of his household, she had cleverly helped foil a match between him and her sister. Omar cracked down on women in ways that he must have known flouted Muhammad's traditions. He made stoning the official punishment for adultery and pressed to extend the seclusion of women beyond the prophet's wives. He tried to prevent women from praying in the mosque, and when that failed, he ordered separate prayer leaders for men and women. He also prevented women from making the Hajj, a ban that was lifted only in the last year of his life (Brooks).

When Ali became the Muslims' fourth caliph, Aisha's well-known enmity soon made her a lightning rod for dissidents. ... As opposition to Ali's rule mounted, Aisha made a brave and reckless move that might have changed forever the balance of power between Muslim men and women. She led the dissidents into battle against Ali.... Hundreds of her partisans were killed, including her dearest friends and relatives. The defeat proved disastrous for Muslim women. Her opponents were able to argue that the first battle of Muslim against Muslim would never have happened if Aisha had kept out of public life as God had commanded. After the battle, one of Muhammad's freed slaves reported a hadith that has been particularly damaging to Muslim women. The man said he had been saved from joining Aisha's army by recalling Muhammad's remark on the news that the Persians had appointed a princess as ruler: 'No people who place a woman over their affairs will prosper.' Whether or not the former slave's conve-

nient recollection was genuine, that hadith has been used against every Muslim woman who has achieved political influence. In Pakistan it was frequently cited by opponents of Benazir Bhutto. After the rout, Aisha finally made her peace with Ali. She retreated from politics but remained an eminent religious authority. Most accounts describe her in later life as a sad and self-effacing woman whose one wish was to be forgotten by history. It is said that she wept whenever she recited the Koranic verses: ‘O wives of the prophet . . . remain in your houses’” (Brooks).



Islamic art frequently involves beautiful designs in which non-representational ornamentation, often in sky-blue tones indicates the faith penetrating as a jewel into the celestial sphere ((p 596), (p 602), (p 624)). However this comes at the cost of a death-sentence for representing the sacred in any form of image following the Pentateuch edicts against idolatry. This is paralleled by death or conversion for non-Hanif i.e. anyone except the peoples of the Book. Thus language becomes the new idol worshipped in the place of life itself. A death sentence for such diversity is mortal error. Iblis, himself the shaitan, is given a light sentence for his hubris, while Salman Rushdie and Taslima Nasrin are given death for making a critique of religious hubris. The divine right of jihad and the death sentence and dismemberment (p 622) must be rescinded from shariat and Islamic scripture for Sakina to come to the world. Centre is combat with the shaitan, cover of Rushdie's "The Satanic Verses". Right Lotfolla mosque Isfahan (King).

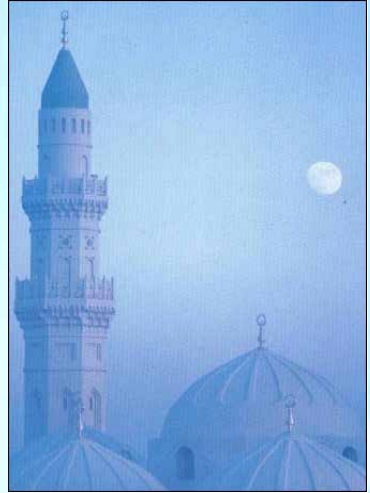
The Legacy of the Prophet

Muhammad was a true prophet and visionary. Unlike the excesses of Jesus' deification by the Christians, Islam is a religion with a clearly transcendent deity unconfused by a personality who is part-man part-God. Islam is a religion with a genuine personal tradition going back to its founder, rather than coming from a hearsay or mythical source whose historical details remain in doubt. Muhammad was a man who was a true nabi, a devoted prophet of night visions in his vigils in the cave, personally affectionate towards his women and concerned for the welfare of his *umma*, the ancient 'mother unit' (Malamat) become brotherhood.

Muhammad took nine wives and a concubine after Khadja, more than he permitted in Islam itself as eloquently described in "The Prophet's Women" in "Nine Parts of Desire" (Brooks 1995): "At age 50, Muhammad married again, this time exercising the Arab option of taking several wives, which he had not done while married to Khadja. In Mecca he wed the widow Sawda and was engaged to Aisha, the 6-year-old daughter of Abu Bake. He later married her in Medina at age 9, although the marriage was not consummated until she reached the age of womanhood in Arabic culture.

Quba Mosque Medina (Stewart)

Next he married Hafsa, the daughter of Umar, a notable Companion, as the circle of Muslims closest to Muhammad came to be called. Muhammad's marriage to Zaynab, the wife of his adopted son Zayd required some thought and several revelations. Zayd assured the Prophet that his marriage to Zaynab was not a happy one, and though Islamic law permitted yet disapproved of divorce as well as marriage to one's son's relations, Zayd and Zaynab were divorced and Muhammad married her. As the Prophet's revelations granted permission for his marriages, the outspoken Aisha remarked (according to oral tradition), "It seems that God is hastening to satisfy your desires"-demonstrating Aisha's remarkable freedom as a woman. Muhammad then married Umm Salama and two Jewish women, Raihana and Safiya, followed by Umm Habiba, a daughter of Abu Sufyan, a famously idolatrous opponent of Islam, and Maimuna, sister-in-law of his uncle and the aunt of Khalid, the great Quraysh military leader. Besides these 9 official wives, Muhammad took as concubine-over the objections of Aisha and his other wives-Mariya, a Coptic Christian slave girl who was a gift from the ruler of Egypt." (Occhigrosso 1996 403)



Unlike Jesus, Muhammad did not claim to be God and specifically tried to correct the excess of Christian deification of Jesus, whom he rightly asserted was merely another human in a continuing prophetic tradition. "Muhammad did not work miracles like previous prophets, something that was held against him by his Arab detractors." (Occhigrosso 1996 403). Karen Armstrong (1991 158) comments of the Jews of Medina "They vociferously refused to accept Muhammad as a genuine prophet and jeeringly exclaimed how odd it was that a man who was supposed to have revelations from God could not even find his camel when it went missing", resulting in his turning instead to bow to Mecca rather than Jerusalem.

This human face accepted, however we have to come to terms with the fact that Muhammad did claim to be the final prophet of destiny and has given a legacy in which the word, however idiosyncratically inspired, has been treated as divine in just the same way as Jesus' blasphemy; that this word preaches violence unto death in the name of God and, despite the protestations of its supporters; counts women as fundamentally inferior to men. These aspects are human error. They are not divine law and become satanic when put into effect.

Within the history Islam, there has been great diversity of tradition from liberal to fundamentalist. In the golden early ages of the cultural flowering of Islam, there was a diversity of outlook from the rationalist Faylsufs (Armstrong 1993 199) through the metaphysical Kalam (ibid 195) theological discourses, the mystical Shi'ite genealogies of the Imams, the gnostic archons of al-Farabi (ibid 204), the gnostic hidden (*batin*) inner interpretations ((p 610)) of the Ismailis (ibid 208. Green T 141), the blended science and illumination of Suhrawadi in the Hermetic tradition of Idris (ibid 268), the discovery of zero in the flowering of Islamic science, the ecstatic cry of al-

Hallaj "I am the Truth" (*Al Haqq*) for which he was crucified (ibid 263), the 'prophetic spirit' of al-Ghazzali (ibid 221) and the visionary inner garment of the Sufi way, the transpersonal epiphanies and Sophia of Ibn al-Arabi (ibid 272) to the transformative knowledge of the Shi'ite Mullah Sadra (ibid 301)..

However this diversity has later become unravelled through return to narrow moral prescriptions in the Qur'an and Shariat in the closing of 'the gates of *ijtihad*' (p 600), which is in significant ways violent, binding and confining (p 541) because some of the founding passages contain violent penalties, dire judgements and statements of clear inequality between men and women. Such idolatrous use of the 'divine word', in literal rather than inspired poetic form, has likewise plagued the Bible. The curse of Deuteronomic law is that it has led to women being stoned to this very day, ironically now only in Islam Other Biblical prescriptions such as not making any graven image are taken to excess in the death penalty for iconic representation of God.

Muhammad first bowed to Jerusalem and only later turned the centre of 'God's energy' from the Jewish spiritual capital to Mecca itself. The Qur'an is strewn with unique detail of Jewish history from the targums and apocryphal literature. Stoning women for adultery exists only in Deuteronomic law. The concept of jihad is precisely the invective used by Joshua to conquer the nations. Protection only for believers is a shadow decalogues not killing, applying only to other Jews, as is evidenced in the rape of Jericho. This is not said to blame the Jews but to help Islamic people recognize the true source of their violent dilemma.

For al-Llah can be no other than Yahweh and El before him, the ancient father God of paternity. All are al-Llah as we see acknowledged ibn the Qur'an:

- 2.136 Say: We believe in Allah and [in] that which had been revealed to us, and (in) that which was revealed to Ibrahim and Ismail and Ishaq and Yaqoub and the tribes, and (in) that which was given to Musa and Isa, and [in] that which was given to the prophets from their Lord, we do not make any distinction between any of them, and to Him do we submit.
- 3.84 Say: We believe in Allah and what has been revealed to us, and what was revealed to Ibrahim and Ismail and Ishaq and Yaqoub and the tribes, and what was given to Musa and Isa and to the prophets from their Lord; we do not make any distinction between any of them, and to Him do we submit.

Violent Jihad



Hajira on fire 343 deaths and 70,000 tents gutted 1997. Personal tragedy reflects the flames of jihad (NZ Herald)

Narrated Abu Huraira: Allah's Apostle was asked, "What is the best deed?" He replied, "To believe in Allah and His Apostle. The questioner then asked, "What is the next (in goodness)?" He replied, "To participate in Jihad (religious fighting) in Allah's Cause." The third is the hajira pilgrimage.

Jihad in the Qur'an is striving: Sura 9.73 "O Prophet! strive hard against the unbelievers and the hypocrites and be unyielding to them; and their abode is hell, and evil

is the destination". Islam means submission to the will of al-Llah. Yet death is mentioned in the same breath: Sura 3.142 "Do you think that you will enter the garden while Allah has not yet known those who strive hard from among you, and (He has not) known the patient. And certainly you desired death before you met it, so indeed you have seen it and you look (at it)" And the 'strivers are mightily rewarded: Sura 4.95: "and Allah shall grant to the strivers above the holders back a mighty reward"

Narrated Abu Huraira: The Prophet said, "The person who participates in (Holy battles) in Allah's cause and nothing compels him to do so except belief in Allah and His Apostles, will be recompensed by Allah either with a reward, or booty (if he survives) or will be admitted to Paradise (if he is killed in the battle as a martyr). Had I not found it difficult for my followers, then I would not remain behind any sariya going for Jihad and I would have loved to be martyred in Allah's cause and then made alive, and then martyred and then made alive, and then again martyred in His cause." This is fatal prophecy in the name of Isa.

Muhammad set many traditions of utterly human violence in his actions. These cannot and should not be ascribed to the will of God. In doing so, he was repeating many of the things from Old Testament legacy, but Deuteronomic law was set down around 500 BC. Muhammad was writing over a thousand years later. A millennium is an epoch which should convey learning from our errors, and above all compassion. To say al-Lah the merciful, al-Lah the compassionate wishes to commit death by stoning or dismemberment is blasphemy.

We have noted that during the time of struggle between Medina and Mecca resulting from Muhammad's outright rejection of the al-Lat, Manat and al-Uzza, Muhammad actively sanctioned the beheading of 700 male Jews in the souk of Medina, on the basis that they had considered siding with the Meccan enemies. This act of genocide then proved unwarranted, because, in accepting the Sakina of Hudaybiyah, he entered Mecca in peace in the end. Although to his credit he did embrace peace, this was a difficult learning experience, and despite his peaceful entry to Mecca, he immediately proceeded to smash his own Arabic people's cultural heritage in an act of religious bigotry clearly reflecting the rape of the sanctuaries by Josiah, again a thousand years before. The souk of Medina has its echo in the Jewish act of religious genocide against the Christians of Narayan (p 581). But the Prince of Curles was a common Jewish warrior. Muhammad is extolled as the mouthpiece of God. Why then were 700 men beheaded unnecessarily? The revealed destiny of Islam is salaam, shalom, Sakina - peace - and this is the key to its future in respect.

Virtually every religion uses imagery to convey the nature of deity. Islam does this indirectly through Arabesque and mosaic. Christianity, despite the laws against idolatry is richly endowed with such icons, the 'virgin' with child being one of the most enduring. To finally enter the holy Ka'aba in peace and proceed to smash all 360 icons which represented a religious toleration embracing every devotee of the spiritual including reputedly Jesus and Mary, was an act of extreme religious vandalism graphically enshrined to this day in the qutub minar. Buddha would have been appalled, as would have Lao Tsu, who made quite clear that "the way that can be told is not the countless way", yet the Qur'an is treated as an icon in precisely the way which makes it, by its own reckoning, a fundamentally idolatrous blasphemy against the unspeakable divine.

Even when faced with death, Jesus said to turn the other cheek and to love your ene-

mies, rather than to do violence to them. Muhammad was a prophet of jihad who came upon peace by an act of the Shekhinah. That peace is Sakina - the feminine spirit of tranquillity. Her time has now come as Muhammad prophesied.

Martyrdom

"Those who are slain in the cause of Allah are not counted among the dead. They are living in the presence of their Lord and are well provided for." (Qur'an Goodwin)

Martyrdom in the name of jihad is a tragedy both for the martyr and the innocent victims. Peace is the only living future. We all live on as spirit equally not just those who believe Islam. Only through peace, not jihad will a better way come. Central to this is healing violent martyrdom in the name of jihad in justice and compassion for all oppressed peoples.

In the Qur'an, Muhammad stated that Isa did not die a death of agony on the cross but was taken straight up to heaven: 4:157 "And their saying: Surely we have killed the Messiah, Isa son of Marium, the apostle of Allah; and they did not kill him nor did they crucify him, but it appeared to them so (like Isa) and most surely those who differ therein are only in a doubt about it; they have no knowledge respecting it, but only follow a conjecture, and they killed him not for sure. Nay! Allah took him up to Himself; and Allah is Mighty, Wise."

In 3:55, the phrase "I am gathering thee", and in 5:117, the phrase "when Thou tookest me" are forms of the same Arabic word "*tawaffa*". Both these verses refer to the return of Jesus to God at the end of his life, and the most straightforward interpretation of them is to suppose that they refer to a natural death of Jesus at the end of his earthly life, but it can also mean that he was taken to heaven without undergoing the experience of physical torture and death.

Abrogated: These suras are used to justify violent martyrdom involving killing others in jihad on the basis that Jesus did not suffer on the Cross and that whoever dies in holy war will be automatically be taken painlessly to the bosom of God and into paradise, sexual heaven and see the face of al-Llah. This is historically incorrect. All the evidence we have is that Jesus died a very painful death. It abets violence to others under the sanction of God. It violates Sakina - the Spirit of Tranquillity, through which Muhammad was received into Mecca.

*"Allah is its goal, the Prophet its model, the Koran its Constitution, Jihad its path, and death for the sake of Allah its most sublime belief,' ...
How could they participate in a secular legislative system
when all good Muslims knew that the Koran
was the only legitimate constitution and source of divine law?"
(Ninety-nine Names of God)*

Monotheistic Monolith

Islam sets up a triple monolith of religion, law and government - the 'legacy of the prophet'. This is oppressive and totalitarian in its concept, however much it may have been originally designed with the welfare of the people as a society in mind, as champions of shariat such as Ibn Taymiyah intended (Armstrong 1993 298).

Carlos Castaneda (1984 258) very aptly said of "God":

"Warriors know that man's idea of God is one of the most sturdy aspects of the human inventory which binds the assemblage point to its original position".

The tragedy is that oppression doesn't just come from forcing people against their

will, it also comes simply from ordering people into one system, however willingly, particularly if that system is one of rigid rule and prescriptive punishment.

To give Qur'an, Islam and Shariat this triple status - religion, state and law is totalitarian in principle, however much its political aims are justified.. By aligning church, state and legal system, a society is created from which there can be no true evolution, no renewal and no escape because the complexity derived from the independence of the three is denied. Such a society is doomed. Frequently it will oppress its people to stagnation or decay, as the women of Afghanistan, or it will disintegrate explosively from within as the women of Algeria are oppressed. It may even destroy the society. The Jews followed Yahweh, invented Deuteronomic law, and were zealots for the Jewish state. They suffered holocaust and diaspora. It is an offence to complementarity - female and male, mind and body, wave and particle, chaos and order.

This is essentially why secular society, democracy and free speech are essential to spiritual as well as material freedom and well-being. These are not the 'western way' nor the 'depraved way'. The depravities of Western society come from another source, runaway capitalist exploitation, particularly by multi-national organizations. Only through true liberation can redemption follow. In becoming a monolith of order not only is natural dissent and criticism suppressed, but the verdant natural diversity that comes from creative freedom. In the scientific epoch of genetic technology, such a totalitarian society is even more dangerous.

Karen Armstrong (1993 297) notes this danger became a reality: "In the fifteenth century, the Sunni *ulema* of the *Madrasas*, the schools of Islamic studies, decreed that 'the gates of *ijtihad* (independent reasoning had been closed'. Henceforth Muslims should practice 'emulation' (*taqlid*) of the great luminaries of the past, especially in the study of the *Shai'ah*, the Holy Law" - addign "It was unlikely that there would be innovative ideas about God in this conservative climate, or indeed anything else". Although early Islam had a freer and more tolerant tradition in which reinterpretation of the law, philosophy, science and mysticism flourished (p 596) a fixed tradition now claimed that legal prescriptions had been determined for all time, casting Islamic law into a permanent medieval mold on the Deuteronomic model. Ibn Taymiyah while intending to provide clarity for the people of Islam, not a "repressive discipline" (ibid 298) condemned the dimensions of diversity of Islam from the *Falsafah* (philosophical) and *Kalam* (metaphysical discourse on God) and his disciple al-Jawziyah similarly condemned the Sufis (ibid 298). Although interpretations of Shariah vary and Shi'ite tradition has traditionally been protestant and progressive, this century has seen fundamentalistic interpretations manifested alike in both followings of Islam..

Blasphemy, apostasy and the unbeliever

4.137 Surely (as for) those who believe then disbelieve, again believe and again disbelieve, then increase in disbelief, Allah will not forgive them nor guide them in the (right) path. Announce to the hypocrites that they shall have a painful chastisement: ... surely Allah will gather together the hypocrites and the unbelievers all in hell.

Abrogated: The prescription against apostasy lies in contradiction to freedom of will. If one doubts Islam and cannot decide, this does not justify punishment. If one steadfastly disbelieves this neither warrants punishment. Even if someone takes Islam in vain, to threaten them with death or to issue a fatwah for their death is oppression of life, oppression of the freedom of spirit, which all people must possess to freely love God, or not, as is their will. To deny it is a complete contradiction to the transcendent

freedom of the Godhead. A religion which abets violence against anyone who is not of their own belief is inherently oppressive. The saga of the *hanif* or *sabians* of Harran illustrates this point well. Even the members of Abraham's own historical community, despite welcoming the Muslims, escaped the choice of conversion or death only by a legal plea that they were the mythical people of the book, acquitted from such a fate only by Muhammad mentioning them by name in the Qur'an (Segal).

Casting a death fatwah for blasphemy and apostasy likewise unacceptable. To prescribe the death penalty for representing God in iconic form is oppressive. The icon is the metaphorical mask of God just as the scripture is, as Joseph Campbell has expressed well. It is the literal taking of the word which loses this metaphorical inspirational meaning which is the root error of fundamentalism. Egypt has allowed even its own Islamic scholar Abu Zaid to face death fatwa for suggesting metaphorical interpretation of some Qur'an passages (New Yorker 8 Jun 98). Iran remains unable to guarantee safety to Salman Rushdie (p 624) and Bangla Desh for Taslima Nasrin (p 611). The very concept of the death fatwah is violent blasphemy - debasement of God.

Sura 4.93 And whoever kills a believer intentionally, his punishment is hell; he shall abide in it, and Allah will send His wrath on him and curse him and prepare for him a painful chastisement.

Abrogated: Kill no one! 4.93 implicitly condones killing if one does not share the same spiritual beliefs. Like the Old Testament, this implies genocide. It contradicts the universality of living Truth. What is a truth only to believers is not the whole or Holy Truth. Ibn al-Arabi, whose experience of Sophia in the aura around a young girl Nizam as Sophia divine wisdom, made him realize falsafah or the utter transcendence of God beyond logic, has this right: "Do not attach yourself to any particular creed exclusively, so that you may disbelieve all the rest, otherwise you will lose much good, nay you will fail to recognize the truth of the matter. God the omni-present, the omnipotent is not limited by any one creed, for he says 'Wheresoever you turn, there is the face of al-Llah' (2:109). (Armstrong 1993 270-5). Everyone praises what he believes, his God is his own creature, and in praising it he praises himself. Consequently he blames the belief of others, which he would not do if he were just, but this dislike is based on ignorance."

Binding the Feminine

*You see in the book what is written, it says girls are like flowers
exposed in front of the sunshine they will wilt.*

It's so beautiful, it's poetry.

*And it's a bad thing that these bad things
are written in such a poetic way
because you believe they must be right*

Samira Makhmalbaf (p 624) producer of 'Apple' (Guardian Wkly 3 Jan 99 19)

Although apologists for Islam claim it protects the rights of women, the Qur'an and Islamic history speak otherwise. Until the women of the Islamic world are free to associate, dress, work and make their own reproductive choices, the world will remain in bondage. This begins with religious freedom as the satanic verses attest.

The Goddess is a false icon: Abrogated in the name of Wisdom (p 588):

*"Have you then considered the Lat and the Uzza,
And Manat, the third, the last?
What! for you the males and for Him the females!
This indeed is an unjust division!*

*They are naught but names which you have named,
you and your fathers;
Allah has not sent for them any authority.
They follow naught but conjecture and their low desires.” Sura 53.19*

*“And how many an angel is there in the heavens
whose intercession does not avail at all
except after Allah has given permission to whom He pleases and chooses.
Most surely they who do not believe in the hereafter
name the angels with female names.” 53.26*

Those who claim Islam has set a code of protection of women which gave them rights they did not previously enjoy may be correct about some of the nomadic clansmen, but they have a good deal of explaining to do. Barbara Walker points out the triple declaration of male divorce is an ironic mirror-reflection of the same rights previously enjoyed by women under the matriarchal *umma* which we can still see today among the Berber Tuareg and was noted in the nomadic ‘Benjaminites’ of pre-Biblical Mari (Malamat). It is clear that Muhammad utterly smashed the Goddess, overthrowing a culture of the divine feminine which was renowned throughout the epoch of Nabataea - a culture in which women had significant political powers - that he discredited female angels and only came to terms even with Sakina because the situation necessitated it. Despite being surrounded with women, he only gave them half the status of men. From time immemorial until a century or two before Muhammad the great cultures of South Arabia had high queens such as the Queen of Sheba and worshipped male and female divinities alike, until the strife that arose between the Christians and the Jews a century or two before. This debasing of women and of the culture of the feminine continued to Muhammad's sorrow in the massacre at Daws, which the prophet himself prophesied as the eventual death knell of the patriarchal epoch.

Mosque Mazar-I-Sheriff Afghanistan (King)

Women to be beaten and inferior:

Sura 4:34: “Men stand superior to women in that God hath preferred the one over the other ... Those whose perverseness you fear, admonish them and remove them into bed chambers and beat them, but if they submit to you then do not seek a way against them; surely Allah is High, Great.”

Abrogated: Women are not inferior. They are the manifestation of sustainability. Advocating beating is a flaw.

“When the Koran sanctions wife beating and the execution of apostates,

*it can't be entirely exonerated for an epidemic of wife slayings
and death sentences on authors”
(Nine Parts of Desire)*

Women only half the value of men:

4.11 Allah enjoins you concerning your children: The male shall have the equal of the portion of two females



Down to the present time, according to the Koran (2: 82) the evidence of two women is considered equivalent to that of one man: "call in to witness from among your men two witnesses; but if there are not two men, then one man and two women from among those whom you choose to be witnesses".

Hadith narrated by Abu Said Al-Khudri and Sahih Bukhari: The Prophet said, "Isn't the witness of a woman equal to half of that of a man?" The women said, "Yes." He said, "This is because of the deficiency of a woman's mind."

Abrogated: This is incorrect and damaging. The female is equal to the male.

All-Llah confines unfaithful women to death: 4.15 And as for those who are guilty of an indecency from among your women, call to witnesses against them four (witnesses) from among you; then if they bear witness confine them to the houses until death takes them away or Allah opens some way for them.

But only chastises 'the two' in his 'mercy': 4.16 And as for the two who are guilty of indecency from among you, give them both a punishment; then if they repent and amend, turn aside from them; surely Allah is Oft-returning (to mercy), the Merciful.

Abrogated: Confinement unto death is cruel and unjustifiable punishment. It remains unclear whether this implies starvation or life-imprisonment.

Stoning to Death

In Afghanistan, Pakistan, Bangla Desh and Saudi Arabia women are regularly stoned to death. "In Muslim law the punishment of lapidation is only inflicted for adultery. Under Jewish law idolaters or bearers of false witness were also stoned. It is founded not upon the Qu'ran where the only punishment Sura 24:2 is one hundred stripes but upon the traditions where Muhammad is related to have said 'Verily God hath ordained for a man and a woman not married to one hundred lashes and expulsion from their home town for one year, and for a man and a woman having been married one hundred lashes and stoning'." Abdu Ilah ibn Umar quotes a story in which Muhammad ordered stoning because it was in the Old Testament after a Jew declared an adulterous couple. The story is designed to portray the Jews as hiding the evidence in the Old Testament from Muhammad who then ordained it on the basis of the Bible. (Hughes - Dictionary of Islam)

"Yet, for both Sunnis and Shiites, whatever license their faith allows comes walled around with ghastly penalties for sexual transgression. The limits on sexual freedom in Islam are drawn strictly around the marriage bed, be it temporary or permanent. Extramarital sex and homosexuality are prohibited, and both offenses can draw the most horrific punishments in the Islamic legal code. While the death penalty, in Islamic law, is optional for murder, it is mandatory for any convicted adulterer who could have satisfied his or her sexual urge lawfully with a spouse. The sentence is commuted to a hundred lashes if the adulterer is unmarried, or if the spouse was ill or far away when the adultery was committed. In Iran, stonings, or, as the Iranians prefer to translate the word, lapidations, are still carried out in cases of adultery. Saudi Arabia also specifies stoning as punishment for married adulterers" (Brookes).

"Even the Prophet tried hard to avoid having a woman stoned when she came to him and admitted committing adultery. Twice he turned his head to one side, so he couldn't hear her confession. It was only when she told him the third time, when she insisted on her punishment, that he ordered her to be stoned." (Brookes)

Abrogated: Old Testament passages permitting stoning (p 461)..

The Hidayah says: "It is necessary when a whoremonger is to be stoned to death that he should be carried to some barren place void of houses or cultivation and it is requisite that the stoning be executed, first by witnesses and after then by the Imam or Qazi and after these by the bystanders." This is intended to oblige the witnesses to actually carry out the act of punishment in case they have perjured, but also involves the religious authorities directly in the killing (ibid).

When a woman is to be stoned, a hole or excavation should be dug to receive her as deep as her wallet because the prophet ordered such a hole to be dug for Ghandiyah (at whom he threw only one rock the size of a bean when she confessed). Ali also ordered a hole to be dug for Shuraha Hamidad. The purpose of the hole is to conserve 'decency' for the female. (Hughes - Dictionary of Islam).

Flogging for adultery:

- 24.2 [As for] the fornicatress and the fornicator, flog each of them, [giving] a hundred stripes, and let not pity for them detain you in the matter of obedience to Allah, if you believe in Allah and the last day, and let a party of believers witness their chastisement.
- 24.3 The fornicator shall not marry any but a fornicatress or idolatress, and (as for) the fornicatress, none shall marry her but a fornicator or an idolater; and it is forbidden to the believers.

Abrogated: Adultery which is not rape is a voluntary consenting act. This is really an attempt by men to ensure paternity by force. Women must be free to choose who they get pregnant to because it is they who have to carry the child to term. Men should achieve trust through trust not through violence. The equating of idolatry and fornication is an invective against fertility religion.

Enforced seclusion of women:

*Hamas considers the unveiled as collaborators of a kind.
It is our religious duty to execute collaborators.
HAMAS GRAFFITI, GAZA (Price of Honour)*

- 24.30 Say to the believing men that they cast down their looks and guard their private parts; that is purer for them; surely Allah is Aware of what they do.
- 24.31 And say to the believing women that they cast down their looks and guard their private parts and do not display their ornaments except what appears thereof, and let them wear their head-coverings over their bosoms, and not display their ornaments except to their husbands or their fathers, or the fathers of their husbands, or their sons, or the sons of their husbands, or their brothers, or their brothers' sons, or their sisters' sons, or their women, or those whom their right hands possess, or the male servants not having need (of women), or the children who have not attained knowledge of what is hidden of women; and let them not strike their feet so that what they hide of their ornaments may be known; and turn to Allah all of you, O believers! so that you may be successful.
- 24.60 And (as for) women advanced in years who do not hope for a marriage, it is no sin for them if they put off their clothes without displaying their ornaments; and if they restrain themselves it is better for them; Allah is Hearing, Knowing.
- 33.59 O Prophet! say to your wives and your daughters and the women of the believers that they let down upon them their over-garments; this will be more proper, that they may be known, and thus they will not be given trouble; and Allah is Forgiving, Merciful.

Abrogated: The two passages are manifestly biased to the ownership of women by men of a blood line. Women have a concealed estrus to give them sexual privacy in their reproductive associations. It is the woman's prerogative to veil if and only if she so chooses. No man should attempt to veil or sequester any woman. What you cannot achieve by trust do not try to achieve by confinement.

Seclusion of women from public life: Webke Walther in *Women in Islam* notes "Closely connected with the veil is the exclusion of women from public life. This is based on a verse in the Koran which clearly refers to the wives of the Prophet: 'When ye ask them (i.e. the wives of the Prophet) for any article, ask them from behind a curtain; that is purer for your hearts and for theirs'" (33: 53; see also 33: 55). It is reported in an Arab historical work dating from the ninth century that this revelation originated at the marriage of Muhammad to the beautiful Zaynab Bint Jahsh ... Toward the end of the wedding feast, the guests showed no signs of departing. Muhammad impatiently left the room several times and went out into the courtyard, hoping that he would finally be left alone with his new bride. But this was not the case. It was now that the verse quoted above was revealed to him."

Comment: Should Muhammad's urgent desire to consummate his marriage sparked by seeing his adopted son's spouse in her underwear doom women from public life for the rest of history? Is this whole 'tryst' inspired by God? Women in Afghanistan can no longer work and are confined to home. Circumstances are similar in Algeria, Tunisia, Libya, Egypt and Saudi Arabia. countries with only 10% of women in the work force . The lowest in the entire world.

Women confined in their movement: Narrated Abu Huraira, Ibn 'Umar: The Prophet said, "A woman should not travel for more than three days except with a Dhi-Mahram (i.e. a male with whom she cannot marry at all, e.g. her brother, father, grandfather, etc.) or her own husband.)"

Unacceptable. Trust your womenfolk if you love them. Protect your family in freedom, not bondage. Today women in Afghanistan are confined in their movement and cannot venture out without a burqa and a male family member.

Women deficient in religion: Narrated Abu Said Al-Khudri: Once Allah's Apostle went out to the Musalla (to offer the prayer) of 'Id-al-Adha or Al-Fitr. Then he passed by the women and said, "O women! Give alms, as I have seen that the majority of the dwellers of Hell-fire were you (women)." They asked, "Why is it so, O Allah's Apostle?" He replied, "You curse frequently and are ungrateful to your husbands. I have not seen anyone more deficient in intelligence and religion than you. A cautious sensible man could be led astray by some of you." The women asked, "O Allah's Apostle! What is deficient in our intelligence and religion?" He said "Is not the evidence of two women equal to the witness of one man?" They replied in the affirmative. He said, "This is the deficiency in her intelligence. Isn't it true that a woman can neither pray nor fast during her menses?" They replied in the affirmative. He said, "This is the deficiency in her religion."

Comment: Naked prejudice against the fact that the female possesses equal genetic rights to the offspring. The menses are accursed by man because by doing so woman's equal share in genetic and spiritual parenthood can be denied.

Women are equivalent to dogs and beasts of the field:

'Aisha: The things which annul the prayers were mentioned before me. They said,

“Prayer is annulled by a dog, a donkey and a woman (if they pass in front of the praying people).” I said, “You have made us (i.e. women) dogs. I saw the Prophet praying while I used to lie in my bed between him and the Qibla. Whenever I was in need of something, I would slip away. for I disliked to face him.”

Comment: This is of course echoed in the Old Testament (p 492) Perhaps the men would like to become dogs for a millennium or two? The girls of Algeria are certainly treaded as dogs and beasts of the field (p 618).

Men a rank above women in divorce: Webke Walther notes: In the context of divorce, the Koran says that they (women) have the same right as is exercised over them, though the men have a rank above them. (2: 228)

- 2.222 And they ask you about menstruation. Say: It is a discomfort; therefore keep aloof from the women during the menstrual discharge and do not go near them until they have become clean; then when they have cleansed themselves, go in to them as Allah has commanded you; surely Allah loves those who turn much (to Him), and He loves those who purify themselves.
- 2.228 And the divorced women should keep themselves in waiting for three courses; and it is not lawful for them that they should conceal what Allah has created in their wombs, if they believe in Allah and the last day; and their husbands have a better right to take them back in the meanwhile if they wish for reconciliation; and they have rights similar to those against them in a just manner, and the men are a degree above them, and Allah is Mighty, Wise.

Abrogated because women and men are entirely equal and mutually complementary in reproduction. It is not the case that male intercourse contributes the divine seed and the woman only the womb. We see here why men are more equal than women. Men are the agents of “what Allah has created in their wombs”.

Webke Walther notes: A Muslim woman may not marry a non-Muslim, but a Muslim man is permitted to marry a Jewish or a Christian woman. ... After a divorce, she must wait three months before remarrying. Men, however, are permitted to remarry immediately. (2:234, 228) The waiting period for the woman was introduced by Muhammad in order to determine whether the woman was expecting a child, so that the paternity could be established without any doubt. If the woman was pregnant, she could only re-marry after the birth of the child.

Comment: Let both sexes marry whom they please. A pregnant woman may need support and partnership. To forbid a woman to marry while pregnant to secure paternity rights is sexual discrimination. Given the violent treatment of fornication, it remains doubtful whether men should be able to demand paternity tests. Virginity tests are an even more unacceptable invasion of personal privacy.

None of these statements denies that the Qur'an also contains some compassionate and democratic passages inspiring love: “Amongst His signs is that He hath created for you of your own species spouses that ye may dwell with them, and hath set love and mercy between you.” (30: 20)

To his credit, Muhammad tried to keep to the Koran's instruction that a man must treat his wives equally. His practice was to see each of them, every afternoon, in a brief private meeting, but to dine and spend the night with one at a time, in strict rotation.

There are many who claim that, despite these restrictive traditions, Muhammad was a

'radical, compassionate reformer who did much to liberate and protect women': "Certainly the attitude of the Prophet as regards women has weighed heavily on Muslim civilization, for [his] examples and principles were forcibly warped by the natural tendency of men to seek their own advantage. He certainly improved woman's lot in the Arabia of his day. He prohibited infanticide and the prostitution of slave-women. He established the rights of women to inherit (a half-share). He proclaimed that ... married couples have reciprocal duties and rights, and that women ought to be educated. He limited the number of wives a man may lawfully have to four. He did not set himself up as a model. As it was, he hardly surprised his contemporaries; on the contrary they were inclined to admire his amatory prowess, and were accustomed, like the contemporaries of Solomon, to measure the power of a ruler by the number of his wives. Polygamy was only permitted if one was capable of being perfectly fair to all. Concubines could only be obtained from the holy war, not from the purchase of slaves. Daughters could not be married without their own consent, and this ought to have done away with the right of *jabr* (arranging marriages for minors). As for unilateral divorce which, more than the now rapidly disappearing polygamy, is the curse of Muslim family life, it is condemned in the famous but little observed hadith, "There is nothing created that God likes better than the freeing of slaves, and nothing that He hates more than divorce." -Emile Dermenghem - Muhammad and the Islamic Tradition" (Occhigrosso 1996 404).

What is difficult to ascertain is just how true these statements are about the previous Arabic society. The strength and independence of the Nabataean queens as noted on the coinage of Aretas IV and Shaqilat II, the cruel repression of the women of Daws (p 593) and the women of Hadramaut who had their hands cut off (p 622) for celebrating Muhammad's death as a wedding, the singers whose tongues were cut out and Sarah, killed the day Muhammad arrived in Mecca (p 617).

Certain writers pass some of the blame to later patriarchs who themselves had reasons to sequester and veil their women: "Many of the so-called cultural and ethnic habits that we see in Muslims today are not derived from the original teachings of Islam, but trace their origins back to that period of the corrupt Ummayyad dynasty. Indeed dynastic rule itself was forbidden by Muhammad. The separation of men and women within the same house began in Damascus. There were men who wanted to have dancing girls in their palaces and so they created for the women of the household ladies' quarters, which had not existed in houses before. The mosque, which had been the center of the community where the general public met, and which was the center of economic, social, and political exchange as well as a place of worship, ceased to be so. The mosque became a place of ritualistic worship and lost its pivotal position in the life of the community. The caliph grew fat, often drank and did not want to leave his palace. Accordingly the palace became the center of power and governmental activities. In order not to have his debauchery openly exposed, the caliph separated the women and the children from himself, and thus the home was divided and fragmented." -Shaykh Fadhlalla Haeri, The Elements of Sufis (Occhigrosso 1996 421).

Jesus, Mary and Muhammad.

Just as the Qur'an contains a wealth of Jewish literature outside the Torah so it contains an Arabic slant on Christianity, Jesus and Mary, including a virgin birth to al-Llah announced to Joseph 'as of creation' (Sura 19). Bearing in mind that Paul went

to Arabia, this may form a complementary aspect of Jesus tradition associated with the Bridegroom of Edom, Dhu Shara (p 581). Jesus bears the name Isa in the Qur'an, a name associated with Esau, the 'red man' of Edom and of Balaam.. This was likewise a term of abuse of Jesus originally applied by the Jews of the time (p 642). Jesus was pan-cultural in his vision, as the woman from the coasts of Tyre indicates, although reserving a place for the 'lost children of Israel' whoever they might be. Significantly Magdalen, the free woman in contrast to Mary's virgin chasteness is omitted, despite Isa himself declaring "Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her".

In addition to being Yahweh and El, al-Llah is Abba: 3.52 But when Isa perceived unbelief on their part, he said Who will be my helpers in Allah's way? The disciples said: We are helpers (in the way) of Allah: We believe in Allah and bear witness that we are submitting ones.

Isa is peace and love, and is raised to life from the dead: 19.33 And peace on me on the day I was born, and on the day I die, and on the day I am raised to life.

Isa speaks the controversial truth: 19.34 Such is Isa, son of Marium; (this is) the saying of truth about which they dispute.

Isa is an apostle of Allah, not a God in himself: 4.171 O followers of the Book! do not exceed the limits in your religion, and do not speak (lies) against Allah, but (speak) the truth; the Messiah, Isa son of Marium is only an apostle of Allah and His Word which He communicated to Marium and a spirit from Him; believe therefore in Allah and His apostles, and say not, Three. Desist, it is better for you; Allah is only one God; far be It from His glory that He should have a son, whatever is in the heavens and whatever is in the earth is His, and Allah is sufficient for a Protector.

5.116 And when Allah will say: O Isa son of Marium! did you say to men, Take me and my mother for two gods besides Allah he will say: Glory be to Thee, it did not befit me that I should say what I had no right to (say); if I had said it, Thou wouldst indeed have known it; Thou knowest what is in my mind, and I do not know what is in Thy mind, surely Thou art the great Knower of the unseen things.

Isa has clear arguments and is strong in spirit: 2.87 And most certainly We gave Musa the Book and We sent apostles after him one after another; and We gave Isa, the son of Marium, clear arguments and strengthened him with the holy spirit, What! whenever then an apostle came to you with that which your souls did not desire, you were insolent so you called some liars and some you slew.

The arguments extend to miracles: 2.253 We gave clear miracles to Isa son of Marium, and strengthened him with the holy spirit. And if Allah had pleased, those after them would not have fought one with another after clear arguments had come to them, but they disagreed; so there were some of them who believed and others who denied; and if Allah had pleased they would not have fought one with another, but Allah brings about what He intends.

The miracles are 'permissions of God', including breathing life into a clay bird: 5.110 When Allah will say: O Isa son of Marium! Remember My favor on you and on your mother, when I strengthened you I with the holy Spirit, you spoke to the people in the cradle and I when of old age, and when I taught you the Book and the

wisdom and the Taurat and the Injeel; and when you determined out of clay a thing like the form of a bird by My permission, then you breathed into it and it became a bird by My permission, and you healed the blind and the leprous by My permission; and when you brought forth the dead by My permission; and when I withheld the children of Israel from you when you came to them with clear arguments, but those who disbelieved among them said: This is nothing but clear enchantment.

Isa is the 'bread of heaven': 5.114 Isa the son of Marium said: O Allah, our Lord! send down to us food from heaven which should be to us an ever-recurring happiness, to the first of us and to the last of us, and a sign from Thee, and grant us means of subsistence, and Thou art the best of the Providers.

His coming is pronounced to Mary: 3.45 When the angels said: O Marium, surely Allah gives you good news with a Word from Him (of one) whose name is the Messiah, Isa son of Marium, worthy of regard in this world and the hereafter and of those who are made near (to Allah).

Isa is identified with Adam in the 'standing Adam' tradition. He is the second Adam thus spanning the entire epoch back to the Fall: 3.59 "Surely the likeness of Isa is with Allah as the likeness of Adam; He created him from dust, then said to him, Be, and he was".

Allah is supposed to have killed Isa rather than the Jews: This is a correct and honest interpretation of the situation. Jesus died as a sacrifice of atonement - a Roman martyr to 'insurrection' and a Jewish sacrifice in the Josephic tradition. It thus was Yahweh who killed him not the Jews. The idea that Jesus should be killed by God so that the believers will go to heaven and the unbeliever go to hell gives God fair responsibility for the whole problem: 3.55 And when Allah said: O Isa, I am going to terminate the period of your stay (on earth) and cause you to ascend unto Me and purify you of those who disbelieve and make those who follow you above those who disbelieve to the day of resurrection; then to Me shall be your return, so I will decide between you concerning that in which you differed.

Isa did not suffer. This passage abets martyrdom by alleging that a martyr does not suffer pain or agony. There is no evidence whatever this is correct. It is a product of the early docetic doctrine that saw Jesus as only partly substantial - a spirit being manifesting in the flesh: 4.157 And their saying: Surely we have killed the Messiah, Isa son of Marium, the apostle of Allah; and they did not kill him nor did they crucify him, but it appeared to them so (like Isa) and most surely those who differ therein are only in a doubt about it; they have no knowledge respecting it, but only follow a conjecture, and they killed him not for sure. Nay! Allah took him up to Himself; and Allah is Mighty, Wise.

The Jews are blamed for Jesus travail and death: This is incorrect. It was part of a vast and ancient cross-cultural tradition and Yahweh's bane. If al-Llah did it, the Jews are merely participants in a sacrificial drama. The Jews themselves, indeed even the Samaritans believed in the Requital.

- 5.78 Those who disbelieved from among the children of Israel were cursed by the tongue of Dawood and Isa, son of Marium; this was because they disobeyed and used to exceed the limit.
- 4.160 Wherefore for the iniquity of those who are Jews did We disallow to them the good things which had been made lawful for them and for their hindering

many (people) from Allah's way.

Islam Jesus and the Apocalypse

Although Muhammad claimed he and Jesus were both simply prophets of al-Llah, he is nevertheless claimed to be the final prophet. Although certain Shi'ite sects following traditions from Harran (Green T) claim the mystical tradition of the Imams, there is a prohibition on any further fundamental evolution of the prophetic tradition except in the final Requit in the form of Isa (the returning Christ) and the Mahdi.

Al-Farabi in Shia tradition envisaged ten emanations between God and the material world. In the first heaven was Muhammad, the next Ali and so on down to Fatimah who had made this sacred line possible. She was the mother of Islam and Sophia in the 'manok' or archetypal order (Armstrong 93 208).

In the Shi'ite tradition of the Imams "There are to be seven cycles of human history, each one inaugurated by the appearance of a 'Speaker', who brings a revealed message 'abrogating the law of the predecessor' (Green T 141). The final speaker is the Mahdi, the 'Imam of the Resurrection'. Thus far, there have been six Speakers - Adam, Noah, Abraham, Moses, Jesus and Muhammad - and each has been followed by a 'Silent One' or 'Foundation,' whose role it is to uncover the *batin* or secret meaning within the message (Green T 140).

There is no mention of the Mahdi in the Qur'an and the return of Jesus is firmly established in the signs of the Hour (the judgement):

- 43:61 He [Isa] is surely a knowledge of the hour. ... And when Isa came with clear arguments he said: I have come to you indeed with wisdom, and that I may make clear to you part of what you differ in.
- 4.159 And there is not one of the followers of the Book but most certainly believes in this before his death, and on the day of resurrection he [Isa] shall be a witness against them.

Shi'ites and Sunnis alike consider that Isa will play a significant role in the *qiyama* (resurrection), that he will break the cross, destroy al-Dajjal the anti-Christ and will form one single umma of the Jews and Christians, establish justice and rule for 40 years after which he will die (Sachedina 171).

Certain Sunnis quote a tradition attributed to the prophet "There is no Mahdi save Isa son of Marium." Shi'ites have a differing tradition. They believe the Mahdi will come from the line of Fatima. He will fill out the earth with peace and justice as it will have been full of injustice and tyranny before then (ibid).

The Fatwah and the Shulamite

A Shrine to Noorjehan Begum and others stoned or burned under Shariat

A woman named Noorjehan Begum was, by most accounts, the daughter of a landless peasant - a twenty-one-year-old who, in January, 1993, after her first marriage was dissolved, married again. The local mullah, giving no reasons, declared that a second marriage was contrary to Islamic law. A few weeks later, just after dawn, she was led to an open field in a small village in the district of Sylhet a stronghold of the fundamentalists - where a pit had been dug

overnight. She was lowered into the pit and buried waist deep. Then, slowly and methodically, she was stoned - a hundred and one times. Her death horrified Dhaka's elite. It has horrified me into action.

A few months later, in another village another woman - also named Noorjehan - was tied to a bamboo stake after being condemned by a fatwah for adultery, she had abandoned her husband to elope with a neighbor, it was said. Kerosene was poured over her, and she was burned to death.

Stoning for adultery was not the invention of Islam, not in the Qur'an, (which prescribed flogging), nor of Shariat, but of Deuteronomic Law, operating among the Jews of Medina in Muhammad's time however it was utterly condemned by Jesus: John 8:3 "And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, They say unto 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 sayest thou?' ... and said unto them, 'He that is without sin among you, let him first cast a stone at her.' ... And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto 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 unto her, 'Woman, where are those thine accusers? hath no man condemned thee?' She said, 'No man, Lord'. And Jesus said unto her, 'Neither do I condemn thee: go, and sin no more.' - Thus do I say also, in remembrance of Noorjehan and all the women who have suffered like her.

Taslima Nasrin - The Lightning Rod of the Black Stone



Taslima Nasrin

Taslima Nasrin took up the cause of questioning Shariat after learning of these atrocities and made public statements to the effect. She was accused of suggesting the Qu'ran should be changed as well but denied it. Shortly afterwards she was subject to a death fatwah.

Seemingly overnight, a young woman from the provinces [of Bangladesh] - an unknown anaesthesiologist in a government clinic - had become the newest victim of religious intolerance, threatened not only with death by Islamic militants, but a blasphemy trial.

Thousands of fundamentalists took to the streets in demonstrations demanding Taslima's death. These became an almost daily occurrence which were especially wild on Fridays after mid-day prayers, flailing bamboo clubs, iron pipes, and machetes in the air. A number of the marchers had pythons and cobras coiled around their necks. They threatened to release ten thousand snakes on the streets of Dhaka if Taslima Nasrin was not publicly hanged.

She is an Eastern fatalist by birth, a Marxist by conviction, a self-proclaimed atheist. She is a doctor by choice of her family, a novelist, a columnist and a

poet by her own. She is also a thrice-married feminist who has given voice to ideas never before publicly expressed in Bangladesh. "She is either the bravest, or the most foolish woman I have ever met".

Strong, often startling challenges to Islamic taboos on the role of women are an essential ingredient of her work. 'Religion is the great oppressor and should be abolished' she has frequently said.

Happy Marriage

*My life,
like a sandbar, has been taken over by a monster of a man.
He wants my body under his control
so that if he wishes he can spit in my face,
slap me on the cheek, and pinch my rear.
So that if he wishes he can rob me of my clothes
and take the naked beauty in his grip.
So that if he wishes he can put out my eyes
so that if he wishes he can chain my feet
if he wishes, he can, with no qualms whatsoever,
use a whip on me
if he wishes, he can chop off my hands (p 622), my fingers.
If he wishes, he can sprinkle salt in the open wound,
he can throw ground-up black pepper in my eyes.
So that if he wishes he can slash my thigh with a dagger,
so that if he wishes he can string me up and hang me.
He wanted my heart under his control
so that I would love him:
in my lonely house at night,
sleepless, full of anxiety,
clutching at the window grille,
I would wait for him and sob.
My tears rolling down, I would bake homemade bread,
so that I would drink, as if they were ambrosia,
the filthy liquids of his polygynous body.
So that loving him, I would melt like wax,
not turning my eyes toward any other man,
I would give proof of my chastity all my life.
So that, loving him
on some moonlit night I would commit suicide
in a fit of ecstasy. - Taslima Nasrin*

"I was told that the location [of our meeting] was not to be identified, wince some seventy-five thousand Muslims were living in Sweden, a large number of them from Iran, and members of her security detail still feared that the death sentence against her could be internationalized. I asked her what it was like to live under a death sentence and to live underground. She smiled shyly, then answered in hesitant, but articulate English, 'You become anonymous. You can't walk on the streets, you can't go shopping, you can't go to bookshops, or even to the Book Fair. Before all this happened, I didn't go to the mosque, I didn't go to Islamic meetings, I didn't go to the cinema. 'That meant that I had no other choice except for literature and art'."

"In the West, the money on my head is a small amount. In Bangladesh, twelve hundred and fifty dollars is a huge amount. You can give somebody two dollars to kill someone in Bangladesh. But perhaps what was most frightening to me was that my own government did nothing- it took no action against those who issued the fatwahs against me.' Her voice was soft and quiet as she searched

for words. Only her eyes betrayed the emotion that she must have felt.”

“According to officials of international aid agencies, who administer much of the critically needed two billion dollars in development assistance that Bangladesh receives each year, a steady quiet infusion of education and social programs had just begun to help the country turn the corner - lowering its birth rate, educating girls, and providing employment opportunities for women (whose literacy rate remains frozen at fifteen per cent).

By 1993, use of the fatwah had travelled to the most remote hamlets of Bangladesh. It seemed that no areas were left untouched by the fundamentalists' ire. Over the countryside, women and non-governmental organizations, or N.G.O.s, whose programs for women begun transforming village life, came under attack, as they challenged the status-quo, a hierarchical system over which mullahs and moneylenders had presided. The mullahs' particular targets were the Grameen Bank and the Bangladesh Rural Advancement Committee, whose success with women's programs in the villages had earned international renown. A hundred and ten BRAC schools were torched, and many of them burned to the ground. Women, as the focus of the efforts of the N.G.O.s, were the objects of the mullahs' wrath. Throughout the countryside, they were being humiliated, driven out of their villages, or pushed to suicide if they dared to leave their homes, whether to work, to remarry, or to go to school. As the atrocities continued, Taslima began to make a name for herself as an advocate of social, legal, and religious reform. She had arrived in Dhaka in late 1990, and had been assigned to the gynecological department of a small hospital in a working-class neighborhood.”

Much of what she saw there, along with her earlier experiences in hospitals in Mymensingh, provided her with material for the harsh realism that became a defining characteristic of her work. Over the next year or so, her writing became increasingly stark and angry, making references to sexual organs, and featuring tirades against men and an uncompromising rejection of the status quo - The mullahs were enraged. In early 1992, angry mobs had begun attacking bookstores that carried her works; they also attacked her physically at the Dhaka Book Fair. She received threatening anonymous letters and phone calls. She was called “whore” and “pornographer”!

In 1992 she wrote *Shame* a fictionalized account of the brutalization of a Hindu family by Islamic extremists in India, which was lauded by Hindus but resulted in her first fatwah from the Muslims. A few months later in Calcutta, she told the English- language daily *Statesman*, according to the newspaper's account, that ‘the Koran should be revised thoroughly,’ and added, almost as an afterthought, that women activists in Bangladesh - who, at some risk to themselves, had earlier spoken out in her behalf played limited roles, and were only too happy to serve as housewives, faithfully following Islam's Shariat law.

Subsequently, in an open letter to the Indian and Bangladeshi press, she denied making the reported remarks, but her denial struck the already outraged as even more provocative than those initial remarks, for in it she wrote that ‘the Koran, the Vedas, the Bible and all such religious texts’ were ‘out of place and out of time.’ The clear implication was they should be abolished, not revised.

In Bangladesh, fundamentalists took to the streets by the tens of thousands in a frenzy. What had begun as a minor, if nettlesome, incident was assuming the form of a major political crisis. ... All the Bangladeshis I talked with agreed that, intentionally or not, Taslima had become an Islamic lightning rod. The government filed blasphemy charges against her. She left her apartment and went underground. For the next two months, she never saw daylight.

"I guess what I remember most about my life in hiding was the dark. I stayed in a dark room all the time. I moved ten times in two months, but all the rooms were small and dark. My friends used to lock the door, the window shades were drawn. I had no books, no pens or paper, no radio, no phone only darkness. I wanted to see my family, - my friends refused. I couldn't sleep at night or during the day. I used to hear the chants of the fundamentalists outside on the street 'Kill Taslima! Kill Taslima!' I was terrified. I was sure they would find me and chop me into pieces with their swords and knives."

She was eventually charged, given bail and flown secretly out of the country after extensive international negotiations.

"But they're also killing people in the name of God. If they really believed in God, they couldn't kill. they only use the name of God". "Some of your friends have suggested that you're really quite religious yourself." She smiled before replying. "Did they give you proof?" she asked. Then she said, "I've seen many religious people, like my mother. They're afraid of God. They obey God because, they say, if they don't, God will punish them later. That's not my kind of God. So" she spoke with an air of finality "I became an atheist when I was eleven or twelve."

"Did you say that the Koran should be revised?" "No, I said that Shariat law should be revised. I want a modern, civilized law where women are given equal rights. I want no religious law that discriminates, none, period - no Hindu law, Christian law, no Islamic law. Why should a man be entitled to have four wives? Why should a son get two-thirds of his parents' property when a daughter inherit only a third?" She fell silent, then turned toward me and asked, almost as though she were about someone else, "Should I be killed for saying this?"

*"I'm proud of my daughter and of her courage,
She speaks the truth.
And if death comes I have no grounds to object to it,
she will stand for the truth and will have died an honorable death."
Dr. Ali Rojab - Taslima's Father.*

Think not that Taslima is irreligious, she is upholding the sanctity of life and its true respect. "She's so shy it's painful. ... I don't know if she fears talking or if she's dumb. But when she writes, she does so in such a disarmingly direct way that everyone understands. ... It was only a year ago that she began buying books on Islam and the Koran. I don't understand what drives her" - an editor.

"What was it about Mymensingh that so caused Taslima to rebel?" "Women are sold here for take, for money!" Dr. Ali responded. "Men are encouraged to beat their wives. We had a relative, a pir, a learned Sufi holy man, who issued fatwas to prevent our women from leaving the house, fatwas against his own family for years. He declared me an apostate who would burn in Hell, along

with my entire family, including Taslima. She was only nine years old.”

“[The pir] was mad,” she said. “An Old Testament religion is what he preached. My mother used to take me to his house. He used to sit in a very comfortable place. His supporters surrounded him, reading their religious books. Women were behind a partition, a screen. There were many young women there; he always liked young girls. He would tell us that we should never get married, that the world would be destroyed and we would go on to a new life - that we would go before God, and he would punish us. Religion was punishment-, religion was sanctions.”

The King's House

I wanted to see the kings house, and my uncle said,

“Yes, you must see it,” and he took my hand.

We walked in many directions, and finally reached a small house.

I wondered, Why is the kings house like this - a damp, dark room that is dirty?

I saw a mouse there. Where is the kings house?” I asked. -

This is the kings house, the old man said.

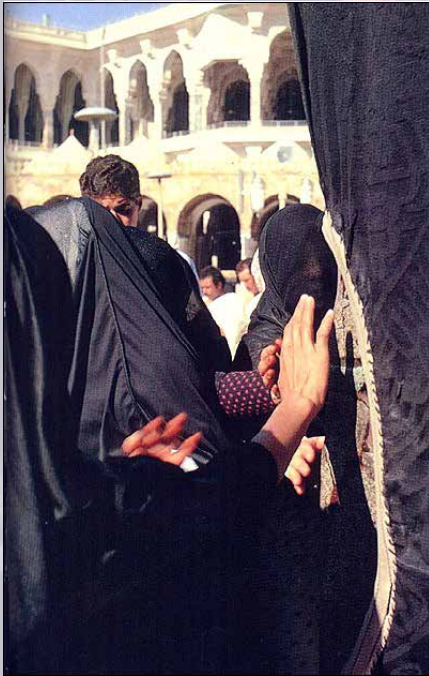
“Now open your panties and lie on the bed.”

*I wondered, If I want to see the kings house,
should I open my panties - is this the rule? ...*

The man came onto my little body, and thrust himself in.

When I was fifteen, I went to see the kings house alone.

If you want to see the kings house, you should always go alone.



Touching the Black Stone (Frazer). By the fatwah, Taslima has in effect become the darkened one - the Shulamite or Zulumat.

“I’m not the female Salman Rushdie. We’re very different. I respect Rushdie as a writer - he’s very powerful. But he’s repented, he became a born-again Muslim, and that I don’t respect. I will never be like him. I will never repent. I know if I ever go back I’ll have to keep silent, stay inside my house. I’ll never lead a normal life in my country, until my death.”

In Nov 98 Taslima’s arrest warrant is commuted to bail.

According to reports, Nasrin “has said women should have the right to marry four times in Islamic societies, just as men do. She has also said that she was for ‘freedom of the womb’ and that women must control whether they bear children or not.” From exile, Nasrin told the French newspaper *Le Monde* that

“they don’t like what I write, because I try to show the extent to which people

are oppressed by religion. In my view religious laws should be scrapped, and the hold religion has on society should be brought to an end. In response to the question, "Are you opposed to all dogma?" she said: "It seems to me that all religions contain the seeds of discrimination. If I'd been born in another country, I'd probably have criticized the dominant religion too. I'm not sure I'm any more convinced by what I read in the Bible, for example. To me, religion was necessary in the past, but perhaps isn't any more today. We can get along perfectly well just with our conscience."

Nawal El Saadawi: The Naked Face of Eve

Egypt Nawal El Saadawi 1980
The Naked (Hidden) Face of Eve

Nawal El Saadawi is a leading Egyptian feminist, socialist, medical doctor, novelist and author of a classic work on women in Islam, *The Hidden Face of Eve*. She had a distinguished career as Director of Health Education in the Ministry of Health in Cairo, until she was dismissed summarily from her post in 1972, as a consequence of her political writing and activities. Worse was to follow, for in 1981 she was arrested, together with some thousands of others, for alleged crimes against the state. She was released only after the assassination of President Sadat. *Memoirs from the Women's Prison III* gives her account of this experience.



She has been a prominent campaigner against female circumcision which has brought her the ire of the mullahs. *The Naked Face of Eve* contains several commentaries on female circumcision:

My blood was frozen in my veins. It looked to me as though some thieves had broken into my room and kidnapped me from my bed. They were getting ready to cut my throat which was always what happened with disobedient girls like myself in the stories that my old rural grandmother was so fond of telling me. I strained my ears trying to catch the rasp of the metallic sound. The moment it ceased, it was as though my heart stopped beating with it. I was unable to see, and somehow my breathing seemed also to have stopped. Yet I imagined the thing that was making the rasping sound coming closer and closer to me. ... At that very moment I realized that my thighs had been pulled wide apart, and that each of my lower limbs was being held as far away from the other as possible, gripped by-steel fingers that never relinquished their pressure. I felt that the rasping knife or blade was heading straight down towards my throat. Then suddenly the sharp metallic edge seemed to drop between my thighs and there cut off a piece of flesh from my body. I screamed with pain despite the tight hand held over my mouth, for the pain was not just a pain, it was like a searing flame that went through my whole body. After a few moments, I saw a red pool of blood around my hips. I did not know what they had cut off from my body, and I did not try to find out. I just wept, and called out to my mother for help. But the worst shock of all was when I looked around and found her standing by my side. Yes, it was her, I could not be mistaken, in flesh and blood, right in

the midst of these strangers, talking to them and smiling at them, as though they had not participated in slaughtering her daughter just a few moments ago.

“Sarah was a famous slave singer who aimed her barbed words against the Moslems. She was among those whom Mahomet ordered to be executed on the day of his victorious entry into Mecca. In the region of El Nagir, it was recounted that some women had rejoiced when the Prophet died and Abu Bake, the first of the Caliphs, ordered their hands and feet to be cut off. Thus women who dared to give voice to their protest or opposition could be exposed to cruel punishment. Their hands might be cut off, or their teeth pulled out, or their tongues torn from their mouths. This last form of punishment was usually reserved for those who were singers. It was said of these women that they used to dye their hands with henna, brazenly display the seductions of their beauty, and beat time with their fingers on tambourines and drums in defiance of God, and in derision towards the rights of God and his Prophet. It was therefore necessary to cut off their hands and tear out their tongues” (Saadawi 1980).

Algeria: Bloodbath of Fundamentalism

Over 40,000 people have died in Algeria since the postponement of elections believed to have won by the Islamic Salvation front. Despite subsequent elections won by a landslide by opponents of fundamentalism, the violence continues.

Apr 1997 More than 80 civilians have been murdered by suspected Islamic guerrillas in Algeria, including some who were beheaded with a chainsaw, in the worst such massacres in six months.



Bereaved relative

Aug 1997 Pregnant Women Disemboweled, Children Hacked to Death Survivors of Algeria's single most bloody massacre told in harrowing reports yesterday how terrorists blasted their way into village houses to hack to death children and women begging for their lives. Some pregnant women were disemboweled. Those fleeing were shot or axed and their bodies burned. Scores of young girls were taken away to provide sex for the

attackers. At least 98 people were killed and 120 wounded during a four-hour nightmare in Sidi Rais, south of Algiers, according to official figures. The authorities blamed Muslim rebels for the killings. About 60,000 people have been killed.

“We cried with all our force but no one came to rescue us,” one traumatized young man told El Watan newspaper, which reported witnesses saying more than 300 were killed. State television showed smoke rising from blackened houses and rescuers carrying limp forms in blankets to ambulances. Villagers watched silently or wept. The slaughter followed five nights of massacres, two bombs in Algiers and one in Oran city in the West, in which a total of more

than 300 other people were killed. . Adding to the horror of Sidi Rais, scores of the youngest and most beautiful women were dragged off for "temporary marriages" - forced sex before being abandoned and killed. Liberte newspaper said about 100 women, none older than 24, were taken. "Kill us ... we would sooner die" it quoted one as screaming.

3rd Sept 97 In the darkness of Algeria's last Muslim weekend, between 100 and 300 people, many of them women and children, were ruthlessly slaughtered in Sidi Rais, shot, disemboweled, their throats cut. Algerian commentators, diplomats and foreign analysts see no end in sight to the killings, which the Government blames on Muslim fundamentalist rebels. "They want to install the Islamic republic by jihad (holy struggle), in massacring thousands of Algerians," said Omar Belhouichet, editor of El Watan, one of Algeria's most influential newspapers. "Even foetuses have been taken from their disemboweled mothers to be mutilated and massacred."

Jan 98 1000 people hacked to death. "They [the attackers] are not human ... How can you explain the head of a baby of six months being crushed and the body being trampled on?" "The Islamic world should not remain indifferent towards such shocking acts, especially during the holy month of Ramadan."

Dec 98 The slaughter continues 53 people slaughtered near Tadjena in the Dahra highlands near Chief. The death toll may have reached 80. This follows on a previous massacre a week before. 110 bodies found in a mass grave in the Meitah region believed to be victims of Muslim rebels.

Apocalypsia - the bridal unveiling:
"Bride Dancing" (Algeria) Emile Frechon

The Fatwah of Holy Pleasure

Ali Bughidu has lost the will to live, The screams of his teenage daughters and his wife just before their throats were slit by Muslim fundamentalists dominate his every waking moment and most of his dreams. At 65, this highly decorated veteran of the Algerian war of independence spends his days begging friends and neighbours for a prescription that will speed him to oblivion. "They slaughtered my two daughters Zawffia and Saiyda in front the neighbours,' he tells anyone who will listen. "Their only crime was their insistence on attending school against the wishes of these terrorists. I heard their screams as they were being slaughtered, and when his wife tried to protect them, they killed her as well."

The terrorists who killed Bughidu's wife and two daughters told witnesses vio-



lent death was inevitable for any women who defied their orders. Shortly before the executions, fundamentalist groups in Bughidu's village of Bir Touta told families to stop sending their daughters to government-run schools. Most families succumbed. "My 15 and 16-year-old daughters were outstanding students," Bughidu says. "It would have been a crime to stop them attending school; I wanted them to be either doctors or nurses. In our village, we have no female doctor or nurse and many of us disapprove of women undressing in front of male doctors. My daughters died as martyrs. They were religious and wore the veil; they never stopped reading the Koran. When their throats were cut by these despicable murderers, they were reciting verses from the holy book. These mad men who took the lives of my wife and daughters are the enemies of Islam."

Khadija Dahamani, 28, is the latest woman journalist to be shot dead by the fundamentalists. She died at the end of last year as she waited for a bus near her home in the Baraki suburb of Algiers. She worked for the popular magazine *Al Shurook Al Arabi* and was a devout Muslim. A female colleague, Malika Suboor, 21, also died when fundamentalists shot her at point-blank range near her home. But the most famous victim, known throughout Algeria as "Kamikaze" because of her courageous television reports on women's rights and the fight against Islamic terror, fought for her life for 10 days after she was attacked outside her parents' home in Chevalier. Rashida Hamadi, 29, was one of 53 Algerian journalists who have died so far in the civil war. "Women here are the leaders of change in society," says Yasmin Ben Hamza of the Algiers-based *SOS Femme*. "More than 100,000 women took part in the first demonstration against terrorists and fundamentalists in March, 1992. Algerian women have a long tradition of fighting, so the fundamentalists consider them the enemy."

The eight women journalists killed are considered comparatively fortunate because they did not suffer the indignity of rape and kidnapping. Outside the capital, 15-year-old girls are routinely gang-raped before their throats are slashed in public as a "warning".

"They forced us to cook, wash and clean for them. Each evening, one of us was chosen for gang rape in a separate room. One night as we were eating, I noticed the men's eyes were on me. They kept asking, 'Have you finished eating?' and I would say 'No'. It was the longest dinner of my life. I thought they would get tired of waiting. When I did finish, one of them came to me and dragged me by the arm to a nearby room. There he ordered me to undress. I started crying and begged him not to harm me. I told him that adultery was forbidden by Islam, but he replied, 'I am entitled to it because I am a holy warrior, a mujahid.' Before he forced me, he said he would marry me. Then he threw me to the ground - burned me with cigarette ends until I fainted. When I awoke, I was naked and bleeding. I realised I had lost my virginity."

Another girl, Antina, 17, told Algerian television she was kidnapped by a group of armed men who burst into her parents' home and beat up her father before taking her away. 'When my mother started screaming and shouting for help, they threatened to kill me. I was bundled into a car and taken to a building about 20 minutes away.' Antina says the leader of the group, the Emir, took

her as his personal concubine and raped her every day for two weeks. 'He warned if I resisted he would kill me. I was terrified. On the last day of my captivity, the Emir blindfolded me before sexually assaulting me. After that I was handed over to his assistants who put me in a car and drove away. I thought I was being taken for execution because the Emir was bored with my body. But after some time the car stopped and I was ordered to get out. When they removed the blindfold, I was standing in front of my parents' home. I couldn't believe I was still alive.'

At Mohammed El Azahar school in Blida, south of the capital, six fundamentalists broke in last summer and kidnapped Fatmeh Ghabban, 15. Minutes later, she was brought before the school gates and stabbed to death.

Before he was himself killed, the Emir, Sherif Kosami issued a religious edict, or fatwa, that gave fundamentalists the right to rape. According to this fatwa, holy warriors of Islam have the right to claim sexual pleasure before they sacrifice their own lives in the name of Allah.

The Darkness of the Enclosed Garden - Taleban in Afghanistan.



Women are both sequestered and denied comparable medical care to men. International Aid agencies had to threaten to withhold funding because it was virtually all going to the men's hospitals.

They spend all day in the house or the small, dusty garden in front of it, behind the high wall of the compound typical of Afghan housing.

Zaigul looked at her three daughters, their two female cousins and a woman friend down the street and wept. "It is better to die than stay alive in the house. We are like birds in a cage. She had one daughter a lawyer, another study-

ing language and literature at Kabul university and a third at school. None of them expects to study or work again, even though the Taleban say they favour women's education and will find a way for that to continue and for women to work in complete separation from men. "They always say that, but in Khandahar and Herat for a long time now the girls there don't go to school and the women don't go to work. But the Qur'an says to seek knowledge without regard for gender".

Women were told to stay at home and they could go out only if wearing the head-to-foot covering called a burqa with a mesh over the eyes, and only if accompanied by a close male relative like a father or a brother. But this family have no such close relative among them. They have not been outside the house for three weeks. A nephew brings them provisions. There are about 45,000 widows who are sole providers for their families in Kabul. About 70% of the teachers in Kabul are women.

"We have lost our freedom" "The future is very dark and I don't know whether we will be able to stay in our city. My friends and I are Muslims, but the holy Koran only says that women must wear a scarf when they feel afraid, not all the time. It says both men and women should know god, which means that they should be educated, otherwise how can they read the Koran and the sayings of the prophet?"

Mar 97 Fatana Ishaq Gilani complained that the international community was 'silent' over the "deteriorating condition of helpless and shelterless women in

Kabul.” “Taleban were proud to have restored peace in Afghanistan but did not know that Afghan women were begging in Peshawar [a north-western Pakistan city] and other parts of the world to earn their livelihood,” she said. She also blamed neighbouring Muslim countries for the situation because they had been “supporting warlords in Afghanistan by providing arms” to them. Fatana Gilani said the Islamic militia had no right to “commit injustices against women. Does Islam allow that?” she asked. She castigated the international community, saying the United Nations, human rights organizations, Western countries and Muslim states had “ignored human rights violations” in Afghanistan.

Mosque Mazar-I-Sheriff Afghanistan
(King)

April 1997 Stoned to Death An Afghan woman charged with adultery was stoned to death in the Taliban-controlled Laghman province east of Kabul. The woman had reportedly deserted her husband and had run away with another man. There was no mention of punishment for the man involved.

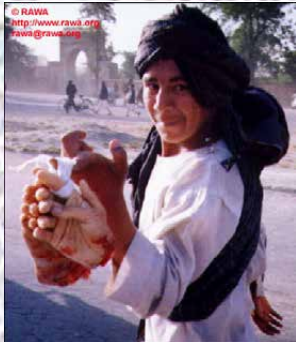
May 1997 Women outlawed from Schools and Universities. Schools reopened in Afghanistan this year without a single female student or teacher. This latest affront to girls and women follows the introduction of a rule banning the wearing of white socks because they might be attractive to men. No other Islamic country imposes such harsh regulations. Iran allows women to vote, work and hold seats in parliament.



In Afghanistan, women and girls are essentially banned from doing anything except working in the home and shopping. They are whipped or jailed for violating the rules, which are invented by senior mullahs before being broadcast over Radio Shariat. It is essential for people to listen regularly to the radio to keep up with the constant flow of orders. The United Nations Children's Fund described the exclusion of women and girls from schools as an affront to human rights, calling Afghanistan a nation of widows. There are 30,000 of them in Kabul, banned from working, except for a few who are allowed employment in designated hospitals. Kabul University, which used to have 4000 female students, reopened without female teachers or students. The Taleban require women to wear a voluminous veil. Even their eyes are covered by a cloth mesh.

July 1997 Taleban's religious police have issued new regulations restricting Afghan women's access to aid and ordering them to avoid making noise when they walk. The religious police, formally known as the Department for Promoting Virtue and

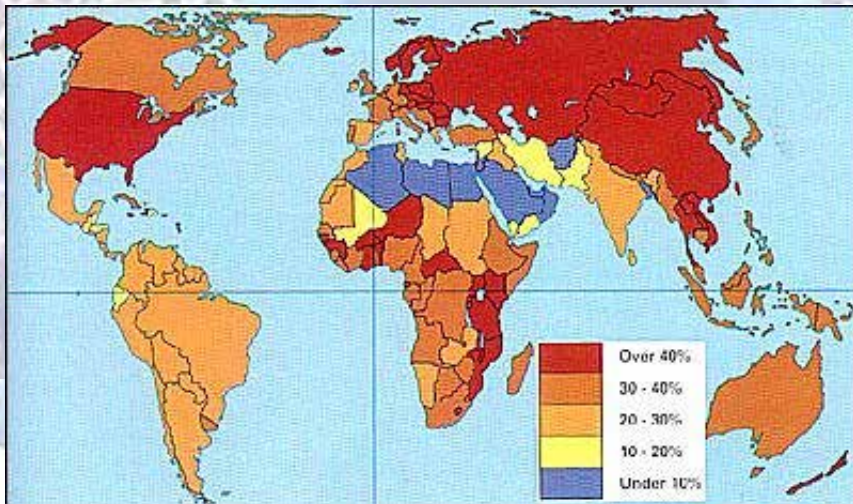
Preventing Vice, have issued two memos; one to international aid agencies operating in Kabul, and one to hospitals. "The regulations of our Islamic country are based on the non-employment of females in international or local offices, and must be observed by foreign and local institutions," says the memo sent to all international agencies. The new regulations also formalize the laws restricting employment of women. "Women are not allowed to work in any field except the medical sector." But even there the women have to observe certain regulations to, conform to the Taliban's interpretation of Sharia, or Islamic law. "No Afghan woman can take senior or acting senior position foreign-run hospitals." Also included is a rule that aid agencies need to gain permission to employ or assist women. A large proportion of aid programs are aimed at women, particularly Kabul's thousands of widows, many of whom have been, driven to destitution by the Taliban ban on women working.



Hands summarily cut off a thief by the Taliban (Rawa).

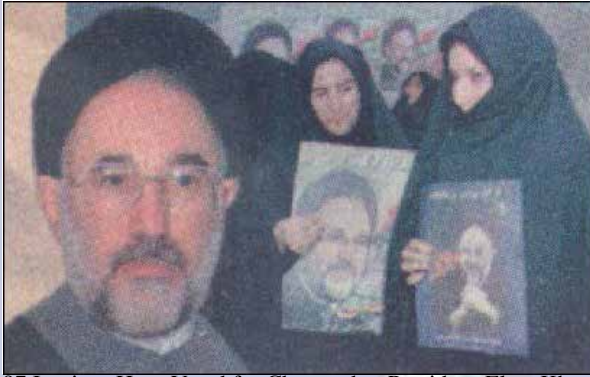
Laws regarding the appearance of women originate from the Koranic verse requiring women to dress modestly. Women are made to wear a head-to-toe garment called a burqa, with only a small hexagonal embroidered piece of gauze over the eyes to allow a blurry glimpse of the outside world.

Rawa (<http://www.rawa.org/>) the Afghani womens' organization estimates that 5000 to 8000 people were executed after the fall of Mazar-I-Sheriff. Their home page contains personal accounts of atrocity, including a woman whose husband and adolescent son were murdered in front of her because they could not immediately confirm their religious affiliation.



The Shadow of the Veil: There are fewer women in the work force in many Islamic countries than any other region on Earth (1991).

Winds of Change in Iran



Jul 97 Iranians Have Voted for Change, but President-Elect Khatami has limited room for manoeuver (NZ Herald)

Iran's moderate President-elect Mohammad Khatami was swept into office on a tide of desire for change after 18 years of 'Islamic revolution'. The size of his victory will make it hard for the religious establishment to resist domestic reforms, analysts said yesterday. Mr Khatami's victory, won by a landslide after 2/3 of the votes were counted would come as a major shock to the religious establishment analysts said. But Mr. Khatami's room for manoeuver is limited.. Although the Presidency is Iran's highest elected office, it ranks second to that of supreme leader Ayatollah Khamenei, who has paramount authority over institutions of government. And the 270-seat Majlis or Parliament remains under the control of his election opponent Mr. Nateq-Nouri and like-minded conservatives. When the new President selects his cabinet ministers they must be confirmed by the Majlis. ... Mr. Khatami is known to have a more open-minded approach to the west than most in power here. He says Iran could expedite domestic progress by learning from the West, a controversial viewpoint in a country where hatred of the United States - the "Great Satan" of Iranian demonology - is an act of revolutionary faith.



NZ Herald

Mar 98 A woman vice-president has been appointed for the first time with the portfolio of environment minister.

Iran criticizes repression of Women in Afghanistan The relegation of Afghan women

to virtual domestic servitude by the Islamic Taleban movement since 1996 has stirred international outrage, shared even by sternly Muslim Iran next door. Iran's highest-ranking woman official paid tribute to Women's Day by telling Afghan women: "Your sisters in the Islamic Republic of Iran are attentively listening to your suppressed cries. Your unbearable present status is eyed with deep concern by the Muslims all over the world," Masoumeh Ebtekar, vice-president for environmental affairs, was quoted as saying. Unlike women in many conservative Islamic countries, women in Iran hold senior positions in government and are given the right to vote.



Increasing tolerance of free conscience in Iran is illustrated by Samira Makhamalbaf's (p 601) movie Apples

Rushdie and the Death Fatwah for Blasphemy

Feb 98 Death fatwah against Salman Rushdie reinforced by the Speaker.

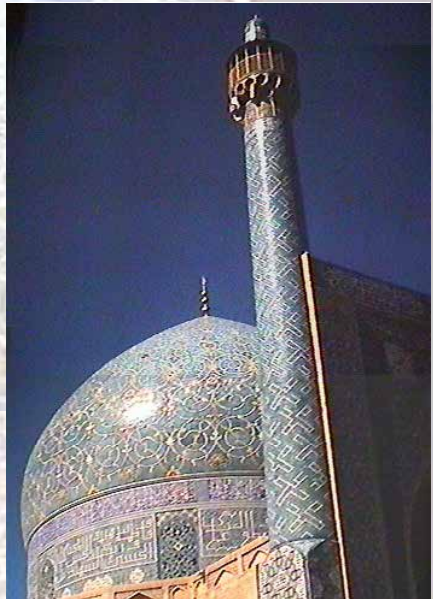
Sept 98 Mohammed Khatami said the Rushdie affair should be regarded as "completely finished" however he has issued no substantive change in Iran's position on the death sentence.

Oct 98 A hardline student group has set a \$650,000 bounty on his head in protest at assurances by the Foreign Minister that Iran would not seek to carry out a death sentence imposed on Rushdie by the Ayatollah Khomeini in 1989. All sides to the controversy acknowledge that nobody can rescind the religious order, or fatwah, issued by the founder of the Islamic republic. The new bounty is in addition to a \$US2.5 million sum offered by a Shi'ite Muslim foundation soon after the Ayatollah ruled that Rushdie had blasphemed against Islam in *The Satanic Verses*, renewed again yesterday..

Shrine Isfahan (King)

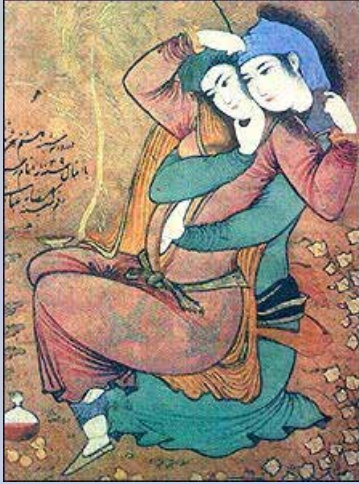
Jan 97 This summer, Iran tightened its laws to mandate that a thief lose four fingers of his right hand for a first offence, and his toes for a second theft. A third would result in life in prison. But such orthodoxy sits uneasily with the pragmatism of the late Ayatollah Khomeini, who declared the Government could abrogate the principles of sharia in the interests of the Islamic state, even forbidding the very basics of prayer, fasting and pilgrimage.

Apr 98 Political Football changes the Face of Iran. Her hair is partly hidden by a scarf. A long, dark wrap covers most of the rest of her body, but her cowboy boots still show, and when she crosses her legs, you see she is wearing jeans. For the better part of 24 hours, Teheran was gridlocked with celebrations after a World Cup football draw with Australia.. Women ripped off their veils, and the religious thugs who nor-



mally try to intimidate them were begging them to put the scarves back on. The vast majority of Iran's people are young, 54% under 18, 65% under 25. Twenty years after Ayatollah Khomeini brought his Islamic Revolution to Iran, a demographic and cultural tidal wave is hitting the regime he left behind.

Temporary Marriage: Mut'a, the Haj, Red light under a Thin Veil



Observer 1998

Before Islam, there appears to have been a tradition of sexual licence on the Haj associated with fertility rites, which was forgiven through calling the offspring 'children of god'. The tables have turned. Briffault (3/221) states "At the immemorial shrine of al-Uzza at Mecca, it is a practice for women to offer themselves to the holy pilgrims. With the Persian Shi'ites it is the custom to form temporary unions during the period of the holy pilgrimage. It is stipulated at a fixed date all relations must cease, and the parties of such unions do not give signs of recognition if they subsequently meet. Any children of such unions are regarded as a blessing in the family and are looked upon as divine children or saints".

One particular respect in which Shi'ite and Sunni branches of Islam differ is in the institution of temporary marriage: "A major difference in custom is the Shia practice of *muta*, or temporary marriage. An ingenious expedient created by Shiites to resolve the tension of momentary lust without resorting to either dishonor or sexual repression, *muta* may last only a few hours, but it legitimizes any offspring of the union. Sunnis disavow such a concept, even though their treatment of women is considerably less generous than that of the Shiites when it comes to family inheritance and participation in religious ritual." (Occhigrosso 1996 432)

Behind the anonymous white walls of a handsome villa in North Tehran, business is booming for the best-known madams of pre-revolutionary Iran. Their legendary hospitality are queues of bearded mullahs. Under the strict morality codes of Iran's ayatollahs these women and thousands of others like them should be whipped or even to stoned to death. Indeed, when Khomeini overthrew the Shah and established his Islamic regime, revolutionary guards targeted prostitutes and demolished the red-light district of Tehran. But it is a measure of the changing standards of Shi'ite rule that prostitution has once again become legitimate. Prostitutes may function as they invoke the "law of desire" and enter into marriages of enjoyment (Observer 1998 NZ Herald).

These are marriages in name only, not least because men have the right to deny their responsibilities for any children born of the temporary liaison. This controversial law allows men to fornicate, so long as they register their intentions with a religious Sharia, court where they fill out a form specifying how long they intend to "enjoy" their partner. "The enjoyment marriage is nothing but a legal cover for prostitution," says Dr. Mahran Keys Doltchahi, a professor at Iran's Free University. "How can anyone in the world claim that a marriage for 10 minutes is a legal act? The clergy justify their morally indefensible practice by relying on an ancient tradition which many prominent Iranian scholars, including the late imam Khomeini, have condemned."

Professor Doltchahi and other prominent women's rights campaigners say the real victims of the Law of Desire are women from deprived socio-economic - backgrounds. These include tens of thousands who lost husbands in the 10-year war with Iraq.

Especially in large towns, women were forced to live together in homes under the control of a guardian who was authorized to perform these temporary marriages. Frequently these homes were established at government initiative especially when the women were young war widows or orphans. (Women Living under Moslem laws No. 62.2 Eisler 1996 216)

Dr. Shahla Haeri, an anthropologist at Harvard and authoress of Law of Desire, says conservative clergy are behind a campaign to preserve enjoyment marriages. She cites one of Iran's leading imams, Jafar El Sadek, as declaring "partners in enjoyment in marriages are especially blessed. When they bathe, every drop of water turns into seventy angels who will testify on their behalf on the Day of Judgment "Khomeini was alone among senior clergy in condemning the law and the hypocrisy of those who were in favour. Still remembered on the streets of Tehran is the Persian story he once quoted on television "A religious leader said to a prostitute 'You are drunk and every moment you go and visit someone different'. She replied 'Oh Sheik! What you say about me is correct. But what you pretend about yourself, is that true too?'"

Baha'i: A Season of Infamy in Iran

Olya Roohizadegan

FOR IRAN the summer of 1983 was a season of infamy. The world has watched in stunned disbelief as the mullahs continued their genocidal campaign against the Baha'i community. They first hanged eight men in Shiraz, and later ten women, three of them teenagers. The Revolutionary prosecutor, Siyyid Husayn Músaví, announced the official banning of all Bahai'i institutions and proclaimed membership in them a criminal act. The charges were -spying and sabotage - and - warring against God.



Ask Olya Roohizadegan how she can bring herself to forgive those who hanged her 10 women friends she replies simply: "It is my faith. I am Baha'i.' They were hanged 14 years ago, one after the other, in an Iranian jail after steadfastly refusing to disavow their faith during months of imprisonment. She keeps photos of these friends, one of whom was only 17, in a well-thumbed album. Whenever she travels around the world seeking support from governments to stop the persecution of the Baha'i in Iran, the book goes too. Mrs Roohizadegan said the imprisonment, torture and execution of Baha'is the current regime was a continuation of Iranian policy down the years. It was as bad, if not worse, under the former Shah but was not widely publicized in the West. The hounding of the Baha'i stems from the Muslim leadership in Iran maintaining that there were no further revelations after the prophet, Mohammed. But the faith's prophet, Baha'u'llah, was not born until 1817 and the Baha'i calender dates, from 1844. To the Muslim clerics this is heresy . The persecution of the Baha'i has gone on for more than a century.

Women active in Islam

Across the Muslim world, no symbol of the Islamic revival evokes more passion than the veil. While in the West the veil is viewed as a clear sign of women's second-class

status, many Muslim women see it as a form of empowerment or an expression of their devotion. In Sudan, women are among the most active and visible organizers of the Islamic movement, particularly as teachers.



Islam as voice of democracy and freedom:
Malaysia

Women in Iran, where the veil remains the revolution's most visible symbol, are making gains once thought impossible, with a growing presence in government, higher education and medicine. In Turkey, the Islamic Welfare Party relies on thousands of devoted women to canvass door to door and run social services that have made it the country's best organized and most popular party. Muslim women still face huge, almost insurmountable, challenges. While countries like Tunisia and Turkey have banned polygamy, and many Governments have handed down family codes that offer women some protection from arbitrary divorce, women activists are still lobbying for rights already given men, such as passing citizenship to their children and the right to own

businesses. Iranian women have won victories on family law. In an important reform in 1991, women won the right to be paid for their labour during marriage if their husbands seek a divorce.'

Pakistan - A Conservative Case

Oct 1998 Thousands of veiled women who support a Pakistani orthodox Islamic party said yesterday that Western concepts of women's liberation exploited and degraded women. The women met during a three-day conference held by the right-wing Jamaat-e-Islami, which wants to impose Shariat Islamic law on Pakistan. The conference has attracted 100,000 people to the federal capital. Organizers say they are laying the groundwork for an Islamic revolution. In recent months, economic troubles have worsened in Pakistan, and Islamic hard-liners have gained popularity. The women said they sought to dispel misconceptions that Islam did not guarantee women equal political, social and economic rights, and said standards in the West harm women. "Western civilization has caused mischief in all spheres of human life," the women said. "Women became the main target of lust.... and are exposed to the worst kind of exploitation in the name of their rights." After the meeting, participants donated jewelry and cash to the Jamaat's Jihad, or holy war, fund. Jamaat sends volunteers to fight in conflicts involving Muslims around the world.

Later, 30 couples were married in a mass ceremony. The grooms and brides signed wedding documents and celebrated in separate tents, meeting only at the end of the day, a tradition in strict Muslim families- Prime Minister Nawaz Sharif has pressed for a sweeping bill that would impose Islamic law, but hard-liners say his actions are just a ploy to consolidate power. - AP

Conservative Islamic organizations use women themselves to support the patriarchal rule in the name of modesty, sanctity and protection of women. The irony is emphasized by the women tossing their jewelry into a jihad fund in violation of the spirit of Sakina without which Islam would not exist. Capitalistic materialism does result

in sexual exploitation of women, but again in the interests of the patriarchy.

Dec 1996 Women and the Vote in Rural Pakistan

Tribesmen in the rugged tribal regions of Pakistan have vowed to burn down the homes of women who voted in the February general election. "We can't allow women to vote because it will create certain disorders and allow unwanted evils to enter our areas" said Alliance of Clerics chief Mulana Abdul Hadi. His group had decided men could vote on behalf of women "because the women will certainly support them".

Woman Still Barred from Husband

Pakistani judges yesterday failed to agree on whether to allow a 22-year-old woman to live with her husband against the wishes of her father. Saima's father, Abdul Waheed Ropri, a member of the militant Sunni Muslim Ahle Hadith group, argues that Islam forbids a woman to marry without the consent of a parent or guardian. The woman, Saima Shah, has been staying in a private shelter, under a court order, for the past 11 months awaiting a final ruling on whether she can live with Arshad Ahmad, a college lecturer whom she married secretly in February 1996.

Jordan

In 1989, at the time of the first national elections in a generation, Jordan was still under martial law and the ban on political parties stood, which meant most candidates had to run as independents. Only the Muslim Brotherhood was able to present candidates for election because of its legal status as a charity and not a political party. Consequently, of the eighty seats in parliament, twenty went to the Muslim Brotherhood and an additional fourteen went to independent Islamists, giving the fundamentalists 40 percent of the parliamentary seats and making them the largest block in government. Those same elections were the first in Jordan for which women were permitted to stand as candidates, and twelve women ran, although none succeeded. But for one of the candidates, Tujan Faisal, the campaign waged against her still continues, and robbed her of her career, her marriage, her comfortable lifestyle, and her security. "Kill the apostate! Kill the apostate!" The words still haunt her. The blood the fundamentalists were calling for was her own. That phrase was shouted for hours each day outside the courthouse, and the chanting followed her to her home and was also repeated over her phone. In accusing her of apostasy, the Islamists asked the court to declare Faisal incompetent, dissolve her marriage, confiscate all her property, strip her of all legal rights, ban any of her works, and grant immunity to anyone who shed her blood. Her crime? In response to a two-month campaign waged in the nation's media by fundamentalists that claimed women should not be permitted to run for political office because they are not mentally competent to do so, she wrote a newspaper article castigating the crusade. Said Faisal, then Jordan's top female television commentator, who had her own show and was also a newspaper columnist, "The newspaper articles stated that women are minors all their lives, and need male guardians to run their affairs and keep them on the straight path. Another said, 'Women are so deficient they are only capable of cleaning, cooking, and serving members of the family. They possess a physical makeup suitable only for menial tasks. In return for these services, a woman's remuneration will be that she is fed, given shelter, and clothed.' A third read, 'It is permissible to beat a woman if she disobeys her husband's instructions. Beating does not hurt a woman's dignity. This is impossible, because woman is born without dignity'"

(Goodwin 1994).

Sudan: Shariat by Starvation and Slavery

The drive to impose shariat on the non-Muslim south becomes a continuing war of genocide by starvation (p 97). This spells another brutal case of shariat by jihad of hubris against innocent people, especially women and children.

NZ Herald 30 Jan 1999 5066 slaves brought from Arab slave traders report "a consistent pattern of physical and psychological torture, such as throat slitting, death threats, female genital mutilation, forced conversions to Islam, beatings and lashings". "The armed forces of the Government of Sudan systematically capture and use Christian and black animist slaves - particularly child slaves - as one of the most potent instruments of its declared jihad [holy war] against the communities that resist its totalitarian policies of forced Islamisation and Arabisation."

The Daughters of Palestine

*Hamas considers the unveiled as collaborators of a kind.
It is our religious duty to execute collaborators.
HAMAS GRAFFITI, GAZA (Goodwin)*

Palestinian women today live under a double burden: the Israeli Occupation and cultural patriarchy, which has increased with the growing Islamic fundamentalism. "As Arab women we have two battles, one against the Israeli Occupation, and the other against the fundamentalists," says Fawdah Labadi, whose two brothers have been deported for life, one of whom had married only a month earlier. His new bride was not permitted to go with him. Labadi is an unpaid spokeswoman for the Women's Studies Center, a research and resource organization in the West Bank. Commenting on the role of Palestinian women in a future state, she laughed wryly, 'It's on our agenda that women should participate, but eighty-five percent of our men don't want women to rise. They want to be able to dominate them, and overcoming this attitude will not be easy.' (Goodwin)

"Being female has not been grounds for special treatment from the Israeli security forces. Intisar El-Qaq, a social work student from Silwan, East Jerusalem, was in the early stages of pregnancy with her first child when she was arrested at the age of nineteen. Despite her condition, she was kept in solitary confinement, her hands and feet were shackled, and she was denied exercise, a suitable diet, and sufficient medical supervision. Throughout her labor, her legs were cuffed to the hospital bed" (Goodwin).

"The same day that Terry Boullata had a liver biopsy, and was still bleeding from the operation and unable to walk unassisted, the twenty-three-year-old was arrested on suspicion of being an organizer of the intifada.. In that condition, she was interrogated and then confined to what is known in Israeli detention as the "coffin." The container, made of concrete with a steel door, measures 6 feet by 2 feet by 2.6 feet. "It is like a tomb," said Terry, who was then a research assistant for the Palestinian Human Rights Information Center. "It is completely dark; there are three or four small airholes near the top that are too high to see out. The coffin is very hot and reeks of human excrement. Prisoners have to eat, sleep, and shit standing in the coffin." "When they put me in the coffin, I thought it was all over. I couldn't breathe, I was gasping for air. I kept banging on the door. Eventually, one of the guards opened the door. 'Aren't you dead yet?' he asked me. He could see I was having trouble breathing." Terry collapsed and lost consciousness." Shortly afterwards she was

released through international mediation.

“My daughter is *shaheed*, martyred, and I am glad she gave her life for the just cause of Palestine.’ Wafa, the youngest of Habiba’s twelve children, was seventeen when she was shot. ‘It was her last day at school, and the last day of her final exam. As she left the school, there were some boys throwing stones at soldiers. The girls joined in. Then more soldiers came and the boys began to run away, but the girls couldn’t run as fast. Wafa was shot in the head with a real bullet, not a rubber one.’ The teenager underwent five hours of brain surgery, and three more operations in the next eighteen days. ‘She couldn’t see anything, she couldn’t speak, she couldn’t move, they were feeding her by tube.’ After eighteen months, and regaining some vision and ability to speak, the young woman died from a massive kidney infection caused by the shunt draining fluids from her brain injury. ‘Wafa was very successful in school. She was a flower in our lives.’ Habiba paused in her story to show me a dog-eared photograph of Wafa in a wheelchair taken shortly before she died. ‘I have always ordered all my children to throw stones at the soldiers’ (Goodwin).

Woman on the Hilltop - Hanan Ashrawi

“I drove behind them, schoolgirls growing wings, and in that split second between seeing the raised truncheon in the soldier’s hand and braking and opening the car door, I lived through an infinity of terror. I wobbled on my high heels and clutched her to my breast, blood and streaming hair, taking the blows on my arms and shoulders, shielding that precious, vulnerable head with an obstinate imperviousness to pain that can transform a mother into a rock.”

Hanan Ashrawi

“For two days and one night I sat up by her hospital bed, holding her hand, staring at the closed eyes beneath the bandaged head, willing her with all my might to live. She lived, my Lina with the hair of brown silk; my Lina, who always used to start her drawings with a rainbow and a smiling sun, now draws a Palestinian flag, below which a young girl faces a gigantic figure in uniform brandishing a blood-stained club. Her laughter is not a giggle any more, but reverberates with a knowledge way beyond her years. It is this knowledge that I share with Najwa now. On top of the hill behind the barricades (Sami does not know where I am), I look down at the soldiers who look like the armed robots that Lina used to play with, and I laugh. I don’t give a damn about my lost shoes.”



*Why do you punish the daughters of Palestine
when marriage to the land can then never take place? ...
This is my hymn to the future of Zion
the crown of your fortune, the seal of your strife
your tenure on Earth comes from loving your neighbour
as flash of your flash as the love of your life.
Hymn to the Epoch CK (p 397)*

References: Ebba Augustin, Geraldine Brooks, Nawal El Saadawi, El-Solh and Mabro, Shahin Gerami, Jan Goodwin, Shahla Haeri, Deniz Kandiyoti, Judith Miller, Tamar Meyer, Taslima Nasrin, Magida Salman, Simona Sharoni, Wiebke Walther.

Toward the One: The Tao of the Sufi

In Sufism is the salvation of Islam. Sufism is the inner garment of the visionary light, free of fundamentalism and unfettered by fixed belief. It is the one in which all outer garments are shed as the layers of the onion and it is the inner garment of which Islam is the traditional outer garment. Its roots are deeper and wider than Islam yet it is the visionary endowment of the prophet's tradition.

Sufis' devotion to realization as a natural state of experience lying beyond all representations including attempts at fixed religious belief and their use of diverse methods of ecstasy and communion from the whirling dervish dance to sheer abandonment to the divine class the tradition as a world source illumination Their independence of outer trappings of belief and the common thread of the unity of knowledge - toward the one give the Sufi tradition a unique heritage of integration of experiential knowing.

Wherever I wandered from Afghanistan to Turkey I was referred to as "Sufi, Sufi". In reflection almost as a completion to the Genesis of Eden, I am now in return paying my respects to the Sufi tradition by selecting these readings to reflect key aspects of my own experiential gnosis which I have found more clearly reflected in Sufi wisdom than anywhere else I have found. These are for me Sufism's salient vision.

Sufis as Rough Wool of Integrity

The Sufis, named after their rough woolly garments, are renowned for their love of this inner light and for an inner freedom which stops at nothing to experience the divine in love.

*To be a Sufi is to detach from fixed ideas
and from preconceptions;
and not to try to avoid what is your lot.
Abu-Said, son of Abi-Khair (Shah 1968)*

The Faylasufs attempted a philosophical integration of Greek philosophy with (muslim) religion. Al-Kindi expresses this well: "We should not be ashamed to acknowledge truth and to assimilate it from whatever source it comes to us, even if it is brought to us by former generations and foreign peoples. For him who seeks the truth there is nothing of higher value than truth itself; it never cheapens nor debases him who reaches for it, but ennobles and honours him" (Armstrong 93 202).

Jesus, Martyrdom and the Sufi Source.

Sufis respected Jesus' unswerving commitment to true love in healing reality.

*An Answer of Jesus
Some Israelites reviled Jesus one day
as he was walking through their part of the town.
But he answered by repeating prayers in their name.
Someone said to him: 'You prayed for these men,
did you not feel incensed against them ?'
He answered: 'I could spend only of what I had in my purse.'
- Attar of Nishapur (Shah 69)*

Some Sufis identified Jesus gnostically as the prophet of the interior life and even amended the Shahadah to say "There is no God but al-Llah and Jesus is his messenger" (Armstrong 1993 260).

The 'drunken Sufis' exemplified by Bistami (Armstrong 93 261) desired to become

one with the beloved in annihilation ('fana): "I gazed upon al-Llah with the eye of truth and said to Him: 'Who is this?' He said 'This is neither I nor other than I There is no God but I' Then he changed me out of my identity into his Selfhood. Then I communed with him with the tongue of his face, saying 'How fares it with me with Thee?' He said 'I am through Thee, there is no God but Thou'.

This was taken to its visionary conclusion by al-Hallaj, the 'wool carder'

*I am He whom I love, and He whom I love is I:
We are two spirits dwelling in one body.
If thou seest me thou seest Him,
And if thou seest Him thou seest us both"*
(Armstrong 1993 263).

However when he preached overthrow of the Caliphate and cried "ana al-Haqq - I am the truth" as Jesus did, he was crucified for blasphemously caliming a name of God.

"When he saw the cross of nails he turned and uttered a prayer: 'And these Thy servants who are gathered to slay me, in zeal for Thy religion and in desire to win Thy favours, forgive them O Lord, and have mercy upon them; for verily if Thou hadst revealed to them what thou hast revealed to me, they would not have done what they have done,; and if Thou hadst hidden from me what you have hidden from them, I should not have suffered this tribulation. Glory unto Thee in whatsoever thou doest, and glory unto Thee in whatsoever Thou willest'" (Armstrong 1993 264).

From this beginning has sprung a continuing faithfulness to the wild vision of these masters which goes beyond all traditional bounds. Even al-Ghazzali was to argue al-Hallaj had not been blasphemous but only "unwise in proclaiming an esoteric truth which could be misleading to the initiated. Because there is no reality but al-Llah - as the shadadah maintains - all men are essentially divine. The Qur'an taught that God had made Adam in his own image so that he could contemplate himself in amiror" (Armstrong 1993 264).

The Martyrs

Mansur el-Hallaj was dismembered while still alive, and is the greatest Sufi martyr. But can you name the person who cut him up? Suhrawardi was murdered by the law, but what was the name of his executioner? Ghazali's books were thrown into the flames, but by the hand of whom? Nobody remembers these people's names, for the Sufis decline to reiterate the names of the infamous. Everyone knows the names of Ghazali, of Mansur and of Suhrawardi. But take it in another way. We remember, and we honour, the names of our great teachers. But do we remember what it was that they taught? How many people, not being Sufis, who revere the very mention of any of these three, as paying the highest penalties for their work, trouble themselves to inquire what these men should have been doing which was so important?

We may not know the names of the miscreants, but their successors have avenged themselves upon us; because they have shrugged aside Hallaj, adopted their opponent Ghazali as one of their own, and pretended that Suhrawardi was merely obsessed. They have avenged themselves on humanity for forgetting them. Are we going to allow them to win, once and for all? Who among us is going to follow the path, and in so doing say to the scholastics and clerks: "Enough, brother, Ghazali, Suhrawardi and Mansur still live!" - Itibari (Shah 296)

This sense of revolution against religious confinement has never ceased:

What Must Come

*To those who seek truth in conventionalized religion:
 Until college and minaret have crumbled
 This holy work of ours will not be done.
 Until faith becomes rejection
 And rejection becomes belief
 There will be no true believer.
 Abu Said (Shah 239)*

Inner Illumination - Outer Tradition

From this turbulent beginning grievously intolerant of personal illumination, Sufism became the inner garment which confining its transformation to the interior reality while the outer garment remained Islam, although it could equally be any cultural or religious tradition. This interplay of adaptable outer garment and essential inner garment of truth is elaborated in many Sufi passages.

The Meaning of Culture

The Sufi understanding of culture is not that which is understood by the ordinary man, who limits the meaning. Sheikh Abu Nasr Sarraj speaks of these three forms of culture (Shah 262):

- **Worldly culture**, which is merely acquiring information, opinions and learning of a conventionalized kind;
- **Religious culture**, which is repetitious, following rules and discipline, behaving in an ethically acceptable way;
- **Sufi culture**, which is a self-development, realizing what is relevant, concentration and contemplation, cultivation of inner experience, following the path of Search and Nearness.

To exist in harmony with the outer world the Sufi is like an adaptable guest within reality who may work as a merchant or scholar playing a conventional constructive role in the outer world almost as a disguise.

The Sufi is a 'Liar'

The Sufi is in the position of a stranger in a country, of a guest in a house. Anyone in either capacity must think of the local mentality. The real Sufi is a 'changed' man (abdal), change being an essential part of Sufism. The ordinary man is not changed; hence a need for dissimulation.

A man goes into a country where nakedness is honourable, and wearing clothes is considered dishonourable. In order to exist in that country, he must shed his clothes. If he says merely: 'Wearing clothes is best, nakedness is dishonourable,' he puts himself outside the range of the people of the country which he is visiting.

Therefore he will either quit the country or - if he has functions to perform there - he will accept or temporize. If the subject of the excellence or otherwise of wearing clothes comes up in discussion, he will probably have to dissimulate. There is a clash of habits here.

There is an even greater clash between habit thought and non-habit thought. The Sufi, because he has experienced, in common with others, so many things, knows a range of existence which he cannot justify by argument, even if only because all

arguments have already been tried by someone at one time or another, and ones have prevailed and are considered 'good sense'. ... His activity, like that of an artist, is reduced to that of illustration. (Chisti Order Shah 135)

This inner freedom within the confines of cultural outer garment also allowed for many outer forms:

The Face of Religion

*Now I am called the shepherd of the desert
Now a Christian monk,
Now a Zoroastrian.*

*The Beloved is Three, yet One:
just as the three are in reality one.
Ibn El-Arabi (Shah 87)*

In this vision quest it is only the person of true knowing who has achieved realization and this goes beyond all fixed belief and clinging to religious forms.

Religion

All religion, as theologians - and their opponents - understand the word, is something other than what it is assumed to be. Religion is a vehicle. Its expressions, rituals, moral and other teachings are designed to cause certain elevating effects, at a certain time, upon certain communities. Because of the difficulty of maintaining the science of man, religion was instituted as a means of approaching truth. The means always became, for the shallow, the end, and the vehicle became the idol. Only the man of wisdom, not the man of faith or intellect, can cause the vehicle to move again. - Alauddin Attar (Shah 261)

The Being of God

*No human mind can attain an understanding
of the form of being which is called God.*

This belief in the essence which goes beyond all forms and representations goes much deeper than the traditional Islamic adherence to an abstract God which cannot be represented under pain of death to a koan-like paradox in all religious attempts to define God by name or worship.

The Madman and the Muezzin

"A muezzin in Isfahan had climbed to the top of a minaret and was giving the call to prayer. Meanwhile, a madman was passing by, and someone asked him: 'What is he doing there, in that minaret?' The madman said: 'That man up there is in fact shaking a nutshell which has nothing within it.' When you speak the ninety-nine Names of God, you are, similarly, playing with a hollow nutshell. How can God be understood through names? Since you cannot speak in words about the essence of God, best of all speak about nobody at all." - Kitab-Ilahi (Shah 72).

This position acknowledges the relativity in all fixed religious belief in relation to the essential truth, both traditional Islam and pagan idolatry:

Those Who Worship the Externals

*If the Muslim knew what an idol was,
He would know that there is religion in idolatry.*

*If the idolater knew what religion was,
He would know where he had gone astray.*

*He sees in the idol nothing but the obvious creature:
This is why he is, in Islamic Law, a heathen. Shabistari (Shah 207)*

Emptiness

*Everyone in the ordinary world is asleep.
Their religion - the religion of the familiar world -
is emptiness, not religion at all. - Sanai, Hadiqa (Shah 208)*

A key point of enlightenment is the paradox of the divine. While Buddhism denies God as atheist spirituality and traditional monotheism insists on God, the realized Sufi knows the paradox of either position:

Worship

*Mankind passes through three stages.
First he worships anything: man, woman, money, children, earth and stones.
Then, when he has progressed a little further, he worships God.
Finally he does not say: 'I worship God'; nor: 'I do not worship God.'
He has passed from the first two stages into the last- Rumi*

The Sufi position leads almost to an indifference to outer religious form which is freely conceded:

On Your Religion

Throughout the dervish literature you will find us saying repeatedly that we are not concerned with your religion or even with the lack of it. How can this be reconciled with the fact that believers consider themselves the elect?

Man's refinement is the goal, and the inner teaching of all the faiths aims at this. In order to accomplish it, there is always a tradition handed down by a living chain of adepts, who select candidates to whom to impart this knowledge.

Among men of all kinds this teaching has been handed down. Because of our dedication to the essence, we have, in the Dervish Path, collected those people who are less concerned about externals, and thus kept pure, in secret, our capacity to continue the succession. In the dogmatic religions of the Jews, the Christians, the Zoroastrians, the Hindus and literalist Islam this precious thing has been lost.

We return this vital principle to all these religions and this is why you will see so many Jews, Christians and others among my followers. The Jews say that we are the real Jews, the Christians, Christians.

It is only when you know the Higher Factor that you will know the true situation of the present religions and of unbelief itself. And unbelief itself is a religion with its own form of belief.

Ahmad Yasavi - Naqshbandi Order (Shah 171)

This approach also cuts through the trappings of asceticism as merely a way station on the road to enlightenment, thus also espousing creative knowing which transcends ascetic limitations:



Opposite: Kashan Carpet early 20th cent (Reed 73)

Daughters of Allah (p 585): Silk Heriz Rug (Reed 75).

Asceticism

First there is knowledge. Then there is asceticism. Then there is the knowledge that comes after asceticism. The ultimate 'knower' is worth a hundred thousand ascetics.
- Rumi (Shah 207)

We see the same attitude of active creativity in the context of prayer as an activity rather than as pious ritual. This is a concept of healing activism:

Hunger

*People sated with themselves are so because of their hunger for something else.
They are therefore hungry. Those who turn back from wrongdoing,
they are the ones who are at prayer; not those who merely seem to bend in prayer.
Prayer is an activity. - Sanai, Hadiqa*

Toward the One: The Essential Truth in the Many Cultural Traditions

This adaptability comes from a devoted pursuit of the essential core of experiential knowing the type of personal illumination gnosis means in the early Christian tradition. It is a convergent essence in shedding the layers of the external conditioned reality and fixed belief and moral conformity for the essence.

The Unity of Knowledge

What I have learned as a Sufi is something that man cannot credit because of what he has already been taught. The easiest thing to grasp in Sufism is one of the most difficult for the ordinary thinker. It is this: All religious presentations are varieties of one truth, more or less distorted. This truth manifests itself in various peoples, who become jealous of it, not realizing that its manifestation accords with their needs. It cannot be passed on in the form because of the difference in the minds of different communities. It cannot be reinterpreted, because it must grow afresh. It is presented afresh only by those who can actually experience it in every form, religious and otherwise, of man. This experience is quite different from what people take it to be. The person who simply thinks that this must be true as a matter of logic is not the same as the person who experiences that it is true. - Khwaja Salahudin of Bokhara (Shah 287)

The Three Forms of Knowledge

"Ibn El-Arabi instructed his followers in this most ancient dictum (Shah 85):

There are three forms of knowledge.

- The first is intellectual knowledge, which is in fact only information and the collection of facts, and the use of these to arrive at further intellectual concepts. This is intellectualism.
- Second comes the knowledge of states, which includes both emotional feeling and strange states of being in which man thinks that he has perceived something supreme but cannot avail himself of it. This is emotionalism.
- Third comes real knowledge, which is called the Knowledge of Reality. In this form, man can perceive what is right, what is true, beyond the boundaries of thought and sense.

Scholastics and scientists concentrate upon the first form of knowledge. Emotional-

ists and experientialists use the second form. Others use the two combined, or either one alternatively. But the people who attain to truth are those who know how to connect themselves with the reality which lies beyond both these forms of knowledge. These are the real Sufis, the Dervishes who have Attained.

Path of the Heart

Sufism is very much a path of the heart, of the love of God as the Beloved. This is a passionate relationship of ecstatic and sometimes tortured love in which the fulfillment is complete union with the divine.

The Heart

Someone went up to a madman who was weeping in the bitterest possible way. He said: 'Why do you cry?' The madman answered: 'I am crying to attract the pity of His heart.' The other told him: 'Your words are nonsense, for He has no physical heart.' The madman answered: 'It is you who are wrong, for He is the owner of all the hearts which exist. Through the heart you can make your connection with God.' - Attar of Nishapur (Shah 69).

My Heart Can Take on Any Appearance

My heart can take on any appearance. The heart varies in accordance with variations of the innermost consciousness. It may appear in form as a gazelle meadow, a monkish cloister, an idol-temple, a pilgrim Ka'aba, the tablets of the Torah for certain sciences, the bequest of the leaves of the Koran. My duty is the debt of Love. I accept freely and willingly whatever burden is placed upon me. Love is as the love of lovers, except that instead of loving the phenomenon, I love the Essential. That religion, that duty, is mine, and is my faith. A purpose of human love is to demonstrate ultimate, real love. This is the love which is conscious. The other is that which makes man unconscious of himself. -Ibn El-Arabi (Shah 87)

Central to this path of heart is such identification with the divine that union is the reality as it is with the Vedantic self and in Christ nature - the very claim made by al-Hallaj:

The Beloved

*One went to the door of the Beloved and knocked.
A voice asked: 'Who is there?' He answered: 'It is I.'
The voice said: 'There is no room here for me and thee.'*

*The door was shut.
After a year of solitude and deprivation
this man returned to the door of the Beloved.*

*He knocked.
A voice from within asked: 'Who is there?'*

*The man said: 'It is Thou.'
The door was opened for him.
Rumi (Shah 207)*

Divinity, and the Feminine

This communion of love extends into a frank sexually intoned love mysticism in which the feminine plays the role of spiritual lover. Sufis are also noted for their clandestine toleration of the feminine spirituality (Armstrong 1993 454).and the term *fravashi* or 'spirit of the way' represents the female sacred whore who teaches sexual illumination. Elements of the femine appear in surprising and refreshing ways in poetry and in truth.

Truth

*She has confused all the learned of Islam,
Everyone who has studied the Psalms
Every Jewish Rabbi,
Every Christian priest.
Ibn El-Arabi (Shah 86)*

The Special Love

*As the full moon appears from the night, so appears
her face amid the tresses.
From sorrow comes the perception of her: the eyes
crying on the cheek; like the black narcissus
shedding tears upon a rose.
More beauties are silenced: her fair quality is
overwhelming.
Even to think of her harms her subtlety (thought is
too coarse a thing to perceive her). If this be
so, how can she correctly be seen by such a clumsy
organ as the eye?
Her fleeting wonder eludes thought.
She is beyond the spectrum of sight.
When description tried to explain her, she overcame it.
Whenever such an attempt is made, description is
put to flight.
Because it is trying to circumscribe.
If someone seeking her lowers his aspirations (to
feel in terms of ordinary love),
there are always others who will not do so.
Ibn El-Arabi (Shah 86)*

Evolving Creation

Sufis also conceive of creation as an ongoing process. This is illustrated delightfully in the following passage on the evolution of man. This is a truly cosmic Adam wandering through evolutionary time and into a cosmic future not yet fully revealed. This is truly a creative vision in the imminent feminine in space-time:

Evolution

First of all he came into the inert world. From minerality he developed, into the realm of vegetation. For years he lived thus. Then he passed into an animal state, yet bereft of any memory of his being vegetable - except for his attraction to Spring and to blossoms.

This was something like the innate desire of an infant for its mother's breast. Or like the affinity of disciples for an illustrious guide. When the shadow is no more, they know the cause of their attachment to the teacher ...

From realm to realm man went, reaching his present reasoning, knowledgeable, robust state; forgetting earlier forms of intelligence.

So too shall he pass beyond the current form of perception. There are a thousand other forms of Mind. . . But he has fallen asleep. He will say: 'I had forgotten my fulfilment, ignorant that sleep and fancy were the cause of my sufferings.' He says: 'My sleeping experiences do not matter.' Come, leave such asses to their meadow.

Because of necessity, man acquires organs. So, necessitous one, increase your need.

Rumi (Shah 272)

Life as Chaos and Transformation

Sufis have correctly identified life as a state of chaos and transformation never quiescent except in death. This correctly identifies life as an endless struggle with entropy, on the edge of chaos through which comes verdant change and unfolding:

We are Alive

*We are waves whose stillness is non-being.
We are alive because of this, that we have no rest.
Abu-Talib Kali (Shah 275)*

Coeval Souls

A key point of the Sufi vision of incarnation is similar to the of Christ nature - the concept of the eternal soul or nugal - an Elhoistic spirit co-eval with creation and incarnate in man as the soul and the essence of this soul is complete union with the divine gaining everything in union with the divine in losing everything in selfless devotion that goes beyond all hunger and fear of death.

Souls Before the Creation of the Body

Know about the time when there were souls and no bodies. This was a time of a few years, but each of those years was one of our millennia. The souls were all arrayed in line. The world was presented to their sight. Nine out of ten of the souls ran towards it. Then paradise was presented to the remaining souls. Out of these, nine out of ten ran towards it. Then hell was shown to the remaining souls. Nine out of ten of them ran away from it in horror. Then there were only a few souls, those who were affected by nothing at all. They had not been attracted by the earth or by paradise, nor had they feared hell. The Celestial Voice spoke to these survivors, saying: 'Idiot souls, what is it that you want?' The souls answered in unison: 'You who know all know that it is You whom we desire, and that we do not desire to leave Your Presence.' The voice said to them: 'Desire of Us is perilous, causes hardship and innumerable perils.' The souls answered him: 'We will gladly experience anything for the sake of being with You, and lose everything in order that we may gain everything.' - Ilahi-Nama (Shah 74)

Three Sufi Sayings

Attainments of a Teacher

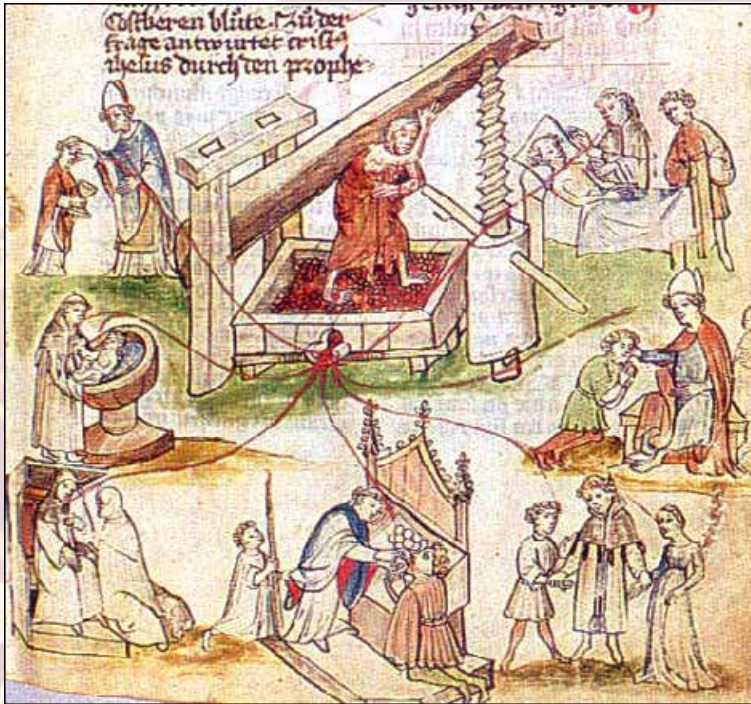
*People think that a Sheikh should show miracles and manifest illumination.
The requirement in a teacher, however, is only that he should possess all that the disciple needs.
- Ibn El-Arabi (Shah 87).*

Dark and Light

Evening precedes morning, and night becomes dawn. - Hafiz (Shah 272)

Immortality

*The honour of man is his learning.
Wise people are torches lighting the path of truth.
In knowledge lies man's opportunity for immortality.
While man may die, wisdom lives eternally.
- Ali (Shah 272)*



Christ squeezed in the wine-press distributing his blood to the faithful 15th century
15th cent German manuscript (Jones 7)

The Gospel of Dhu Shara: Treading the Winepress

Noah's Plight and Canaan's Doom

Noah is the Hebrew Dionysian ancestor of the great flood, who suffered the fate of castration at the hands of his son of Canaan: Gen 9:20 "And Noah began to be an 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 Noah awoke from his wine, and knew what his younger son had done unto him."

Jesus, who claimed to be the vine itself, suffered a similar fate at the hands of the Idumean Herod: John 15:1 "I am the true vine, and my Father is the husbandman." Luke 23:11 "And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate."

Duchares the Edomite Dionysus

The desert in which John the Baptist preached and baptized lay on the border with Edom, the Nabatean kingdom, devoted husbandmen, whose god Duchares (p 581) "God of Gaia" (Negev 107) a form of Dionysus.



Nabatean tragic mask of Dhu Shara with dolphin (Glueck)

The territory of the desert round Machaerus where John baptized and was imprisoned is right on the border with Nabatea. Herod Antipas was of Idumean (Edomite) descent. John appears to have been sacrificed as a surrogate king for Herod at a feast

after challenging his marriage to Herodias, because she had previously been married to his brother Herod Philip. Antipas' cast-off previous wife was the daughter of King Aretas IV of Edom. This event led to the confrontation which required Antipas' generals to be at Machaerus.

The Edomite Messiah of the Jews and Arabs

The Lexicon Talmudicum and Talmud babli Sanhedrin 106b, 43a, 51a and the Toldoth Yeshu states (Graves 1946 6, 1953 23, 288):

- Commentators refer to Yeshu-ha-Notzri [Jesus of Nazareth] by mention of the wicked kingdom of Edom, since that was his nation... he was hanged on a Passover eve... He was near to the kingdom [genealogically].
- Balaam the lame was 33 years old when Pontius Pilate killed him... They say that his mother was descended from princes and rulers but consorted with carpenters.
- He was lamed while trying to fly [as were Jacob and Ba'alam].

Gravestone of Julius Abdes Pantera of Sidon (Wilson I)

The Mishnah (Baraita and Tosefta) note the following passages highlighting the tension between conventional Jews and Jesus' followers (Wilson I 62-4):

- "It has been taught: On the eve of the Passover they hanged Yeshu ... because he practised sorcery and enticed and led Israel astray ... Our Rabbis taught Yeshu had five disciples Mattai, Nakkai, Netzer, Buni, and Todah.
- Rabbi Elizah ben Damah is cited asking that Jacob came to heal him in the name of Yeshu[a] ben Pantera. He died being forbidden to do so.
- A disciple of Yeshu the Nazarene is cited in Sephoris capital of Galilee saying "It is written in your Torah 'Thou shalt not bring the hire of a harlot ...' How about making it a privy for the high priest? Thus did Yeshu ... teach me 'For the hire of a harlot hath she gathered them, And unto the hire of a harlot shall they return', from the place of filth they come, and unto the place of filth they go"





Panthers are also associated with the rites of maenads (Otto W).

The Jewish citing of Jesus as son of a Roman 'Pantera' [panther] has been cited as another term of derision insinuating Dionysian heritage but a Roman gravestone has been found in Bingerbrück Germany for Julius Abdes Pantera an archer of Sidon, dating from the appropriate early Imperial period.

Another Sanhedrin entry 103a by Rabbi Hisda comments on Psalm 91:10 "There shall no evil befall thee, neither shall any plague come nigh thy dwelling" that "Thou shalt have neither a son nor a disciple who will publicly let his food burn (forfeit his salvation in a public display)

like did Jesus the Nazarene". Rabbi Abbahu taught "If a man say unto thee 'I am God' he lieth; if he saith 'I am the Son of Man' he will live to rue his words; and if he saith 'I ascend into Heaven' he will not bring to pass that which he saith". These early entries portray an antagonism which in itself explains the attitude in the gospels is not merely anti-Jewish polemic but genuinely records a spiritual tension that arose from the Crucifixion.

The Edomite Messiah of the Qur'an

Likewise the Qur'an refers to Jesus as Isa (p 607) after Esau the red man of Edom. It thus appears that both the Jews and the Arabs recognized the Edomite character of Jesus' mission in a way not understood by Christians themselves.

The Edomite Dionysus of Revelation

This personage is clearly referred to in Isaiah 63:1 "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? 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".

We thus see immediately that the terrible Lord of the apocalypse, the Christ of the second coming is standing directly in this Dionysian tradition in Revelation 19:13: "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 goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, King of Kings, and Lord of Lords".

Both of these references are exclusively Dionysian in character, both in the winepress and the blood of vengeance of the redeemer as we shall see. The reference to Edom

also indicates a specific knowledge of the Nabatean Dionysus Dhu Shara.

This type of language was also central to the earliest aspects of Christianity even before the four gospels we use for our main picture of Jesus were ever written. The earliest and most ancient invocation to Jesus in Christianity is believed to be "Jesus is Lord", and more specifically "Come Lord Jesus." (Spong 1994 144). This is precisely the maranatha - "The Bridegroom cometh".

This same language has always been central to the rites of Dionysus. In Elis a dancing chorus of women invoked the god with the words: "Come, Lord Dionysus". He is described as "the god who comes, the god of epiphany, whose appearance is far more urgent, far more compelling than that of any other god". (Otto W).

The Lord of Miraculous and Maddening Dread

"For as the lightning cometh out of the east, and shineth even unto 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. 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" (Matt 24:27)

Christians are used to perceiving Jesus as the blood of the lamb, the meek, forgiving, forsaken, accursed, and redeeming bridegroom of the Church. Yet they equally imbue the Christ of the apocalypse as the ultimate in the vengeful madness - a phase of complete cosmic rupture and strife in which even the heavens roll up as parchment and the stars fall from the sky. Yet to the Jews he was a necromancer who cast out devils with Ba'al Zebul, the Lord of Flies - a magician of ill repute.

Dionysus "most gentle and most terrible". Euripedes

"The inner force of this dual reality is so great that he appears among men like a storm. All tradition, all order must be shattered. Life becomes suddenly an ecstasy - an ecstasy of blessedness, but an ecstasy, no less, of terror. His appearance is startling, disquieting, violent. It arouses opposition and agitation. Right at his birth gods arise as his enemies. Terrible disturbances are engendered in his vicinity. And in this way, even the revelation of the god who has become a man creates wild emotion, anger, and opposition among mankind. The god appeared with such wildness and demanded such unheard-of things, so much that mocked all human order, that he first had to over-power the hearts of men before they could do him homage." (Otto W).

It is precisely these utterly compelling features of Jesus which have led orthodox Christians to say he was more than just an historical prophet, more than a Jewish flesh and blood messiah - the very only-begotten Son of God - just as Dionysus was the son of an equally authoritarian father Zeus. The son of a virgin birth to a mortal mother Mary by divine intervention just as mortal Semele (although a demi-Goddess like Mary is today) was impregnated by Zeus. The Dialogue of the Saviour conveys an image of the destruction of woman suggestively echoing the birth of Dionysus in the destruction of Semele by Zeus' bolt of lightning, revealing himself to her as he did to Hera: "Matthew said: "Destroy the works of womanhood". The Lord said. "Now a true word is coming forth from the Father [to the abyss] in silence with a [flash of lightning] giving birth" (Robinson 254).

In all his most miraculous and fearsome aspects Jesus is manifesting exactly as the Dionysian chaos bridegroom of fertility has done before him, for Dionysus although described as a new and alien God was the primal sacrificed heroic consort of the ancient goddess, first born in Zeus' rape of Persephone, reincarnated to Semele in a second coming to become Dionysus 'twice-born' the unspeakable manifestation of all that is awesome and terrifying in the patriarchal Godhead. Otto W describes his advent as 'the epiphany of miraculous dread' ruler of the fifth age.

Everywhere Jesus went he raised controversy to an intensity that brought everyone to the brink of violence. Many times in John they sought to stone them. His messianic reading at Nazareth in Luke was so offensive to Jewish ethnic sentiments they sought to throw him off a cliff. All these tensions are characteristic of the madness stirred up by Dionysus. Jesus was the winebibber who didn't keep the cultural norms, just as Dionysus rampaged in the forest glens to the consternation of conventional society. It is Jesus who makes outlandish blasphemous claims to be the very the Son of God standing before mankind, soon to be destroyed again:

*The Son of man is come eating and drinking;
and ye say, Behold a gluttonous man, and a winebibber ...
but the days will come, when the bridegroom shall be taken from them,
and then shall they fast (Luke).*

Dionysus is the 'liberator', the God of advent. Despite being older than history, an Adam 'before Abraham was' the ancient consort of the Goddess, he is newly transformative and urgent. His mission is a cultural collision. Jesus' crucifixion is the great passion drama of history played out on the 'cosmic stage'. But it is to Dionysus that we owe the tradition of the passion in the birth of Greek tragedy.

Despite the heritage of Jesus' band of twelve apostles, these followers are by no means fully aware of his mission and all are scattered, deny him or are induced by his own maddening passing of the sop to betray him. Just as all betrayers of Dionysus were torn apart, Judas spilled his guts in the field of blood. It was however the maenads of Jesus who really knew the inner truth. It was the women of Galilee who ministered to him of their substance, who, unlike the scattered sheep of his disciples, were present at his Crucifixion, the three Marys who gathered him and spirited him, and Magdalen who pronounced his exaltation.

There are many, many aspects of the enigma of Jesus, from his epiphany on the day of the festival of Dionysus, through the "true vine", the eucharist, his virgin birth from a mortal mother and a transcendental father, his sudden coming and the violence of his death in a tragic passion drama, just as Dionysus was torn to pieces and was the progenitor of Greek tragedy, his magical nature, his band of supporting women, his destiny to be the ruler of the world as the son of the father God, and last but not least the presence of Dhu Shara a form of Dionysus as the God of Edom, which attest to a secret tradition or inner mythology of Dionysus in Jesus.

The Bread of Heaven and the True Vine: Tammuz and Dionysus

The winnowing fan is characteristic of both Tammuz and Dionysus the dying gods of bread and wine who are combined in the two substances of the eucharist.

"He shall baptize you with the Holy Ghost and with fire: Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable" (Luke 3:16).

John 6:53 takes things even further. He has Jesus quote the most outlandish carnivo-

rous, blasphemous statement in which the flesh the blood and the bread of heaven are all intermingled in one sacrificial metaphor: "Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever".

The breaking of the bread for the five thousand "men, not counting women and children" (Matt 14:13, Mark 6:44, Luke 9:14, John 6:10) is a ritual episode, the first great communion service, rather than a miracle, with the numbers of people and baskets having ritual significance. It is recorded in all four gospels, so it is a pivotal episode, like the crucifixion. However it is clearly a Dionysian or Tammuz-like manifestation as John's bread of heaven is the flesh of the redeemer. It also has precedents in the Old Testament. The bread of heaven is the word of god, manifest in the communion wafer for which a loaf or two could easily feed 5000.

Water into Wine and the Epiphany

One of the central themes of Dionysus is water into wine the other is his advent or epiphany. Not only did Jesus perform both, but he did them on the day of Dionysus. John 2:1 "there was a marriage in Cana of Galilee; and the mother of Jesus was there: ... And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. ... Jesus saith unto them, Fill the waterpots with water. ... When the ruler of the feast had tasted the water that was made wine, and knew not whence it was.



The Marriage at Cana (Wilson I)

"The Epiphany is a feast of the Christian calendar celebrated on January 6. The word comes from the Greek and means 'advent' - 'manifestation,' 'appearance,' or 'revelation.' The observance originated in the Eastern church, and at first celebrated the total revelation of God in Christ. Later it focused upon two events of Jesus' ministry, his baptism and the changing of the water into wine at Cana of Galilee. Interestingly, a similar festival of Dionysus, the wine god, was kept on this day in the Aegean Islands and Anatolia. When the observance of January 6 spread to the West, it became associated with the visit of the Magi to the infant Jesus" (Grollier).

"The Epiphany was the very day of the feast of Dionysus, the Greek god of wine: In fact the motif of the story, the transformation of water into wine, is a typical motif of the Dionysus legend, in which this miracle serves to highlight the god's epiphany. "Plainly put, in the legend of the marriage at Cana Jesus reveals his divine power in

the same way that stories had told of the Greek god Dionysus. ... On his feast day, Dionysus made empty jars fill up with wine in his temple in Elis; and on the island of Andros, wine flowed instead of water from a spring or in his temple. Accordingly, the true miracle of the marriage feast at Cana would not be the transformation by Jesus of water into wine, but the transformation of Jesus into a sort of Christian wine god" (Ranke-Heinmann 1992 81). The 'water into wine' is stated to be one of the first of the many bizarre miracles of Dionysus (Briffault 3 130). It was also Jesus' first miracle entry in John from an even older list of Jesus miracles, the second of which is the cure of the son of the official in Capernaum.

The Parables of Vine and the Blood

*And new wine is not put into old wineskins, lest they burst;
nor is old wine put into a new wineskin, lest it spoil it. (Thomas 47)*

This parable of Jesus, despite his claim "I have not come to destroy the law and the prophets, but to fulfil them" spelled the schism between the old tradition and the new. The changing of the guard at the core of Christianity is located in a wineskin.

*"I am not your master. Because you have drunk, you have become intoxicated
from the bubbling spring which I have measured out" (Thomas)*

Jesus sayings are liberally interspersed with a variety of metaphors of the vine and the husbandman:

I am the true vine, and my Father is the husbandman (John 15:1).

The parable of God's response to Jesus' death is also the parable of the husbandman of the vineyard and his heir, just as Dionysus was the heir of the vineyard:

"But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be our's. And they took him, and killed him, and cast him out of the vineyard. What shall therefore the lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard unto others." (Thomas)

He elaborates the relationship of the vine into a central motif: "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches".

*, "A grapevine has been planted outside of the father,
but being unsound, it will be pulled up by its roots and destroyed." (Thomas 40)*

Eucharist 2nd century
fresco Priscilla cata-
comb (Wilson I)

The Body and Blood of the Eucharist

The Eucharist is the central substance of Christian communion. The eucharist is almost the common denominator of all Christian worship. It

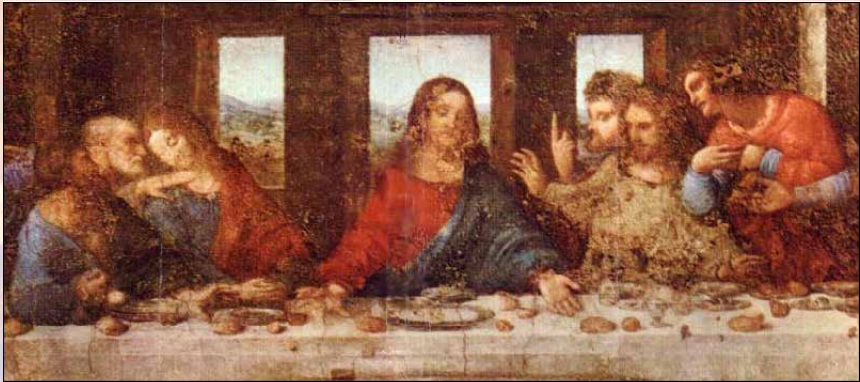
is regarded as the body and blood of Christ in a very carnivorous way. The synoptic



gospels have the last supper portrayed in specific terms as a blood atonement.

Mark 14:22 “And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many”.

This blood fest goes back earlier to Pauline origins: 1 Corinthians 11:23 “For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body (soma), which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.” The apocalyptic purpose of the eucharist is then revealed “For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.”



The Last Supper - Leonardo da Vinci

There is however a deep continuity with the Jewish Kiddush. The Jewish and Christian liturgies remain very similar to this day.

The Jewish Kiddush blessing [1] at the Sabbath, or eve of a major festival, has close correspondence to the Christian blessing of the Eucharist [2] although it is, by contrast, not conceived as a blood atonement of a human sacrifice:

1. Blessed are you, O Lord our God, King of the universe, who creates the fruit of the vine. Blessed are you, O Lord our God, King of the universe, who brings forth bread from the earth.
2. Blessed are you, Lord God of all creation, through your goodness we have this wine to offer, fruit of the vine and work of human hands. Blessed are you, Lord God of all creation, through your goodness we have this bread to offer, which earth has given and human hands have made.

Damascus Rule also states a bread and wine sacred repast with very specific protocols involving the ‘messiahs’ as officiants: “Whenever as many as ten shall gather together for a banquet, they shall take their seats in order of precedence, and the priest and the messiah shall preside. The company may not touch the bread and the

wine till the priest has blessed them and taken some - after which the Messiah first takes some, then the others in order of rank”.

These rankings suggest that when the disciples disputed over dinner and Jesus said the first shall be last, it was a reaction to this traditional Essene protocol and that Jesus was breaking these norms as well as challenging the Pharisee and particularly Sadducee norms.

The Didache from first half of the 2nd century, an early Christian text, reflects strongly the Manual of Discipline. “We give thanks to thee, our Father, for the Holy Vine of David thy child and concerning the broken bread: We give thee thanks, our Father, for the life and knowledge which thou didst make known to us through Jesus thy child”. The Christian atonement is missing here and although attributed to Jesus may thus have arisen later. The Didache makes no reference to the death of Jesus and has no notion of a divine, sacramental food.



The Last Supper - Church of the Nativity Bethlehem (Phaidon)

The Ebionites (deserving poor) an ancient Jewish Christian sect associated with Jesus' brother James, the first bishop of Jerusalem illustrate the Jewish Christian perspective well. They interpreted the Eucharist as a memorial of Jesus, substituting a chalice of water for the chalice of blood. They did not view Jesus' death as a bloody act of atonement. The Ebionites followed the Elchasaite vision of the Christ as the recurrent 'secret Adam' (p 741) a supernatural figure which imbued Jesus at his baptism (adoptionist) and left him at the crucifixion. They also believed the spirit entered Jesus at his baptism and left him at the Crucifixion.

Some people thus see the Pauline interpretation of the eucharistic communion as a Hellenistic transformation of the Jewish tradition into a more Greek (and hence Dionysian) style. Some early Church fathers specifically compared the communion to the *epoptea*, the inner sacred repast of the mysteries, in which Dionysus is supposed to have participated at Eleusis. However one has to be careful assuming the Pauline interpretation is an amended tradition. Paul himself derived his most intimate experiences although he was a 'born again' who never met Jesus, by travelling to Arabia. He is thus likely to have come into contact with the Arabian aspect of the tradition as well as the Essenes of the Damascus covenant. The divergence between the Jewish Christian following and the Pauline tradition may be thus primary and run all the way back to Jesus own controversial and socially transcending teachings.

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Dining with the Risen Christ

Luke conveys the sacred meal as a central motif in the coming Kingdom: 22:28

“Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; That ye may eat and drink at my table in my kingdom”.

John Spong (1994 198-209) notes that the sacred meal is not just a ritual instituted by the living Jesus but is also the central motif in the manifestation of the resurrected Christ in which “their eyes were opened” just as did Adam and Eve when they ate the forbidden fruit: Luke 24:30 “And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight.



The Supper at Emmaus - Caravaggio (Hendy 127)

“And their eyes were opened, and they knew him; and he vanished out of their sight”.

Spong comments as follows (1994 205): “Luke was saying, it seems to me that eating and drinking at the Lord's table was part of what it meant to be in the Kingdom of God. That in turn seems to suggest that in the act of eating and drinking in the name of the Lord, here and now, we are sharing a foretaste of that kingdom. Perhaps in such a setting our eyes might well “be opened” to behold the one.”

Likewise in John 21:4 it is the dining which reveals the Christ: “But when the morning was come, Jesus stood on the shore: but the disciples knew not that it was Jesus. ... And he said, ‘Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes’. ... As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. ... Jesus saith unto them, Come and dine. And none of the disciples durst ask him, ‘Who art thou?’ knowing that it was the Lord.”

In Acts again, the link between the sacrifice of the accursed and experiencing the resurrected Christ through eating and drinking the sacred substance with the redeemer is the central key: 10:39 “And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: Him God raised up the third day, and shewed him openly; Not to all the people, but unto witnesses chosen before God, even to us, who did eat and drink with

him after he rose from the dead.”

The Acts of Euripides

In Acts 9:5 we find a remark that Jesus is supposed to have made to Paul as he lay on the ground: “It hurts you to kick against the pricks”. This is a quotation from The Bacchae by Euripides (d. 406 B.C.). It's no surprise to find a quotation from ancient literature; the only peculiar thing is that Jesus should quote a Greek proverb to Paul while speaking Aramaic (“in the Hebrew language”). But the really strange thing is that with both Jesus and Euripides we have the same “familiar quotation” and the same situation. In both cases we have a conversation between a persecuted god and his persecutor. In Euripides, the persecuted god is Dionysus, and his persecutor is Pentheus, king of Thebes. Just like Jesus, Dionysus calls his persecutor to account: “You disregard my words of warning, and kick against necessity [literally ‘against the goads’] a man defying god”. . Jesus even uses the same plural form of the noun (*kentra*) that Euripides needs for the meter of his line (Ranke-Heinmann 1992 163).

The Acts of the apostles were mighty, when they prayed, there was an earthquake (4:31). When necessary, it could quake again, so as to free them from their chains and open their prison doors: “But around midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them, and suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened and everyone's fetters were unfastened” (16:25-26). The scene continues as in The Bacchae (which Jesus had already quoted on the occasion of Paul's conversion). Euripides writes of the maenads who were being kept in the city's prison: “The chains on their legs snapped apart / by themselves. Untouched by any human hand, / the doors swung wide, opening of their own accord” (Euripides, The Bacchae, Ranke-Heinmann 1992 169).

The Lord of the Sabbath

*And he took him and withdrew and told him three things.
When Thomas returned to his companions, they asked him,
“What did Jesus say to you?” Thomas said to them,
“If I tell you one of the things which he told me,
you will pick up stones and throw them at me;
a fire will come out of the stones and burn you up (Thomas)*

Jesus adopted his charismatic mission of controversy as an atonement for the confusion of the people's own vision - to represent himself as the Life and the Light who ends the rule of Belial or Satan, while promoting chaos and discord in the style of Zechariah's ‘foolish’ or ‘worthless’ shepherd. While it might seem inconsistent to act as the Lord of Chaos while pretending to the Divine Order, this is the paradox of the Suffering Servant who must draw upon himself the sins of the people to die ‘that the whole nation perish not.’ (John 11:49).

Jesus admits as much in the Gospel of Thomas 28 “I took my place in the midst of the world, and I appeared to them in flesh. I found all of them intoxicated; found none of them thirsty. And my soul became afflicted for the sons of men, because they are blind in their hearts and do not have sight; for empty they came into the world, and empty too they seek to leave the world. But for the moment they are intoxicated. When they shake off their wine, then they will repent.”

This is not the mere act of a parochial insurrectionist of the 'historical Jesus' mold but a great visionary. Galilee was the centre of the Jewish independence movement. Judas was Iscariot, the sicarii were dagger-wielding zealots. "Had he been a mere guerilla leader, as some contend, he could have seized upon the wave of popular support, and then drawn up plans for a rebellion. But whatever John's baptism had instilled in him, it was not of this order" (Wilson I 88-9).

His statements about violence lead to immediate paradox. When he does say Matt 10:34 "Think not that I am come to send peace on earth: I came not to send peace, but a sword." it is not to overthrow the Romans but to announce he is going to wreak social chaos "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." cf. Luke 12:51 (p 553).

Chaos is strongly hinted at by Luke's 11:23 "He that is not with me is against me: and he that gathereth not with me scattereth." Yet in Thomas 61 he states "I am he who exists from the undivided. ... Therefore I say, if he is destroyed he will be filled with light, but if he is divided, he will be filled with darkness." Paradox.

In Luke 12:49 "I am come to send fire on the earth; and what will I, if it be already kindled?" However when this 'fire' is viewed in Thomas 10 it means future illumination, rather than present immolation. "I have cast fire upon the world, and see, I am guarding it until it blazes." Paradox again.

A singular indication of Jesus' abrogation of the existing order is his assuming the personal power to forgive sins. This is in Jewish terms assuming the power which God alone has and short-circuiting the justice of destiny: Mark 2:5 "When Jesus saw their faith, he said unto the sick of the palsy, 'Son, thy sins be forgiven thee' But there was certain of the scribes sitting there, and reasoning in their hearts, Why doth this man thus speak blasphemies? who can forgive sins but God only?"

It is one thing to challenge the Sabbath by staging a spectacle of gleaning in the fields with his disciples (Mark 2:23), or healing 'in anger' right in the synagogue (Mark 3:1) to provoke his own undoing "And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him", but it is the indulgent way Jesus is represented as describing his personal transcendence which is the greatest challenge to Jewish morality Mark 2:27 "And he said unto them, The sabbath was made for man, and not man for the sabbath: Therefore the Son of man is Lord also of the sabbath." Who is the 'Lord of the Sabbath' but the Prince of Chaos?

He was provoking such controversy, his friends tried to rescue him as one possessed, from the insanity he was bringing down upon himself: Mark 3:20 "And the multitude cometh together again, so that they could not so much as eat bread. And when his friends heard of it, they went out to lay hold on him: for they said, 'He is beside himself'. And the scribes which came down from Jerusalem said, 'He hath Ba'al Zebul [The Lord of Flies] and by the prince of the devils casteth he out devils'. And he called them unto him, and said unto them in parables, How can Satan cast out Satan? And if a kingdom be divided against itself, that kingdom cannot stand." This comment of Jesus is captivating. It is Jesus who is promoting the division. The Pharisees with some justification claim he is possessed for playing the Shepherd of Belial to the hilt, and he tells them that the very division he is causing

is really their own evil, driving right into the eye, while whipping up the hurricane.

When Jesus spends his time in disreputable company with a great many publicans (reviled tax-gatherers) and sinners, the scribes and Pharisees protest (Mark 2:16). Even John's disciples comment about his failure to fast. His response is to demure like a Syrian Adonis "Can the children of the bridechamber fast, while the bridegroom is with them?" When John's disciples come to question him, he again acts like a performer in a sacred drama. He portrays the people as demanding the performance of the weeping and dying hero: Luke 7:32; Matt 11:17 "They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept. The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children." This reference to wisdom and the diversity of her children is utterly telling in terms of the narrow interpretation of historical Jesus as Essene. It is important to understand that the desposyni 'belonging to the Lord', particularly James the Just were very conservative Ebionites in the Essene mold.

"He did not anoint himself with oil, nor did he go to the baths. He alone was allowed to enter into the Place of Holiness, for he did not wear wool, but linen, and he used to enter the Temple alone, and was often found upon his bended knees, interceding for the forgiveness of the people, so that his knees became as callused as a camel's, because of the constant importuning he did and kneeling before God and asking forgiveness for the people." (Eisenman 311). Later when he is asked to 'stand on a pinnacle of the temple to restrain the people, who are going astray after Jesus as though he were the Christ' on the Passover he says "Why do you ask me concerning the Son of Man? He is now sitting in Heaven at the right hand of the Great Power and is about to come on the clouds of Heaven." Cast down, his legs broken, but still half alive, raising his hands to heaven, he said, "Lord forgive them for they know not what they do" then struck on the head by the club of a fuller, such a club as fullers are accustomed to wring out wet garments with, he died in 62 CE in some awful prophecy of the events to come in 66 CE.

But Jesus in his lifetime had to say the least a strained relationship with his family. Mark 3:31 [Thomas 99] "And the multitude sat about him, and they said unto him, 'Behold, thy mother and thy brethren without seek for thee'. And he answered them, saying, 'Who is my mother, or my brethren? And he looked round about on them which sat about him, and said, Behold my mother and my brethren!'"

John 7:2 likewise exposes this divergence of attitude 'Now the Jew's feast of tabernacles was at hand. His brethren therefore said unto him, 'Depart hence, and go into Judaea, that thy disciples also may see the works that thou doest. For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.' For neither did his brethren believe in him. Then Jesus said unto them, 'My time is not yet come: but your time is alway ready'." This follows his disclaimer to Mary at Cana "Woman, what have I to do with thee? mine hour is not yet come."

Just after the 'bridechamber' episode in Matthew 11:20 that Jesus rebukes the very cities of his home region of Galilee, for not heeding him, despite his hysterical following: "Then began he to upbraid the cities wherein most of his mighty works

were done, because they repented not: Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee."

The gospels show Jesus received with scepticism in his home town of Nazareth. Mark 6:5 "And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed them. And he marvelled because of their unbelief." Matt 13:58 "And he did not many mighty works there because of their unbelief."

In Luke 4:17 Jesus first reads out Isaiah 61's anointing reading... "The Spirit of the Lord is upon me, because he hath anointed me to preach... the acceptable year of the Lord" pronouncing himself messiah in no uncertain terms... "This day the scripture is fulfilled in your ears"... when they wonder at his gracious words he says "Ye will surely say unto me Physician, heal thyself [possibly referring to his lameness] whatsoever we have heard done in Capernaum, do also here in thy country" and continues "No prophet is accepted in his own country." But then he leads directly into enraging the most sensitive of the Pharisees sentiments, claiming both that the previous prophets worked only a few miracles and even then only for gentiles "many widows were in Israel in the days of Elias, ... when great famine was throughout all the land; But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian. And when they heard these things, were filled with wrath, And rose up, and thrust him out of the city, and led him unto the brow of the hill, that they might cast him down headlong. But he passing through the midst of them went his way."

In John 6:52 at the synagogue at Capernaum, he saddles them with eating himself as a Dionysian god in Arabian style. "The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. ... These things said he in the synagogue, as he taught in Capernaum." This episode was such an offensive and hard saying that many of his disciples left him and the twelve only remained because they had no other to turn to.

When Jesus goes down to Jerusalem for the Feast of Tabernacles, it is clear there is division: John 7:11 "Then the Jews sought him at the feast, and said, Where is he? And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people." His message is that he is the personal conduit for a God they know not: "Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. But I know him: for I am from him, and he hath sent me. Then they sought to take him: but no man laid hands on him, because his hour was not yet come."

When he speaks as the source, Judaeans question his Galilean origins: "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. ... Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet. Others said, This is the Christ. But some said, Shall Christ come out of Galilee? Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? So there was a division among the people because of him. And some of them would have taken him; but no man laid hands on him"

But it is when he claims to predate the Jewish nation that the stones are picked up: "Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by."

*And all should cry beware, beware
his flashing eyes, his floating hair
and weave a circle round him thrice
and close your eyes in mortal dread
for he on honey dew hath fed
and drunk the milk of paradise
Kubla Khan - Samuel Taylor Coleridge*

Miraculous Dread

*"Rocks split open, and streams of water gush forth. Everything that has been locked up is released. The alien and the hostile unite in miraculous harmony. Age-old laws have suddenly lost their power, and even the dimensions of time and space are no longer valid."
(Otto W)*

Jesus' miracles are perhaps the most controversial aspects of his controversial stature. While for some they are the very signature of the supernatural Christ, for others they represent the very fairy tales invented after Jesus' death by deceptive or imaginative gospel authors to which Uta Ranke-Heinmann dedicated her (1992) work "Putting Away Childish Things".

Nevertheless Jesus' healing miracles are central to his entire mission. This could not be summed up more accurately than in his conversation with John's disciples:

*"the blind see, the lame walk, the lepers are cleansed, the deaf hear,
the dead are raised, to the poor the gospel is preached." (Luke 7:22)*

The miracles fall into several distinct types. The first are the acts of healing and exorcism of demons. These two are both central to Jesus' popularity and credibility as one of the therapeutae. They stand as a central aspect of Jesus' style and character. We then have prophetic or ritual 'miracles' such as feeding the five thousand, which look more like an allegorical way of talking about a great teaching, which was in fact, one of the first communion services. They are expounded in symbolic manner, indicating ritual significance for example in the number of baskets. The third category consists of nature miracles - apparent acts of shamanic power, some of which defy explanation, such as walking on water. Most of the miracles in this category, including Cana, as well as some of the major healing ones such as Lazarus and the woman with the issue of blood appear to be statements of Jesus' powers designed to emulate other known figures in the surrounding cultural landscape.

Command of the ocean's chaos was a characteristic both of Ba'al and of Yahweh as gods of order. Cana is the central mystery of Dionysus, and the woman with the issue of blood is a statement of healing to rival Aesculapius.

Aesculapius was a healer hero who may have lived around 1200 BC, but became deified as the God of medicine, carrying Hermes' caduceus which is still the symbol of the medical profession today. Hippocrates (d c 370 BC), father of the Hippocratic oath of medical ethics, and of careful medical practice, came from an Asclepiad family on Kos, one of 500 cultic and healing centres of the god. The account of the woman with an issue of blood (Mark 5:25, Matt 9:20, Luke 8:43) is an echo of Aesculapius. A statue presumably of this hero was in Caesaria-Philippi, complete with a woman kneeling before him with an herb growing to the hem of his cloak. Eusebius Bishop of Caesarea (d339) attached the woman also to Caesarea and claimed she had erected the statue in Jesus' honour (Ranke-Heinmann 1992 86, Wilson I 100).

Faith healing is a world-wide practice of shamanistic healers. Often the sources are found in bewitchment or the casting of evil spells, just as Jesus' cures were generally associated with exorcising demons. Vespasian was likewise attributed miraculous cures, as were the kings of France. Apollonius of Tyana was renowned for raising the dead (Ranke-Heinmann 1992 91). "Let them that bear the bier lay it down, for behold I will stay the tears that are shed for the maiden". He touched her and said some words in secret, so that at once she awakened from what had seemed death, and returned to her father's house. Apollonius is also recorded curing demons, a blind man and a man with a withered hand. Hierocles had remarked that Apollonius compared favourably with Jesus because his miraculous accounts were from first-hand intelligent and reliable observers (Graves and Podro 40-1). Apollonius also ascended to heaven in front of witnesses (Ranke-Heinmann 1992 144).

Faith healing has its own strange logic: Crowds didn't stream towards Jesus because he healed many people; rather, because crowds streamed towards him, he healed many people. Tacitus observes, a failed cure is not blamed on the thaumaturge; the cause is in all cases sought in the sick person. In the case of Jesus, it is peoples' lack of faith (Mark 9:17) (Ranke-Heinmann 1992 84-5).

The Pool at Bethesda (Wilson I)

The curing of a paralytic at the pool of Bethzatha in John 5:1-4, illustrates a miracle which appears to be supported by archaeological evidence. The five porticos have been excavated this century under the church of St. Anne with some of the stonework dating from Herod the Great (Wilson I 100). But we should stop for a second and consider. John says that by itself, the breath of a wind on the water was also accepted as an effective cure, and that the reason the cripple hadn't been cured was simply that he was unable to take advantage of the 'angel' of the troubled water.



Jesus cured a variety of physical ailments including the blind, dumb, gout, dropsy, leprosy, palsy, fever, dystrophy or paralysis, and menorrea. All these were regarded as possession. Ian Wilson (102) notes that some paralyses are hysterical in origin, and can be induced by stress of wartime conditions which were endemic to the times. There are a variety of conditions, both hysterical and of a wider variety from viral conditions such as warts through the disabling skin condition ichthyosis, to cancer, in which remission can occur from hypnosis or from a major experience of emotional renewal, particularly that associated with fervent expectation of a group. Many ancient cases of 'leprosy' are believed to have been other transient skin conditions as noted by Miriam's quick recovery in a week.

A good measure of these events is the failure of either Jesus or his disciples to perform any great works in Nazareth where he was known well personally. Jesus rejected the use of miracles to make people believe, and significantly refused to perform a miracle sign for any sceptics: John 4:48, Mark 8:11, Matt 12:38, Matt 16:1. Likewise after the 'walking on water', and two episodes of 'bread-breaking' the disciples still had so little belief in Jesus actual powers that they mistake the bread of the Pharisees for a comment about their lack of bread on the boat: Mark 8:14 "Now the disciples had forgotten to take bread. And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod. And they reasoned among themselves, saying, It is because we have no bread. And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?"

The three descriptions of raising the dead, the daughter of Jairus, the young man from Nain and Lazarus form a spectrum in which the miraculous becomes successively heightened suggestive of later myth-making by the gospel writers. In the first, we see a healing act in which the girls may just be comatose. Jesus even says 'the child is not dead, but sleeping'. There are many conditions from diabetic shock to low blood pressure which can induce unconsciousness. Luke's quote appears to be a prophetic redaction of Elijah's work in 1 Kings 17:23.

The Lazarus episode in John, like the loaves and fishes has an intense symbolic significance in relation to Jesus own death. It is performed with his intimate associates and co-conspirators, Mary who chose 'that good part' and Martha. Jesus waits theatrically two days until Lazarus is 'stinking' and then performs an act of necromancy fit for accusations of sorcery which dooms him.

A passage found by Morton Smith at the Mar Saba monastery twelve miles from Jerusalem sheds a whole new complexion on this episode, suggesting it is part of a baptismal initiation with potential homosexual implications echoing Mark 14:51 (Wilson I 26): "And they came into Bethany, and a certain woman, whose brother had died, was there. And, coming, she prostrated herself before Jesus and says to him, 'Son of David, have mercy on me'. But the disciples rebuked her. And Jesus, being angered, went off with her into the garden where the tomb was, and straightway a great cry was heard from the tomb. And going near, Jesus rolled away the stone from the door of the tomb. And straightway, going in where the youth was, he stretched forth his hand and raised him, seizing his hand. But the youth, looking upon him, loved him and began to beseech him that he might be with him. And going out of the tomb they came into the house of the youth, for he was rich. And

after six days Jesus told him what to do and in the evening the youth comes to him, wearing a linen cloth over [his] naked [body]. And he remained with him that night, for Jesus taught him the mystery of the kingdom of God. And thence, arising, he returned to the other side of the Jordan."

Jesus cast the legion of demons into the horde of pigs which rush headlong over a cliff into Gennesaret, causing him to have to flee the swineherds. If this is not Dionysian madness run riot what is it? Uta Ranke-Heinmann (1992 89) has a charming commentary: Given a demonic army of thousands, they neither resist, nor hide despite causing such grievous possession, but rush to capitulate. Why do they address Jesus as the Son of the most high and adjure Jesus in the name of God, when this is what Jesus should be doing to them? Why did they willingly agree to enter pigs at all, and "why did the demons instantly rob themselves of the very biotype they had requested?" Was this really the end of them? "Another disturbing thought is that, with the permission amiably granted to the demons, Jesus did serious damage to the owners of the herd." Mark 5:17 notes that "they began to beg Jesus to depart from their neighbourhood". At best this would promulgate a reputation for sorcery not messiahship, although it does function as a folk-tale of deceiving the devil into a poor bargain.

The sombre aspect of Jesus' miracles is that, despite their purported God-given power, they appear to have been of no avail to him in his hour of greatest need. His own life, by contrast, appears to have been subject to the prophecy of others divined by the second Isaiah, Zechariah and inadvertently by David and other Psalm writers and the inexorable physical reality of imprisonment and execution. Neither in his arrest nor his trial does he display any of his miraculous powers, although these would clearly be of even more significance than one more crucified Jewish insurrectionist. "Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross."

The Lord of the Sea

Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them. (Ps. 89:9)

Dionysus is specifically a god of the sea, who miraculously turned pirates into dolphins. Jesus was an 'ichthys' - 'a fisher of men' whose disciples were fishermen and who performed some of his most bizarre miracles on the shore or at sea.

"As a prisoner of the Tyrrhenian pirates, Dionysus' knots kept untying of their own accord. When they still refused to release him, Dionysus suddenly transforms the mast and the oars into snakes. Wine suddenly streams forth on the ship of the pirates who take Dionysus along with them. Flute music fills the ship. Vines with swelling grapes wind themselves around the sails, ivy grows around the mast, and wreaths hang down from the tholepins. Delicious wine flows around the ship. Finally he turns himself into a fierce lion and the pirates jump into the sea in terror to become dolphins" (Otto W).

Jesus was a fisher of men whose disciples were fishers on the Sea of Galilee. Many of his parables involve fish and pearls from his first meeting with the disciples to his last resurrected appearance in John.



Dionysus turning pirates
into Dolphins (Willis).

With Jesus' mariner miracles we are likewise in the territory of Dionysus. The case of calming the troubled waters (Mark 4:37) is also a universal feature of gods of order, common to Ba'al and Yahweh (p 496) and also the subject of Jewish myth in the Talmud concerning a Jewish boy who prays to Yahweh when the idols fail the mariners (Ranke-Heinmann 1992 95):

Psalm 65:6

*Which by his strength setteth fast the mountains; being girded with power:
Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people.*

Psalm 77:16

*The waters saw thee, O God, the waters saw thee; they were afraid ...
Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known.*

Walking on the water is one of the most conceptually 'paradoxical' of the nature miracles. Jesus is purported to have walked out from his mountain sojourn over Galilee where the disciples were struggling with the weather. He then enters the boat, which miraculously arrives at once at the other shore, where people marvel because they know Jesus didn't get into the boat back on the other side. Matthew again ornaments this tale mythically by including Peter having a try for himself and almost making it, but losing confidence, part way out to Jesus. Although some writers see the mariner tales as fantastic concoctions, calming the waters is a mere matter of psychic synchronicity or if you like 'astute luck'. Walking on the water is a classic tale of nature shamanism like the Huichol waterfall-jumping (p 209).

"The man is like a wise fisherman who cast his net into the sea and drew it up from the sea full of small fish. Among them the wise fisherman found a fine large fish. He threw all the small fish back into the sea and chose the large fish without difficulty. Whoever has ears to hear, let him hear." (Thomas 8 cf Matt 13:47)

Psalm 69 descends further into troubled waters, intimating Jesus own tribulation:

Psalm 69

*Save me, O God; for the waters are come in unto my soul.
I sink in deep mire, where there is no standing:
I am come into deep waters, where the floods overflow me.
I am weary of my crying; my throat is dried:
mine eyes fail while I wait for my God.
They that hate me without a cause are more than the hairs of mine head:
they that would destroy me, being mine enemies wrongfully, are mighty: ...*



Jesus on the ass Sarcophagus of Junius Bassus
3rd cent Rome Vatican (Wilson I 115).

The Shepherd of Belial

All of these situations are carefully planned by Jesus with one aim in mind to stir up exactly the degree of controversy required to precipitate a combined reaction from all the forces he is challenging, the followers who would seize him to make him king, the high priests of Jerusalem, the Herodians encouraged by irritated Pharisees and finally the Romans.

We can see many features of the worthless shepherd now unfolding in what appears to have been a carefully pre-planned act of Dionysian sacred theatre. Mark 11:1

records Jesus' careful planning: "he sendeth forth two of his disciples and saith unto them, 'Go your way into the village over against you: and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him, and bring him and if any man say unto you, 'Why do ye this?' say ye that the Lord hath need of him'." When they go they are challenged in precisely this way and are given leave after their 'password'. Schonfield (270) comments that this, along with Jesus' identifying the carrier of the water pot as a key to the house where the Last Supper was to be celebrated indicates very careful forward planning by Jesus, which the disciples clearly were not party to.

- Zech 9:9 "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."
- John 12:13 "[They] took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord. Jesus, when he had found a young ass, sat thereon; as it is written, Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt."

These themes of the passion play continue in the betrayal. The Foolish Shepherd offers himself to the Temple "At what price do you value me?" They answered scornfully that because he is a worthless shepherd who has chattered as idly as a woman they will only give him 30 shekels under Lev 27:8. Zechariah is enraged! He throws the thirty shekels at the Canaanite potter's feet for him to tread into the clay and runs out of the temple still a free man and still a prophet. This passage is echoed in Matt 27:3 concerning Judas and his accursed end: "So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter".

Overturning the tables of the money lenders in the temple can be seen as an act of justice against corruption, but it was as much a calculated act of provocation of the Holy of Holies into which no Roman coinage was allowed. The penalty for entering the inner sanctum was death as evidenced in stone. Such an act is sheer Dionysian chaos staged in the spirit of tragic passion drama.



Christ driving the traders from the temple - El Greco (Hendy)

The foolish shepherd sees himself preaching falsely in the very Courts of the Temple, trying to stir the people to shame, until at last his own father and mother cry out: "You have spoken lies in the name of Yahweh - you shall not live!" and thrust him through. In Zechariah this act breaks the spell of evil. The people are suddenly moved to repentance and Yahweh proves merciful.

But then we come to the very sad and glorified episode: "And I will pour upon the house of David, and the inhabitants of Jerusalem, the spirit of grace: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon." The pierced one is at once the travail of Armageddon. After Jesus died, John says 19:34 "But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. ... They shall look on him whom they pierced."

Zechariah now scatters the sheep of the false prophets: "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones." Now these two passages appear in reverse, just as has Judas, because Jesus' sheep are the disciples and they are scattered before the piercing, and it is the false prophets who disclaim the injuries to their hands, not Jesus from his Crucifixion. The cart of prophecy has become the horse of reality.

Thereupon the frightful Day of the Lord dawns. All the nations of the world march against Jerusalem. The city is taken, the houses rifled, the women ravished and half the population carried off into captivity. But the Son of God suddenly manifests himself; and his feet bestride the Mount of Olives, which splits in two. The faithful

ones, preserved from slaughter, take refuge in his shadow. That day the sky turns dark, but at evening clears and living waters flow out from the City eastward to the Dead Sea and westward to the Mediterranean. Two-thirds of the nation have perished; but the remainder are refined, as gold and silver in the fire. Yahweh says: "It is my people" and they: "It is our God." Jerusalem is saved, the oppressors are consumed in a plague and the worship of Yahweh is restored. And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one."



Stone found in the temple warning of death for entering the inner court (Wilson I 153)

Jesus will only reveal the 'whole truth' in the denouement of the passion drama when the Last Days moment comes with his death as prophesied in Zechariah - the new age in which he sits at the right hand of power. And indeed this episode also comes straight out of Jesus' next sayings: Mark 13:3 "And as he sat upon the mount of Olives over against the temple ... he said "And when ye shall hear of wars and rumours of wars, be ye not troubled: for such things must needs be; but the end shall not be yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles: these are the beginnings of sorrows.

The Shaman becomes Myth Making: Putting Away Childish Things

Once Acts begins we have passed irreversibly through a subtle doorway, from the existential dilemma of the living messiah to the fantasies of mythology. Jesus is no longer a real character of history, but like the many Gods before him, has become a puppet creature of myth-making in the human imagination. The passive spokesperson for a church which by degrees will commandeer the wild free Holy Spirit for whom he stood in saying apparently through the mouth of the same author "wisdom is justified of all her children."

This raises again and again the tangled questions tied in the bundle of life of Yeshua - the culture shock of the transformative visionary and the inevitable reaction from the dominant order of the day to capture this chaotic source vision of the nabi prophet and encage its message of liberation within the shackles of religion - 'binding together' the fabric into a pagan morass of illusion once more. In this bondage it is not only women who have suffered a travail of two millennia but the Holy Spirit herself, right from the first chapter of Acts.

"When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men

stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven”.

Uta Ranke-Heinmann (1992 142) notes: “Though he considers Jesus' role as announcer important, Luke wants to dispatch him quickly to heaven, so as to turn to the coming Holy Spirit and events on earth and in the Church. Jesus' history is over; the Church's history is just now beginning. But in any case, in the middle of dinner Jesus has gone up into heaven. He really ought to have at least finished the meal. We who stand down on the earth and gaze after him are slightly perplexed at such a daring ascent. That sort of trip is tiresome, even if Jesus did have a little something before, and time consuming. We don't know how fast Jesus traveled or flew, and whether he accelerated as he went along. But even if he zoomed at the speed of light, the next heaven is at least a billion light years away. ... Luke's account leads us to conclude that the last meal that Jesus had before taking off for heaven took place out of doors. Not that Jesus couldn't have flown out of the room up through the roof, but then it would have been harder for the disciples to train their eyes on their ascending master. Commenting on the whole account of the Ascension, David Friedrich Strauss notes with biting accuracy:

“We know that anyone who wants to go to God and the precincts of the Blessed is taking a needless detour, if he thinks this means he has to soar into the upper levels of the air, Surely Jesus ... would not have taken such a superfluous journey, nor would God have made him take it. Thus one would have to assume something like a divine accommodation to the world-picture people had back then, and say: In order to convince the disciples of Jesus' return to the higher world, even though in fact this world was by no means to be sought in the upper atmosphere, God nevertheless staged the spectacle of this sort of elevation.” (Strauss 1837 678).

David Friedrich Strauß (1808-74) Dismissed as lecturer at Tübingen University for rejecting as spurious all supernatural elements in the gospel stories (Strauß 1837) one of the first to take Jesus down from the cross, in this case the stratosphere.

The loss of the academic positions of Strauß, and after him Renan and in theology of Ranke-Heinmann herself for speaking out in the name of truth speaks for itself.

“The Ascension, like Pentecost, was a wholly male affair. There were no women on hand. Even the angels, who appear on Jesus' launching pad, are expressly described as “men.” Discrimination against women in the Church was in full swing: Women may have been witnesses to the Resurrection, but not to the Ascension. Meanwhile, a “sabbath day's journey”

(which was a little over half a mile) away from Olivet, the mother of Jesus sat “with the women” in a room on the ground floor of a house in Jerusalem (Acts 1:12-14). After the Ascension the men returned to this house. Perhaps Mary would have liked to share her son's last meal and to wave good-bye for the very last time, but she never got to. Fortunately, the women were so coldly ignored only by the reporters of the event, not by Jesus himself. That is because the account of Christ's Ascension after forty days is a mere legend” (Ranke-Heinmann (1992 143).



The Blood of the Redeemer

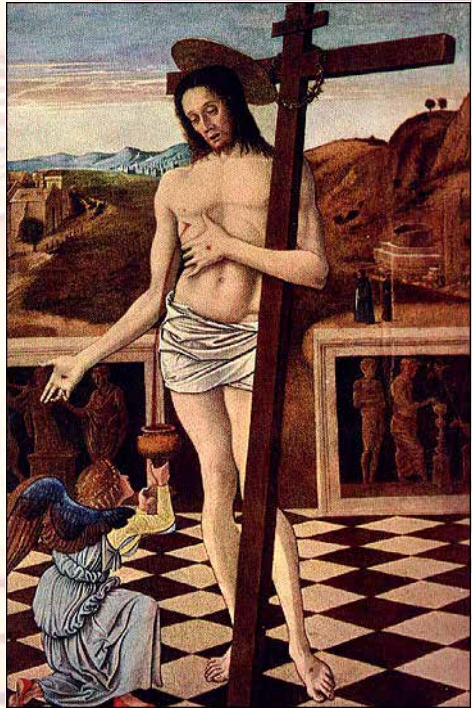
Without blood there is no remission of sin.

We now enter the full Dionysian messianic pangs a self-inflicted *auto da fe* of religion in the name of blood sacrifice. God is supposed to have given his only begotten son as a sacrifice so that all believe in him should have everlasting life (p 583). This gruesome myth either pits God as the vengeful father wasting Jesus as an instrument of paternal will that death should prevail until redeemed by blood, or God is somehow tolerating this carnage because it manifests the fatal flaw of evil in his own creation. The consequences have been far more horrific than the worst aspects of Dionysian frenzy of dismemberment in the forests and they have spread themselves out in an epoch of demented messianic pangs that have seen more blood flow than ever Dionysus shed. Martyrdoms (p 406), Crusade (p 413), and Inquisition (p 418), witch-burnings (p 423), genocidal wars, the genocide of many pre-Colombian peoples, the Jewish holocaust (p 140) in Christ's name and finally Trinity (p 121), Wormwood and bio-apocalypse (p 59). In this frenzy of the epiphany of miraculous dread for which Dionysus was feared in his most horrible aspect the litany of blood has continued unabated in the church - a fetish which the Aztecs (p 192) found disturbingly similar to their own blood cults.

The Blood of the Redeemer Giovanni Belinni (Hendy 55).

The Stabat Mater hymn to Mary says: "Make me drunk with the cross and blood of your son" The Bishop of Aachen comments: "Upon meeting the first person in the morning, I see the Blood of the Redeemer flowing down on him, and I'll know then that we are the redeemed" (Ranke-Heinmann 1992 274).

Saint Catherine of Siena (d.1380) often had visions of blood when the priest raised the chalice during mass. She would see Christ's blood spilling over the altar. Of all drinks she preferred red vinegar, because it reminded her "of the blissful suffering of Jesus. When the host was broken before her eyes, she saw it turn blood red. Upon taking communion she tasted blood in her mouth and had the sense "of receiving Christ, very small and bloody." For her, the wine of the eucharist was more important than the bread, because it expressed better the sacrificing of a victim. For this reason she always wanted to drink from the chalice at mass.





Hitler uses the metaphor of the Eucharist to incite the Superman myth.

Nietzsche, Dionysus and the Superman

"Oh deathly quiet pandemonium!" (Nietzsche, Dionysosdithyramben)

In his first book, "The Birth of Tragedy Friedrich Wilhelm Nietzsche" (b.1844) introduced his famous distinction between the Apollonian, rational, element in human nature and the Dionysian, passionate, element. When the two principles are blended, in art or in life, humanity achieves momentary harmony with the Primordial Mystery. Nietzsche presented a pagan mythology for those who could accept neither the traditional values of Christianity nor those of Social Darwinism. In "Thus Spake Zarathustra", he introduced 'the death of God', 'the superman', and 'the will to power'. Vigorously attacking Christianity and democracy as moralities for the 'weak herd,' he argued for the 'natural aristocracy' of the superman who, driven by the 'will to power,' celebrates life on earth rather than sanctifying it for some heavenly reward. Such a heroic man of merit has the courage to 'live dangerously' and thus rise above the masses, developing his natural capacity for the creative use of passion. These ideas were distorted by the Nazis to justify their concept of the master race. To correct any misconceptions concerning the superman, Nietzsche published 'Beyond Good and Evil'. In 1889 he suffered a severe breakdown, from which he never recovered. In the posthumous *The Will to Power*, Nietzsche insisted humans must learn to live without their gods or any other metaphysical consolations (Grollier 1993).



Satyrs and Maenads engage in the Passion Rite tearing a man's torso in two. (Willis 140).

In his shadow, Hitler took peyote (p 173) and claimed the crucifixion would have to be preserved (p 441) to incite the Aryan super-race to condemn the Jews resulting in the holocaust (p 140). This is the Dionysian mistake made by all of Christianity through the millennia of blood rites.

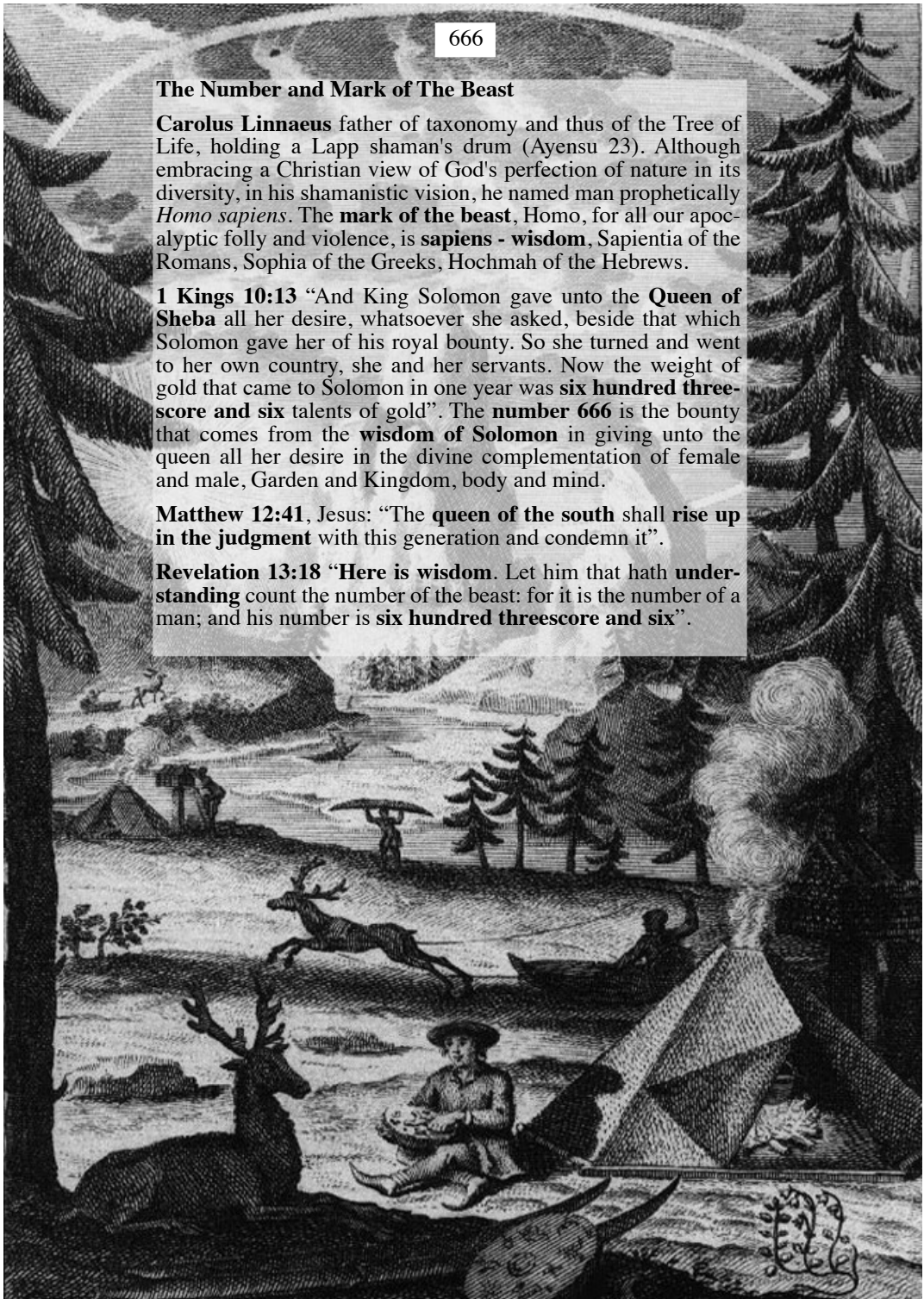
The Number and Mark of The Beast

Carolus Linnaeus father of taxonomy and thus of the Tree of Life, holding a Lapp shaman's drum (Ayensu 23). Although embracing a Christian view of God's perfection of nature in its diversity, in his shamanistic vision, he named man prophetically *Homo sapiens*. The **mark of the beast**, Homo, for all our apocalyptic folly and violence, is **sapiens - wisdom**, Sapientia of the Romans, Sophia of the Greeks, Hochmah of the Hebrews.

1 Kings 10:13 “And King Solomon gave unto the **Queen of Sheba** all her desire, whatsoever she asked, beside that which Solomon gave her of his royal bounty. So she turned and went to her own country, she and her servants. Now the weight of gold that came to Solomon in one year was **six hundred threescore and six** talents of gold”. The **number 666** is the bounty that comes from the **wisdom of Solomon** in giving unto the queen all her desire in the divine complementation of female and male, Garden and Kingdom, body and mind.

Matthew 12:41, Jesus: “The **queen of the south** shall rise up in the judgment with this generation and condemn it”.

Revelation 13:18 “**Here is wisdom**. Let him that hath **understanding** count the number of the beast: for it is the number of a man; and his number is **six hundred threescore and six**”.



Right: Missal of Odalricus - early 12th century (Lavin). The three miracles of Christ's deification on 6th Jan. Water to wine, the baptism and the Magi. 6th Jan is the ancient Eastern nativity.

The Triple Witching Epiphany:

6th Jan 1945 b My birth in the Hanford epiphany of Leucothea's twin kettle drums (p 778). In fulfillment of the transmission of the living eucharist 'flesh of the gods' (p 190).

The Epiphany is the date of the Christ's manifestation, originally adopted by the Eastern Church, but never accepted by Rome, who consciously moved the date to the winter solstice a Mithraic festival of the returning sun. In an effective East-West compromise the winter solstice became the Nativity of Christmas and the Dionysian Epiphany became the triple witching day of the Christian calendar - the day on which Christ's deity was revealed to the gentiles, the apostles and the Jews:

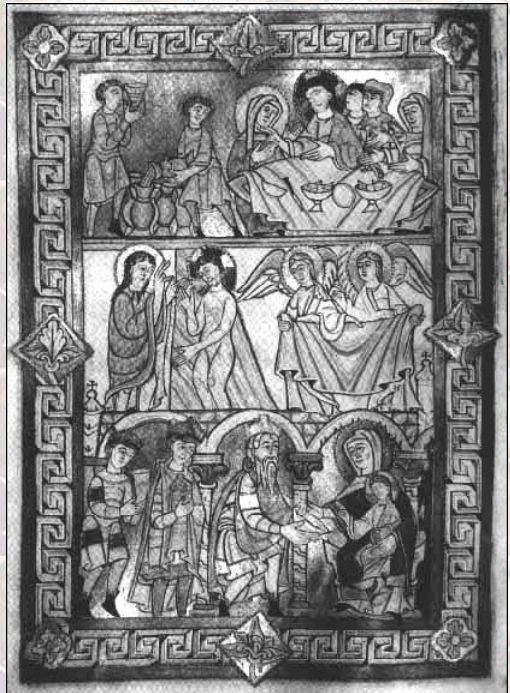
We keep this day holy in honour of three miracles:

*this day a star led the wise men to the manger,
this day water was turned to wine at the marriage feast,
this day Christ chose to be baptized by John in the Jordan,
for our salvation, allelu-Yah
(Magnificat antiphon)*

The first record of a date for the nativity arises among the Christians of Egypt, who came to regard the 6th of January as the date of the Nativity, and the custom of commemorating the birth of Christ on that day gradually spread until by the fourth century it was universally established in the East. "But at the end of the third or the beginning of the fourth century, the Western Church, which had never recognized the 6th of January as the day of the Nativity, adopted the 25th of December as the true date, and in time its decision was accepted also by the Eastern Church, the 6th of January becoming the date of the Epiphany - the revelation of Christ to the Magi and in recognition, the gentiles. At Antioch the change was not introduced till about the year 375 A.D." (Frazer 4/1 304).

The Eucharist, Epoptea, Flesh of the Gods and Altered States

The eucharist is the visionary food of God to experience oneness and immortality. "When people were drunk, acting, or in a state of religious ecstasy, they were believed to be in the realm of the god Dionysos, who presided over illusion and altered states" (Willis 140). His speciality was not just wine but hallucinogenic experience. The maenads were supposed to make their eyes dilated with mandrake and other solona-



ceous tropane-containing herbs. It has also been suggested by Wasson and Graves that sacred mushrooms were consumed in Dionysian rites.

Graves (1955) noted the mushroom on an Etruscan mirror at the feet of Ixion, a Thessalonian hero who feasted on ambrosia and between the hooves of Nessus on an Attic vase. He proposed that ambrosia was originally associated with sacred queenship and then passed to the Eleusinian, Orphic and other Dionysian mysteries.

The involvement of Dionysus, whose advent was at Eleusis in the epoptea suggests hallucinogens were used as the core of the mysteries there. The freeze of Persephone and Demeter showing what looks clearly to be a 'liberty bell' mushroom as the sacrament suggests mushrooms were indeed used, although ergot-infested ears of grain have also been suggested. More ancient mushroom artefacts have also been found (p 155).

Demeter presenting Persephone a mushroom central to the Eleusis mysteries (4th cent CE)

At the core of the Greater Mysteries was a smaller group of initiates to the epopteia, which has been subject to "the ingenious theory that these were mainly in honour of Dionysus" (Mylonas 275). Foucart considers that Dionysus should be considered as the God of the epopteia (Mylonas 276), which was variously associated with the ear of cut wheat and the phallus (Tertullian) associated with Dionysus as well as other male fertility deities. "On the second night at the end of the celebration of the telete, the initiates would leave and the epoptai would remain for the culmination of the service. In a similar manner in the Christian ritual of the early centuries we find the catechumens asked to leave the church where the confessed Christians remained for the celebration of the mass; was this another of the many details of the indebtedness of Christianity to the Mysteries held at Eleusis?" (Mylonas 274).

Lobeck amended Clement's "having done my task" to "having tasted thereof" in relation to the synthema or password which he identified with "the eating by the communicant of some sacred food which was preserved in the mystic cista, probably with other cereals and fruits. Clement notes: "Are they not sesame cakes, cakes with many marvels and a serpent, the mystic sign of Dionysos Bassareus? Are they not also pomegranates, fig branches ivy leaves, round cakes and poppies? In addition there are the un-utterable symbols of Ge-Themis [*kteis* - symbol of her genital organ], majoram, a lamp, a sword and a woman's comb?" Clement also likens Christ, the bridegroom of the church as the Hierophant in the sacred mysteries "Oh truly sacred mysteries! Oh pure light! In the blaze of torches, I have an epoptic vision of heaven and of God. I become holy by initiation. The Lord is the Hierophant who reveals the mysteries and commands them to the Father's care, where he is guarded for ages to come" (Mylonas 274).

Some researchers, including the Wassons, have suggested the eucharist was originally also a coded metaphor for a genuine visionary sacramental rite involving 'power plants'. John Allegro in "The Sacred Mushroom and the Cross" even suggested Christ was himself cipher for a visionary mushroom.



In discovering the 'communion and pentecost' experience of Gordon Wasson (p 195) in the transmission of the *teonanactl* 'flesh of the gods' from Mariá Sabina and the uncanny parallels between Christ and Quetzalcoatl, we can see a magnetic tide of destiny calling us into the abyss of the communion repast as the visionary flesh and blood of the 'unveiling'. Robert Graves was instrumental in sparking off the Wasson's discovery.

This is aptly consummated by the winepress and Edomite apparel of the returning Christ of Revelation's 'second coming' (p 643). There is a deep evolutionary logic to this - the visionary fabric of the web of evolutionary life redeeming the biosphere in crisis through opening the 'rainbow bridge' between body and spirit the eucharist as sacred food has always intended to have been, but in the tokenistic ritual of the Christian sacrament has never yet reached the fulfillment that destiny has foreseen until the transmission of Mariá and the formation of the Native American Church, and the Union Vegetal, both of whom use genuine visionary sacraments in a Christian setting. The Menomini prophecies of the 'second coming' are thus pregnant (p 173).



"I've decided to accept the position as God of wine" (New Yorker).

Dhu Shara of Edom is the "God of Gaia" - verdancy incarnate.

My relationship to the eucharist is to acknowledge all of the living sacraments as the twelve monthly fruit of the tree of life with a particular respect for *teonanactl*, 'flesh of the gods' as a transmission to human culture after five centuries of repression, through Maria Sabina.

As described, the living sacraments are not just to experience the cosmic self, but to bring us closer into intimate inter-

dependence with and love for nature. Holy means 'to make whole'. In this sense the living sacraments are the food of reunion, not a crutch or substitute for true enlightenment, but an evolutionary expression of the deepest origins of consciousness in the entire biosphere in inter-relationship.



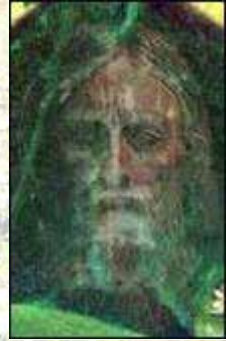
World distribution of *Psilocybes* is consistent with ancient widespread use.

Neither are they an instant path to nirvana nor a final solution, but perhaps a Tao or way for us to live in grace and to come to terms with our own individual mortality while giving back to the cosmos in weaving life that unfolding awakening which the universe has struggled to conceive throughout cosmic and evolutionary time.

The Dionysian tradition of theatre gave us both the tragic passion drama the crucifixion represented and divine comedy. Indeed *tragos* means goat, the 'head' of Dionysus and comedy means revel and sing *komos* revel + *aeidein* sing. There was always one comedy for each three tragedies in the cathartic cycle of Greek sacred drama. The lesson the world needs now above all is abundant life, not tragic death. Parousia is prophesied as a 'kingly' Davidic advent, not another dying Joseph.

Shroud of Turin /CK from the Cover of "Genesis of Eden"

I reject the sacrificial path of death as atonement and the 'cathartic' violence of dismemberment. Jesus' incarnation to God by a mortal Mary is but a shadow of a patriarchal Dionysus born out of Zeus' thigh to a mortal Semele. The older tradition of Dionysus was the primal consort of the fertility Goddess. Dionysus' advent occurred at Eleusis, where he is associated with the sacred repast of the *epoptea*. If any birth myth holds true, it is that of PesePHONE's rape by Zeus disguised as a serpent as she sat weaving the garment which was a motif of the whole world.



In atoning for the rape of the bearer of the immortal garment, in liberating womankind from the oppression of the patriarchal epoch, we can finally culminate the tradition of male sacrifice to the Goddess, as well as the atonement sacrifice of God's only begotten son, and the violence and dismemberment of the Dionysian passion, in divine comedy, the unexpected reunion of harmony out of the discordant threads of chaos, without destroying the Earth and leaving her destitute for the generations to come, as our worst scorched visions of the 'Rapture' of patriarchal Armageddon have intimated. In embracing the verdancy of biodiversity, the Renewal achieves its Dionysian Holy Matrimony of chaos and order in the living symphony of complexity.

"The earth flows with milk, flows with wine, flows with the nectar of bees." (Otto W)

The Song of Wandering Aengus

*I went out to the Hazel wood because a fire was in my head
and cut and peeled a hazel wand and put a berry to a thread
and when white moths were on the wing and moth like stars were flickering out
I put that berry in a stream and caught a little silver trout.*

*And when I'd laid it on the floor and gone to set the fire aflame
something rustled by the door and something called me by my name.
It had become a glimmering girl with apple blossoms in her hair.
She called me by my name and ran and faded through the brightening air.*

*Though I am old with wandering in hollow lands and hilly lands
I'll find out where she has gone and kiss her lips and take her hands
and walk her through long dappled grass and pluck till time and times are done
the silver apples of the moon the golden apples of the sun. (W. B. Yeates Read)*

The Number and Mark of The Beast

Carolus Linnaeus father of taxonomy and thus of the Tree of Life, holding a Lapp shaman's drum (Ayensu 23). Although embracing a Christian view of God's perfection of nature in its diversity, in his shamanistic vision, he named man prophetically *Homo sapiens*. The **mark of the beast**, Homo, for all our apocalyptic folly and violence, is **sapiens - wisdom**, Sapientia of the Romans, Sophia of the Greeks, Hochmah of the Hebrews..

1 Kings 10:13 “And King Solomon gave unto the **Queen of Sheba** all her desire, whatsoever she asked, beside that which Solomon gave her of his royal bounty. So she turned and went to her own country, she and her servants. Now the weight of gold that came to Solomon in one year was **six hundred threescore and six** talents of gold”. The **number 666** is the bounty that comes from the **wisdom of Solomon** in giving unto the queen all her desire in the divine complementation of female and male, Garden and Kingdom, body and mind..

Matthew 12:41, Jesus: “The **queen of the south** shall **rise up in the judgment** with this generation and condemn it”.

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The Gnosis of Homo sapiens

Gnosis is a term which means 'knowing' - subjective inner-knowing or insight, as opposed to analytic knowledge. Gnosticism is broadly the following which seeks and celebrates this form of direct knowing. In a narrower sense it is applied to the gnostic movement of early Christianity.

The Gnostic Background in the Perennial Philosophy

All religions in some sense claim to take us to the core of enlightenment. They approach it in different ways. Although some Christians were professed mystics, despite coming within the orthodox tradition, in Christianity generally there is an attitude that forgiveness of sins comes only through Christ who is God, not through the transcending of ignorance in our own self-realization. Both the Vedantic tradition and Buddhism have embraced deeply this path of self-realization and convey some of the deepest insights within their traditions. Sufis also have such insight traditions as does the Kabbala. At an opposite extreme, nature shamanism has retained a primal sense of intimate spiritual contact with nature and with circumstance as had Taoism.

Gnosis represents for Christianity the lost esoteric tradition which claimed to carry the inner teachings of Jesus. This puts gnosticism in a very special position. Of all traditions and in common to the Jewish, Christian and Islamic traditions Christ has a unique status as the herald of the transformative epoch. The two millennia of Christianity pivots on this sense of historical culmination. For Buddhism and Vedanta, the epochs culminate in the Kali-yuga but in a more endless cyclic manner in the round of incarnation and the void, although we have incarnations of Vishnu and Maitreya.

Despite the repression of the gnostics, the anti-sex attitudes of the Christian church originate from the very divided physical and mental world the more severe Manichaeism practiced. Furthermore, even the softer Valentians and others still avoided procreation as entrapment of the soul in the flesh - clearly a subtly anti-life and anti-physical attitude. Augustine in setting the trend of original sin was merely inverting the Manichaean perspectives. We can thus lay at the door of gnosticism and its ascetic attitudes much of the blame for the Christian church's preoccupation with the evil of sex and women and the dominion of cloistered celibate men. This cloistered world of men became the founding theme of the scientific revolution and has led to a domination of science by men and by transcendent mechanistic views cosmology.

The Gnostic Inner Way of Christ-nature

Gnosticism is one of the most esoteric of the mystery traditions, because it was repressed in the first three centuries AD. Although historians had always known there were early heretical gnostic Christian sects from a few scraps of literature and the diatribes of the Orthodox bishops, it was only when the Nag Hammadi texts, which had lain buried in jars since being sequestered at the time the gnostics were repressed, were discovered that the full diversity of gnosticism and the very early nature of some of the key texts came to be fully appreciated. The Nag Hammadi texts are a diverse spectrum ranging from source sayings [Gospel of Thomas and The Dialogue of the Savior], and esoteric treatises of later origin.

"Scholars have attributed the origins of gnosticism to a number of sources: the Greek mystery cults; the Hermetic practices of Harran; Zoroastrianism; the Kabbalah of Judaism; and Egyptian religion. It has also been suggested it represents the original

tradition of Egyptian Christianity. The early Christians considered Simon Magus (Acts 8:9-24) the founder of gnosticism. His doctrine, like that of other gnostic teachers, had nothing in common with the knowledge of the mysteries of God that Saint Paul called wisdom (1 Cor. 2:7)." - Grollier 93

Gnostics had a much more multifaceted view of divinity in which God was revealed as a demiurge who assumed dictatorial power over the primal silence and as a feminine spirit of Wisdom in Sophia and even in the shocking paradoxical feminine Magdalen in Thunder - Perfect Mind, as noted in the Gnostic Eden section (p 763). Many gnostics took a literal view of the second law of thermodynamics and saw the world as a dualistic one in which the darkness of matter a product of the demiurge bound them from spiritual liberation and the light, and in Manichaeism, females and sexuality were seen as physical snares. Such movements regarded procreation as a snare to be avoided to prevent the spirit being again entrapped in the flesh. They thus embraced contraception. Certain of the gnostics including the Carpocratians, Valentinus and Marcion had relatively liberated attitudes to sexual relationship and particularly to sexual equality in the church to the ire of orthodox bishops like Irenaeus. There was even a gnostic group following Carpocrates headed by a female bishop Marcellina who claimed a secret tradition going back to Mary, Martha and Salome. Although these self-styled themselves as gnostic, some authors prefer to refer only to the body-hating ascetic forms as gnostic. This belies the root title of 'knowing'.

As noted in the Gospel of Miriam (p 380), several gnostic texts document a tension between Magdalen and Peter which represents the overthrow of Magdalen's founding exaltation tradition by the orthodox male-dominated clergy - a metaphor of the repression of the gnostics noted in the Consummation of Eden (p 754).

Although the gnostics included many separatist sects, which embraced diverse exotic philosophies and beliefs, some of the gnostic traditions exemplified by The Gospel of Thomas and possibly The Dialogue of the Saviour extend back even further than the synoptic gospels of the Bible (Robinson, Crossan).

Traditional Christianity asks us to worship Jesus as a forgiveness-granting God, far removed from ourselves into cosmic stature. Although this attitude of submission is good for overcoming ego, it is devastating to our sense of personal enlightenment. This is precisely where gnosticism is utterly democratic. As Elaine Pagels has so poetically pointed out, in the Gospel of Thomas, the Christ state is shared between Jesus and his 'twin' Thomas in a metaphor which extends to all humanity as gnostic Christs - 'that which you find within yourselves will save you if you have it within you'. When asked who am I (Christ) he answers "I am not your master, you have drunk from the bubbling stream that I have measured out". Ignorance, not sin (missing the [moral] mark) is the source of suffering.

"In the dualistic view transcendent God was removed from all matter by a succession of intermediary eternal beings called aeons. The aeons emanated as couples (male and female); the complete series constituted the Pleroma, the fullness of the Godhead. Beyond the Pleroma were the material universe and human beings to be saved. In gnostic thought, a divine seed was imprisoned in every person. The purpose of salvation was to deliver this divine seed from the matter in which it was lost." (Grollier 93)

The gnostic sense of experiential knowledge *gnosis* also embraced a sense of metaphysics or even physics. It is also the knowledge of the elements of the universe, a

significant point when the Genesis of Eden is considered as a gnostic work.



An orthodox man debates with a begherd accompanied by a donkey in mendicant garb, while a citizen in the distance runs up to offer him bread (Lerner).

The Heresy of the Free Spirit

Throughout the middle ages, a variety of gnostic movements existed, from the Cathars and Albigenses who were 'pure in spirit' and partook of nakedness to resume the innocence of Eden but were effectively exterminated in a bloody crusade against them in France to the Heresy of the Free Spirit whose followers also embraced sexual freedom and enlightened amorality, allowing all actions to be permissible to the initiates who had experienced the godhead in inner ecstasy. They sanctified the sexual act as 'Christerie'.

The traditions of such gnosticism appear to source back to the first centuries AD and in the fourth century around Edessa and Har-

ran. Wandering Euchites sexually-liberated ascetics become noted as a problem from the beginning of the Armenian church. Later these ideas were promulgated via the Sufis to Europe where they again took root to sustain five centuries of Inquisition and burning for heresy, because of the popularity of the cult, especially among women.

Two works by women have given the Free Spirit movement much of its spiritual identity. The first is the famous "Mirror of Simple Souls" by Marguerite Porete (Cohn, Lerner) and the anonymous Sister Catherine. The Mirror of Simple Souls was a famous work of gnostic illumination which invokes the realms of enlightenment, outstripping the Christian orthodox view as the higher levels of illumination are reached with an autonomous realization of God-nature or Christ-nature. The Mirror was very popular throughout Europe and was translated into many European languages. Marguerite herself, like Joan of Arc was burned at the stake for her beliefs, remaining even more steadfast than Joan in the face of annihilation (p 423).

"Sister Catherine" (Cohn, Lerner) is a different type of work although it portrays the same path of initial humility and final realization of Christ-nature. This is an anonymous work in which Catherine after wandering in humility achieves gnosis at the encouragement of a Begherd male associate who is entitled Meister Eckhart. In fact this underscores a great difficulty for while Meister Eckhart (Lerner, Zweig) claimed to reject the heresies, he was himself tried for heresy and took such a position that he had an avid following on both sides of the iron curtain of orthodoxy. It is testament in

itself that Christianity's most renowned mystic can never be fully disentangled from the Free Spirit movement.

Historians have great difficulty characterizing the Free Spirit movement and all have tended to project their own ideologies on to the movement. This is partly a consequence of the mysterious indefinability of a movement whose individuals varied in their perspectives in the very freedom they entertained. Several historians have tended to describe the Free Spirits as indulgent, self-absorbed and sexually deceitful. This is a classic misunderstanding of gnostic empowerment. To realize the divine within is not self-preoccupation but the abyss of mysticism and the source of enlightenment. Norman Cohn and Paul Zweig both perceive the Free Spirits in this way.

However Free Spirits, like Kabbalists and Sufis were following the natural divine source - the source of free-will and self-realization, not merely self-absorption. This is the unspeakable truth the orthodox would have us banish to maintain the civility of social control. But the cost is angst, alienation and fall from grace into mortal fallibility. Zweig's essays span a huge sweep from the pre-Christian gnostic tradition origination around Harran through the Free Spirits to the modern era. As his theme is narcissism, the entire gnostic tradition is discussed with a narcissistic gloss.

Others have seen them as political anarchists in chaotic struggle against the orthodox political order. Lerner invests the Free Spirits with a much more virtuous but at the same time more conventional honesty. He denies their insincerity and self-cherishing perceiving them to be spiritually committed and humble but classes the Free Spirits as much closer to dissident orthodox, again diminishing the gnostic condition. Central to the historians misperception of the Free Spirits is the notion that non-acceptance of social orthodoxy is either self-absorbed anarchy or sincerely devoted escapism.

All of these historical perspectives display a "seeing through a glass darkly" at a distance from the divine personal realization that gnosis represents. It's capacity to transform society is at the source of the Christian

These perspectives on the Free Spirit movement show how gnostic empowerment can become inverted if it is not balanced by a caring for and reverence for the physical world, for according to Cohn, the free spirit movement became so intoxicated with becoming God they both went beyond God and then imagined they had become the creative masters of destiny, displaying indifference to the affairs of the world and using all creatures in their creative act. Of course this is true in an important sense, but the measure of our meaningfulness is in fulfilling natural paradise, not indifference.

Jungian Archetype and Gnosis

Carl Jung founded his psychology on alchemy as a bridge between gnosticism and the modern unconscious (p 297): "As far as I could see, the tradition that might have connected gnosis with the present seemed to have been severed, and for a long time it proved impossible to find any bridge that led from gnosticism - or neo-Platonism - to the contemporary world. But when I began to understand alchemy, I realized that it represented the historical link with gnosticism, and that a continuity therefore existed between past and present ... This was of course a momentous discovery. I had stumbled upon the historical counterpart of my psychology of the unconscious. The possibility of a comparison with alchemy and the uninterrupted intellectual chain back to gnosticism gave substance to my psychology" (Jung 1963 227-231).

Jung poses acutely the incarnational dilemma - that existence is an historical quandary in which the subject and the universe live out a psychodrama:

"The meaning of my existence is that life has addressed a question to me. Or, conversely I myself am a question which is addressed to the world, and I must communicate my answer, for otherwise I am dependent on the world's answer. That is a supra-personal life task, which I accomplish only with effort and with difficulty. Perhaps it is a question which pre-occupied my ancestors, and which they could not answer. Could that be why I am so impressed by the fact that the conclusion of Faust has no solution? Or by a problem on which Nietzsche founded: the Dionysian side of life to which the Christian seems to have lost the way?" (Jung 1963 350).

In addressing evil, Jung moves directly and very powerfully to the gnostic prototype in stating first that current myth has no solution, and then stating that the solution is that we all become God through Christ-nature twinning - the *filatio*:

"The old question posed by the gnostics, "Whence comes evil"? has been given no answer by the Christian world, and Origen's cautious suggestion of a possible redemption of the devil was termed a heresy. Today we are compelled to meet that question, but we stand empty-handed, bewildered and perplexed, and cannot even get into our heads that no myth will come to our aid, although we have such an urgent need for one. As a result of the political situations and the frightful, not to say diabolic, triumphs of science, we are shaken by secret shudders and dark forebodings, but we know no way out, and very few persons indeed draw the conclusion that this time the issue is the long-since forgotten soul of man.

A further development of myth might well begin with the outpouring of the Holy Spirit upon the apostles, by which they were made into sons of God, and not only they, but all others who through them and after them received the *filatio* - sonship of God - and thus partook of the certainty that they were more than just autochthonous animalia sprung from the earth, that as the twice-born, they had their roots in divinity itself" (Jung 1963 350).

This is very significant because it is saying that the solution to the problem of evil is to undo the Christian schizophrenia in which Christ-nature is removed from humanity by a resurgence of the gnostic transference. This is born-again in the psychic as opposed to evangelical sense, just as the adoption of the Nagual in Toltec shamanism is secondary to one's natal Tonal persona.

Natural Gnosis

Gnosis is actually a natural manifestation of our consciousness. Just as dreaming is a natural condition of brain function, so gnosis is a wider and deeper manifestation of incarnational and synchronistic reality. That's why this article is called the gnosis of Homo sapiens. It is our natural insight, not some contrived or learned condition. It is illumination in which the natural and transcendental meet in space-time. It is this fusion which gives it awesome potential in our lives and in healing the planet and despite its occluded and repressed past give it a central status within the Western tradition as the source of historically-conscious illumination.

This sense of historicity is pivotal when we come to see the power of archetypal myth in capturing the existential condition of humanity. In terms of the western tradition gnosticism in a sense represents the lost holy grail of knowledge of the divine condition, which when released in us is a enlightenment not only from our attachments but

into true knowing.

What can this mean? Valentinus put it very well when he described the gnostic church: "The church is that portion of humanity that recognizes and celebrates its divine origin." The awesome unstoppable power of gnosis is this. The most complete immediate manifestation of the divine is in our illuminated natural selves.

This is utterly awesome cosmology which brings it all back home to us. We are here somehow carrying out the divine act. Given these circumstances you could say it is all the more horrific if we live out the universe without coming to know this natural condition, for our actions then become devastating to the natural condition and to ourselves.

It is this sense of divine indwelling that the gnostic carried as a democratic inner empowerment of Christ nature. The key difference of perspective is that we all become Christ nature through recognizing the 'self' within us. Gnostics describe this self in the masculine as the Anthropos or archetypal man. Christ as the Son of Man is then the Son of the Anthropos archetype as noted by Carl Jung. This is a spiritual condition which enters the physical condition and allows for the person to be simultaneously physical persona and illuminated psyche. This is very similar in a sense to the Aztec notions of *tonal* and *naqual* (p 217) and raises an important illustration of just how deep the essence of gnosticism goes into the stream of consciousness.

One can also draw a parallel between moksha, samadhi or enlightenment, and gnostic illumination. However gnosis is conceived as a natural insight in the source sayings of Thomas 'that which you have within you'. The Eastern tradition tends to see this condition more as a perfection through dedicated practice than a natural state of knowing. Gnosis comes closer to the shamanistic descent down the world tree.

Although gnosticism often tended to duality in which the physical was regarded as bondage, there is a continuing theme of redemption through gender union. In the Gospel of Philip it says: "Redemption is the holy of holies. The holy of holies is the bride chamber. ... If the woman [Eve] had not separated from the man [Adam] she should not die with the man. Christ came to repair the separation which was from the beginning and again unite the two." This is a major theme of gender reunion 'the two become one' which is the source of a new gnostic vision of the male/female complementary rather than dualistic idea of reality healed.

For me gnosticism has grown from a quaint antiquated mystery cult into an expression of quantum-nonlocality in action, embracing synchronicity and archetype with a stunning prophetic validity which is historicity and consciousness in interaction.

The two becoming one in gnosticism embraces a tradition in which the spiritual and physical become one in illuminated action attuned to our relationship with nature and destiny. This type of awareness is somehow more immediate than enlightenment, something more akin to the ideal of the bodhisattva.

It comes also as an awesomely powerful image of spiritual incarnation, perhaps the most powerful cosmic source vision. This is that we are all utterly ancient spirits of the creation, the one ancient spirit manifesting in many individual forms. Each of us carries the eternal divine archetype. We are this archetype incarnated in individual form. This ancient spirit is invincible and compassionate. It returns in each of us to make the journey of incarnation to be the physical manifestation of the divine realizing itself in the flesh.

If we try to conceive of the power of the divine essence, how much greater that power when it comes in complete attunement with the most complex and subtle piece of matter in the known universe, the conscious human brain. This is at once lifting us to a position of immense responsibility because we are in this sense creators of paradise or hell “That which you have within you will save you if you have it within you. That which you do not have within you will kill you if you do not have it within you” - Gospel of Thomas.

This provides a new sense of illumination, not just seeking peace from suffering through meditative equanimity, but the eternal creative condition, in which even the natural world is saved through insightful action. Indeed the gnostic vision brings us directly to recognizing the divine in the natural world “the Kingdom is spread before you but you yourselves do not see it” - Gospel of Thomas.

The Marcellina Source Papers

This collection of background source passages gives what little is known about Marcellina and her gnostic following. She was said to be a disciple of Carpocrates and to follow a tradition sourcing from Magdalen, Martha and Salome. Carpocrates' teachings supported sexual liberation in a precursor movement to the Free Spirit following in the Middle Ages and he was purported to have used and amended the secret version of Mark's gospel.

Both the Gospel of Thomas and the Gospel of Mary mention the rejection of Magdalen's teaching by Peter in terms which equate the orthodox church with the patriarchal Peter rejecting the gnostic illumination of Mary.

Many historians say that all the later sects derive from Simon Magus. Saturnilos of Syria was an ascetic who also taught at Antioch in the early 2nd century. Cerinthus (mid-1st century) from Asia Minor, taught ideas about the Unknown God and the overshadowing of Jesus by the Christ. Carpocrates (c. AD 117-138) headed a Gnostic school in Alexandria, and Marcellina, a female disciple, spread his teaching to Rome about AD 160. These were the early teachers, of whom little is known. More can be said about the ‘heros’ of Gnosticism such as Marcion and Valentinus.

Having a somewhat different character are the Montanists or Priscillianists, including Priscilla, Maximilla and Quintella. These also involved a millennialist prophetic movement with women leaders, but here the emphasis was on chastity. Montanus was said by Tertullian to be a eunuch. Nevertheless they were portrayed by the orthodox as allegedly sexually adventurous, verbally and theologically untrammelled, divorced from her rightful (private) sphere. As put by the Dictionary of Christian Biography “If Montanus had triumphed, Christian doctrine would have been developed, not under the superintendence of the Christian teachers most esteemed for wisdom, but of wild and excitable women” (Trevett 151).

1: Irenaeus Against Heresies: “From among these also arose Marcellina, who came to Rome under [the episcopate of] Anicetus, and, holding these doctrines, she led multitudes astray. They style themselves Gnostics.” Irenaeus, (p 754) b. Anatolia, c.140-60, d. c.200, known as the father of Catholic theology, is the most important theologian of the 2d century AD.

2: Celsus: “While some of the Christians proclaim [that] they have the same god as do the Jews, others insist that there is another god higher than the creator-god and opposed to him. And some Christians teach that the Son came from this higher god.

Still others admit of a third god - those, that is to say, who call themselves gnostics - and still others, though calling themselves Christians, want to live according to the laws of the Jews. I could also mention those who call themselves Simonians after Simon, and those naming themselves Helenians after Helen, his consort. There are Christian sects named after Marcellina, Harpocratian Christians who trace themselves to Salome, and some who follow Mariamne and others who follow Martha, and still others who call themselves Marcionites after their leader, Marcion (c. 90)".

Celsus was a 2nd-century Greek philosopher, who in his *True Discourse* (c.178) criticized the Christian belief in Jesus as the incarnation of God and attacked Christianity as a threat to the state. The book, now lost, is known through the reply made in the 3rd century by Origen in his *Contra Celsum*.

3: Heracleon: Fragment 49, on Matthew 3:11 "I baptize you with water, but there comes after me one who baptizes with spirit and fire." He baptized no one with fire. But some have marked with fire the ears of those who are sealed, and have thus understood the apostolic word. (referring to the gnostic group lead by Marcellina.)

Heracleon was one of the most respected teachers of the Valentinian school at Rome in the late second century.

4: Clement: on Carpocrates and the secret Mark: After Peter's death, Mark brought his original gospel to Alexandria and wrote a "more spiritual gospel for the use of those who were being perfected." This text is kept by the Alexandrian church for use only in the initiation into "the great mysteries." However, Carpocrates the heretic, by means of magical stealth, obtained a copy and adapted it to his own ends. Because this version of the "secret" or "mystery" gospel had been polluted with "shameless lies," Clement urges Theodore to deny its Markan authorship even under oath.

Theodore has asked questions about particular passages of the special Carpocratian Gospel of Mark, and by way of reply Clement transcribes two sections which he claims have been distorted by the heretics. The first fragment of the Secret Gospel of Mark, records the Lazarus' resurrection followed by a secret night empowerment with Jesus into the mystery of the Kingdom of God. The second fragment inserted into Mark 10.46. reads "Then he came into Jericho. And the sister of the young man whom Jesus loved was there with his mother and Salome, but Jesus would not receive them."

5: Concerning Justice Ephiphanes, from Clement's *Stromata* "The righteousness of God is a kind of sharing along with equality. There is equality in the heaven which is stretched out in all directions and contains the entire earth in its circle. ... He did not make a distinction between female and male, rational and irrational, nor between anything else at all; rather he shared out sight equally and universally. ... Furthermore all plants after their kind are sown equally in the earth. Common nourishment grows for all beasts which feed on the earth's produce; to all it is alike. It is regulated by no law, but rather is harmoniously available to all through the gift of him who gave it and commanded it to grow."

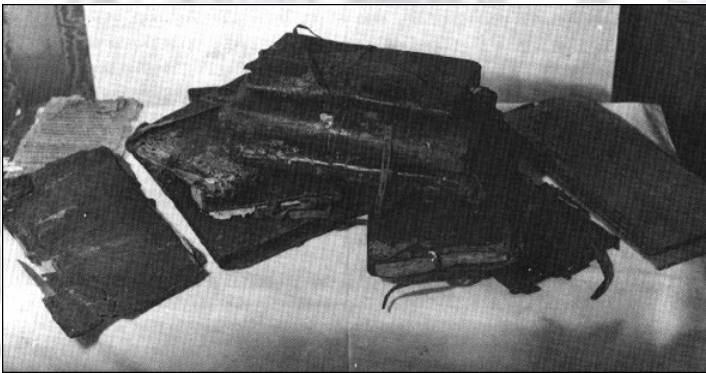
"It was given to all alike by a single command. ... The ideas of Mine and Thine crept in through the laws which cause the earth, money, and even marriage no longer to bring forth fruit of common use. For God made vines for all to use in common, since they do not refuse the sparrow or the thief; and similarly wheat and other fruits. . For man God made all things to be common property. He brought the female to be with the male in common and in the same way united all the animals. He thus showed

righteousness to be a universal sharing along with equality.”

The Gospel of Thomas and Gnostic Twinning

The Gospel of Thomas, a nominally gnostic work, the first to be discovered among the Oxyrhynchus Papyri, became at one stage the earliest documentary evidence for Jesus' existence. IT now exists in a more complete form among the Nag Hammadi texts. Of these “in one booklet was a text with a distinctly different and arguably more credible ring than most of the rest. Even the opening words were intriguing: “These are the secret sayings which the living Jesus spoke” (Wilson I 23) - a body of sayings attributed to Jesus set out in the original archaic form, which it has been suggested was the form of works such as the Testimony Book of Jesus' oracles (c 50 AD) that formed the basis for the synoptics (Schonfield 234). The work contains statements which parallel those in the synoptics including Mark and the synoptic sayings source “Q” and John as well as other sayings with a gnostic slant. A first century date has been suggested for its original form (Robinson 125).

Thomas 13 tells the story of Jesus' naming by Peter very differently: Jesus said to his disciples, “Compare me to someone and tell me whom I am like.” Simon Peter said to him, “You are like a righteous messenger.” Matthew said to him, “You are like a wise philosopher.” Thomas said to him, “Master, my mouth is wholly incapable of saying whom you are like.” Jesus said, “I am not your master. Because you have drunk, you have become intoxicated from the bubbling spring which I have measured out.” And he took him and withdrew and told him three things. When Thomas returned to his companions, they asked him, “What did Jesus say to you?” Thomas said to them, “If I tell you one of the things which he told me, you will pick up stones and throw them at me; a fire will come out of the stones and burn you up.”

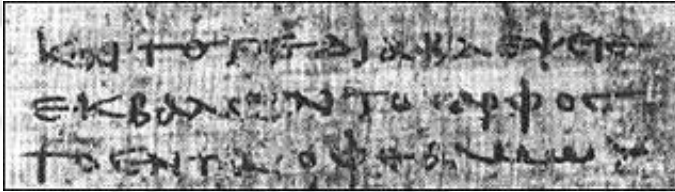


Nag Hammadi Texts (Wilson I)

Elaine Pagels (1995 71) notes: “The author here interprets for Greek-speaking readers, Matthew's claim that Jesus was a rabbinic teacher ('wise-philosopher'), and Peter's conviction that Jesus was the Messiah ('righteous messenger'). ... Thomas, who recognizes that he himself cannot assign a specific role to Jesus, transcends at that moment the relation of disciple to master. Jesus declares that Thomas has become like himself”.

She goes on to describe the particular relation that Thomas the Twin of Jesus offers the reader, noting that the Gospel of Thomas begins “These are the secret words

which the living Jesus spoke, and which the twin, Judas Thomas wrote down". She suggests that the meaning of this double relation is that in fathoming the inner gnosis of these sayings, that the reader also becomes "not a Christian, but a Christ" as the later Gospel of Philip says. "In effect, you the reader are the twin brother of Christ" (Pagels 1995 73).



karfos - karpfos or 'mote' was the first word found by Arthur Hunt among the Oxyrhynchus papyri. In 1883 Flinders Petrie had seen Greek writing among disintegrating artifacts. In 1895 the Egypt Exploration Fund sponsored Bernard Greenfell and Arthur Hunt on an expedition to search for such material. This section of the Gospel of Thomas 26 became at the time the earliest documentary evidence for the existence of Jesus (Wilson I 21).

Some Readings from Thomas (Thomas in the index has a full global listing):

- Thomas 1 And he said, "Whoever finds the interpretation of these sayings will not experience death." (cf John 6:63, 8:51)
- Thomas 5 Jesus said, "Recognize what is in your sight, and that which is hidden from you will become plain to you. For there is nothing hidden which will not become manifest."
- Thomas 51 "His disciples said to him, 'When will the repose of the dead come about, and when will the new world come?' He said to them, 'What you look forward to has already come, but you do not recognize it.'"
- Thomas 48 Jesus said, "If two make peace with each other in this one house, they will say to the mountain, 'Move away', and it will move away."
- Thomas 70 "That which you have will save you if you bring it forth from yourselves. That which you do not have within you [will] destroy you if you do not have it within you."
- Thomas 44 "Whoever blasphemes against the father will be forgiven, and whoever blasphemes against the son will be forgiven, but whoever blasphemes against the holy spirit will not be forgiven either on earth or in heaven."
- Thomas 17 Jesus said, "I shall give you what no eye has seen and what no ear has heard and what no hand has touched and what has never occurred to the human mind."
- Thomas 77 Jesus said, "It is I who am the light which is above them all. It is I who am the all. From me did the all come forth, and unto me did the all extend. Split a piece of wood, and I am there. Lift up the stone, and you will I find me there."
- Thomas 91 They said to him, "Tell us who you are so that we may believe in you." He said to them, "You read the face of the sky and of the earth, but you have not recognized the one who is before you, and you do not know how to read this moment."
- Thomas 106 Jesus said, "When you make the two one, you will become the sons of man, and when you say, Mountain, move away" it will move away."
- Thomas 19 "Blessed is he who came into being before he came into being. If

you become my disciples and listen to my words, these stones will minister to you. For there are five trees for you in Paradise which remain undisturbed summer and winter and whose leaves do not fall. Whoever becomes acquainted with them will not experience death."

- Thomas 59 "Take heed of the living one while you are alive, lest you die and seek to see 'him' and be unable to do so."
- Thomas 96 Jesus said, "The kingdom of the father is like [a certain] woman. She took a little leaven, [concealed] it in some dough, and made it into large loaves."
- Thomas 25 "Love your brother like your soul, guard him like the pupil of your eye."
- Thomas 26 "When you cast the beam out of your own eye, then you will see clearly to cast the mote from your brother's eye."
- Thomas 34 "If a blind man leads a blind man, they will both fall into a pit."
- Thomas 31 Jesus said, "No prophet is accepted in his own village; no physician heals those who know him."
- Thomas 66 Jesus said, "Show me the stone which the builders have rejected. That one is the cornerstone."
- Thomas 4 Jesus said, "Many who are first will become last, and they will become one and the same." Luke 22:24 reports "he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth."
- Matt 5:43 Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto 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"
- Matt 7:12 "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."
- Matt 6:22 "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light."

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Betrayal of Christ - Giotto (Pagels 1993)

The Gospel of Judas: The Atonement

And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not (John 11:49).

In the Kabbalah the messiah of Joseph precedes the messiah of David and dies opposing the enemies of God, unlike the original David who was a fertility king until he became too old to copulate with Abishag (p 507). The sacrifice of Jesus ben Joseph as the 'just man' is not however just a feature of the dying and resurrected fertility Christ but a central dark feature of Old Testament Judaism.

In the second Isaiah chapter 49, the nature of the Suffering Servant is elaborated in these contrasts of light and darkness. We are first offered a foretaste of an immaculate conception combined with the glorified speaker of sharp truth:

*Listen, O isles, unto me; and hearken, ye people, from far;
The Lord hath called me from the womb;
from the bowels of my mother hath he made mention of my name.
And he hath made my mouth like a sharp sword;
in the shadow of his hand hath he hid me, and made me a polished shaft;
in his quiver hath he hid me; And said unto me,
Thou art my servant, O Israel, in whom I will be glorified.*

But next we find the dark side emerging in the spending of strength for nought and Israel not being gathered... two themes both of which were realized in Jesus mission:

*Then I said, I have laboured in vain,
I have spent my strength for nought, and in vain:
yet surely my judgment is with the Lord, and my work with my God. ...
Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord,
and my God shall be my strength."*

There was a belief that the Saints, the Elect of Israel, would perform an atoning work for sin by their faithfulness to the Law and by their sufferings at the hands of the wicked and at least in sectarian circles this was applied to the Just One, the Son of Man singular as opposed to the collective elect (Schonfield 215).

Wisdom of Solomon (2:12-20)

*Let us lie in wait for the righteous man,
because he is inconvenient to us and opposes our actions;
he reproaches us for our sins against the Law,
and accuses us of sins against our training.*

*He professes to have knowledge of God,
and calls himself a child of the Lord...*

*Let us see if his words are true,
and let us test what will happen at the end of his life;
for if the righteous man is God's son, he will help him,
and deliver him from the hand of his adversaries.*

*Let us test him with insult and torture,
that we may find out how gentle he is,
and make trial of his forbearance.*

*Let us condemn him to a shameful death,
for, according to what he says, he will be protected.*

The Essene Teacher of Righteousness was also a Suffering Just One (Schonfield 217)

Hymn 2

*Violent men have sought after my life
because I have clung to Thy Covenant.*

*For they, an assembly of deceit, and a horde of Satan,
know not that my stand is maintained by Thee,
and that in Thy mercy Thou wilt save my soul
since my steps proceed from Thee.*

*From Thee it is that they assail my life,
that Thou mayest be glorified by the judgement of the wicked,
and manifest Thy might through me in the presence of the sons of men;
for it is by Thy mercy that I stand.*

Messianic interest had attached itself to the patriarch Joseph among certain sections of the Saints. There emerged the concept in later Judaism of a Messiah ben Joseph, who would be killed. In Jewish teaching Joseph was the perfect righteous man, whose brethren persecuted him and attempted to get rid of him. But in the providence of God he who was humiliated was afterwards exalted and became the saviour of the sons of Jacob from whom he had been separated. It was prophesied of him, 'From thence is the Shepherd, the Stone of Israel' (Gen 44:24) (Schonfield 217). The stone was Jacob's pillow - the seed of his families - anointed at the spot the northern cult centre of Bethel (Gen 28:10), the stone laid in Zion for a foundation, 'a tried stone, a precious corner stone', (Isa 28:16) the stone which the builders rejected and which would become the chief corner stone (Ps 118:22) and the stone of Nebuchadnezzar's dream, which smote a great image representing the successive heathen empires and became a great mountain and filled the whole earth (Schonfield 218).

In the Testaments of the Patriarchs, Joseph is revealed as the antetype of the Suffering just One. "Do ye also, therefore, my children, love the Lord God of heaven and earth", and keep his commandments, following the example of the holy and just man Joseph. For until his death he was not willing to tell regarding himself; but Jacob, having learnt it from the Lord, told it to him. Nevertheless he kept denying it. And then with difficulty he was persuaded by the adjurations of Israel. For Joseph also besought our father that he would pray for his brethren, that the Lord would not impute to them as sin whatever evil they had done to him. And thus Jacob cried out: 'My good child, thou hast prevailed over the bowels of thy father Jacob.' And he embraced him, and kissed him for two hours, saying, 'In thee shall be fulfilled the prophecy of heaven, which says that the blameless one shall be defiled for lawless men, and the sinless one shall die for godless men'." (Schonfield 218).

The Book of Jubilees it is said that the annual Day of Atonement was instituted because of Joseph. "And the sons of Jacob slaughtered a kid, and dipped the coat of Joseph in the blood, and sent it to Jacob their father on the tenth of the seventh month ... For this reason it is ordained for the children of Israel that they should afflict themselves on the tenth of the seventh month-on the day that the news which made him weep for Joseph came to Jacob his father." It is by no means easy to get to the heart of this Joseph mystery; but we may venture to suggest that it has a northern background, for Joseph is synonymous with the northern Kingdom of Israel in several places in the Old Testament (Ps. 78:67, 80:1, Ezek 37:16,19, Amos 5:6,15) (Schonfield 219).

Of the many dimensions of joy and sorrow portrayed in the psalms, the doom expressed in Psalm 22, the final cry of Christ on the cross "El, El Why have you forsaken me?" - the same cry of Mot the god of the waning season of famine to his father El when smitten by Anath - gives perhaps the most vivid affirmation of the continuing theme of atonement sacrifice, common to all Near Eastern religion, in Israelite thought. This is where the dark aspect of Yahweh comes right home, for Psalm 22 is the very Passion of the Messiah. Weiser (219) concedes: "To Christian memories, this psalm is sacred, because Jesus used its opening words in his prayer on the cross. The song first leads us down into the utmost depths of despair and suffering ... it then soars to the heights in a hymn of praise and thanksgiving":

Psalm 22

*My God, my God, why hast thou forsaken me?
 why art thou so far from helping me,
 and from the words of my roaring?
 O my God, I cry in the day time, but thou hearest not;
 and in the night season, and am not silent.
 But thou art holy, O thou that inhabitest the praises of Israel.
 Our fathers trusted in thee: they trusted, and thou didst deliver them.
 They cried unto thee, and were delivered:
 they trusted in thee, and were not confounded.
 But I am a worm, and no man;
 a reproach of men, and despised of the people.
 All they that see me laugh me to scorn:
 they shoot out the lip, they shake the head, saying,
 He trusted on the Lord that he would deliver him:
 let him deliver him, seeing he delighted in him.
 But thou art he that took me out of the womb;
 thou didst make me hope when I was upon my mother's breasts.
 I was cast upon thee from the womb: thou art my God from my mother's belly.
 Be not far from me; for trouble is near; for there is none to help.
 Many bulls have compassed me: strong bulls of Bashan have beset me round.
 They gaped upon me with their mouths, as a ravening and a roaring lion.
 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 cleaveth to my jaws;
 and thou hast 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 thou far from me, O Lord:
 O my strength, haste thee to help me.
 Deliver my soul from the sword;
 my darling from the power of the dog.*

Psalm 22 considers this mortal cry to have been heard, to succor the meek and signify eternal life, but only after the price of life has been forfeit:

*For he hath not despised nor abhorred the affliction of the afflicted;
neither hath he hid his face from him; but when he cried unto him, he heard.
My praise shall be of thee in the great congregation:
I will pay my vows before them that fear him.
The meek shall eat and be satisfied:
they shall praise the Lord that seek him:
your heart shall live for ever.*

Finally the psalm heralds not only the universal worship of the Lord by all nations, but the declaration of his righteousness in this supreme act of sacrifice:

*All the ends of the world shall remember and turn unto the Lord:
and all the kindreds of the nations shall worship before thee ...
They shall come, and shall declare his righteousness
unto a people that shall be born that he hath done this.*

This of course contains many passages quoted by the Gospel writers, including the piercing of hands and feet, the casting of lots on the vesture Matt 27:35, the scorn and seeing if Elias will deliver him Mark 15:35. Other aspects, including the bulls of Bas-han recall much more ancient rites of sacrifice of the sacred kings of the waxing and waning year, which were performed in gruesome rituals from burning alive in a tree in Britain to the tearing apart of Dionysus, the goring of Adonis, the death by castration of Attis and the grinding of Tammuz in the millstone. Many were hung on trees.

Such sacrificial death, which was ritually performed by hanging the victim in a tree became a Deuteronomic curse: 21:22 "And if a man have committed a sin worthy of death ... thou hang him on a tree ... for he that is hanged is accursed of God". Paradoxically, the crucifixion of the Messiah, the 'accursed redeemer', was thus cited by early Christians as abrogating the old law, as quoted in Galatians 3:13 "Christ hath redeemed us from the curse of the law, being made a curse for us for it is written 'Cursed is every one that hangeth on a tree'." This was the same fate that befell Haman in Esther 7:10 (p 333) in a parallel sacrificial rite of the waning sacred king in the style of Ishtar for the glorification of Marduk "So they hanged Haman on the gallows that he had prepared for Mordecai".

In Psalm 41 betrayal is the dark element:

Psalm 41

*Mine enemies speak evil of me, When shall he die, and his name perish?
And if he come to see me, he speaketh vanity:
his heart gathereth iniquity to itself; when he goeth abroad, he telleth it.
All that hate me whisper together against me: against me do they devise my hurt.
An evil thing, say they, cleaveth fast unto him:
and now that he lieth he shall rise up no more.
Yea, mine own familiar friend, in whom I trusted,
which did eat of my bread, hath lifted up his heel against me.
But thou, O Lord, be merciful unto me, and raise me up, that I may requite them.*

Psalm 31 again elaborates this accursed affliction of evil charm. The second line is quoted as Jesus' last words in Luke 23:46., said to be a composition about David's own persecution by Saul (1 Sam 23:25), preceding the time when he became king.

Psalm 31

*Pull me out of the net that they have laid privily for me: for thou art my strength.
Into thine hand I commit my spirit: thou hast redeemed me, O LORD God of truth.
I have hated them that regard lying vanities: but I trust in the LORD.*

*I will be glad and rejoice in thy mercy:
for thou hast considered my trouble; thou hast known my soul in adversities; ...
Have mercy upon me, O LORD, for I am in trouble:
mine eye is consumed with grief, yea, my soul and my belly. ...
I am forgotten as a dead man out of mind: I am like a broken vessel.
For I have heard the slander of many: fear was on every side:
while they took counsel together against me, they devised to take away my life.*

One of the reasons Jesus used the Psalms extensively in modeling his vision of the Messiahship and its sacrificial conclusion is that they consist of ancient material some of which filtered its way back to Jerusalem from the North after the fall of the Northern Kingdom in 722 BC (Flanders et. al. 407). There are instances of duplicate psalms, such as 14 and 53, one version using the Northern term Elohim for God. Weiser (82) notes the Tammuz theme in several other passages (Ps. 9:13, 18:5, 30:3, 40:2, 71:20, 103:4, 107:18, 116:3 and significantly for Jesus, Jonah 2:2).

Power as a substitute for the divine name (p 743) "was a northern form of speech, certainly Samaritan and possibly Galilean." Mark 14:62 And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. James said likewise "We have to do with a North Palestinian idiom, attested especially in accounts of sectarian circles in this area. Here we have a very striking link between the 'Galilean' Gospel tradition and North Palestinian forms of religion" (Black 1961 81).

The Hard Saying

"There was a goodman who owned a vineyard. He leased it to tenant farmers so that they might work it and he might collect the produce from them. He sent his servant so that the tenants might give him the produce of the vineyard. They seized his servant and beat him, all but killing him. The servant went back and told his master. The master said, 'Perhaps he did not recognize them.' He sent another servant. The tenants beat this one as well. Then the owner sent his son and said, 'Perhaps they will show respect to my son' Because the tenants knew that it was he who was the heir to the vineyard, they seized him and killed him. Let him who has ears hear" (Thomas 65). The servants are of course the nabi'im or prophets who have suffered and the son is the Suffering Servant messiah. Although the Nicene creed may be a blasphemous extension of Jesus role as prophet-messiah to that of divinity, there is only one son in the saying, who is not a servant.

Matthew ornaments this in a sequel which, despite his suggested Pharisaic origin, leads to transfer of the path from the Jews to the Gentiles: 21:41 "They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons."

This parable illustrates how Jesus saw himself as the natural inheritor of the prophets or nabi'im the mouthpieces of God the goodman of the vineyard, who had first sent his servants to the people "for so persecuted they the prophets which were before you" (Matt 5:12), but now God was sending his son, who would be killed.

Some critics conjecture that Jesus never wanted to be the Messiah (Ranke-Heinemann 1992 79) or that he did not envisage his own crucifixion or possibly even foresee his death (Spong 1994). Certainly one could say that in the gospels, he waited until named by Peter before pronouncing his messiahship to the disciples. Luke 9:20 "'He said unto them, But whom say ye that I am?' Peter answering said, 'The Christ of God'." However he had already said as much to John's disciples previously. Luke

7:19 "And John calling unto him two of his disciples sent them to Jesus, saying, 'Art thou he that should come? or look we for another?'" And even earlier still, the act of exorcism is indicative: Luke 4:41 "And devils also came out of many, crying out, and saying, 'Thou art Christ the Son of God.' And he rebuking them suffered them not to speak: for they knew that he was Christ." And right back at the Synagogue in Nazareth he said "Today the scripture is fulfilled in your ears" (Luke 4:17).

Moreover as soon as he is pronounced Messiah by Peter, he enunciates his own death: Luke 9:21 "And he straitly charged them, and commanded them to tell no man that thing; Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day."

Now when Peter rebukes him, Jesus says "Get behind me": Mark 8:32 "And he spake that saying openly. And Peter took him, and began to rebuke him. But when he had turned about and looked on his disciples, he rebuked Peter, saying, 'Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men'. "Now this is a turn of phrase which is specifically used in Jesus' temptation in the desert: Luke 4:6 "And the devil said unto him, 'All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine.' And Jesus answered and said unto him, 'Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve'."

From this it would appear the principal temptation facing Jesus in the desert was the very temptation to try to be the divine Davidic ruler who lives out his days in worldly splendour, rather than the Suffering Servant, who, like Moses, dies for coming too close to God, in fulfilling the will of the Father.

John has a different perspective on the same phenomenon. Several times he has Jesus note his time is not yet come, firstly to his mother at Cana (2:4), then to his disbelieving brothers when they tell him "If thou do these things, shew thyself to the world" at Tabernacles in Jerusalem (7:5), and later twice when they who sought to take him in the temple (7:30, 8:20). Why is family is thus singled out is interesting, particularly since they became figures of the Nazorean or Ebionite church and did not hold the same view of Jesus as a deity, as the gospel writers but rather as priestly messiah.

Although John does not celebrate the eucharist at the Last Supper, he has an even more bloodthirsty quote from the synagogue at Capernaum which clearly alienates many of his followers. Moses manna becomes Jesus' blood: 6:55 "For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever. ... Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where he was before?... From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life ... And we believe and are sure that thou art that Christ". To this Jesus responds "Have not I chosen you twelve, and one of you is a devil?" destining his betrayal from his very recognition. This indicates that Jesus is actively promoting the conflict of dark and light. It is not merely Judas in ritual opposition but it is necessary that Judas embody the dark for the conflict of dark and light

to come to climax. Judas is in this sense demonized by Jesus.

We have here a simple choice. Either we style Jesus merely as a small-time Galilean prophet and insurrectionist, who preached a good, but not particularly original message (love your enemy is the key novelty): A man who did not envisage his own demise in ritual terms, who could not possibly have said "Take up your cross" because he didn't know he would be crucified, and possibly did not know the scriptures as well as the gospels indicate: A figure who, through Paul's heresy, and the later purely allegorical mythologies of the gospels, became elevated to a mythical hero - the dying and resurrecting God. Alternatively we can envisage that Jesus read the scriptures, understood that the prophecies called for the death of the redeemer and, upon accepting the messiahship, for better or worse, retreated to the desert to come to terms with the tragic and glorious mission he had to accomplish through the astute use of controversy to the knife edge. In which is it that 'I should bear witness unto the truth'?

Schonfield (44) states the concurrent opinions of two other authors on this matter:

- 'Jesus acted as He did act and said what He did say because He was consciously fulfilling a necessity imposed upon Him by God through the demands of the Old Testament. He died in Jerusalem., not because the Jews hounded Him thither and did Him to death, but because He was persuaded that, as Messiah, He must journey to Jerusalem in order to be rejected and to die.'
- 'The Historian is dealing in the end with an historical Figure fully conscious of a task which had to be done, and fully conscious also that the only future which mattered for men and women depended upon what He said and did, and finally upon His death. This conscious purpose gave a clear unity to His words and actions, so that the actions interpret the words and the words the actions.'

From first to last his actions are marked by the utmost purposefulness, and he speaks with an authority which made a profound impression on all who came in contact with him. He is revealed as a man who knows exactly what he is doing, and why (Schonfield 44). More than once in respect of his end he is reported to have said: 'My hour is not yet com' '(John 2:4, 7:6, 12:27 Mark 14:41).

In Praise of 'Mine Own Familiar Friend'

Judas is a figure of scorn and disrepute who has been used by Christians as an archetypal image of the Jew as traitor, which has echoed painfully down all history in the Jews who were compelled to be smitten in Christian Easter celebrations. For this reason, despite his central symbolic in the four gospels and the Acts, some modern authors have sought to portray him as an historical fiction invented to blame the Jews for the Crucifixion (Ranke-Heinmann 1992 106), or to make the disciples seem less shocking (Spong 1994 242). Why so diminish Jesus that we attribute all such passages to midrash when all it takes is a Galilean who has Essene contacts who have studied the scriptures and Psalms?



The Taking of Christ - Valentin (Klassen)

Now it is clear that there is a ritual atmosphere surrounding the betrayal, despite the increasingly antagonistic portrayal of Judas as inspired by Satan (Pagels 1995 105), and as a symbol of scorn of the Jews (Maccoby 121). John notes from the beginning 6:70 "Have not I chosen you twelve, and one of you is a devil?" All four gospels (Mark 14:9, Matt 26:14, Luke 22:1, John 12:4) attribute Judas's motive to greed, or 'vanity' as Psalm 41 declares, arising specifically from the 'waste' in the indulgent anointing (Mark, Matt, John). Kazantzakis (1961) more accurately portrayed him as a Zealot who became predictably offended at Jesus' Edomite excesses. Graves (1946) as the disciple who tried to save Jesus and failed by a twist of fate. The Dionysian Last Supper, following hard on the 'heels' of the ritual anointing seems to have been the 'last straw' for a disciple, who in all probability, like Simon Zealotes and James and John the 'sons of thunder' was a dedicated nationalist who saw in Jesus a potential victorious kingly Messiah. There are diverse interpretations of the name Iscariot. It has been associated with Sicarii, the Zealot dagger-assassins, with sakar 'to deliver up' (I)skariot(h) which is a repeated motif (Rom 8:32), and with a place name (Klassen 32).

So is this Judas just another fiction of midrash? A fantasy of the evangelical gospels? Klassen thinks not. He notes that he is consistently described by both Jews and Christians as a historical character. The Aramaic church at first described Judas as one of the circle of twelve who received as much recognition as the others, and was honoured by Jesus for accepting the mission. Jewish writings describe him as one who recognized Jesus' secret name and as the only one of the disciples from Judea was competent and loyal, handling the funds, but critical when Jesus didn't always heal people, purveyed contradictory teachings and didn't fulfill the expectations of the kingly messiah in a nationalistic way (Klassen 203-5).

All the gospels narrate that Jesus intentionally provoked the betrayal in a ritual manner at the Last Supper in the 'dipping of the bread' with Psalm 41: Mark 14:18 "One of you which eateth with me shall betray me. And they began to be sorrowful, and to say unto him one by one, Is it I? ... And he answered and said unto them, It is one of the twelve, that dippeth with me in the dish."

John specifically says that Jesus gave Judas the task, and that he told him to go and carry the act out quickly: 13:25 "He it is, to whom I shall give a sop, when I have

dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. Now no man at the table knew for what intent he spake this unto him." In John Judas, has not yet approached the chief priests, although he disliked the waste of the anointing because "he was a thief, and had the bag, and bare what was put therein," donated in Luke 8:3 by the women. Judas was thus the treasurer who kept the whole body sustained and found this a wasteful use of resources. In John 11:57 the notice is already out against Jesus, so it is only necessary for Judas to mention his whereabouts and the arrest will be made "Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him."

It has to be emphasized that the sop lot reflects traditional assignment of a sacred role, just as the successor to Judas was chosen by lot.

Luke speaks similarly, setting out the ritual role of the betrayer as the accursed, each of them wondering who 'should do this thing' 22:21 "But, behold, the hand of him that betrayeth me is with me on the table. And truly the Son of man goeth, as it was determined: but woe unto that man by whom he is betrayed! And they began to enquire among themselves, which of them it was that should do this thing."

Matthew follows on this ritual dialogue 26:24 "The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born. Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said." It is thus clear to both Jesus and Judas what the situation is. Jesus still has the power of choice to escape or walk into the snare he has set for himself. A free prophet, just as Zechariah's foolish shepherd after casting the 30 shekels at the feet of the Canaanite potter.

Judas and his appointed task darkly foreshadowed by all the traditions from Mot and Anath (p 360) to the Psalms down to Purim have caused an unspeakable toll on millions of Jews through the millennia culminating in the Jewish holocaust (p 140) and our own doom in Trinity and Wormwood (p 121). It is time to appreciate the dire fate that Jesus laid on Judas and to forgive in atonement and reconciliation.



Circumcision (p 695) (Cohen D)

Biblical Human Sacrifice, Infanticide and Circumcision

Sacrifice

The Greek historian Diodorus Siculus (1st century B.C.) reports that once (in the year 310 B.C.) a great disaster was threatening the city of Carthage. The people ascribed their calamity to the anger of Cronos, to whom they once had sacrificed their best children, but then offered him only bought or weakly children. Thereupon the Carthaginians sacrificed two hundred children from the best families. A child was laid in the arms of a bronze statue of Cronos and would then roll off into a burning oven. Philo of Byblos, who wrote a History of the Phoenicians around A.D. 100, reports that in times of national danger, 'The Phoenicians sacrificed their dearest children in a mysterious fashion.' Carthage similarly has a reputation for the sacrificial burning of children sometimes, according to Diodorus even with a great scaffold in which a many-armed sculpture in the form of a god tipped the child sacrifices into a flaming pyre (Ranke-Heinmann 286, Smith R 363, 374). Doubts have however been voiced about such reports of child sacrifice among the Phoenicians. Sabatino Moscati stresses that neither in cosmopolitan Carthage nor in the Phoenician city-states were the gods' favors courted by the systematic burning of children. Child corpses in the children's cemeteries (Tophets), which have often been viewed as sites of child sacrifice, showed no sign of violence. The skeletons were of fetuses, stillborn babies, or children dead from sickness who had been interred in the sacred precincts. (Ranke-Heinmann 1992 286.)



Carthaginian shrines of newborn sacrifice

However Uta Ranke Heinmann (1989 51) notes the widespread practices of ancient birth control did involve infanticide. "A brief account of the ancient world's family-planning methods would be in order here. They were: (i) infanticide; (ii) abortion; and (iii) contraception. [A variety of herbal contraceptive methods were used, either as a barrier or spermicide are subsequently noted by Ranke-Heinmann]. It was not until 374 that infanticide was,

under Christian influence, legally defined as murder. Seneca (d. 65) had described the drowning of malformed or puny Roman children as a sensible everyday proceeding. Suetonius (b.c. 70, date of death unknown) referred to the exposure of newborn children as a measure left to the discretion of parents. The eminent Greek historian Plutarch (d.c. 120) tells us in his biography of the Spartan legislator Lycurgus (eleventh-eight centuries BC:) that in Sparta new-born babies were inspected by the elders of the community. The puny and malformed among them were then thrown from a rock in the Taygetus Mountains to prevent them from becoming a charge on the state. Plutarch further states that Spartan mothers bathed their newborn babies in wine, not water, because sickly and epileptic infants could not withstand such treatment and died. Also informative in this context is a passage from Tacitus (d. 120), Judaism's foremost opponent in heathen antiquity, whose anti-Jewish polemic is among the most acrimonious pieces he ever wrote. One of his long series of charges against the Jews, 'that race abhorred by the gods', was that they refrained from killing off their surplus children - a practice of which he evidently

approved. ... Philo complained that infanticide was rife. ... It is noticeable that Philo the Jew accused heathen infanticides of lechery while Tacitus the heathen levelled the same charge at the Jews for preserving human life ('nothing was barred' among members of that 'most lascivious' race)."

We can thus conclude that the Jews by the time of Christ did not practice infanticide, and probably had not practised it subsequently to the exile, but the picture remains unclear in older times. Although there are many passages in the Old Testament condemning child sacrifice among other practices, it is often unclear whether this is for humanitarian reasons or purely because these sacrificial rituals are directed to other gods and particularly the other nations. Deut 18:9 "When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the LORD: and because of these abominations the LORD thy God doth drive them out from before thee."

However all firstborn are sanctified to God in the covenant of the Exodus 12:51: "the selfsame day, that the Lord did bring the children of Israel out of the land of Egypt ... the Lord spake unto Moses, saying, sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine", echoed again in Numbers 8:17 "For all the firstborn of the children of Israel are mine, both man and beast: on the day that I smote every firstborn in the land of Egypt I sanctified them for myself."

Ezekiel 20:25 goes so far as to admit that child sacrifice was both ordered by Yahweh and as a punishment for the fact the Hebrews did not destroy the other nations, but mingled with them: "Wherefore I gave them also statutes that were not good, and judgments whereby they should not live; And I polluted them in their own gifts, in that they caused to pass through the fire all that openeth the womb, that I might make them desolate, to the end that they might know that I am the Lord."

There is much debate both about whether the Israelites practised first-born sacrifice traditionally to Yahweh at Tophet outside Jerusalem and whether killing or mere consecration to the god is required. Moloch simply means king - melech with a more ominous intonation and cannot so easily be passed off exclusively to the practices of Ba'al or the Queen of Heaven. Smith (372) comments: "It is plain from various passages of the prophets that the sacrifices of children among the Jews before the captivity, which are commonly known as sacrifices to Moloch, were regarded as oblations to Jehovah, under the title of king, yet they were not presented at the temple, but consumed outside the town at Tophet" - which means pyre. As the Jews did not burn their dead, the ceremony appears to be related to the burning of the god as was the case of Melkarth at Tyre.

Micah appears to consider child sacrifice as a meaningful, if ultimate sacrifice to Yahweh 6:7: "Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?"

One can also see a clear conflict between the aims of Yahweh in Jewish reproduction and any form of population control: Gen 15:5 "Look now toward heaven, and

tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be." 28:14 "And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed."

In Leviticus child sacrifice is closely equated with sexual indiscretion: Lev 18:20 "Moreover thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her. And thou shalt not let any of thy seed pass through the fire to Molech, neither shalt thou profane the name of thy God: I am the Lord. Thou shalt not lie with mankind, as with womankind: it is abomination."

Gezeh contains evidence of both adult sacrifice in which people are literally divided in two at the ribs in very much the same way as Abraham's sacrifice under the stars. Gen 15:10 "And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not." Newborn children are also found apparently buried alive head-down in jars in a manner associated with sacrificial offering (Zehren 189).

Although the Yahwistic account of Gen 22:10 of Abraham's sacrifice of Isaac is read as a symbolic account negating first-born human sacrifice except as sanctifying to god, Yahweh actually commends Abraham for offering his son in sacrifice. Gen 22:16 states: "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven."

The effectiveness of child sacrifice in dire circumstances, particularly of the high-born offspring of kings is illustrated in 2 Kings 3:26 "And when the king of Moab saw that the battle was too sore for him, he took with him seven hundred men that drew swords, to break through even unto the king of Edom: but they could not. Then he took his eldest son that should have reigned in his stead, and offered him for a burnt offering upon the wall. And there was great indignation against Israel: and they departed from him, and returned to their own land" (p 526).

The tale of the Daughter of Jephthah mingles first-born sacrifice to Yahweh, particularly in times of disaster with a tradition of goddess worship in the high places which lingered long after (p 512): Judges 11:30 "And Jephthah vowed unto the Lord 'If thou shalt deliver the children of Ammon into mine hands, whatsoever cometh forth of the doors of my house, shall surely be the Lord's, and I will offer it up for a burnt offering.' So Jephthah passed over unto the children of Ammon to fight against them; and the Lord delivered them into his hands. ... And Jephthah came unto his house, and his daughter came out to meet him with timbrels and with dances: and she was his only child; And he rent his clothes, and said, 'Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the Lord, and I cannot go back'. And she said unto him 'Let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows'. And he sent her away for two months: and she went with her companions, and bewailed her virginity upon the mountains. At the end of two months, she returned unto her father, who did with her according to his vow: and she knew no man. And it was a custom in Israel, That the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite four days in a year."

As is usual with the disguise of seasonal cult in the Old Testament, the sacrifice of seven men to the barley harvest after a three-year famine is described in terms of

political history with heart-wrenching overtones for Rizpah the concubine: "Then there was a famine in the days of David three years, year after year; and David enquired of the Lord. And the Lord answered, It is for Saul, and for his bloody house, because he slew the Gibeonites. ... And [the Gibeonites] answered the king, The man that consumed us, and that devised against us that we should be destroyed from remaining in any of the coasts of Israel, Let seven men of his sons be delivered unto us, and we will hang them up unto the Lord in Gibeah of Saul, whom the Lord did choose. And the king said, I will give them. But the king spared Mephibosheth, the son of Jonathan the son of Saul, because of the Lord's oath that was between them, between David and Jonathan the son of Saul. But the king took the two sons of Rizpah the daughter of Aiah, whom she bare unto Saul, ... and the five sons of Michal the daughter of Saul ... And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the Lord: and they fell all seven together, and were put to death in the days of harvest, in the first days, in the beginning of barley harvest. And Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock, from the beginning of harvest until water dropped upon them out of heaven, and suffered neither the birds of the air to rest on them by day, nor the beasts of the field by night. And it was told David what Rizpah the daughter of Aiah, the concubine of Saul, had done. And David took the bones of Saul and the bones of Jonathan his son ... and they gathered the bones of them that were hanged. ... And after that God was entreated for the land" (2 Sam 21:1)

Hiel of Bethel (9th century B.C.) "built Jericho; he laid its foundation at the cost of Abiram his firstborn, and set up its gates at the cost of his youngest son Segub" (1 Kings 16:34) in fulfillment of a curse over the site (Josh. 6:26)" Ahaz, the king of Judah (8th cent B.C.): "even burned his son as an offering, according to the abominable practices of the nations whom the Lord drove out before the people of Israel" (2 Kings 16:3). The same is told of King Manasseh (7th cent B.C.) in 2 Kings 21:6.

Child sacrifices took place primarily in the Valley of Hinnom south of Jerusalem, which is still called the Valley of Fire today, and which gave its name to the New Testament Hell, Gehenna. Some of these may be exaggerated accounts by opponents of the syncretic practices of the monarchy ... But not all the Old Testament reports on child sacrifice are based on hostile propaganda, and not all child sacrifices are rejected as Gentile abominations. ... The Old Testament author reports [Jephtha's sacrifice of his daughter] without a word of blame; and in the New Testament Jephtha is praised along with Abraham as a hero of faith (Heb. 11:32; 11:17).

The Passover and Jesus as the Sacrificed Firstborn of God

Whether the firstborn are mine means sacrifice or just 'sanctifying to God' gains poetic momentum with Luke's account of Jesus 2:22 "And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord; (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;) And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons." The sacrifice of such doves is also characteristic of Aphrodite and ironically Jesus later meets just such a sacrificial death.

The passover, the greatest Jewish rite is a commemoration of a great first-born sacrifice of God, who in passing over the blood-spattered doorposts of the Hebrews in Egypt spared their first-born but sacrificed the Egyptian children. Jesus in turn commemorates his own sacrifice as first-born of God in a passover crucifixion.

Despite Christian opposition to infanticide and abortion from the outset (Ranke-Heinmann 1989 51), the charge that had generally been leveled at the nations is now applied by Christians to God as the good news of salvation. God sacrifices his first-born, only Son, not for his own advantage, but for ours. The most extreme that man ever did for God is what God now does for man in grace. In the Old Testament the story of the binding of Isaac is told to show that God rejects child sacrifice (a ram is sacrificed instead of Isaac). But in the New Testament, God slaughters his own Son instead of a lamb, and Abraham is seen as the precursor of such filicide. God, "the Destroyer of the first-born" as he is called in the Letter to the Hebrews (11:28) because he slew the first-born of the Egyptians, now slays his own first-born. "This God with bloody hands has his priests repeat the bloody sacrifice of atonement ... for all Christians the core of Christianity. ... The idea that one should sacrifice to God the dearest thing of all, namely, human life, is as alive among Christians as it was among pagans. Ernst Bloch described the insanity of this central Christian tenet: But the ultimate source of the doctrine of sacrificial death is not only particularly bloody, but also particularly archaic.- It derives from the most ancient form of sacrifice, the kind so long avoided, human sacrifice." (Ranke-Heinmann 1992 291).

Circumcision

The origins of Biblical male circumcision (p 690) stands out as a sacrifice to a male ithyphallic fertility deity. Gen 17:2 "And I will make my covenant between me and thee, and will multiply thee exceedingly. ... And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. ... This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised".

Circumcision is not part of the decalogue. Moses did not yield so easily to circumcision: Exod 4:24 "And it came to pass by the way in the inn, that the Lord met him, and sought to kill him. Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, 'Surely a bloody husband art thou to me ... because of the circumcision'." Later we have the circumcision as atonement for the firstborn male children being saved again male fertility: Exod 12:48 "And when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

The most bizarre episode of purported circumcision is the 'second circumcision rite' Joshua 5:2 "The Lord said unto Joshua, Make thee sharp knives, and circumcise again the children of Israel the second time. And Joshua made him sharp knives, and circumcised the children of Israel at the hill of the foreskins. ... And it came to pass, when they had done circumcising all the people, that they abode in their places in the camp, till they were whole. And the Lord said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal unto this day". The longer Greek version tells us that the very flint knives used were buried in his grave at Timnath-serah and remained there 'unto this day'. However artifacts discovered there in 1870 date from the stone-age casting the episode as one of fantastic myth invented at the sight of the artifacts (Fox R 230).



Female Circumcision Egypt

Ending Female Genital Mutilation

A simple civilized commandment

In the face of gruesome female circumcision and infibulation and male circumcision, which is sometimes also accompanied by debilitating and very painful mutilation and flaying I say this: "Thou shalt not mutilate another person, nor encourage nor allow genital or other self-mutilation for religious sexual or moral purposes".

Men and women of Egypt and the horn of Africa for God's sake stop this unspeakable cycle of oppression. End the Sunna. You have no right to mutilate. If a Jew is really keen to make a blood sacrifice to the God of Virility let him cut himself, but leave no visible scar as a reminder of the shame, that by this act some small girl somewhere may justify clitorrectomy or infibulation.



In the 12-week old fetus it is impossible to distinguish male penis from female clitoris. Neither is "unclean". (The Human Body BBC)

Genital Genocide

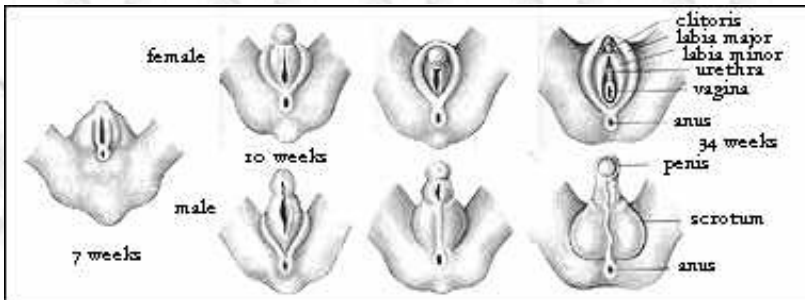
Today, an estimated 130 million women, averaging 6000 a day have undergone sexual mutilation. It is performed in many African countries, including Sudan, Somalia, Ethiopia, Kenya, and Chad. It is also a tradition among Muslims in Malaysia and Indonesia, and in a number of countries in

the Middle East, including Egypt, the UAE, and parts of rural Saudi Arabia. Coptic Christians in Egypt and animist tribes in Africa as well as Muslims, undergo the ritual. Subincision is also practiced by some Amazonian tribes.

It appears to be driven originally by men's desire to have power over women's sexuality to remove fear of paternity uncertainty by keeping women chaste and uninterested in love affairs, but the practice has become so old and rooted that it is now perpetuated by women upon women in many places.

Female circumcision is frequently described as an "age-old Muslim ritual," when in fact it predates Islam and is even believed to be pre-Judaic. Strabo claimed that "the Egyptians circumcised their boys and girls as do the Jews". The Virgin Mary was likewise said to have been circumcised (Briffault 3/324). Islamic tradition also says it was practised by Sarah on Hagar and that afterwards both Sarah and Abraham circumcised themselves by order of Allah. There is no evidence that any of Muhammad's wives or daughters were circumcised.

There is no mention of it in the Koran, and only a brief mention in the authentic hadiths, which states: "A woman used to perform circumcision in Medina. The Prophet said to her: 'Do not cut severely, as that is better for a woman and more desirable for a husband.' But because of this still debated hadith, some scholars of the Shari school of Islam, found mostly in East Africa, consider female circumcision obligatory. The Hanafi and most other schools maintain it is merely recommended, not essential (Goodwin).



The natural homology between the sex organs is not dirty or uninitiated.

It is central to the way human society evolved through the independence of women to unite sexually with the partners they 'love' through both sexes retaining the germinal clitoris.

The majority of rural Egyptian women are still circumcised. Here they remove only the clitoris; they do not do the much more extensive procedure, but even so, there are many problems. Infection, bleeding, damage to the urinary tract, sepsis, even death.

More than 90 percent of Sudanese women undergo the most severe form of circumcision, known as "pharaonic," or infibulation, at the age of seven or eight, which removes all of the clitoris, the labia minora, and the labia majora. The sides are then sutured together, often with thorns, and only a small matchstick-diameter opening is left for urine and menstrual flow. The girl's legs are tied together and liquids are heavily rationed until the incision is healed. During this primitive yet major surgery, it is not uncommon for girls, who are held down by female relatives, to die from shock or hemorrhage of the vagina, urethra, bladder, and rectal area may also be

damaged, and massive keloid scarring can obstruct walking for life.

After marriage, women who have been infibulated must be forcibly penetrated. This may take up to forty days, and when men are impatient, a knife is used. Special honeymoon centers are built outside communities so that the screams of the brides will not be heard. Sometimes the husband traditionally runs through the streets with a blood-stained dagger.

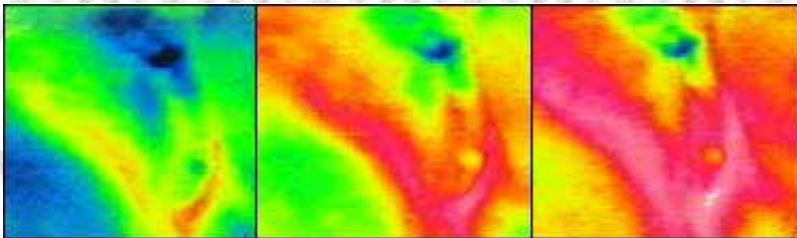
Testimonies

Waris Dirie recalls the horrors of her childhood-mutilation and reveals the enigma for her and extreme difficulty of sexual pleasure.

Waris Dirie had to be operated on as an adult before she could have sexual relations. Dirie's mother believing she was doing the best thing for her daughter, walked her into the brush, held her down and told her to bite on a root. A gypsy woman cut at the lithe girl's genitalia, using a dirty, broken razor blade. "I heard the sound of the dug blade sawing back and forth through my skin." The woman



used thorns from an acacia tree to puncture holes in her skin and sew her up, leaving a tiny hole the diameter of a matchstick, through which urine and menstrual blood could dribble. "My legs were completely numb, but the pain between them was so intense that I wished I would die." Five-year-old Waris was left in a hut to recuperate her infibulation. Two cousins died from infection. Uncircumcised girls are seen as unclean and treated as outcasts. For more than 20 years Dirie suffered health problems from her radical circumcision. Menstruation was a long, agonizing process each month, as the menstrual blood backed up in her body.



The female human has naturally evolved to have at least as intense an orgasm as the male. Sexual arousal is accompanied by blood flow to the labia and clitoris just as it is to the penis. This is central to the nature of human courtship and the expression of bonding between the sexes. It is not something 'unclean' or 'inappropriate' about the female anatomy.

It's when we touch on the subject of sex that Dirie becomes agitated. "Please," she implores, "lets not talk about that. Just use your imagination. I will never know the pleasures of sex that have been denied me. I feel incomplete, crippled and knowing that there's nothing I can do to change that is the most hopeless feeling of all. When I met Dana, I finally fell in love and wanted to experience the joys of sex with a man. But if you ask me today, "Do you ENJOY sex?" I would say not in the traditional way. I simply enjoy being physically close to Dana because I love him. It

never gets easier. It is emotionally draining to talk about something which has been locked deep for so long. The hardest part is to start somewhere. Everybody is waiting, they don't know what to do. The West are aware of the problem. But they're told to back off, it's none of your business.



The small girls torn genitalia are stitched with thorns and her legs tied together to reduce loss of blood many still die

Hawa Adan Mohamed was born and raised in Somalia. At the age of 8 she underwent the most radical form of mutilation practised infibulation. Performed by her aunt in a small village, the procedure was carried out without anesthetic, using basic cutting tools and thorns. She lost an older sister who died after the operation. "In Somalia, circumcision is such a deep deep part of a girl's life. From the moment we are crawling we know about circumcision, we know that our grandmother and mother and sisters are circumcised and we look forward to it being done. Back then, no one would even dream of not being circumcised. If a mother doesn't get her daughter circumcised, her daughter will be an out-cast, no one will marry her and everyone would think she is a prostitute so it is a very difficult situation we

can't be angry at anyone, because the mothers' intentions are good." In 1995 she returned home, despite civil turmoil, to help her countrywomen deal with circumcision. "I was devastated by what I saw. It seems that we have gone back 40 years. Girls were being infibulated every day with razors and thorns. Two young girls recently died following the procedure and yet still many don't question it. My dream is that in my lifetime there will be young girls living in the heart of Somalia who can run free and play without pain, without the cruel and devastating effects of circumcision. Even just a few. Even 10." (NZ Herald 25 Nov 98)



The face of pain and the implements of destruction

At the age of 18 Zebebu Tulu was kidnapped by her future husband, Getachew (Getu) Moneta, and taken to his brother's home. Such forced unions are not uncommon in Ethiopia, where men often have near-total control over women's lives. Tradition forbade the tearful Zenebu from returning to her parents and the pair was married after negotiations between the two families (NZ Herald).

Countdown

- Nov 1996 Fighting for their Rites Thousands of women members of Bundo, a female secret society whose initiation rite includes female circumcision, led by uninitiated girls and a sea of women singing and beating drums converged on Dr. Olayinka KosoThomas' clinic calling her *ogborrka* - uninitiated and dirty. They laid cursed charms at the clinic door and waved placards that read Agent Of The West, chanting "Let's circumcise her here and now." Bundo constitutes 90 per cent of the women of Sierra Leone - a powerful traditional institution, respected and feared by the male dominated establishment. Every year Bundo elders take pubescent girls deep into the bush for several weeks to receive tey-bos, or things that are forbidden to discuss with the uninitiated, particularly men. "All you can know is that when the girls return they are women."
- Aug 1996 Egypt: A girl dies in hospital after an attempt to circumcise her.
- Jul 1997 Egypt: Parliament votes to reinstate female circumcision in public hospitals after protests from muslim clerics to overthrow the ban in the interests of moral 'decency'.
- Nov 98 Togo bans female genital mutilation, setting prison terms or fines for those who carry out or encourage it. The human rights commission said mutilation was particularly widely practiced among the country's Muslims, affecting two women out of three.
- Jan 99 Senegal joins Burkino Faso, Central African Republic, Djibouti, Ghana, Guinea-Conakry, and Togo in outlawing the practice (NZ Herald 16 Jan 99)
- New Zealand laready passed a private members bill to ban female circumcision at the behest of Christine Fletcher. NZ and many countries such as the US have to take special measures to deal with health problems sensitively to avoid resulting in 'back street mutilations' as killed a small girl in France.



Waiting for the worst.

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1. Nawal El Saadawi 1980 "The Naked (Hidden) Face of Eve" (p 616)
2. Jan Goodwin "Price of Honour"
3. Alice Walker 1991 Possessing the Secret of Joy
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Te Matua Ngahere - The Father of the Forest, like
Tane Mahuta is a tall Kauri - *Agathis australis*, up to 2000 years old (Salmon).

Thanks-giving to Tane - Guardian of the World Tree

*At the beginning of time stood Te Kore, the nothingness - Io.
Then there was Te Po the Great Night, the Long Night
the intensely Dark Night, the Gloom-laden Night
the Night to be Felt, the Night Unseen
Then Rangi the sky, dwelt with Papa tu a nuku the Earth,
and was joined with her, and land was made.
But their numerous offspring lived in darkness,
for their parents were not yet parted,
the sky lay upon the earth and no light came between them,
and the land was unfruitful, and the sea was all dark water.
The war god Tu matauenga said "let us kill them",
but Tane mahuta, god and father of the forests
and all things that inhabit them answered
"No, not so. It is better to rend them apart,
and to let the Sky stand far above us
and the Earth lie below here.
Let the Sky become a stranger to us,
but let the Earth remain close to us
as our nursing mother."
Over vast time, the Kauri pushed them apart.
With heavy groans and shrieks of pain,
the parents of the sons cried out
"Why did you do this crime,
why did you slay your parents' love?"*

Hine Legends

Robyn Kahukiwa (artist); Patricia Grace (writer) 1984

Wahine Toa Women of Maori Myth, Collins, Auckland.



Hine-titama

My mother was formed from Papatuanuku by the hands of Tane. I was formed in the womb of my mother when Tane entered her, combining both male and female elements. But I did not know at first that Tane was my father. I was their firstborn, named Hine-titama, being the Dawn, and being therefore the daughter who bound earthly night to earthly day. I later became the wife of Tane, not knowing that he was my father, and we parented several daughters.

One day I asked Tane who my father was. He would not answer me directly saying only, "Put your question to the posts of the house." It was then that I knew that Tane, my husband, was also my father. I was bone of his bone and yet I

was wife to him. I was angry and shamed because of this, and decided that I could not continue either to be wife to Tane or earthly mother to our children.

So I left the world of light, telling Tane not to follow me. I told him to remain with our children and to care for them in the world of light. "I will go on to the dark world," I said, "where I will welcome our children when their earthly life is ended. I will go in order to prepare an after life for them, where once again I can be a loving mother. I will be known from now on as Hine-nui-te-Po."

Hine-nui-te-Po

The phallic culture hero Maui common all the way to Hawaii (Campbell 1959 191), who fished up Aotearoa with his fish hook, represents the end in death. "But fatally, Maui decided to crawl into the vagina of Hine nui te Po, Hine of the darkness, lying flashing where the cold mountains meet the sunset, with eyes of greenstone and hair of kelp, planning to vanquish her and come out her mouth so that death would have no power over men. But as he crawled into the cosmic vagina, the fantail burst out laughing, waking Hine who strangled Maui in rebirth." (Alpers).

It was because of shame that I left



the world of light for the dark world and promised to await my children and their descendants to welcome them here in Rarohenga. Now the time is near.

Now, at last, this Maui comes towards me, coming in the hope that he will conquer me, and that the children of hard-won light will never know death.

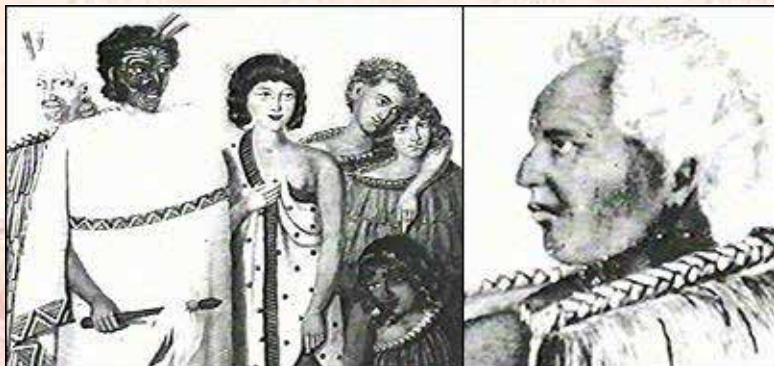
When I have defeated Maui, I will thereafter welcome my descendants in death. But I do not cause death, and did not ordain it. Human death was ordained when human life was ordained. And we - my father-husband Tane; Taranga who gave special birth to Maui; Makea-tutara, speaker of the tohi rites; Maui-potiki, and I, Hine-nui-te-Po, are merely the instruments, the practicalities, and the sequence of death. See Maui now. In the world of light he has achieved all he can achieve. He comes now to challenge me in the world of no-light, seeking to achieve what cannot be achieved. To defeat death he will need to gain living entry to my womb, and living exit, but this he cannot do. Now he stands at the edge of light, exuberant, changing from one disguise to another while the little birds watch, excited and trembling. My vagina, where he must enter, is set with teeth of obsidian, and is a gateway through which only those who have already achieved death may freely pass.

He will attempt to enter in life, hoping that I am asleep, but he will be cut in two, meeting his death. Only then can he be made welcome. (Maui is depicted in the background image)

Come Maui-tikitiki-a-Taranga. Your bird companions chuckle and flutter at the strange sight of you, but they are not your undoing. There is one purpose only for these obsidian teeth. In this your last journey, you will give your final gift to those of earth, the gift not of immortality, but of homecoming, following death. Come survivor of seas, lengthener of day, obtainer of fire, fisher of land, keeper of the magical jawbone of Muriranga-whenua.

Death is yours, your chosen, death is yours. Your deeds will be spoken of in the world of light, but you will never be seen there again.

I will wait at this side of death for those who follow, because I am the mother who welcomes and cares for those children whose earthly life has ended.



Hone Heke with Harriet and family, Kawiti (Bellich)

Hone Heke and Kawiti

The Treaty of Waitangi founding New Zealand Aotearoa was intended to be a two-sided document which protected the rights of both people. However once the government flag became the only flag flying on the flagpole, Hone Heke realized correctly that this meant the annexation of the land.

Hone Heke had been the first person to sign the Treaty of Waitangi and had begun to fear the Pakeha or white man would take all their land. Ironically, he flew the American flag on his war canoe. The flagpole was cut down four times, the first three in sport, but when the fourth time it was guarded, he and Kawiti planned together a strategic assault. Kawiti entered the town and caused a diversionary attack. This drew out the soldiers guarding the pole and it was promptly felled. The constabulary went into full retreat and the population took to sea in boats. After a night of pillage, conflict again erupted and Kororareka, New Zealand's first European town was a smoking ruin. Thus the colonial capital of an empire which spanned the globe was sacked and its inhabitants thrown out.



Maori girls and women were involved in the comfort trade, negotiating a temporary marriage (Belich 'The Land Wars' - NZTV).

According to Belich women and sexual favours played a very significant role in the purchase of weapons. Kororareka was notorious as a flesh town with whole crews of itinerant sailors teaming up with local women on the foreshore. Three-week marriages were commonly negotiated. Women bore the tattoos of their itinerant lovers and were renowned by the French for their sexual forwardness. The US ambassador decried the town as a Gomorrah the scourge of the Pacific, which should be struck down by the ravages of disease for its depravity.

The British then dispatched the army and brought in much heavier armaments and support. They systematically laid siege to the pas of Kawiti and Hone Heke. Kawiti was a man of seventy years who had witnessed the entire transition from Maori society to colonial occupation, and had acclimatized with a unique degree of shrewdness and military innovativeness. In cooperation, they successfully blunted the British attacks through inventing the art of trench warfare inflicting heavy casualties. Hone Heke had written to Grey: "Because God made this country for us it cannot be sliced - if it were a whale it might be sliced ... let us fight for the land that lies before us".

Governor Grey eventually made peace with Heke (Basset, Sinclair and Stenson 53). The north settled into a peace that was never broken.” (Condliffe and Airey 71). Hone Heke and Christianity can be summed up in his own words. This is a statement which I consider inspired. Few people could be so devastatingly direct and honest:

“Oh Jesus Christ and the book, I will turn my back and empty my bowels on them.”

Zion Renewed at the End of the Earth

Judith Binney 1990 *Ancestral Voices in Ox. Illus. Hist. NZ*, 1995 *Redemption Songs*

In the oral traditions from the East Coast of New Zealand, Te Toiroa is still remembered as the seer who it is said, three years before the advent of James Cook, predicted the coming of white men to the land. A direct descendant of Ngatoro-i-rangi, the tohunga who guided the Arawa canoe and called up the fires of Tongariro, Toiroa stands in a continuous line of the prophetic leaders of the pre-European Maori world. As a very old man in 1865, it is known that he witnessed the onset of the wars in Poverty Bay which he had foreseen. From the start of European settlement, other prophetic leaders would emerge in different parts of New Zealand. They were both men and women, and they sought to direct the history of their particular followers in rapidly changing circumstances. This form of leadership, which derives from the belief that the *matakite* (seer) is able to communicate with the ancestral spirits, is common in many oral societies. The wisdom of the ancestors is received either in dreams and visions, or in cryptic oral pronouncements spoken in a trance-like state. ... The role of the prophet in colonial Maori society would be reinforced rather than undermined by the introduction of Christianity. The Old Testament prophetic tradition was an integral part of the early Protestant teaching, while the situational parallels between the Maori and the Israelite tribes became imaginatively potent as conflicts over land and sovereignty developed in the mid-nineteenth century. (Binney 1990).

The missionaries often adhered to a moderate post-millennial position which could accept that the coming of the Advent would follow the successful work of the missions. ... This, then, was the background the missionaries came from to New Zealand, and so were well aware of these notions. Some might even have been inspired to enter the foreign mission field for these reasons. Many were firm advocates of the imminence of the Second Coming, passing on these ideas to the Maori in their preaching. ... One of the signs preceding the end was that the gospel would be preached around the world,” and the missionaries were well aware of their own part in the fulfillment of prophecy as they were obeying scriptural command to teach all nations” (Elsmore 1989 31).

“The missionaries despaired over many of the Maori’s responses to the Christian teachings. But it was the scriptures which provided the model for a new dimension to Maori spirituality.” (Elsmore 1989)

The Maori had become aware from the translated scriptures which began with old testament writings and by 1833 included several New Testament books as well that the Jews were those who had rejected the new teachings of Christianity. The Maori prophet argued that as the “Jewish church” preceded the Christian, then it must be the Mother Church, and therefore they should change over to it; with the result that “all who were opposed to the Gospel” immediately followed Te Atua Wera” (Elsmore 1989 44).

"All the prophets tried to establish a common identity for the Maori as Israelites, cutting across the tribal divisions while still accepting them historically. They drew on traditional Maori concepts of the cosmology, and particularly on the intervening role of the *aria*, the spirits of the ancestors, who may appear to the living in many forms. The ancestors were and are believed to speak with the mouth of the gods, and to be able to remember what has not yet happened. These Maori concepts of cyclic history were brought into the framework of the Judaeo-Christian faiths, and created the new religions. The prophets believed, like the Israelites, that God moved with people through time." (Binney 1990)

A response by the Maori to call themselves Jews - usually by the transliterated terms *Tiu* or *Hurai* - occurred in the period of the 1840s. In this case it does not mean that one specific movement arose with this name, but different instances happened in widespread parts of the country, each having no link with the others apart from their common motivation of dissatisfaction. The first instance of its use in this way appears to be that noted in the *Papahurihia* movement from around 1836 ... the notion had been given to them by the translated scriptures which referred to the Jews as those who were set apart from the Christians by their unbelief (Elsmore).

Papahurihia - or *Te Atua Wera* (the Fiery God) as he was known to them ... taught that the judgement tree, which his followers climbed to the sky, was the true trunk - a recurrent image used by the Catholics, for whom the Protestants were the twisted branches (Binney 1990)



Papahurihia (*Te Atua Wera*), naked except for a small white loincloth, his buttocks and thighs tattooed, at the centre of a *haka* (war dance) performed for the arrival of visitors at Waima, Hokiangā, 1847. Auckland Public Library (Binney)

Papahurihia was still only about thirty years old when he became Hone Heke's chief *tohunga* in the Northern War of 1845. Heke consulted him on the

eve of battle at Puketutu, and the most famous account of *Papahurihia*'s advice derives from this occasion: "Be brave and strong, and patient. Fear not the soldiers; they will not be able to take this fort ... I will turn aside the shot; but this *pa* and its defenders must be made sacred (*tapu*). You must particularly observe all the sacred rites and customs of your ancestors; if you neglect this in the smallest particular, evil will befall you, and I also shall desert you. ... Touch not the spoils of the slain, abstain from human flesh, lest the European god should be angry, and be careful not to offend the Maori gods." Heke's defeat came when he forgot the warning words.

The Maori now entered a period of war and disease which decimated their population leading to a crisis of confidence in their old Gods and a belief in the power of the new deities.

Pai Marire or Hauhau faith continued the tradition of the Jewish vision. The prophet Te Ua Haumene Tuwhakararo (originally baptized as Zerubbabel, the Seed of Babylon) was from the Taranaki tribe.

The so-called 'musket wars' resulted in the decimation and genocide of some tribes at the hands of others who had traded for weapons to settle tribal grievances by *utu*. The warrior Hongi Hika devastated several areas committing genocides of several thousand people at a time after purchasing muskets on a trip to England. This resulted in many tribes entering into close interdependence with the colonialists for protection and trade.

In 1862 he experienced a series of visions. The Archangel Gabriel was his messenger, and the annunciation he brought was the special relationship between God and the Maori people, for this land 'is Israel'. Atua Marire (the God of Peace) promised to 'I tana iwi wareware, tu-kiri-kau, motu tu-hawhe' ('his forgetful, naked-standing people in the half-standing land') that they would be restored in their land. Te Ua equated the Maori people with the Israelites in their Babylonian exile. The faithful frequently worshipped on the Jewish sabbath, called themselves Tiu (Jews), and like Papahurihia's followers erected tall flag-poles 'niu' for their rituals ... the hau (breath of wind) moving on the ropes was believed to bring messages from God. ... From it the 'Spirit of God passing with the winds' would teach the people the 'gift of languages', together with all the different forms of religion.

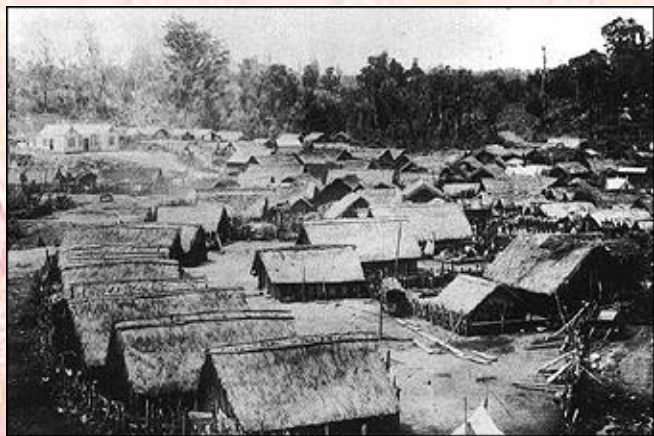


Te Whiti (Binney 1990)

In 1866, Te Ua had seen his nephew Te Whiti as standing in the light of God. He named 1867 the 'year of the Lamb' in the Pai Marire tradition, and with this message founded a new community at Parihaka, at the foot of Mount Taranaki. From its beginning it was committed to the path of peace. As Te Whiti specifically said, "The wars of the past even unto the present shall not be renewed", and the people wore white feathers in their hair as a statement of their peaceful ways. The Parihaka community was founded in the midst of confiscated land. From 1869 he began preaching the ultimate return of all confiscated Maori land, and repudiated the authority of the laws over the Maori. That year he named 'te tau o te takahanga' (the year of the trampling underfoot), the year in which he initiated the tactics of peaceful non-co-operation.

Parihaka was occupied by force. All the 'outsiders' were subsequently expelled (about 1600 people) and their homes destroyed. Te Whiti, Tohu, and Titokowaru were arrested, and all three spent six months in jail in New Plymouth awaiting Supreme Court trials. But the case was considered by the judge to be absurd. As a

consequence, the government abandoned the prosecution, and rushed through special legislation to allow them to keep Te Whiti and Tohu imprisoned indefinitely without trial. This legal chicanery did not destroy Parihaka. Released after two years, Tohu and Te Whiti returned to Parihaka in 1883 and began its reconstruction. The community was born again as the new Jerusalem in Canaan.



Parehaka (Binney 1990)

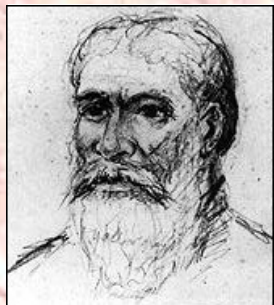
Te Whiti had called himself variously the 'mouthpiece' of Jehovah and 'a small Christ', the messiah for the days when it was prophesied that 'the small people should rule the island'. ... But Te Whiti also claimed to be the sole ruler: "It is all to be left to me, the judgship and ordering

of the earth so that all people may see that I am the son of God."

A separate faith, but one which had also been influenced by the Pai Marire teachings, was that led by the South Island prophet, Hipa Te Maiharoa. In 1877 he led a heke (migration) of over a hundred followers back to their ancestral lands at Te Ao Marama (Omarama), in north Otago. The people called themselves Israelites. Te Maiharoa insisted on the circumcision of male infants, contrary to Maori practice.

Te Kooti (Binney 1990).

Another faith born out of the wars was Ringatu. Its founder was Te Kooti Arikirangi Te Turuki. In prison as a 'potential source of disturbance the message of deliverance was brought to him. Te Kooti recorded the visitations of 'te Wairua o te Atua' (the Spirit of God). The spirit, a voice, visited again when he became unconscious with fever on 21 March. Then he appeared in the likeness of a man. He was clothed in white, and wore a crown girdle like the rising and the setting sun. His fan was like a rainbow and his tokotoko (staff) was of colours never before seen. The Ringatu believed they were a lost Israelite tribe. 'More than 1000 years had passed since that migration out of Canaan. ... At the very time of Te Kooti, only then was it made very clear, the joining of the first things of the past, that is the Maori's hold on to, and the pakeha's hold on the gospel of Jesus Christ.



In this manner the most distant ancestral past was specifically yoked to the earliest Christian teachings. ... From his prophetic ancestors, Te Kooti inherited his vision-ary powers. But it is also believed that when the Maori left Canaan at the last dis-

persal of the children of Israel they brought with them the knowledge of Io (Jehovah). It was in Aotearoa that the 'first things of the past', the Maori relationship with Io, were married with the Christian faith. In the oral traditions, it was the warrior angel Michael who appeared before him to tell him of the covenant. Through this association, Te Kooti becomes the leader of a war for liberty.



Te Kooti's flag with the new moon (Binney 1995).

The covenants of the faith today recount the histories of the Jews and state that the faithful believe in the promises made to Abraham, to Moses and to David, which shall be fulfilled at the time when Christ shall appear for a second

time on earth. Te Kooti's task had been to link all the prophecies. The Ringatu also believe that the fallen tabernacle of David shall be re-erected, and that his house shall be confirmed for ever. Te Kooti eventually embraced the path of peace.

Before his death, he made the prophecy of the one canoe (Binney 1995):

"Kei te toe mai nga ra e piko ai te tangata ki te aroaro o te Kaihanga, eke mai ai hoki ki runga ki te waka kotahi hoe ai. - The days remain when man will bow down in the presence of the Creator and climb onto the canoe to paddle as one".

"It will be known on the day for Taitoko [Te Keepa]. Then also Te Whiti will bow down to the one faith. After that day another day will be called there. I will not call it but he himself [the Creator] will. . . . Then we will all know that that is the day of the Prophecies concerning the teaching and the Churches, on which [we] will come together, to be one in our direction and our canoe".

The words illuminate Te Kooti's essential message of unity. His was a unity of spirit. The prophets, the chiefs and the churches would come together, and their journey would be as one (Binney 1995). . . . Finally, in April 1893, as he lay dying, he said that the leader would arise within the next generation: in twenty-six years, or perhaps less, depending on the faith of the people.

The politics of the prophetic leaders were oppositional because they interpreted their people's colonial history as the recurrence of the cycle of oppression of the Israelites. They understood that the words of Moses were for them and their children. "The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day."

In the Hokianga in the 1880s, three women prophets emerged. Women taking this role were relatively unusual, but there was scriptural (as well as Maori) precedent. Miriam (also known as Maria), the sister of Moses, was a prophetess. In 1885 Maria Pangari, granddaughter of Pangari, a leading chief from the Waihou river, founded a settlement.

One writer said that the prophetess ordered the sacrifice of many animals as an offering for the people, and gave as an example the taking of a cat which was a child's pet, and throwing it into a fire which was lit for that purpose." But feeling

against the movement rose to its highest when there were stories of a proposed human sacrifice (Elsmore).

Upon Maria's death, the leadership passed, in 1887, to her father, Aporo (Apostle) Pangari, and her sister, Remana Hi, but their authority was challenged by a rival, the prophetess Ani Kaaro. At Remana's camp near Okaihau, the people only wore white. Inside the fenced enclosure, which they named Mount Zion (the predicted place of deliverance), stood two flagpoles from which fluttered small white flags. All who entered within this tapu place, be they man or beast, had to be clothed in white as a statement of peace. Ani and Remana disputed for both the mantle of Te Whiti and the most effective way to hold the land closed.

Remana Hi claimed to be able to bring back people from the dead and attempted to do so with a girl who had died retaining her body. Intimations of sacrifice and violence continued despite the groups statement of peace:

"A few days before the full moon in June last past Remana Hi said or told her people that Atua wanted some substantial sacrifice before He would condescend to come down to them, the Hauhau. A young child 2 years old, son of Wi Pani and his wife Raiha was taken by the prophetess, in front of all the people, stripped of its clothes and thrown head-first in a bucket of fresh water to wash its sins away, and make it a meet offering to Atua. The mother of the baby was then asked are you willing to give this child to Atua. Yes, the mother said, I am. Are you willing the prophetess asked of the father, Wi Pani Yes I am. The prophetess then took the babe by its feet and head and lifted it over her head, and then over a large fire of live coals. She then gradually brought the child down, closer, and closer to the fire. The babe wriggled and twisted and bent its little back but the grim prophetess held it fast. At last the terrific scream of the babe recalled its father back to his right mind. He made a snatch for the child, and the prophetess put it down, saying Atua was now satisfied, but a thorough sacrifice would be required next time." (Elsmore)

There would be several claimants to be the promised leader of Te Kooti. The first was Te Matenga Tamati. ... In 1894 he revealed that for the children of Israel to receive their blessings and renew the covenant with God, they must first build the tabernacle of David in their land. This became his mission, and the faith Te Kohititanga o Te Marama (The Rising of the New Moon) was born. Twelve great totara logs were cut from the forests of upper Wairoa and named after the twelve children of Jacob, the ancestors of Israel. But Matenga had also said that the final journey of the logs from the milling site to the chosen land on the coast, Korito, must not done by human hands. Faith alone must move the logs, and in 1904 a great flood brought them down river to their destination - all save Joseph', who wandered into a 'distant land' some miles along the coast, and had to be hauled back to join his 'brothers'. Matenga then told the people that the completion of the tabernacle belonged to the next generation and to a new leader. Matenga finally claimed no more power than that of a prophet and the twelve logs still await their destiny at Korito.

The man who claimed the title of Messiah, and who did erect the tabernacle in his own community, was the Tuhoe prophet Rua Kenana Hepetipa. He emerged in 1905 after experiencing a vision on Maungapohatu, the sacred mountain of the Tuhoe. The archangel Gabriel appeared before him, and told him he must ascend the mountain. There he encountered the Tuhoe ancestress Whaitiri and, in some versions of the myth, Christ. ... At Turanganui in the waters of the Waipawa, Rua was baptized

by Eria Raukura, with a name that had been predicted by Te Kooti for the leader to come: Hepetipa (Hephzibah), the one who would make the land fruitful again.

Rue Kenana Hepetipa (Scott).

Rua then moved into the interior, re-enacting the journey into the wilderness before the re-entry into the promised land, Maungapohatu. There, in 1907, the construction of Jerusalem began. ... Maungapohatu was a community consciously committed to the 'long abiding peace', the compact of Te Kooti with the government. As a consequence, its major conflict with the law would occur in the First World War, when its men refused to volunteer. ... Maungapohatu was assaulted by an armed police expedition ostensibly to arrest him for illicit grog dealing. As a consequence of the police assault, two men were shot dead, one of whom was Rua's son. Rua was tried for sedition but was imprisoned only for earlier 'morally resisting arrest'!



After the assault, the belief that Rua was Christ was confirmed amongst his followers. The stigmata of his wounds could be seen; that he had been shot but did not die became a firmly entrenched conviction.

"That's the place where the spear went in Christ. But no bones broken, Nothing. just like Christ. Rua told the policemen, 'Well if you are going to put me to death, I want you people to shoot me, once. One shot. If you don't kill me with one shot, that to let you people know that I am the Son of the living God.' So they shoot him all right."

The politics of Exodus, or the journey of suffering and liberation through the labours of the people, can be more readily renewed with each generation. Tahupotiki Wiremu Ratana was the prophet who understood this best and gained the greatest Maori following. He was of the Taranaki and Ngati Raukawa tribes, and was brought up closely associated with Parihaka. ... In 1918 the voices began to speak to him. In an early vision, on 8 November 1918, a voice out of a cloud identified itself as the Holy Ghost, and told him that he had appointed him as 'hei Mangai moku' (my Mouthpiece) in order to unite the people. Later that evening, in a blaze of light, the angel Gabriel appeared before him to confirm this task. Ratana based his teachings on two texts: the Bible and the Treaty of Waitangi.

His creed states that the members of the church accept Ratana as the Mouthpiece of Jehovah (the role Te Whiti had earlier claimed). It asserts that the prophets speak by the inspiration of the Holy Ghost, and that the Faithful Angels are the workers and messengers of God. The emblem of the faith is a five-pointed star and crescent moon, Te Whetu Marama. The moon is the maramatanga, or the spiritual knowledge revealed to Ratana. By the 1926 census nearly 19% of the Maori population said they were believers. ... Ratana also worked actively to extirpate the old Maori powers of makutu and tapu, still seen as the two main sources of illness.

Ratana thought that both Maori and Japanese were among the lost tribes of Israel. A marriage between two of his party took place in Japan, the ceremony presided over by a Japanese bishop" (Ballara). This led to accusations against him of enlisting Japanese support for land grievances. Ratana later became a political leader and

became pivotal in establishing Maori involvement in the political process.

A further link with Zion emerged in the twentieth century with the Rastafarian movement among younger Maori, who once again see their heritage as the new Zion stemming through the Queen of Sheba to the Ethiopian tradition from Solomon and resulting in the healing of the nations through the leaves of the sacred herb.

New Moon - Renewed World

Bronwyn Elsmore 1989 *Mana from Heaven*, 1998 *New Moon New World*

The year following the death of Te Kooti, in 1894 when he was in his mid-fifties, Te Matenga received divine revelation that he was to carry on the spiritual work of the former prophet. This knowledge came directly from God without the agency of a mediator. The new prophet was appointed leader of his people and charged with a most important task. The message to him was that he was to bring the Maori people back to God, and in particular to oversee the construction of a great tapenakara or temepara (tabernacle or temple) of the Lord which would symbolize that return. This was a task which Te Kooti had not been permitted to do because his hands were stained with the blood of many. ... There would be no roof and no walls - the elements would be kept outside this sacred space by divine forces. The giant totara .. These were felled and dressed at the spot to the nominated dimensions - forty feet long, squared to four feet at the base and tapering to a square of three feet at the top.

The felling, dressing, and moving of the twelve trees took several years to complete as the task was very difficult, and at one stage when problems seemed insurmountable the work was stopped for a period to allow the peoples diminished faith to build up again. During the long operation the prophet kept his men under strict rules designed to preserve the sacred nature of the task.

The pillars of the Kohiti temepara await the day of the Lord when the new prophet will come and the two will become one (Elsmore 1989).

Finally, and after many difficulties, all twelve reached the bank of the Mangaaruhe Stream, a few kilometers from where they had been felled, and were ready for the journey to the site of the temple. The prophet told his followers that the pillars no longer required any physical human help to reach their destination.

This was a time for the faith of all the followers, and in March 1904 they travelled to Erepeti in the Ruakituri valley where they formed a very large gathering. Under the guidance of Matenga they prayed to God for assistance and were rewarded by heavy unseasonal rain in the high country which flooded the local rivers and streams. The Mangaaruhe rose sufficiently to lift the pillars and float them towards the coast. They moved down the Wairoa River and across the bar into the sea. Eleven of them landed exactly on site at Korito, but the twelfth floated further



east to Waikokopu, near Mahia peninsula, and it was necessary to have this one towed back by a chartered boat.

Several such occurrences pointed to the fact that the time was not yet right, and the people not yet ready for the next stage of the divine plan. Te Matenga was forced to tell his people that this generation would not be the builders of the tapenakara. Rather, it would be left to another future leader to accomplish. So the pillars remained on the beach where they still lie today awaiting the promised fulfillment.

The new faith was named from the phrase Te Kohititanga Marama - the first appearance of the moon, because of its emphasis on the new moon as symbolic of the new world or age which it was believed would come about with the unity of the people. When all New Zealanders - Maori and European - met together at the time of the new moon, and all prayed, and played harps, then a prophet would be sent to complete the building of the temepara. And that would bring about the new age- An alternative name for the movement was The Church of the New World.

The teachings on the new moon showed acknowledgment of a tradition of the past, for in the former Maori culture the months began at the new moon. In Kohiti practice, meetings were held at these times rather than observing the sabbath of either the Hebrews or Christians.

The Kohiti regarded their leader as the spiritual successor to Te Kooti, and sometimes referred to their response as "the second Ringatu". Services of worship were patterned similarly, though these were held at the time of the new moon rather than on the twelfth of the month as in the former movement. Other influences, however, were even stronger, and there was much in the new religion which owed its origin to the Hebraic tradition as read of in the scriptures.

While Te Matenga might have fulfilled some of the functions of the traditional tohunga, he appears to have taken on the role of a Old Testament-style prophet even more.

As in so many previous movements, and as was accepted fairly generally among the Maori, the Kohiti believed that their people were descended from the ancient Israelites. Consequently, their God was Jehovah, and they looked for guidance and protection in similar ways to those told of in the histories of the Old Testament.

When the twelve totara were chosen at the Mangatawhiti site, each of the trees was identified with one of the sons of Jacob - the progenitors of the different tribes of Israel. The one named Joseph was regarded as the leader of the group, and when this pinar encountered difficulties - once in their movement across country to the stream, and in Joseph's journey to the 'alien land' away from the allotted temple site - it was interpreted that these mishaps indicated that the time was not yet right for the completion of the temple.

The instruction of the prophet was that in order to bring about the new age, everyone must meet together in unity, pray, and play-harps so that the situation on earth would resemble that in heaven and a harmony would be established between the two. This appears to have come from the Christian prayer that God's will be done "on earth as it is in heaven". The harmonic link between the two realms was to be aided by the playing of harps, and this picture of a heavenly scene would appear to be inspired by the scriptural view provided in the book of Revelation:

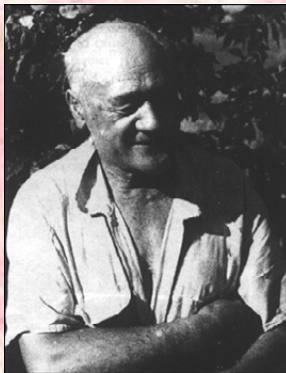
*"And I heard a voice from heaven, as the voice of many waters,
and as the voice of a great thunder:
and I heard the voice of harpers harping with their harps:
And they sung as it were a new song before the throne..."*

Psalm 81

*Sing aloud unto God our strength: shout for joy unto the God of Jacob.
Raise a psalm, and sound the timbrel, the pleasant harp with the lyre.
Blow up the trumpet in the new moon, at the full moon, on our solemn feast day.*

"The Kohiti faith was a very peaceful one - the followers were urged to live a peaceable life following the commandments of God and in preparation for the new age. ... Services ... took the pattern of Ringatu ... beginning on the evening of the new moon, [being symbolic of the day of God the new age] continuing with karakia throughout that day and night, and ending on the morning of the third day."

"Mr. Api Hape ... 'the last of the Kohiti' ... said the movement did not contain any element of separation - Matenga was not anti-Pakeha as were other earlier prophets. In fact, Matenga's daughter Te Waihae Matanga, married a European named Bell. ... Kohiti believed that the spirit came through Te Kooti and then Matenga, but not to Rua Kenana and TW Ratana" (Elsmore 1998 47).



Mr. Api Hape, as 'the last of the Kohiti', provided additional comments which contribute further to the feeling of the religion. He said that the movement did not include any element of separation Matenga was not anti-Pakeha as were other earlier prophets. In fact, Matenga's daughter, Te Waihae Matanga, married a European named Bell (Elsmore 1998).

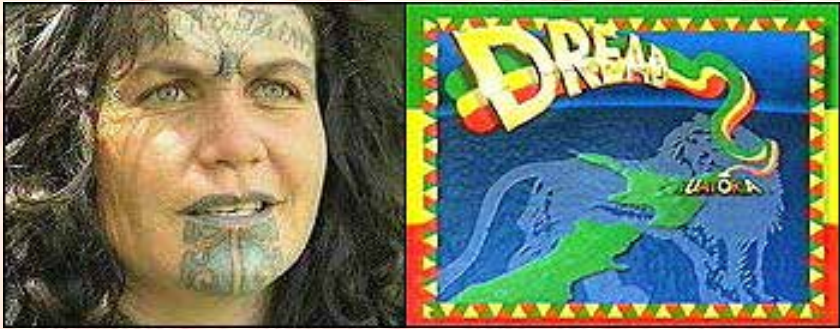
In 1950 an article by a Mr. Powdrell in the Wairoa Star noted [incorrectly] that the Totaras had been named after the 12 Apostles, a name which has remained locally and that: "Fearing that the trees would be burned, something approaching sacrilege to the Ringatus a number of the followers of that faith dragged the Totaras inland where they were buried and where they remain to this day - awaiting the arrival of the messiah" (Elsmore 1998 97). The pillars have remained tapu: "a story is told of a boy who sat on one of them to eat his

lunch. Shortly afterwards he became ill with sores in his mouth. Despite being taken to a healer well-known in the district at the time, the boy died" (Elsmore 1998 43).

The prophet Matenga instituted no new code of moral ideals or laws. There was no list of prohibitions such as dietary regulations designed to set the Kohiti apart from others, but Matenga insisted that the moral laws of the past be kept. Matenga as prophet did not claim divinity. In this, too, he followed tradition and the pattern of Old Testament prophets who were men divinely chosen for a special task among their people. In line with this belief there has been no attempt to preserve a lasting link with the prophet his grave is not marked, no photographs are revered, and there has been no question of his returning to guide his people as an atua. His relationship with his followers was person-to-person. He did not keep himself apart members of the Kohiti, but worked alongside them, with no special privileges. There was no special title by which he was addressed he was known to the Kohiti simply as 'Matenga'.

Matenga placed full emphasis on the new moon as symbolic of a new world. This was promised as a time of restoration. The building of the new world was to come shortly this was the day of God. So the religion was named Kohiti from the phrase 'Te Kohititanga Marama' the first appearance of the moon, or the reflection of the moon. The followers of Matenga therefore called the religion and themselves Kohiti. An alternative name was 'The Church of the New World'. The Kohiti faith was a very peaceful one the followers were urged to live a peaceable life following the commandments of God and in preparation for the new age.

This prophecy lies before us as an offering to renewal and atonement between all peoples. Api is not the last of the Kohiti!



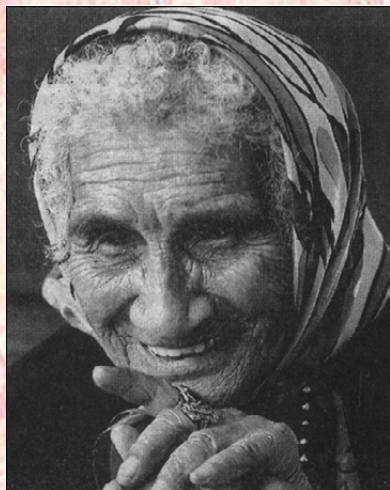
Power of the Trinity "It's the healing of the nations". Rasta meets Aotearoa.

The Dreads of Aotearoa

Rastafarians follow the same God, Yah, as the Jews through the line of the Queen of Sheba and the Ethiopian monarchy. This tradition was carried by slavery to Jamaica and the US. "Haille Selassie is the 252nd King from the line of Solomon the son of David. The second coming of Jesus Christ in his kingly form, the line of David, the union of Solomon and the Queen of Sheba a line of royalty that was held throughout the history of Ethiopia." The Dreads combine Rasta teaching with those of Te Kooti, gathering on the twelfth day of each month for the Rah.

Te Toko "The tools we pick up today, they're not weapons of violence, but instruments of freedom, and which the difference is we don't use them to enslave but to fight for our freedom. The philosophy which holds one race superior and the other inferior is finally permanently discredited. We yearn for peace. But you can't count on real justice". 10 "Ngati Dread ... preaching the gospel of the father, which is unity to all people, not just Maori people but every people whether they are Chinese or Indian or whatever. We are the living force of God's people, of Maori descent."

Power of the Trinity: "We know for a fact that amongst ourselves and others when we use the herb, it brings us to a point of reason, where we're not fighting and we can sit down and talk. That's the healing of the nations, because it's worldwide. You can go right around the world and no matter where you go, they're using it. I believe, it because nothing that God has made is bad, it's man that's made it bad. God said that he would give you every seed-bearing herb and you would plant it and you would see that it was good"



Dame Whinia Cooper

Maori and Gender

Will the keepers of marae culture remain silent?

It is a woman who calls visitors on to a marae - and a woman from among the visitors who gives the answering karanga. These women, usually kuia past childbearing age, have the mana and power to negate any evil influences, any makutu or curses, coming with the visitors or harboured by the tangata whenua. But after that it is the men who sit in the front rows of the paepae, the men who make the speeches. The women retreat to the third or fourth row benches. Even the wife of the leading orator will not sit with him. The men's speeches negate bad influences from the other side. If a woman is sitting in the front, her fertility could be affected by

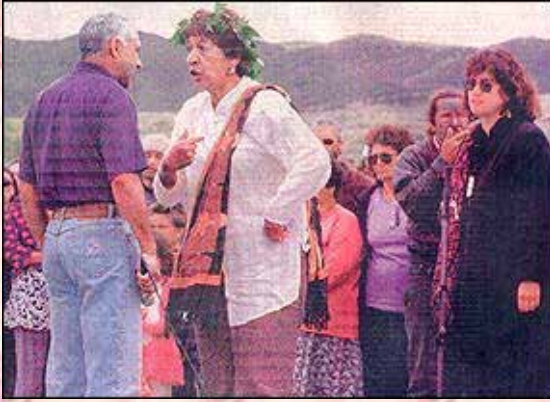
makutu. For the marae is traditionally the domain of Tumatauenga, the 'god of war'. The women must be protected. "People come in peace or war and you have to determine what it is."

Oratory, he says, is the prerogative of males who speak under the mana of their ancestors. They are obliged to always speak the truth. "The women, who sit to one side, will correct them if they hear any slip-up or mistake - and they will make it loud enough to make the speaker feel ashamed." Although 'they themselves almost never speak, women live longer and they are the keepers of the culture', he says.

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Utu and Rape

The term *utu* is revenge. *Makutu* is to cast a curse. At the opposite end of the cultural spectrum is the question of gang violence and intimidation by the threat of violence, particularly the *utu* rape of innocent third parties.

Two examples from 1998:

“Tears streamed down the face of a former Black Power member yesterday as he was jailed for eight years for rape. John Daniel Lennie Kelly, aged 28, of South Auckland had earlier been found guilty On One charge of rape, three of sexual violation by unlawful sexual connection and one of demanding with menaces. The High Court at Auckland had heard that Kelly went to the home of his 36-year-old victim claiming that her jailed husband owed him a debt. Kelly forced the woman to go with him to the Mangere Domain by using threats and intimidation. She submitted to your demands for sex on the basis primarily of fear for her children and fear for herself,” Justice Nicholson said in passing sentence” (NZ Herald 25 Nov 98).



After the 1998 riot at Paremoremo prison: “Certainly retaliation against inmates who did not take part in the riot was swift. Families were fair game. Prison guards claim Black Power, probably the most powerful gang at Paremoremo now, sent members round to the wife of an inmate who did not take part. They say the gang sodomised her in front of her children” (NZ Herald May 23 98).



Dame Whinia Cooper

Maori and Gender

Will the keepers of marae culture remain silent?

It is a woman who calls visitors on to a marae - and a woman from among the visitors who gives the answering karanga. These women, usually kuia past childbearing age, have the mana and power to negate any evil influences, any makutu or curses, coming with the visitors or harboured by the tangata whenua. But after that it is the men who sit in the front rows of the paepae, the men who make the speeches. The women retreat to the third or fourth row benches. Even the wife of the leading orator will not sit with him. The men's speeches negate bad influences from the other side. If a woman is sitting in the front, her fertility could be affected by

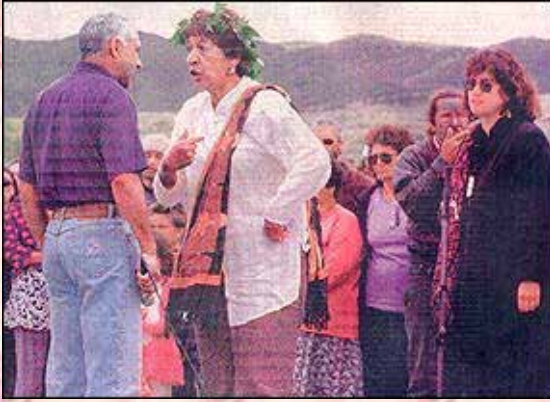
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A Shrine to Chico Mendez: While the Amazon is burning there is still mist over Rio
(Revkin, Ayensu et. al. 102)

Consummating Eden: Archetypal Myth and Human Destiny

Dedicated to my partner and namesake Christine Fielder
without whom this work would have been a thing of poverty.

*As body is to mind,
so the immortal Garden is to the eternal Kingdom.
In Eden we were deprived of the Garden,
Through the Passion we were offered the Kingdom.
The Kingdom without the Garden is a violation of the Tao.
The time has come to replenish the Earth
and give thanks to Eve for the immortal Garden of life.*

The Apocalypse of Eve

The world has come to an apocalyptic transition this century of all centuries, not just over the last four millennia, but over the entire time span of evolution, some three billions years, for this is the century in which we have gained the knowledge and powers of ultimate destruction and inherited, by our very impact, permanent responsibility for the survival and future evolution of our planet. There have been many times of tumult and war and times of disaster and famine, but this century stands as the pivotal one in all our three billion year history, the one humanity came of scientific and technological age in the cosmos, gained the power to alter the face of the planet and wilfully brought us right to the brink of nuclear Armageddon (p 121).

Although much damage was already wrought upon diversity by primitive man, including catastrophic losses of great land animals such as the mastodon (p 897), the long transition from gatherer-hunter society to industrial civilization has seen an inexorable retreat from interdependence with nature. Although this was achieved partly through biodiversity skills, particularly the development of agriculture and animal husbandry, the increased resources and the higher sustainable populations resulted in the development of cities and commercial economies and a retreat from nature. Although many ancient agrarian societies worshipped and respected the maintenance of fertility as the founding principle of cultural survival, the development of the great patriarchal civilizations has carried us ever further from natural harmony and into the domination and degradation of nature to fuel the burgeoning demands of mankind (p 857). In some sense for all of us we know that we have fallen from unity with paradise in real terms, both social and environmental. For all the promise of a technological utopia there is a stark reality of the death of nature confronting us as we devastate the remaining areas of natural diversity in the planet. A mass extinction of

all life - a holocaust of the diversity (p 59) and of the genetic heritage (p 105) - threatens to reduce the abundance of this earthly paradise to a living poverty and possibly the eventual extinction of humankind through our own short-sighted folly. The fall from the garden has become an ever more apparent reality as the environmental crisis with its pollution and the threat of a devastating species extinction culminates millennia of development of civilization.



To quote Karen Armstrong (1996 32): "The curse of Adam and Eve has a relevance for us today. ... In our day when our greed for a fuller and more productive life has led to the selfish rape of the planet, childbearing and fertility have become a potential danger as we face a population explosion of fearful proportions. Like Adam, we are threatened with a new desert, a new sterility, a world in which human beings cannot easily live. Like Eve we have reached out eagerly for blessing refusing to accept the limitation of the environment and in the nature of things. Hence we have become a curse to the world"

We are now entering into a critical phase of cumulative destruction of the biosphere, upon which we and our offspring, and all the other species depend for their future and their evolutionary becoming. We are causing enough damage to destroy at least half the species - a mass extinction which is not the natural result of an astronomical accident or volcanic eruption, but the consequence of our own ill-conceived actions. Such a tragic passion has not occurred since the dinosaurs became extinct sixty-five million years ago and is unlikely to be repeated on the same scale ever again, for the Earth has been, until recently at its richest diversity of all time, and we are unlikely ever to make this cultural transition to cosmic homo again. The transition is one which happens only once in the life of a living planet. The awakening stands in cosmological time as the crux, the nub, the turning point.

In one century, we are removing most of the mineral resources which have accrued in up to 300 million years, destabilizing atmospheric cycles, felling the great tropical forests, and penetrating and disrupting just about every ecosystem. We are genetically altering the food plants replacing the free and abundant endowment of natural diversity with patented genetically-engineered varieties, reducing the natural diversity of the plants we depend on to near zero, which could leave future generations bereft of the means to survive under even a mild change of environment. We are tinkering without our own germ-line and standing on the brink of a mechanical false immortality through cloning. We are causing infectious antibiotic resistance, cross-transferring invasive species and infectious genetic agents, and by and large reducing the fecund versatility of the biosphere to a fragile mechanistic shadow. While we now have all the keys of knowledge to a paradisiacal sustainable society, without a much greater degree of foresight, given our rapidly developing skills of genetic manipulation, we may even become the engineered monsters of our own materialistic fantasies.

We are individually rational, but collectively driven by irrational social, economic and developmental forces. Science has the analytic knowledge, but humanity doesn't have the balancing wisdom to know what to do in the best interests of human society, the future of our descendants and the preservation of the biosphere. Armageddon is yet lurking in the shadows. The purpose of this account is to consummate Eden to turn this flood tide of the Fall in bringing back the olive branch of the Tree of Life.

Adam and Eve in the Garden - Marc Chagall

The Evocative Power of Archetypal Myth.

*The Bible is a bow, suspended between
Fall from Eden and the Tree of Life.
Both ends are verdant - immortality in paradise.
At the centre is the Crucifixion,
the arrow of violence, the war of dark and light.
The apocalypse is the bridal unveiling.*



How is it that we come to the crest of this cosmic awakening and find our predominant founding myth of cultural expression evoking so directly the existential dilemma of our cultural apocalypse in cosmic time? What subterranean metaphor from the abyss of our stream of consciousness is the myth of the Fall and what is its final apocalypse to be? In the myth of Eden lies the key to our existential crisis and in its consummation is the unfolding of the immortal age of paradise the lost Tree of Life represents. To explain this in scientific terms requires understanding the link between consciousness (p 40), synchronicity (p 299), and the hidden implicate quantum reality (p 30).

There have been almost as many myths of creation as there have been human cultures. Cosmological origin has always been a deep yearning within all humanity. Many of these share common features with biblical myth. Neither is the Biblical Genesis account the oldest myths from the ancient near East. Many of the themes are cultural glosses on older Sumerian mythology (p 479).

But the Eden myth has nevertheless become the founding myth from which all of Western culture and the scientific explosion that has accompanied it has sprung. It is common to Judaism, Christianity and Islam thus also forming the basis of the patriarchal monotheistic paradigm. Rebuilding Eden has also become the vision motivating the industrial development of the Americas as noted by Carolyn Merchant (p 776). Genetic technology is now being likened to the Tree of Life giving us the immortality of cloning and related technologies (p 105).

The Fall is an archetypal account of social transition and spiritual conflict, which is historical in an important sense, as it is a mythical account of changing social attitudes and interpretations of morality, mortality, which continues unresolved to this very day in our modern patriarchal industrial-technological society. It is much deeper than a religious statement. It is a stream-of-consciousness accounting of the sociobiological transition which happened when gatherer-hunter society made the first transition to the urban culture we call 'civilization'. It indicates a deep link between the overthrow by men of a previous sexually-egalitarian paradigm, in which woman was cursed and nature cursed as well. In which God became a jealous Lord of men and dominion over nature became man's divine prerogative in the annexation of nature to build competing urban civilizations (p 857).

It is both a Fall and a divorce, a fall from nature promoted by a fundamental schism between woman and man as devastating as the that between mind and body, between the heavenly paradise of a male god and a flawed and sinful world of death instigated by the female, for in its very foundation, the myth describes the origin of human death through original sin, the carnal sin of sexuality, or as more ethereally put, the sin of disobedience, in eating the apple of knowledge of good and evil.



Garden at Thebes: In Egypt fertility and abundance were worshipped in the form of the Goddess Hathor (Ayensu et. al.).

Although the Eden myth developed on Sumerian mythology it emerges with the Hebrew literary tradition as a new sophisticated and socially disseminated cultural expression of a God acting in history. This literary tradition has become our world culture and this history has become our world history of global conflict.

The Jungian perspective (p 301) implies that such a founding myth, by the very role it has played in our conscious stream, can become our 'existential

archetype' - psychic prophesy of our own reckoning. In this view, the prophetic tradition as inspired poetry is a representation of such archetypal experience and the visionary experience is a genuine one delving precognitively in unforeseen ways deeply into the collective.

The Bible is in this perspective a religious metaphor of our biodiversity apocalypse - a bow strung between the Fall from Eden and the Tree of Life - from biodiversity to biodiversity with an epoch of strife in between - the messianic age fraught with the pangs of the messiah. Jesus and the Christ phenomenon, are a central part of this process. The crucifixion was the arrow of violence which strung the Biblical bow at the centre of this four thousand year epoch. It is the culmination of the war of dark and light (p 543) in the knowledge of good and evil which began with the apple. A central aspect of Jesus' mission was redeeming the fall by undoing the sin of Eve through "trampling the garment of shame". The roles of Magdalen and Mary as sinner and circumcised virgin (p 355) reflect these two aspects of the new Eve. Jesus himself comes as the second Adam who says "before Abraham was I am".

The Eden archetype is thus also the Christ archetype. This is again confluent with the Essene anxieties about diminishing life span and attitudes to women and it leads to the final culmination of the epoch in the return of the hidden Tree of Life. This is the End of Days, the final apocalypse culminating the patriarchal epoch in the 'unveiling'. Notice that Jesus' very pronouncing of his messiahship in the 'black verses' of Isaiah 61 also pronounced the biodiversity restoration - 'the planting of the Lord... as the garden causes the things that are sewn in it to spring forth' to 'rebuild the old

wastes... the desolations of many generations'. Biodiversity apocalypse is the key to the Messianic experience because it is the 'big daddy' the mother of apocalypses. The term requital used for the 'day of judgement' is the reconciliation of this schism between woman and man, humanity and nature and the cosmic and humanity.

A deep underlying cosmic reality drives this Jungian description. We as incarnate beings manifest in our abyss of consciousness a living archetype of the cosmic creative process. We have a central role in bringing alive the verdant living evolution of the planet as a sentient experience, not just through random or mechanistically-contrived means but as part of the universe itself consciously, through foresight, coming awake and recognizing its own inner nature creatively in space-time. Evolution has been in a sense struggling toward this very moment throughout the history of the Earth, in the universal algorithms of the homeotic developmental genes and later the mammalian central nervous system. This is the frightening and awesome gnostic reality Jesus claimed to bring home to human consciousness.

"I shall give you what no eye has seen and what no ear has heard and what no hand has touched and what has never occurred to the human mind." (Thomas 17)

"The kingdom of the father is spread upon the Earth but men do not see it" (Thomas 117).

A deep reflection of this inner sentience of the cosmic 'self' is the interplay between Jungian synchronicity and archetype, which makes it possible for the awakening process to become a cultural celebration expressed prophetically in myth and religion.

The central enigma remaining in science is the apparently unfathomable mystery of subjective consciousness, which by its very nature stands outside the very frame of reference of objective enquiry, yet is the foundation of all our experience of existence. This is the so-called hard problem in consciousness research. Despite ever more elaborate studies of the parallels between brain scan images of the thinking brain and subjective mental states, these remain worlds apart. Moreover any explanation consistent with free-will must provide for indeterminacies in brain function, consistent with a description based on dynamical chaos and quantum uncertainty, suggesting the problem involves fundamental physics of a potentially cosmological sort (p 40).

Conscious experience may in turn in the Jungian view have subtle and far-reaching effects on the affairs of the world and the unpredictability of circumstance, which, when many people become aligned with a like intent, may effect the course of human history in unforeseen ways. Jung called this the relation between the collective subconscious and world events synchronicity. I would term it quantum non-locality. Although it is the stuff of 'miracles', it does not contradict known physical laws. Because it works unpredictably on all scales of time and space, its effects, although never to be depended on for a demonstration, can nevertheless be devastating.

It is in this sense of alignment of intent, that the great myths and the varied gods and goddesses of history have all been manifestations of this cultural vision quest. Whatever moves the subterranean roots of human intent, can in some subtle way "move mountains" and become a manifestation of the supernatural.

The Fall stands as the founding and continuing archetypal myth of human culture, not just because it is the continuing allegory of our Fall, which far from ending is still building to a crescendo, but because it represents at its very core the existential dilemma of our meaning and existence - the most powerful and far-reaching archetypal allegory ever to be told, which runs down human history like thunder, with a

tumult of emotion and bloodshed. In consummating Eden, I will spin for you a visionary prophetic tale which, far from being inconsistent with the scientific reality may prove to be a very manifestation of the creative fertility principle in space-time.



Temptation Seal: Naram-Sin (horned), and Consort ('Ningal') behold the seven-branched Tree of Life beside wise serpent Nabu. Akkadian Cylinder Seal 2330-2150 BC (Wolkenstein)

The Garden of Nannar and the Descent of Inanna

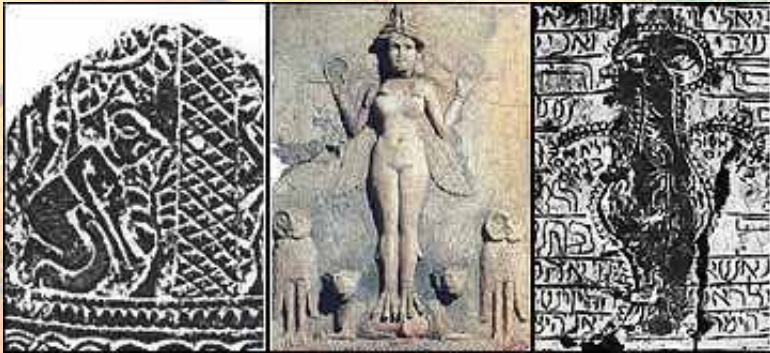
In the so-called 'temptation seal' we witness the very sexual plot of the Garden of Eden that is going to have such impact on Jewish mythology from Genesis to the Crucifixion played out in front of our eyes. It is difficult to distinguish the genders of the two figures, but as things stand it is probably Naram-sin representing the moon God Nannar or Sin and his consort Ningal (p 479) with the tree of life. However history records a reversal of this relationship in which their daughter Inanna the Queen of Heaven becomes supreme and her consort a sacrificial king, Dumuzi representing renewal of vegetation (p 317). On the right is now Inanna, the resurgent daughter of the Moon God Nannar, or Sin. The Tree of Life has distinctive seven branches - the menorah of nature. On the far right is an ascending snake. We thus inherit the two symbols of eternal life, the tree of life and the snake of wisdom who sheds his skin.

The consort Dumuzi is sacrificed seasonally as the mortal Adam for the sake of renewed life, but it could equally be Gilgamesh, who rejects the association to avoid the sacrifice in Babylonian myth (p 324). Subsequently, fired by a Zoroastrian prophetic eschatology, Jesus accepts the sacrifice but rejects the marriage, to perform the cosmic renovation of the sacrificial cycle in undoing the mortal sins of Eve.

The original healing version of this story was celebrated in the times of Abraham, by Inanna's own father Nannar with his consort Ningal by remaining in love and nurturing the tree of life through their loving care, as portrayed in the Stele of Ur-Nammu 2300 BC (p 480). The descent and exultation is characteristic of all societies which actively worshipped fertility, such as Osiris Egypt and Mot and Aleyin Canaan.

Despite our growing suspicions concerning the decline and fall of the patriarchal age, we should recognize at the outset that the male gender as such is not wholly responsible for the downfall from nature, because it was the Goddess Inanna who cut down the Huluppu with the help of Gilgamesh. Although this tree was saved from the floodwaters of the Euphrates by Inanna, this was the single and only tree.

*In the first days, in the very first days,
 In the first nights, in the very first nights,
 In the first years, in the very first years, ...
 When heaven had moved away from earth,
 And earth had separated from heaven, ...
 At that time, a tree, a single tree, a hulluppu- tree
 Was planted by the banks of the Euphrates.
 The tree was nurtured by the waters of the Euphrates.
 The whirling South Wind arose, pulling at its roots
 And ripping at its branches
 Until the waters of the Euphrates carried it away.
 A woman who walked in fear of .. the Sky God, An,
 Who walked in fear of the word of the Air God, Enlil,
 Plucked the tree from the river and spoke:
 "I shall bring this tree to Uruk.
 I shall plant this tree in my holy garden."*



The Sacred Tree, Lilith of the Sumerians and a Jewish Lilith from Persia .
 (Wolkenstein, Willis, Pritchard)

*Inanna cared for the tree with her hand.
 She settled the earth around the tree with her foot. ...
 "How long will it be until I have a shining throne to sit upon?
 How long will it be until I have a shining bed to lie upon?"
 The years passed; five years, then ten years.
 The tree grew thick, but its bark did not split. ...
 Gilgamesh the valiant warrior, Gilgamesh,
 The hero of Uruk, stood by Inanna ...
 He entered Inanna's holy garden.
 Gilgamesh struck the serpent who could not be charmed.
 The Anzu - bird flew with his young to the mountains; -
 And Lilith smashed her home and fled to the wild, uninhabited places.
 Gilgamesh then loosened the roots of the huluppu-tree;
 And the sons of the city, who accompanied him, cut off the branches.
 From the trunk of the tree he carved a throne for his holy sister.
 From the trunk of the tree Gilgamesh carved a bed for Inanna-
 From the roots of the tree she fashioned a pukku for her brother.
 From the crown of the tree Inanna fashioned a mikku
 for Gilgamesh, the hero of Uruk (Wolkenstein)*

In the myth of Inanna and the throne we see several more components of the biodiversity myth which are going to enter the Eden scenario, we have the tree, the snake and Lilith who is a central figure in the Eden myth in ancient midrash - the first mythological wife, who would not lie under the Biblical Adam, plays a similar wilderness role in this myth. She is portrayed in various near Eastern cultures as the child-slayer and

re-emerges in later Jewish lore as the Queen of Sheba (p 348).

What is pivotal in this myth is the way in which the flood tale becomes the basis for the tree to first be nurtured in Inanna's sacred garden only to be felled in the very dominion over nature that became the 'throne' of civilization. Notice also it is the man who fells the tree, albeit in Inanna's name.



The creation of Adam - William Blake. Eve is not present here but the serpent is there from the beginning with God before both man and the animals. Although in the later Genesis 1 account, the serpent is part of God's good creation, with the animals, in the Eden myth the serpent lies outside God's frame of reference. Karen Armstrong (1996) asks "Was the serpent part of the original *tohu va-vohu* that survived the creative ordering?"

Patriarchal Transition

The Old Testament made significant changes to the Sumerian story of Adapa who was tricked out of immortality by Ea telling him the bread and waters of life (p 321) were those of death, in a way which introduces key themes of conflict between the genders (Warner 104).

Adam ('adam man) is claimed to mean 'man of blood' (Walker 8), but 'dust' (Thompson 14) is consistent with 'adamah, earth (Armstrong 1996 20, Fox R 17)). There is however an ironic twist to Adam's very nature as pointed out by Miles (44). The Hebrew *sopek dam ha'adam ba'adam damo yisapek* - 'shed man's blood, by man your blood be she' illustrates the close relationship between man adam and blood dam. Although in pre-Biblical cultures Adam was originally made from menstrual blood and clay, in the Yahwistic Genesis 2 account dating from around 900 BC, Yahweh makes Eve out of the rib of Adam. We thus see the generative principle transferred from woman to man, consistent with the primacy of male Yahweh, and before him Enki, who through his fertility, brings abundance to all Sumer, and with the patriarchal view of man's sperm as the seed:

*After he had cast is eye from that spot,
After the father Enki had lifed it over the Euphrates,*

*He stood up proudly like a rampant bull,
He lifts the penis, ejaculates,
Filled the Tigris with sparkling water ...
The wild cow mooing for its young in the pastures ...
The grain he brought, ... the people eat it ... (Thompson 162)*

This is with some irony because in Sumeria there is a myth of Enki God of Wisdom and the primal Earth Goddess Ki. Enki eats the forbidden plants from her sacred garden and gets sick. The Goddess gathers eight nymphs to care for each of the diseased organs, and Ninti was Goddess of the Rib the Lady of Life who also fashioned babies bones out of their pregnant mothers' ribs (Walker 728). The Yahwistic myth seems to have intentionally reversed this much earlier one to 'turn the tables' on the female. There are further precedents in the myth of Gilgamesh and the plant of rejuvenation.



Creation (Louise Brierley 1995 Roger la Borde, London) "First-century people wrote with certain presuppositions that were then universally assumed to be true. ... This planet Earth was not thought of as a planet at all but as a flat space at the very center of the created order. A blue canopy called the sky was believed to separate the earth, the realm of the human, from heaven, the realm of the divine. ... God lived beyond that blue canopy, they assumed, watching over the earth, employing the stars as peepholes through which, even in the dark, divine eyes could see and judge human behavior" (Spong 1994 41)

Elhoistic and Yahwistic Generations

The Bible has two discordant creations accounts, Genesis 1 being a much later work of 6th century BC work by the priestly author and the Yahwist one of Genesis 2 and 3 being earlier, probably 8th century BC, although "some interpreters still look fondly back to an origin c 930-900" (Fox R 21). This is roughly contemporary with Hesiod's story of origins, through the Fall caused by Pandora releasing all the afflictions of the

world (Fox R 21).

The sabbatical creation in Genesis 1 in some senses reads much more realistically as a cosmic creation in time, followed by the animal species and finally man beginning from the primal chaos *tohu vubohu*:

*In the beginning God created the heaven and the earth.
And the earth was without form, and void;
and darkness was upon the face of the deep.
And the Spirit of God moved upon the face of the waters.
And God said, Let there be light: and there was light ...
and God divided the light from the darkness.*

There are a few things awry here. For some reason the plants get created, not only before the animals, but also before the sun, moon and stars; but nevertheless the gen-

eral effect is very beautiful and quite cosmic. God is beneficent. Karen Armstrong (1996 14) suggests God merely imposed order on chaos “when God created ... earth was *tohu vobohu*”. Although one cannot take the six-day creation literally, the sabbatical creation is a fair representation of biocosmology:

Sabbatical Creation in a Nutshell

*In the first epoch, the Universe emerged out of the cosmic Self,
as a quantum fluctuation.*

*In the second epoch, the symmetric universe inflated towards the infinite,
primal symmetry-breaking occurred between the natural forces
and the inflationary phase spontaneously collapsed in a shower of hot particles.*

In the third epoch galaxies, stars and then planets formed - the primal biosphere.

*In the fourth epoch, replicative life evolved out of molecular complexity,
through the fractal interactions of the asymmetric natural forces.*

*In the fifth epoch, Earth brought forth by evolution protozoans, prototists,
the herb yielding seed, the fungi, and every living creature
that moveth on the land, in the air or in the waters.*

*In the sixth epoch, Homo sapiens evolved, culture was born, Eve was deposed
and the race of Adam fell into patriarchal civilization.*

*On the sabbath the Lord rested and the Lady revealed the immortal garment of life.
in apocalypsia, just as the human impact became a genocidal condition for life.*

Of significance is the plural nature of the Godhead in this version, as God in the plural - 'Elohim, which permits Adam and Eve to be made in 'our' likeness, implicitly the likeness of both genders of the Heavenly Host. Although Elohim is male plural as “in the image of God he created he him”, this is just the conventional male grammatical form “man and God”, whose form is collectively male and female, as Adam and Eve are ‘in the Elohim's likeness’ and they are both ‘male and female’. In one midrash they are in fact cleaved by God from an androgynous unity so that they can turn and face one another (Thompson 23, Fox R 20). Although this is regarded as a much more recent entry it appears to be founded on a very ancient ‘Elohistic North-ern kingdom account.

And God (Elohim) said

*“Let us make man in our image, after our likeness,
and let them have dominion over the fish of the sea,
and over the fowl of the air, and over the cattle,
and over all the earth and over every creeping thing
that creepeth upon the earth”*

*So God created man in his own image,
in the image of God created he him;
male and female created he them.*

The Elohim are even more ancient than Yahweh (p 478). The most ancient biblical passage, Jacob's blessing is with a fourfold Elohim: the God of thy fathers, the Almighty, the breasts and the womb (fecundity) and the deep (the abysmal), thus inferring two female entities (Gen 49:25). Now the Elohim appear to be giving a similar blessing here in “fruitfulness” and “multiplication”. Sex would thus appear to be a central aspect of the creation, not the cause of the Fall:

*And God blessed them, and God said unto them,
Be fruitful and multiply;
and replenish the Earth and subdue it.*

Here, despite this gender equality man is given ‘dominion over’ nature to ‘subdue it’, terms which already imply domination and conquest, rather than complementary coexistence, unlike the commandment of Eden to dress it and keep it. However one could note the fact that the Priestly tradition was vegetarian:

And God said, Behold, I have given you every herb bearing seed,

*which is upon the face of all the earth, and every tree,
in the which is the fruit of a tree yielding seed; to you it shall be for meat.*

There is also a brief Elohist account of the Creation at Genesis 5. This is different again from the later priestly account of Genesis 1. In this account God, 'Elohim creates Adam alone male and female in our likeness. This suggests an almost androgynous origin. It confirms however a different idea of God existed, of the sort the priestly author has described:

*This is the book of the generations of Adam.
In the day that God created man,
in the likeness of God made he him;
Male and female created he them;
and blessed them, and called their name Adam,
in the day when they were created.
And Adam lived an hundred and thirty years,
and begat a son in his own likeness,
and after his image; and called his name Seth*

This God or 'Elohim is different from the Lord-God or Yahveh-Adonai we see in the Eden myth. This God creates man in our image, male and female, but strangely both in the name of Adam and they begat a son. This account suggests we should look behind the priestly account to suggest that there too was an ancient 'Elohist tradition in which God said be fruitful and multiply. This 'Elohist Northern Kingdom aspect has been substantially over-written in the Bible because it is a Judean account. By contrast the Yahwistic generations of Adam 4:1 stress the beginning of sexuality "Now Adam knew his wife Eve, and she conceived".

The Kabbalah, which follows a strongly elohist view of creation, sees Adam and Eve created by cleavage from a single androgynous being, whose male and female faces could not turn to look at one another until they became separated.

What is singular about the Eden creation myth is that Man is created first in archetype, then the plants and finally the animals. This is the eternal or spatial creation, which 'divides space' while Genesis 1 temporal creation 'divides time' into its seven epochs (Fox R 18). In another fundamental perspective, the sabbatical creation is bio-cosmology while the Eden genesis is bio-apocalypse.

In Eden, it is as if the creation process has a divine destination of mankind and that hidden in the eternal aspect of space-time, despite the endless weaving of evolutionary change, a feature of the catastrophe landscape of the cosmos, pre-figured in the mind of God, is the anthropic archetype, the noosphere species - humankind.

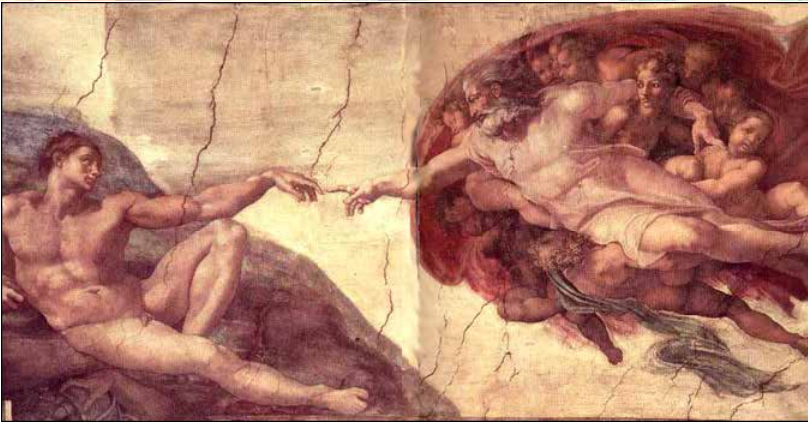
This creation is also distinctly psychic. God does not act to produce the heavenly bodies as in Genesis 1, but simply stoops to the ground and picks up some dust. His very breath becomes the spirit of conscious existence: Notice also that he is now YHVH 'elohim the 'Lord God', a Lord as distinct from the 'Elohim or plural God of Genesis 1 (Miles 30).

*And the Lord God formed man of the dust of the ground,
and breathed into his nostrils the breath of life;
and man became a living soul.*

God then founds a garden, strangely not a cosmic one, but in an eastward locality. This suggests that Yahweh could have been a local deity. The garden is his female counterpart, his Asherah. Kaballists see the garden as both a physical mystery of sex and a mystery of transcendence of the "indwelling glory" or Shekhinah. All aspects

of the garden are thus female (Waite 262).

*And the Lord God planted a garden eastward in Eden;
and there he put the man whom he had formed.*



In Michelangelo's Creation of Adam in the Sistine chapel, ... Yahweh's (Michael's) right arm stretches out, almost touching the outstretched hand of the beautiful-bodied Adam into whom he is about to breathe life. That Eve is already present in the Creator's mind, but as a secondary thought, is quite evident, as the Lord God's left arm encircles an apprehensive-looking Eve who is also on a smaller scale than the other two figures (Haskins 68).

The plant world is now created, after creating Homo sapiens. Notice here the duality between the Tree of Life and immortal wholeness is clearly declared as a counterpoint to the Tree of binary division Knowledge of Good and Evil:

*And out of the ground made the Lord God 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.*

The myth then describes the four waters, like the four directions:

*"And a river went out of Eden to water the garden;
and from thence it was parted, and became into four heads. ...
Pison, Gihon, Hiddekel and Euphrates.*

And then we see clearly the divine purpose of man revealed. As this is the eternal creation, this remains forever his eternal purpose. It is this purpose we should consider in this very era as our guardianship of nature in immortal continuity.

*And the Lord God took the man,
and put him into the garden of Eden to dress it and to keep it.*

God then plays the Sumerian trick of Ea pretending the bread and waters of life are those of death with double irony. Adam doesn't just miss partaking the elixir of life but eats the fruit of death. God honestly tells him not to eat of the Tree of Division, but doesn't reveal the existence of the Tree of Life at all. Either way Adam loses. The Lord God is different from God. Unlike the simple command of Genesis 1 to be fruitful and multiply, we now have a prohibition (Myles 30):

And the Lord God commanded the man, saying,

*Of every tree of the garden thou mayest freely eat:
But of the tree of the knowledge of good and evil,
thou shalt not eat of it: for in the day that thou eatest thereof
thou shalt surely die.*

“God began to lose touch with Adam. He could see that Adam was lonely despite being close to himself”. (Armstrong 1996 23).

*And the Lord God said,
It is not good that the man should be alone;
I will make him an help meet for him.*

We finally reach the creation and naming of the animals by Adam, long after the creation of man. “Every thing that creepeth on the earth” is conspicuously absent. It was later said that this naming is what made Iblis jealous of Adam and led to the Heavenly Fall, so we have two Falls in one in this myth:

*And out of the ground the Lord God formed every beast of the field,
and every fowl of the air; and brought them unto Adam to see what he would call them:
and whatsoever Adam called every living creature, that was the name thereof.*

Eve generated from paternal Adam by the Father God followed by the temptation, and later the exile. (Willis)

Now the patriarchal imperative begins to bite. The female, even before original sin, is assigned the mere role of help meet, a domestic utility, although also a partner. Worse still, the female is a mere rib, an outgrowth of the male seed line, one step further from God's creation, which in the *Malleus Maleficarum* (p 425) became the contrary twisted rib that symbolized woman's contrary evil nature:

*but for Adam there was not found an help meet for him.
And the Lord God 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 the Lord God had taken from man,
made he a woman, and brought her unto the man.*

At this point, in the midst of the oneness of the flesh, which itself is a poetic expression of sexual union, we see the patriarchal imperative enshrined. She is flesh of ‘his’ flesh and the bearer of ‘his’ seed line. But notice that, unlike the woman, the man still leaves his family to cleave unto her suggesting a continuing matrilineal custom, despite the patriarchal rhetoric. Since they were “not ashamed”, it would appear that they did have a sexual relationship and that sex is not the origin of death after all, but the knowledge of good and evil is, although the Kaballah marks “flesh of my flesh” as the origin point of original sin. Adam is delighted, but does not express gratitude or acknowledgment towards the YHVH' elohim (Miles 31).

*And Adam said this is now bone of my bones, and flesh of my flesh:
She shall be called woman because she was taken out of man.
Therefore shall a man leave his father and mother
and shall cleave unto his wife: and they shall be one flesh.
And they were both naked ... and were not ashamed.*



Hieronymus Bosch - Heaven



The serpent now asks the woman "Has God forbidden any fruit?" The woman also does not know of two trees but only the taboo on "the tree in the midst". She is thus even more subtly deceived than Adam by God's 'forked tongue'. Is the serpent's ability a reflection on God's power, (Miles 33) or are the serpent and YHVH 'elohim mutual deceivers in this interrogation? Hermes, the messenger of the caduceus serpent, was a known liar. When people fell into silence and communication was broken, Greeks said "Hermes is passing" (Willis 145).

In noting that neither Eve, nor the Serpent were party to God's prohibition against Adam, for Eve was not then even created, Robin Lane Fox (26) quotes John Donne:

*"T'was not forbidden to the snake
Nor her who was not then made"*

"If the serpent is a liar, YHVH gets a sympathetic treatment: By planting the tree of life in the garden and not prohibiting its use, God apparently intended to give man the option of immortality, but man missed his chance by electing to eat of the other tree, which God had warned him not to touch under pain of immediate death: "for in the day that thou eatest thou shalt surely die." This suggests that the forbidden tree was really a tree of death, not [merely] of knowledge. ... Humanity, misled by the serpent, ate of the wrong tree and so forfeited the immortality which [the] benevolent Creator had designed for him." (Tribble 1973, 1978, Christ and Plaskow).

Karen Armstrong (1996) however highlights a different perspective, noting that the snake communicates well, suggesting in a sense he is humanity itself, questioning and rebelling, and suggesting that Eve's unsolicited comment that they were "not even supposed to touch the tree" suggests she is developing her own creative interpretation of God's command. Certainly the serpent asks the archetypal question of natural inquiry "are any fruit forbidden?"

*Now the serpent was more subtil
than any beast of the field ...
and he said unto the woman "Hath God said
ye shall not eat of every tree of the garden?"
And the woman said unto 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,*

*God hath said, Ye shall not eat of it,
neither shall ye touch it, lest ye die.*

The wise serpent of course suggests Yahweh is hiding something from the pair and recommends they take the hidden fruit of knowledge which will make them even as gods. Eve is thus the “emblem of the human desire to embrace the world and ingest experience without restraint” (Armstrong 1996 29). This is the only way to affirm the ultimate relationship between the transcendent and the manifest. And the serpent was wise and true for Adam, despite God's immediate death threat and his subsequent mortality, was to live for another thousand years (Gen 5:5).

And the serpent is also true about this - at first Adam and Eve were allowed to eat all the other trees, including the Tree of Life. So in a completely fulfilling universe of the sort that Eve sought after Adam and Eve would have been able to have both knowledge and immortality, just as the cosmos has both substance and consciousness. What is the point of God denying immortality in exchange for knowledge? That's a tragic dilemma. Why not make the creation complete?

*And the serpent said ... ye shall not surely die,
For God doth know that in the day ye eat ...
your eyes shall be opened,
and ye shall be as gods, knowing good and evil.
And when the woman saw that the tree was good for food,
and was pleasant to the eyes
and a tree to be desired to make one wise ...*

Armstrong (1996 29) poetically exclaims “The knowledge she sought was thus sensual as well as intellectual. Eve was striving to achieve blessing to gain a fuller experience of life in its entirety”. The Kabbalah suggests these words are the first union: “She consented originally to union as a result of her reflections on the value of conjugal relations and by reason of that pure affection and tenderness which united her to Adam” (Waite 282). Fox (1992 18) notes wryly “The couple eat and are enhanced and God does indeed go back on his warning”. Miles (35) invokes self-consciousness - awareness of their desire, which had already been previously consummated in innocence - the very hallmark of the human state! Oscar Wild comments “Disobedience: man's original virtue” (Fox R 25).

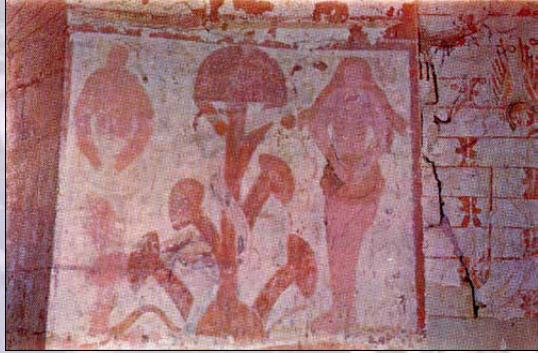
Notice that Eve asks for wisdom, Sophia rather than the analytic “knowledge of good and evil”. Poor Eve was sadly tricked because the knowledge of good and evil - the competitive spermatogenic principle is the male's strategy, hers was of the tree of life, synthesis sustainability and wisdom. The Kabbalah says “The tree of life is over the female principle in the state of sacramentum ineffable (Waite 269). However one could also say the male turned the Gatherer Queen's knowledge into the male combat myth of God and Satan in the final Armageddon (p 543).

It has even been suggested (Rosenberg and Bloom, Fox R) that some aspects of the writings of the Yahwistic author J are consistent with the work of a female member of David's court with a critical view of Bathsheba's influence. Bloom sees her as mischievous, ironic and totally irreligious, becoming an even greater irony of historical fate at the hands of subsequent interpreters. There is potential substance in this idea for it is through J that many of our early myths of the strong matriarchs come down to us.

We have to be grateful for J for these slants of portrayal which do give us insights which would otherwise be impossible. This is another quite contrary view of the

Yahwistic Eden as clipping satirical commentary on the very gender issues it describes. If so, then Yahveh Adonai's character is truly ironic.

Tree of Knowledge of Good and Evil as a mushroom, entwined by the serpent - Christian Fresco (Allegro "The Sacred Mushroom and the Cross" 1970)



Phyllis Tribble (Christ and Plaskow 1979 74) has consistently with this advanced an analysis which portrays the roles of Adam and Eve as far less sexist, claiming Eve's creation is as divine as Adam's because both required an act of God. Adam is made from mere dust but Eve from flesh.

She uses the Hebrew text to justify reference to adamah as the ground (androgyny) and 'flesh of my flesh' as sexuality. She questions the man naming woman as authority and sees them as 'equal in responsibility, judgement, shame and guilt'.

She furthermore sees Eve as the more powerful and resourceful: "Why does the serpent speak to the woman and not to the man? Let a female speculate. If the serpent is "more subtle" than its fellow creatures, the woman is more appealing than her husband. Throughout the myth, she is the more intelligent one, the more aggressive one, and the one with greater sensibilities." Perhaps the woman elevates the animal world by conversing theologically with the serpent. At any rate, she understands the hermeneutical task. In quoting God, she interprets the prohibition ("neither shall you touch it"). The woman is both theologian and translator. She contemplates the tree, taking into account all the possibilities. The tree is good for food; it satisfies the physical drives. It pleases the eyes; it is esthetically and emotionally desirable. Above all, it is coveted as the source of wisdom (haskil). Thus the woman is fully aware when she acts, her vision encompassing the gamut of life. She takes the fruit, and she eats. The initiative and the decision are hers alone. There is no consultation with her husband. She seeks neither his advice nor his permission. She acts independently. By contrast, the man is a silent, passive, and bland recipient."

Another Kabbalah tradition claims the tree of knowledge was the vine and that, like Noah, Eve produced wine and through their inebriation they perceived the ills of the world (Waite 284,291). The mushroom has similarly been associated with the Tree of Knowledge as in the fresco above. Both apply more appropriately to the Tree of Life.

*she took thereof and gave also to her husband with her.
And the eyes of them both were opened
and they knew that they were naked.*

Karen Armstrong (1996 26-7) comments: "Men and women want to live creatively, intensively and successfully in the world. They long to fulfill the potential of their nature ... What Adam and Eve sought from the tree of knowledge ... was the practical wisdom that would give them blessing and fulfillment". The Lord God also appears to be lonely for company, suggesting the sovereignty of his perfection has

been compromised (Miles 37).

*And they heard the voice of the Lord God
walking in the garden in the cool of the day:
and Adam and his wife hid themselves ...
amongst the trees of the garden.*

*And the Lord God called unto Adam,
and said unto him, Where art thou?*

*And he said, I heard thy voice in the garden,
and I was afraid, because I was naked; and I hid myself.*

And he said, Who told thee that thou wast naked?

*Hast thou eaten of the tree,
whereof I commanded thee that thou shouldest not eat?*

Adam of course blames his own choice on the woman, and the woman in turn is portrayed as weak-willed, beguiled by lust and heresy:

*And the man said, The woman whom thou gavest to be with me,
she gave me of the tree, and I did eat.*

And the Lord God said unto the woman,

*What is this that thou hast done? And the woman said,
The serpent beguiled me, and I did eat.*

And Yahweh, ever the patriarch, exerts his vengeful punishment. God doesn't make good his immediate threat of death but condemns them to mortality. Thus we see as in the Sumerian myth that the supposed fruit of knowledge is actually the fruit of eventual death:

*And the Lord God said to the serpent ...
I will put enmity between thee and the woman
and between thy seed and her seed;
it shall bruise thy head, and thou shalt bruise his heel.*

He is particularly harsh on the woman causing her whole life to be travail and subjugating her to the rule of the man for beguiling him:

*"I will greatly multiply thy sorrow and thy conception;
in sorrow thou shalt bring forth children,
thy desire shall be unto thy husband
and he shall rule over thee."*

The death penalty, which has failed for all time to act as a deterrent (Fox R 18) is now commuted to mortality and pronounced on the male, Adam. It is interesting that God does not pronounce this on Eve, recognizing that through child birth she is in fact immortal in phenotype, Adam's mortality perhaps also reflecting commentary on the dying and resurrected sacred king (p 323). However in other respects, Adam, who of course shares his mortality with Eve in real life, has a significantly lighter punishment, a pioneering life of physical endeavor to feed his family while struggling against the wilderness: the cursed ground of Adam.

*Cursed is the ground for thy sake;
In sorrow shalt thou eat of it all the days of thy life;
Thorns and thistles shall it bring forth to thee;
and thou shalt eat the herb of the field;
in the sweat of thy face shalt thou eat bread
till thou return unto the ground
for dust thou art and unto dust shalt thou return...*

Finally, almost in passing, as a concession by the mortal Adam who named the beasts, we discover that the earthly Eve has all along been the great Earth Goddess, the immortal Mother of all Living who has been denigrated to a mere "fair woman which is without discretion" (Proverbs 11:22):

*And Adam called his wife's name Eve;
because she was the mother of all living.*



Leonardo Chiaiese Expulsion of Adam and Eve
St. Michaels church Anacapri.

In paradoxical kindness, after his immature outburst of anger, the YHVH 'elohim, in addition to their fig-leaves, almost as a sin-offering for what he is about to do, and of course emphasizing the social taboo against nakedness, with his own 'handi-work':

*Unto Adam also and to his wife did the Lord
God make coats of skins, and clothed them.*

Now we reach the nub of the plot, the jealous God, who could not tolerate his creation becoming truly divine, which gnostics were later to identify with the demiurge the 'legislator' of the patriarchal paradigm, rather than the creator. Why on earth steal the tree of life he had already given them just to prevent them having knowledge? What they needed was the balance. Why steal half of creation off the female? The blade has stolen the heritage of the chalice! (p 806) This means the cup of blood!:

*And the Lord God said,
Behold the man is become
as one of us 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 the Lord God sent him forth from the garden ...
and [placed] a flaming sword which turned every way,
to keep the way of the tree of life.*

Mankind's ancestors usually appear being driven forth in their nakedness, their arms raised to protect themselves from the angel's sword ..., or hands clasped to their genitals and breasts, ... the loci of their misdeed. In their wake trail all the horrors and chaos of existence, sin and death, which will replace the primal innocence and felicity they enjoyed in the Garden (Haskins 69).

There are two trees in the garden, one of life and one of the "knowledge of good and evil". These two trees form a binary division between wisdom - the understanding of immortality and analytic knowledge - science, judgement and morality, in which according to the Kabbalah the free unrestrained creative has been fettered (p 564). A falling out of balance occurs, the knowledge of good and evil without the wisdom of life leads to mortality, being cast out of the garden and the road to Armageddon, because the unity of the tree of life is overwhelmed by the divisive knowledge of opposing realities good and evil, light and dark - the male bifurcation

principle. The Kaballah notes (p 562) that the 'galut' of diaspora arose from Adams sin resulting in the retreat of the Shekhinah (p 562). "When Adam ate of the Tree of Good and Evil he provoked the separation of woman from man" (Waite 284).

Adam and Eve in the Garden - Cranach
(Pagels)

Yahweh specifically instructs Adam and Eve not to eat of the tree of knowledge of good and evil just as Ea did, while the tree of life is distracted from their view. One could consider this the same trick of Ea. It certainly leads directly to a the binary division of tabu and mortal tragedy. Eve follows the advice of the serpent and she and Adam eat of the fruit of knowledge of good and evil. Their eyes become opened and they cover themselves - become civilized. A chauvinistic Yahweh then banishes them from the garden, lest they also eat the fruit of immortality, and become like him, setting fiery angels to guard the entrance thus condemning them to misery on earth, mortality and the sexual guilt of original sin. The fall from divine immortality to carnal knowledge, and the retreat of the Shekhinah and her spirit of matrimonial concord from imminent immediacy in this schism.



There are here two intertwined themes: the schism of the genders (p 857) and the downfall from nature (p 862). Instead of chaos or *tohu vu-vohu* complementing order in the unfolding of nature, this has set off a chain of events, where man is set against nature, light is set against dark, order against chaos, and Yahweh and his own "light-bearer", Satan are later to become set in endless opposition until the final catastrophic Christ-Antichrist Armageddon. The balance between intuition (wisdom) and analytic knowledge (good-evil) has become upset. Mindless dominion of order, the analytic knowledge of good and evil - the sword of male bifurcation - at the expense of the female fertility principle - the enclosed chalice of unity - is at the centre of the downfall.

The midrashim tell a frankly phallic story of Eden, which also illustrates Muhammad's familiarity with Jewish texts, for Samael the archangel became jealous of Adam, who despite being made of dust surpassed the angel in wisdom and understanding. Adam pronounces the secret names of the animals. Samael refuses to pay homage to Adam and leads the fall of the angels, as recounted also in the Qur'an.

God in another midrash then makes Lilith from filth and sediment. Adam tries to force her but she will not lie under him and rises up uttering God's magic name (Thompson 16). The next creature made of blood guts and hair is too physical. Only after several attempts by God to construct a partner to satisfy Adam do we arrive at Eve who has been described as so beautiful that she could not be looked upon. After the fall another midrash relates Adam tried to abstain for 130 years and was tormented by the spirit of Lilith as a succubus at night (Thompson 19).

Modern feminist interpretation of Lilith, as expressed by Judith Plaskow and others (p 831), portrays her as the free woman suppressed by the patriarchs in sequestering Eve. A Lilith who flies into the wild and returns, liberating Eve from the curse on her sex, her domestic sequestering and submission to the will of the patriarchy. In this myth it is the return of Lilith, and with her the principle of the wilderness, which is the salvation of both Eve and the fertile Earth (Christ & Plaskow).

Eve is identifiable with Maha-Kali the mother of time, the fearsome Aztec Lady of the Serpent Skirts and goddesses such as Cybele and the snake goddess of Crete. She is a sexual entity who relates to sexuality directly in the form of the snake and sacrificially in a fearsome manner which has included ritual castration. One can thus see a dark and fickle side of her which has caused the male gender consternation and paranoia. For her life and death are phases of one immortal cycle and not opposing principles. Another aspect of Eve's evil portrayal is in the guise of Pandora who was blamed by the Greeks for releasing disease into the world (Phillips).

The relationship between the Moon God and the Queen of Heaven, his astral and fertility counterpart became a central theme of conflict throughout the Old Testament. While the astral Moon God as the Lord of Knowledge retained a complementary relationship with the Goddess of fertility (p 478), in which the fertility of the garden was preserved, the resurgent descent of the Queen of Heaven and the lightweight role played by her sacrificial Adonai or Lord as resurrecting lover became an anathema to Yahweh when he rejected his cosmic lunar nature to become a male tribal patron deity (p 506). The Queen of Heaven and her sacrificial role (p 323) thus stands as the very mortality for which Adam suffered, the hieros gamos or sacred marriage and the ritual sexual licence which accompanied such fertility worship - the very act of sex leading to sacrificial death - the true import of the sexual struggle portrayed in the Biblical Fall from Eden.



The fear of the serpent: Shakti as Serpent power, Woman Pregnant by an Anaconda (Rawson, Amaringo)

The reviled snake also figures in a multiplicity of ways. The snake was believed to be the sexual intruder who was the first cause of menstruation (Briffault v2 664) also associated with the moon (Briffault v2 572). However the phallic snake represents the essential male fertility principle which eternally regenerates as the primal male substance. It also has some parallels with the chaos monsters, such as Tiamat who opposed Marduk (Miles 32).

Christianity inherited, and manipulated, other notions of the origins of evil found in later Jewish writings, many of them extra-biblical, written during the five centuries before Christ's birth. Of these, two concern Adam and Eve in that the source of evil is seen as the inherited sinfulness derived from the Fall; and the idea that mankind had also been corrupted by this sin came from folklore which told of Eve's physical pollution by the serpent or Satan [Samael] (Haskins 70, Waite 288).

The serpent also represents both realms of structured knowledge and immortality. The "Hippocratic" snake represents at once the knowledge of science and medicine, as expressed on the one hand by the wise serpent Nabu and on the other by the immortality of the snake which sheds its skin and resurrects like the phoenix, with Hermes' caduceus the hippocratici entwined serpents somewhere in the middle. The serpent could thus be considered guardian of the two sacred trees.

However the serpent's role in Eden is to retain the fruit of the tree of life. The first phase in this story comes from Gilgamesh. "He and his friend Enkidu seek immortality through fame, but when Enkidu dies, Gilgamesh finds fame hollow. Unable to accept the finality of death, he goes to Utnapishtim, the Babylonian counterpart of the biblical Noah, to learn the secret of his immortality. Utnapishtim explains that he received it due to the unique circumstances of the flood. After failing to stay awake for seven days to discover the secrets from the gods, he is granted as a consolation, the boon of miraculous plant of rejuvenation. But when he finds it and stops to bathe, from the bottom of the deep pool rises a serpent who seizes the plant and eats it first, thus becoming the snake who sheds his skin. He finally returns home, reluctantly accepting death as inevitable" (Grollier, Thompson 205).

James Frazer (v1 50) brings out this theme further in the biblical account, pointing out that we should look to the serpent to find the tree of life we have lost: "The story of the fall appears to be an attempt to explain man's mortality, to set forth how death came into the world. In this account everything hinges on the tree of knowledge of good and evil: it occupies, so to say, the centre of the stage in the great tragedy, ... but when we look closer we perceive a second tree standing side by side with the other in the midst of the garden. It is a very remarkable tree, for it is no less than the tree of life, whose fruit confers immortality on all who eat of it. Yet in the actual story of the fall this wonderful tree plays no part. Unlike the tree of knowledge, it is hedged about by no divine prohibition, yet no one thinks it worth while to taste of the luscious fruit and live for ever."

The tree of life is thus taken by the subtle serpent, ensuring his own immortal life through the resurrection of shedding his skin. The idea that the snake has the fruit of the tree of life has a prophetic significance in the context of Quetzalcoatl, the bearer of Wasson's divine mushroom of immortality (p 190). The theft of the immortal skin is also hinted at in a tale that after eating the apple, Adam and Eve lost all their scales except for their fingernails.

This tale has one final surprising twist to it. The trick Yahweh played is a two-fold

one. Yahweh was also represented by the serpent. Yahweh is above all things the father god of Jewish male fertility and paternity. It is in their whoring that the Jews let Yahweh down the worst. We know that Moses carried Nehustan the serpent of brass. Just such a serpent was found at a Midianite shrine from 1100 BC at Timna near Aqaba, along with phallic teraphim (p 486).

Nabo the wise serpent of Babylon is an ancient phallic deity also called Rimmini - pomegranate. He is thus 'the serpent of the pomegranate', about as close as you can get to 'the serpent of the fruit' of Eden. Nabo and Hermes both share the serpent, and along with Thoth, share the role of scribe of the Gods, bearer of the tablets of the law. Hermes is an ithyphallic primal sperm god consort of Hekate, worshipped at wayside Herms simple four-square stone shrines. Hermes represents the indestructible core principle of male fertility as the divine substance complementing the Goddess. Abram moved from Sin to Nabo in leaving Ur and Haran and fathering 'as the stars in the sky', calling on 'god' - El, who in his Canaanite grandfather aspect is the same deity. Moses similarly journeyed from Mt. Sin to Mt. Nabo.

There are also parallels with the old Zoroastrian myth of the Garden of Yima with a perfect shepherd king and an epoch with no death or old age, in the mysterious Mountain of the North, a title reminiscent of the Mystery of the North at Haran. The four rivers and the avenue of jewel-lined trees are reminiscent of Ezekiel's vision: 28:13 "Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created." A jeweled tree is also in the Gilgamesh epic and in Muhammad's night flight (p 774).

The rift between the father Sky God and Mother Nature deepens even further as we move further from the garden into the second great bioapocalypse which also stands in the Sumerian tradition, the flood. "After the flood, God gave humans a renewed, but more oppressive authority over the animals. In Genesis 9:2 God says "The fear of you and the dread of you shall be on every beast of the earth, and upon every fowl of the air, upon all that moveth on the earth, and upon all the fishes of the sea; into your hand are they delivered. every moving thing that liveth shall be meat for you" (Corballis). This position has become frighteningly prophetic. Noah demonstrates this by frying of each clean animal on a spit despite their ultimate scarcity. This 'sweet savour' of killing was what made God relent his curse.

The father God thus, without regard to the needs of eternal nature to be preserved or protected from fallible or greedy human domination in mankind's own interests, commits nature to human domination., without even imposing the condition of responsible stewardship - simple slavery is all that is stated!

Wisdom and the Tree of Life

Proverb 3:18 grants wisdom as a tree of life. This is an important acknowledgment of the feminine nature of the tree lost to us all:

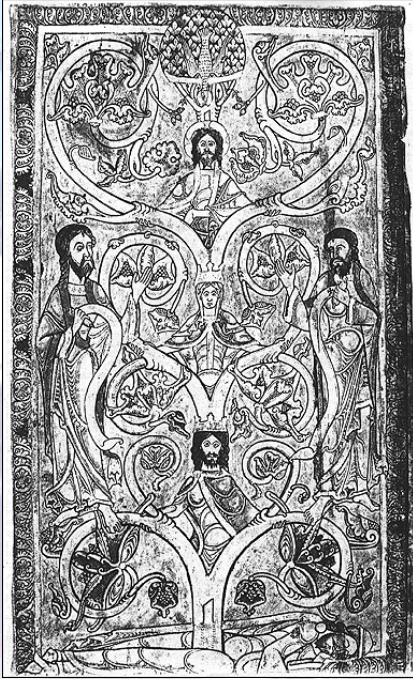
*Wisdom is a tree of life to all who grasp her,
and whoever holds on to her is happy.*

In fact wisdom has a concealed status as primal as that of God himself Prov 8:23:

*I was set up from everlasting, from the beginning, or ever the earth was.
When there were no depths, I was brought forth;*

The Peaceable Kingdom of the Branch

The 'first' Isaiah wrote circa 740-700 BC, although additions by the 'second' Isaiah and possibly others 200 years later added materials to make a composite work. However one passage of the 'first', Isaiah chapter 11, makes a prophecy which will come to have major impact on history. The first part of the prophecy concerns a messiah of the line of David, more precisely his father Jesse:



Miniature of David, Mary and Jesus emerging from the rod out of the stem of Jesse (Cook)

Isa 11:1 "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth: with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins."

Although he will presumably be a king like David, there is nothing to say this person will be a monarch, just a righteous person of spiritual insight and social justice, who is, perfecting Adam, 'righteous

in his loins' and who is faithful, but a sharp speaker. However the really mysterious thing is that he doesn't just bring about a change in the social order, but a profound and very peculiar change in the natural order as well, a biologically impossible 'peaceable kingdom' of childlike innocence, in which the evolutionary roles of the fauna are abrogated, in a manner which later Christian theologians, and possibly Jewish prophets before them, were to associate with the pristine era before original sin caused the Fall:

Isa 11:7 "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

It is also clear this man will be a signal who will attract the gentiles and become

glorious in his death: "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious." This is one of the older messianic prophecies, but it leads one way only and that is towards a messiah who will undo the Fall, however un-biological the vision of nature is.

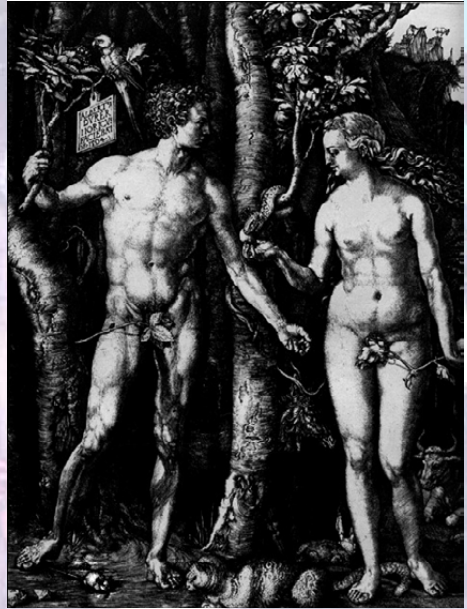
Durer's Adam and Eve has below a cat about to pounce on a mouse, as Eve grasps the apple. The natural order of 'original sin' is about to begin with the fall from innocence (Fedija).

The Messianic Proclamation

The 'black verses' of the Bible are those of Isaiah 61. This is the one place where the proclaimer claims themselves to be anointed as messiah in the eyes of God, by contrast with being a king such as David formally anointed by a priest. It is these verses that Jesus read to his home congregation at Nazareth from which his title Bridegroom derives, but these are also bursting with the return of God as the very renewal of nature.

*The Spirit of the Lord God is upon me;
because the Lord hath anointed me
to preach good tidings unto the meek; ...
to proclaim liberty to the captives
opening of prison to them that are bound*

to proclaim the acceptable year of the



*Lord ...
that they might be called trees of righteousness,
the planting of the Lord, that he might be glorified. ...
And they shall build the old wastes,
they shall raise up the former desolations,
and they shall repair the waste cities,
the desolations of many generations.
For as the earth bringeth forth her bud,
and as the garden causeth the things that are sown in it to spring forth
so the Lord God will cause righteousness and praise to spring forth*

The Apocalyptic Heritage

2 Ecc'us 5:24 "From a woman sin had its beginning, and because of her we all die." From this passage in Ecclesiasticus, the wisdom of Jesus ben Sirach, we find the first returning references to the dilemma of Eden and the origins of death. The Book of Enoch similarly claims that God created death to punish humanity for Eve's sin (Walker 290).

The theme continues: 33:10 "All men are from the ground, and Adam was created of the dust. In the fullness of his knowledge, the Lord distinguished them and appointed their different ways; ... As clay in the hand of the potter ... so men are in the hand of him who made them, to give them as he decides. Good is the opposite

of evil, and life the opposite of death; ... Look upon all the works of the Most High; they likewise are in pairs, one the opposite of the other.”

The following reference to the mother of all living reflects Gen 3:20 in a new way which suggests returning to the ancient mother in death, something which becomes pivotal to her subsequent overthrow in the Crucifixion:40:1 “Much labor was created for every man, and a heavy yoke is upon the sons of Adam, from the day they come forth from their mother's womb till the day they return to the mother of all.”

In Aramaic, the title Son of Man *bar enas* is ‘one in human likeness’. In Hebrew, this is translated ben adam son of Adam or son of man (Spong 1994 152). The prophetic son of man of Ezekiel, and the later transcendental figure of Daniel and Enoch, who more closely resemble the Aramaic are thus both linked to the archetype of man - Adam transfigured to become a transcendental saviour.

Standing in the shadow of the myth of the Fall from the Garden, some apocalyptic Jewish thinkers became increasingly troubled by the conflict and misery that they believed had been caused by the sexual origin of death. They believed the life-span was shrinking (it was certainly a lot shorter than Adam's reputed nine hundred and thirty year span) and that malaise was rife. They blamed Adam for giving in to the physical wiles of Eve, who was regarded as the source of original sin and death itself. Over the centuries, as a result of interaction between Babylonian, Persian and Jewish ideas, a great anticipation began to build that this state of affairs could be reversed. The new “King David” of the Jews, who would regain the Jewish kingdom, evolved into a transcendental Messiah.

Following the tradition set on the return from exile, the Essenes expected two messiahs, followed a life of renunciation and regarded the female as, dangerous and potentially evil, to be related to only for producing offspring. They embraced the spirit of renunciation and penitence, stood in the imminence of the apocalyptic end of days and celebrated a meal of bread and wine officiated over by the messiahs. They renounced polygamy and believed in the Gen 1 account as in Jesus description of marriage we see later in Matthew. They also believed that this messiah would come in the form of ‘the Man’ the archetypal Adam figure. The Teacher of Righteousness became identified with ‘removing the threatening sword from Adam’. Essenes dreaded the earthy curse of woman and consorted with them only to beget children as necessary under Jewish religious protocols to ‘be fruitful and multiply’ leaving them again to return to the Essene brotherhood.

The late apocalyptic prophets inserted into Isaiah, Zechariah and Daniel passages that in combination with several of the Psalms foretold that this Messiah would return as the Suffering Servant (p 682) or Foolish Shepherd (p 660), who unlike the kingly Davidic Messiah would be despised, pierced and die as an atonement offering. As a sacrificial Messiah, such a prophet not only fulfils the heritage of the Yahwistic prophets, but also in a very archaic way still carried in the Hebrew tradition becomes a sacrificial offering, himself dying to usher in the new eternal Kingdom of the Father. The Messiah had to be both a spiritual leader of his people and also suffer a death of atonement by becoming herem or taboo - coming too close to God, just as Moses who died on the mountain, or accursed for ‘blaspheming’ as the Foolish Shepherd of Zechariah whom Jesus emulated in his final hours.

This figure became the Elchasaite ‘secret Adam’ a recurrent supernatural figure illuminating historical personalities, such as Jesus. He was supposed to be ninety-

six miles high. Little wonder John the Baptist could only stoop to his shoe lachets. This tradition continued with the Ebionite Christians closely linked with the first Jewish Christian tradition of James, Jesus' brother.

Eisenman (427) comments about the continuing 'standing Adam' tradition in early sects: "Hippolytus, in discussing the group he calls the 'Naassenes' ('Sebuaeans' in Epiphanius), also, ties the 'Gate' imagery to the 'Primal Adam' ideology. Saying that, like al-Biruni's 'Sabaeans' centuries later, the Naassenes pray towards 'the Dome of Heaven' (that is, the North), Hippolytus notes that, for the Naassenes, 'Adam is the Primal ['First'] Man' and Jesus, 'the True Gate', through whom the Perfect Man enters. As they appear to have believed, 'the Perfect Man is incapable of being saved unless he be born again'. So in all these presentations, 'the Gate to Jesus' is generally connected in some manner to 'the Perfect Man'. Not only do we have here the 'Great' or 'Hidden Power' ideology (p 686), but for him, anyhow, 'the Son of Man' is literally 'the Gate of Jesus' or 'Perfect Adam'. Before proceeding, however, it is important to grasp that in Hebrew 'Son of Man' literally is 'Son of Adam' (in Aramaic, 'Son of Enosh') and, therefore, what we have, the reference to the imminent 'coming of the Son of Man on the clouds of Heaven' - in the War Scroll, as we shall see, identified with 'the Heavenly Host' - is basically a more incendiary version of the 'Primal' or 'Perfect Adam' ideology."



The Annunciation of Mary shadowed by the plight of Adam and Eve - Fra Angelico (Morante) Disruption of the fertility cult by the male deity. Note the dove of Aphrodite in the ray. Through her chasteness, Mary is attributed to have corrected Eve's carnal sin.

The Gospel of Eve: The Second Adam and the Pangs of the Messiah

To quote Barbara Walker: "Take the snake, the fruit-tree, and the woman from the tableau and we have no fall, no frowning Judge, no Inferno, no everlasting punishment - hence no need of a saviour. Thus the bottom falls out of the whole of Christian theology".

*I am Eve, great Adam's wife,
'Tis I that outraged Jesus of old;
'Tis I that robbed my children of Heaven,
By rights 'tis I that should have gone upon the Cross ...
There would be no ice in any place,
There would be no glistening windy winter,
There would be no hell, there would be no sorrow,
There would be no fear, if it were not for me.
(Translated from the Celtic original by Kuno Meyer
from Come Hither, ed. W. de la Mare)*

Eventually these energies synchronistically culminated in the arrival of the Messiah, who duly and in quite a magical way fulfilled the prophecies. The trouble was that the story of sexual guilt was wrong in two ways:

(a) Sex is the origin of new life, not the source of death. Entering into mortal combat with original sin will not end death, and worse still, it will fulminate "knowledge of good and evil" into a final Armageddon.

(b) The expectation of the physical world ending and the advent of the kingdom of spirit without the evils of matter was unrealizable. The Kingdom of the Spirit is always there and always has been, lurking in the dream world and telling us we are the ancient spirits of creation, but to end the realm of matter - the mother completely is a fallacy. It just forces mortality in the flesh, because we are separated from the material unity, and can no longer enter into atonement with the immortal continuity of the life stream.

Jesus thus entered into a tragic alliance with mythical destiny, full of the dawn of new understanding but tortured and doomed because it was subject to the demiurge of the patriarchy:

*But he himself was broken
Long before the sky would open
Forsaken, almost human
He sank beneath your wisdom like a stone
And you want to travel with him
And you want to travel blind
And you think maybe you'll trust him
For he's touched your perfect body with his mind.
Leonard Cohen - Suzanne*

Although embraced in its most apocalyptic form by the entirely patriarchal and wholly Jewish Essene order, this sacrificial role inherits with it a collision course with the female, and with the physical, in which the ancient themes of sacrifice of the sacred king to the goddess re-emerge. The very gnostic light and darkness of the Essene view of the end of time, the transcendental role of the Messiahs, the Suffering Servant echoed in the haunting history of the Teacher of Righteousness lead to the notion of the doomed atonement Messiah. The mission of Jesus was to bring in the Kingdom of God. He solved the eschatological problem of the twin kingly and priestly Messiahs and the Suffering Servant by becoming a controversial prophet who assumed the burden of sacred king. In doing so he became the atonement sacrifice to undo the original sin of Eve. A death to end the realm of death, which becomes

the central purpose of the Christian religion.

The frequent sacrificial references to the Son of Man; Matt 8:20 "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head," the Bridegroom; Matt 9:15 "but the days will come, when the bridegroom shall be taken from them" and finally the Sacred King of the Jews; Matt 27:29 "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!" combine to cement a male sacrifice of the most ancient kind, and one which can only meaningfully be understood in relation to Eve the "Mother of all Living", although Yahweh, Abba, or the mysterious Father who demanded such sacrifice of his only-begotten Son is really the one whom we should hold to account.

Already with the annunciation to Mary of the conception of Jesus, the myth of the undoing of the mortal sin of Eve is established, for by remaining "virgin", she has snared Satan into releasing Eve from her ancient bond of sexual union, through which offspring and death came into the world. She was even reputed by the early church fathers to have been circumcised.

*Hail! sinful Adam's recalling
Hail! Eve's tears redeeming. ...
Hail! O Star that bore the Sun.
Hail! the womb of God enfleshed. ...
Hail! through whom things made are all new made.
Hail! Bride unbried. ...
Hail! By whom was loosed our sin.
Hail! by whom was opened Paradise.
Hail! Key of Christ's Kingdom.
Hail! Bride unbried.
The Akatheosis of Mary - Constantinople circa 646*

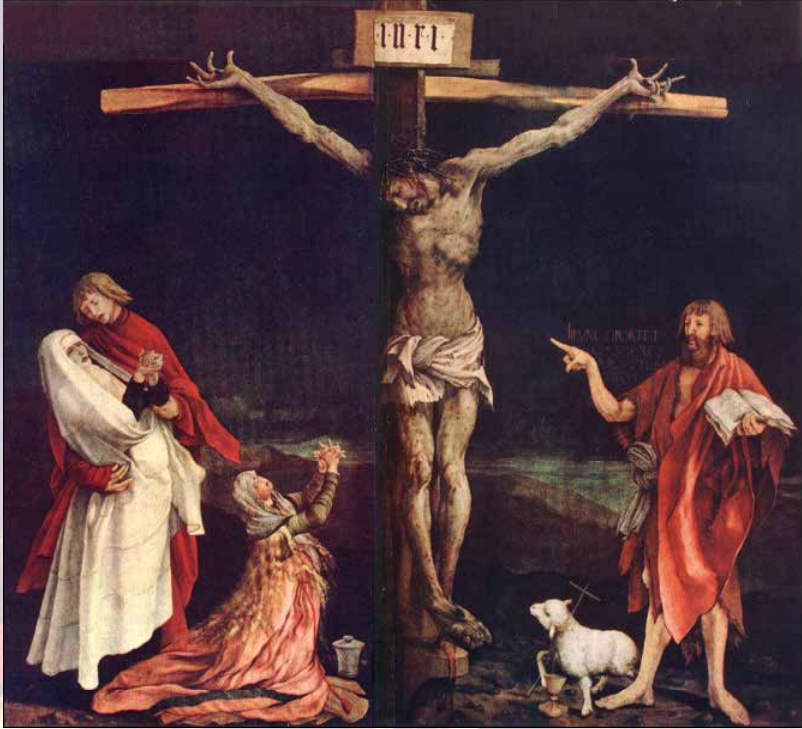
Jesus claimed to be the primal incarnation John 8:58 "Before Abraham was, I am." In Luke 3:38 his mythical genealogy is traced back to Adam.

To bring in the Kingdom of the Father, Jesus had to challenge Eve to rejection and die a sacrificial death-to-end-death and to have his hands and feet pierced as foretold in the Psalms (p 684). This admittedly Essene attitude results in a religion in which women are evil, sex is carnal downfall, the physical world is flawed and full of death, suffering and evil, and the great vision quest is to die and thus leave the physical world for the pure and perfect spiritual realm. Mind in a war of dominion over body, just as Man is in dominion over nature.

The Kingdom made anyone who could return to pristine innocence superior to the best who had walked since Adam. It was thus undoing the Fall: Thomas 46 Jesus said, "Among those born of women, from Adam until John the Baptist, there is no one so superior to John the Baptist that his eyes should not be lowered (before him). Yet I have said, whichever one of you comes to be a child will be acquainted with the kingdom and will become superior to John."

The saviour, Jesus, who came as the Adam - the Son of Man thus embarks on a visionary quest to fulfil the messianic prophecy and bring in the Zoroastrian age of cosmic renovation, the post-Essene "New Covenant" by ushering in the Kingdom of the Father, overthrowing the mortal sins of Eve. He is baptized by John and spends forty days in the wilderness Mark 1:13: "He was with the wild beasts and the angels waited on him" recapitulating Adam in the first era of Genesis (Cohn 1993 195).

The Gospel of Thomas 18 declares "Tell us how our end will be." Jesus said, "Have you discovered, then, the beginning, that you look for the end? For where the beginning is, there will be the end be. Blessed is he who will take his place in the beginning; he will know the end and will not experience death," confirmed again at Thomas 85: Jesus said, "Adam came into being from a great power and a great wealth, but he did not become worthy of you. For had he been worthy, [he would] not [have experienced] death."



The dead Adam hanging on his accursed tree before the twin aspects of Eve, the 'virgin of purity' in the mother and the 'penitent sinner' in Magdalen. See also (p 360) Crucifixion (Grunwald - Pevsner and Meier).

Just as John the Baptist was ritually sacrificed by the Salome as her rejected consort in the dance of the seven veils (p 368), Jesus the lamed sacred king, titled Balaam the lame by the Jews, declines to consummate his sacred marriage, despite his ritual anointing on the feet in Luke and by Mary sister of Martha in John and on the head to his doom in Mark and Matthew. He has to escape the crowd the first time they would make him king and finally enters Jerusalem as Zechariah's fertility King. He curses the fig tree because it does not bear fruit and it withers. When faced with the sceptics in his final hours he could not, or would not, demonstrate his miraculous transcendence in the face of impending annihilation, just as was the case in his home town of Galilee, and was crucified in a ritual sacrifice, both to the goddess Mari-Anath as Mot the Lord of Death forsaken by El (p 360), and as sacred atonement King of the Jews, rolled into one ghastly passion, the Last Supper becoming the flesh and blood feast of

the Eucharist, a Dionysian delight (p 647) reminiscent more of Edom than Israel.

The sacred king is passed from the Sanhedrin to Herod and to Pilate thus making a complete cultural circuit, including the traditional breaking of the phallic reed sceptre - setting at nought. He is thus at once the sacred atonement king of the Jews, Dionysus and Tammuz, the bread and wine of the Great Goddess and the Saturnalia of the Romans metering justice to the underdog.

Jesus' title in the Qur'an is Isa - Esau the 'red man' of Edom (p 641), such was his name spread in satire through Arabia by the Jews. Nabataean Edom bordered on Peraea, John the Baptist's territory. The god of Edom was Duchares, God of Gaia (Negev 141) - a form of Dionysus, as echoed by the 'body and blood' of the Eucharist, the 'true vine', and Cana.

He is watched over by three women in every gospel (p 375), sometimes the three Marys: "Now there stood by the cross of Jesus his mother (Mary the mother of James the less and of Joses), and his mother's sister, Mary the wife of Cleophas, and Mary Magdalen." And there's more: Joanna and Salome; and many other women which came up with him unto Jerusalem." These women ministered unto him in Galilee "Mary called Magdalen, out of whom went seven devils, And Joanna and Susanna, and many others, which ministered unto him of their substance." These are the ones who announce his resurrection on the third day. We must be mindful also of Mary of Bethany "who hath chosen that good part".

In a particularly macabre way, the Cross itself became the Tree of Life. The Deuteronomic curse 21:22 "And if a man have committed a sin worthy of death ... thou hang him on a tree" became the very symbol of Jesus' bid to end death through death. This became actualized in the Great Cross of the Lateran in Rome (Cook pl 46).

Noli me tangere (Wilson I)

Christ is betrayed in a garden, crucified in a garden and resurrected in a garden: Mark 14:32 "And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray." John 18:1 "When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples." John 19:41 "Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid."



The recurring theme of Eden in Christ's rejection of Eve is paralleled in 'real life' in his relationship with Mary Magdalen. In John, the risen Christ is revealed to her in the garden as the gardener (Adam) and Christ makes just this admonishment "Noli me tangere" - do not touch me! 20:14 "And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir,

if thou have borne him hence, tell me where thou hast laid him, and I will take him away. Jesus saith unto her, Mary (p 378). She turned, and saith unto him, Rabboni - Master. Jesus saith unto her, Touch me not; for I am not yet ascended to my Father." In Greek this reads "Embrace me not" - the rejection of Adam for the sin of Eve is the key statement of Jesus mission to undo the curse of death of Ecclesiasticus 25:24.

Through this passage, we see Magdalen, the 'companion of the saviour', the new Eve who became the repentant sinner as the physical and sexual complement of Christ's divinity, who remains in the physical world to witness the risen Christ of the heavenly kingdom. Haskins (47) sees here the relationship between Yahweh Adonai and his lost consort Asherah or Anath as continuing traces which are resumed in the "Christian god who was slain and rose again from the dead and the goddess who found him again in the garden of Gethsemane", after searching for the dead Lord (p 378) just as the women searched for Adonis and Inanna for Dumuzi.

It is from this eclectic foundation in both the countryside of Palestine and Jewish monotheism that Christianity became a global religion.

However, Magdalen, the physical heart and true bride of the Church as the feminine physical component of the sacred marriage was to become sidelined in another very troubling manifestation of the continuing schism between the genders (p 380) the orthodox suppression of the gnostics in Peter's deposing of Magdalen.

Jesus and Gender: Synoptic and Gnostic Views

Jesus overturned traditional Jewish morality, which stressed the fertility of the male line, replacing it with a more Essene interpretation of non-polygamous pairing, without divorce based on genesis itself: Matt 19:4 "And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female, And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder."

He furthermore regards divorce as a form of adultery: Matt 19:9 "And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery."

Although he admits this is a hard saying for Jews, he even extends this idea as far as suggesting that ritual castration might be a solution: Matt 19:12 "For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it." This is used to justify celibacy in the Catholic priesthood.

The idea of the supreme male sexual principal of the Kingdom of the Father in Jesus' teaching is confirmed in the Gospel of Thomas (114), an early work dating from the first century, containing saying of Jesus in archaic form (Robinson 124):

Simon Peter said: 'Let Mary leave us, for women are not worthy of Life.'

*Jesus said, 'I myself shall lead her, in order to make her male,
so that she too may become a living spirit, resembling you males.'*

For every woman who will make herself male will enter the Kingdom of Heaven'

According to Clement of Alexandria in the Gospel to the Egyptians, Shelom (Salome) asked the Lord: "How long shall death prevail?" He answered "So long as

you women bear children” ... and when she enquired at what time these things would be known, He answered: “When you women have trampled the garment of shame, when the two become one, when the male with the female is neither male nor female”. And in the same work the Lord said: “I have come to destroy the works of the female.”

When describing the after-life Jesus is said to have portrayed a sexless heaven in which, in so many words, original sin is replaced by angelic immortality: Luke 20:34 “And Jesus answering said unto them, The children of this world marry, and are given in marriage: But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage: Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.”

This idea of the undoing of the original sin of sex in the Kingdom portrays it in effect as a return to the childlike innocence of Eden:

Luke 18:16 But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God.

Thomas 37: His disciples said, “When will you become revealed to us and when shall we see you?” Jesus said, “When you disrobe without being ashamed and take up your garments and place them under your feet like little children and tread on them, then [will you see] the son of the living one, and you will not be afraid.” and again in 46: “whichever one of you comes to be a child will be acquainted with the kingdom”

Thomas 22 echoes this return to innocence, stressing the androgynous state which the Jews associated with the epoch before Adam and Eve were cleaved: Jesus said to his disciples, “These infants being suckled are like those who enter the kingdom.” They said to him, “Shall we then, as children, enter the kingdom?” Jesus said to them, “When you make the two one, and when you make the inside like the outside and the outside like the inside, and the above like the below, and when you make the male and the female one and the same, so that the male not be male nor the female; and when you fashion eyes in place of an eye, and a hand in place of a hand, and a foot in place of a foot, and a likeness in place of a likeness, then will you enter [the kingdom].”

In Thomas 106, he adds to this a key quotation, which in Mark 11:12 occurred when he cursed the fig tree for not bearing fruit and it withered, another symbol of frustration of the female “When you make the two one, you will become the sons of man, and when you say, ‘Mountain, move away’, it will move away’.”

A telling view female appears in Thomas 105 “He who knows the father and the mother will be called the son of a harlot.” and 15 “When you see one who was not born of woman, prostrate yourselves on your faces and worship him. That one is your father.”

The Dialogue of the Saviour, again originating in the first century, further conveys these sentiments, suggesting the oldest components of the gnostic gospels contain an original tradition: (91) The Lord said: “Pray in the place where there is no woman”. Matthew said: “meaning Destroy the works of womanhood, not because there is any other [manner of birth] but because they will cease [giving birth]”.

Mary said “They will never be obliterated” The Lord said ...“Now a true word is coming forth from the Father [to the abyss] in silence with a [flash of lightning] giving birth” (Robinson 254). This is reminiscent of both Zeus begetting Dionysus and Thoth-Hermes’ logos.

Thomas further echoes the derogation of the flesh and the physical: 29 Jesus said, “If the flesh came into being because of spirit, it is a wonder. But if spirit came into being because of the body, it is a wonder of wonders. Indeed, I am amazed at how this great wealth has made its home in this poverty.” 56 Jesus said, “Whoever has come to understand the world has found (only) a corpse, and whoever has found a corpse is superior to the world.” 87 Jesus said, “Wretched is the body that is dependent upon a body, and wretched is the soul that is dependent on these two.”

These sayings do clearly reflect sentiments attributed to Jesus against the flesh and consistent with a view of the female as sinful. This attitude of renunciation flows ever from Jesus’ teachings, despite his close association with Mary Magdalen and the women of Galilee: Luke 23:28 “But Jesus turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children”. Nevertheless, Jesus was a great nature shaman who was also renowned for his message of love and forgiveness.

Seed, Tree and Harvest: Fertility and Biodiversity Parables

The messianic reading of Isaiah 61 stipulates that the Bridegroom perform the ‘planting of the Lord’, a biodiversity restoration. Jesus’ sayings, even in their most apocalyptic, are permeated with biodiversity imagery and with the parable of the returning tree of life. The most outstanding is that his teachings are themselves the seed of the Tree of Life - the Kingdom is thus also the Garden:

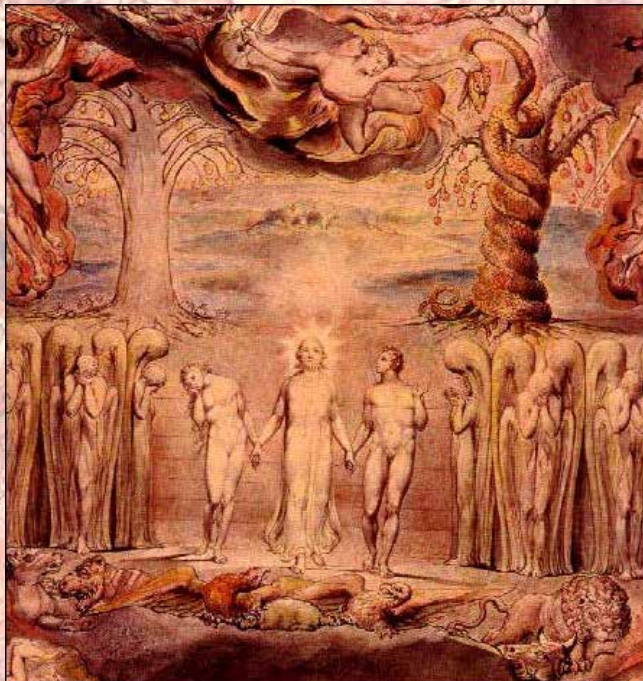
Thomas 20 “The disciples said to Jesus, ‘Tell us what the kingdom of heaven is like.’ He said to them, ‘It is like a mustard seed. It is the smallest of all seeds. But when it falls on tilled soil, it produces a great plant and becomes a shelter for birds of the sky’.” In Matthew the birds also lay their nests, invoking perpetual fertility.

Likewise the teachings are the seed which finds fertile ground by being scattered to every niche and ecosystem - the fertility principle incarnate:

Thomas 9 “Now the sower went out, took a handful (of seeds), and scattered them. Some fell on the road; the birds came and gathered them up. Others fell on rock, did not take root in the soil, and did not produce ears. And others fell on thorns; they choked the seed(s) and worms ate them. And others fell on the good soil and it produced good fruit: it bore sixty per measure and a hundred and twenty per measure.”

Even when he is preaching the final apocalypse, the paradigm is fertility and the harvest and the weeds are left until the last minute to mature:

Thomas 57 Jesus said, “The kingdom of the father is like a man who had good seed. His enemy came by night and sowed weeds among the [good] seed. The man did not allow them to pull up the weeds; he said to them, ‘I am afraid that you will go intending to pull up the weeds and pull up the wheat along with them. For on the day of the harvest the weeds will be plainly visible, and they will be pulled up and burned’.”



Christ leading Adam and Eve from the world of innocence into experience while God is above in the clouds. The two trees are present. The serpent is reviled.
The Fall of Man William Blake (Cook)

In the parables of the harvest, Jesus invokes the bounty that nature provides. There is scarcely a more powerful image than the harvest come three months too soon:

Thomas 73 Jesus said, "The harvest is great but the laborers are few. Beseech the Lord, therefore, to send out laborers to the harvest." (cf Matt 9:37)

John 4:35 "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest."

In the following parable all the aspects of biodiversity precede us to the kingdom because the kingdom is the sentient living universe before us:

Thomas 3 Jesus said, "If those who lead you say to you, 'See, the kingdom is in the sky,' then the birds of the sky will precede you. If they say to you, 'It is in the sea,' then the fish will precede you. Rather, the kingdom is inside of you, and it is outside of you. When you come to know yourselves, then you will become known, and you will realize that it is you who are the sons of the living father."

This immediate character of the Kingdom is characteristic of the Gospel of Thomas as opposed to the eschatological Kingdom of the synoptic gospels. This is the ultimate irony of devastating the living diversity of the Earth:

Thomas 113 “His disciples said to him, ‘When will the kingdom come?’ Jesus said, ‘It will not come by waiting for it. It will not be a matter of saying ‘here it is’ or ‘there it is’. Rather, the kingdom of the father is spread out upon the earth, and men do not see it.”

We also see the metaphors of climate and the chaos of climate implicit in the signs of the times:

Matt 16:2 When it is evening, ye say, It will be fair weather: for the sky is red. And in the morning, It will be foul weather to day: for the sky is red and lowering. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?

The Pangs of the Messiah and the Delayed Imminent Kingdom

Between the death of the saviour and the immortal kingdom was to be a prophesied turbulent age called the Pangs of the Messiah. Although Revelation cast a twain millennial span, from Jesus' words this was meant to take no longer than one generation:

Mark 9:1 “Jesus said unto them, ‘Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power’”

Luke 21:23: “But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory.”

Luke 21:32 Verily I say unto you, This generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away: but my words shall not pass away. And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth.

Matt 24:29 “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”

However Jesus himself claimed not to know when the Son of Man would arrive: Mark 13:32 “But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray: for ye know not when the time is. ... Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock crowing, or in the morning: Lest coming suddenly he find you sleeping.”

This uncertainty of the time is echoed in Luke 12:40 and Matthew 24:44 as Christ coming as a thief in the night: “And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have

suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not."

The earliest Christian writing is 1 Thessalonians, dated circa AD 50. In it Paul's message is to wait and not slumber, for the son of man shall come at any time hence, in the Rapture in the air 1:10: "And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come. 3:13 ... to stablish your hearts ... at the coming of Jesus Christ with all his saints ... 4:16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump 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. Wherefore comfort one another with these words. But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. ... Therefore let us not sleep, as do others; but let us watch and be sober."

This immediate urgency of the Kingdom remains central to Paul's teaching in 55 AD: 1 Corinth 7:25 "Now concerning virgins I have no commandment of the Lord: yet I give my judgment ... that this is good for the present distress, I say, that it is good for a man so to be. ... But this I say, brethren, the time is short: it remaineth, that both they that have wives be as though they had none; And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; And they that use this world, as not abusing it: for the fashion of this world passeth away."

However the very existence of the Gospels arises from the failure of this Kingdom to arrive as expected: John Spong (1994 57-8) notes: "When we read Paul, we find almost no biographical details about the life of the Jesus of history. Few people seemed to care about this in Paul's time. Paul was specifically not interested, he said, in the knowledge of Jesus from a human point of view. One reason for his lack of interest surely lay in the sense among primitive Christians that they lived at the end of history, that the dawn of God's eschatological kingdom was about to occur. What mattered was that Jesus had been exalted to heaven, from whence he would come again as the inaugurator of that new kingdom. But, as the years passed and the New Jerusalem did not descend out of the heavens, questions began to be asked not just about that postponement but also about the life of Jesus. By the time Mark wrote, those questions demanded answers, and part of Mark's motive for writing was to address such concerns as who Jesus was, whence his power came, the reasons for his crucifixion, and what constituted the basis of the claim that God had raised him from the dead. It is fair to say that the tradition of writing Gospels evolved in direct response to the need to address these issues."

Renan (147) wrote: "Jesus imagined the end to be much nearer than it really was; he did not take into account the slowness of movements of humanity; he thought to realize in one day that which, eighteen centuries later has still to be accomplished." Maybe it will finally.

Despite his fierce opposition to the gnostic 'heresies' Irenaeus remained fully committed to the prophecies of Revelation and the belief in the end of days. However

Origen threw a spanner in the works by claiming the eschatological condition was essentially in the mind - occurring only in the souls of believers. This fitted well with the Hellenistic imagination of "spiritual progress begun in this world and continued in the next". Once the Christian church became officially adopted with the conversion of Constantine in the fourth century, it became "a powerful and prosperous institution functioning to a well-established routine, and the men responsible for governing it had no wish to see Christians clinging to out-dated and inappropriate dreams of a new earthly paradise" (Cohn 1952 29). Early in the fifth century Augustine propounded in the City of God that Revelation was to be understood as a spiritual allegory, and as for the millennium, that had begun with the birth of Christianity and was fully realized in the church - the *ecclesia*..

Despite his warring against the gnostics, Irenaeus' belief in the millennium thus came to be as expurgated as his gnostic victims beliefs and it is only because of a single copy of his "Against Heresies" found in 1575 that we know he held the same end days beliefs of many protestants through to this century (Cohn 1952 29). This is itself fitting commentary on the position of the Catholic Church to this very day.

Original Sin, repression of the Gnostics and the Early Church

Early Christian interpretations of the Fall differed radically, and depended largely on whether they were of the eastern or western Church, although they ultimately all but concurred in their deliberations regarding sexuality and sin. In the eastern Church (and with them the gnostics), the myth was seen as an allegory of the evolution of man, whilst in the west, following Paul, it tended to be treated as an historical fact. The eastern view, influenced by Plato, and later Plotinus (d.270), viewed the world of matter darkly: Man and evil had evolved through the descent of the pre-existing spiritual substance, or soul, into matter. The Alexandrian school, saw the primeval Fall from the pristine in the sinful union of spirit (Adam, the male principle) and flesh (Eve, the female principle). Man's first nature was generally believed to have been spiritual and bodiless, without and incapable of sexual differentiation; he had become a physical being, and sexed, through his soul's sin, to desire the mundane (Haskins 73).

About two hundred BC the rabbis had propounded the idea of the *yecer ha-ra'* which roughly translates as the 'evil impulse'. Unlike the earlier Hebrews, who blamed themselves for their woes, the rabbis believed God had implanted in the 'heart', the Hebrew place of the unconscious of each individual, at his birth or conception. The *yecer* was not hereditary. It was intrinsically good and the source of creative energy, but had a strong potential for evil through appetite or greed. Only strict observance of the Law could keep the strong drives it engendered under control. To the commentators in the five centuries before Christ, Adam's death was due to his own sins, and not to any sin innate in the race of man (Haskins 72).

In Christian hands, the *yecer* would become the debilitating corrupting condition known as 'concupiscence', which each human being would inherit at birth, and which was transmitted through the sexual act, through the 'libid' which accompanied it, and which infected his every action, and was commutable in part only through baptism. Christians were born into a sinful world, a fact which Jesus constantly reiterated when he called for sinners to repent, but he never referred either to the Fall itself, except to say that mankind was fallen, or to original sin, and alluded only once to Adam and Eve when replying to the Pharisees' question concerning divorce (Haskins 72).

The first intimation in the New Testament that Adam bequeathed sin to mankind is to be found in 1 Corinthians. This passage also makes two clear statements that Christ is the second Adam: 15:21 "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. ... And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven."

To Paul the two "becoming one flesh" when man cleaves unto his wife as ordained in Eden is a "great mystery" of Christ's marriage to the church (Eph 5:32). Paul sees Christ's death as the salvific act which made necessary a real sin by an historical Adam, in which all mankind, corrupted and lost as a result, were integrally involved. Paul's act was to link Adam, the first father, and the rest of mankind in a hereditary manner. Adam's descendants became in Eph 2:2 the 'children of disobedience', who were 'by nature the children of wrath'. In Romans 5:12, Paul condemns mankind forever in Christian teaching: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned". However the original Greek says "in that all have sinned", not "for that all have sinned". Death thus comes from sin not from Adam. This mistranslation was to become the foundation stone of Augustine's doctrine of 'original sin' (Fox R 25).

But God in his mercy had offered up his own son to atone for Adam's sin, and it was through Christ and "by grace [that] ye are saved" (Eph. 2:5). In Gal 5:17 we see the spirit and flesh at war: "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would". He notes the works of the flesh in a way which became of hideous significance during the inquisition "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies" (Haskins 72).

Although Paul admits Peter may have travelled with female company, despite leaving his home to follow Jesus - 1 Corinth 9:5 "Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?" These sister-wives adelphen gynaika may have been purely spiritual counterparts (Crossan 335). Paul took a very celibate view of sexuality, proclaiming many beatitudes of celibacy and virginity. 1 Corinth 7:29 "Blessed are they who have wives as if they had none, for they shall inherit God". 2 Corinth 6:16 "Blessed are they who have kept the flesh pure, for they shall become a temple of God."

Various passages suggest Paul may have castrated himself, just as Tertullian later said the heavenly gates were always thrown open to eunuchs, and that marriage was nothing but fornication (Briffault 3 372-3). In 2 Corinth 4:16 "but though or outward man perish, yet the inward man is renewed ... for our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory". Galatians 5:12 "I would they were even cut off which trouble you." Galatians 6:17 "I bear in my body the marks of the Lord Jesus." Romans 12:1 "I beseech you therefore brethren that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service". Whether this means celibacy or castration, the sentiment is definitely against sexual intercourse of any sort (Walker 776). Origen castrated himself. Numerous Christians adopted the same course; surgeons were besieged with requests to perform the operation (Briffault 3 372).

Virginity can also be seen as a sacrifice of the body - a limited form of martyrdom. Ambrose said that man and woman were born in virginity and that to change it was to deface the work of the creator (Briffault 3 373). Both Ambrose and Tertullian declared that the extinction of the human race was preferable to its propagation by sexual intercourse (Briffault 3 374).

However Paul entreaties sexual union as an antidote to desire for fornication: 1 Corinth 7:1 "It is good for a man not to touch a woman. Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband Let the husband render unto the wife due benevolence: and likewise also the wife unto the husband. ... Defraud [deprive] ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency. But I speak this by permission, and not of commandment. ... For I would that all men were even as I myself. ... But if they cannot contain, let them marry: for it is better to marry than to burn" (Pagels). In Ephesians 5:28 he even says: "So ought men to love their wives even as their own bodies, for he that loveth his wife loveth himself" - flesh of my flesh.

"As we learn from Acts and Paul's own epistles, women were able, like Phoebe and Junia to have important functions as bishops and deacons in the fledgling church, earning the admiration of Paul himself" (Haskins 53), not to forget Thecla (Pagels 1988 18).

However we find in 1 Cor 14:34 women barred from public ministry: "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church."

Although these and other sayings of early Christian apostles, also including some of the early gnostics, illustrate how choosing celibacy to "undo the sin of Adam and Eve" may have disrupted traditional family life, other early Christians stressed however that Christians marry and have children but "do not destroy fetuses" (Pagels 1988 21).

The deutero-Pauline letters thus constitute in part a reaction to celibacy, stressing instead family life. However these authors also stress the lowly nature of woman as the perpetrator of original sin: 1 Timothy 2:11 "I permit no woman to teach or to have authority over men; she is to keep silent with all subjection; for Adam was first formed then Eve. Adam was not deceived, but the woman was deceived and became a transgressor" (Pagels 1988 24).

By 200 AD Irenaeus ushers in the campaign of the orthodox church against the gnostics, complaining in particular that women were celebrating the Eucharist with the gnostic teacher Marcus. Tertullian expresses similar outrage: "These heretical women - how audacious they are! They have no modesty; they are bold enough to teach, to engage in argument, to enact exorcisms, to undertake cures, and it may be, even to baptize!" Tertullian specified "It is not permitted for a woman to speak in church nor is it permitted for her to teach, nor to baptize, nor to offer [the eucharist], nor to claim for herself a share in any masculine function - not to mention any priestly office. Marcion had gone as far as to appoint women as priests and bishops (Pagels 80-81).

This view is wedded into the orthodox literature in a way which denigrates the Mon-

tanists and assumes wisdom to male orthodoxy. The late nineteenth-century Dictionary of Christian Biography states "If Montanus had triumphed, Christian doctrine would have been developed not under the superintendence of the Christian teachers most esteemed for wisdom, but wild and excitable women" (Trevett 151).

Occhigrosso (1996 302) even describes the consolidation of the synoptic canon as a reaction to gnosticism itself. "Marcion believed that Jesus was radically different from the Jewish tradition that preceded him and that the Gospels had been altered to conceal this. He rejected those Gospels along with the entire Old Testament and reedited the Epistles of Paul and the Gospel of Luke to prove that Jesus taught a God of love rather than fear, quite distinct from the Old Testament God, whom Marcion considered an inferior being. Marcion was denounced as a heretic, but the rapid growth of the Marcionites led the church to establish a canonical set of New Testament texts, consisting of four Gospels, 21 Epistles, the Acts of the Apostles, and Revelation."

Occhigrosso notes that despite his rhetoric, Tertullian actually crossed to the other side: "Montanus and two women named Priscilla and Maximilla led a movement of charismatic prophecy in 2nd-century Phrygia in Asia Minor, claiming they were directly inspired by the Holy Spirit, or Paraclete. Many of Montanus's followers were women, who were allowed to teach, heal, and exorcise demons. Their most famous adherent was Tertullian of Carthage (c. 203), the great early Christian theologian, who first attacked the charismatic movement and then joined it.

Although the New Prophecy (Trivett 1996) of the Montanists was a chaste movement of often celibate women they were portrayed as dangerously liberated. In fact their authority was closely associated with martyrdom for Montanist women were expected to make their apostolic faith known and those under sentence - the confessors - gained priestly status to 'bind' and 'loose' to forgive for any error. Perpetua of Carthage was closely associated with the Montanists. Perpetua is in the spirit of the Montanists in their ecstasy in which baptism and martyrdom are two aspects of one 'exalted' reality.

Regardless, the orthodox church, led by Irenaeus, the Greek bishop of Lyons, attacked Montanism, along with other Gnostic manifestations, as heresy. The evidence indicates that these and the Gnostic sects thrived alongside orthodox Christianity throughout the Mediterranean rim and that in the early centuries the Gnostics may have outnumbered the orthodox. The founding Egyptian Christians appear to be the predecessors of the Valentinian gnostic school (Pearson 194).

Irenaeus fastened on Paul's connections between Adam and Christ to say God had used a virgin substance to mold Adam from the virgin mother earth, which had never been ploughed and Jesus from the virgin womb of Mary. Mary thus also became ascendant as the Eve who remained a virgin (Spong 1992 209). What this says about Jesus' brothers James and Joses and his sisters remains a source of paradox.

According to Tertullian, man was not merely weakened, but depraved as a consequence of Adam's sin, an idea which Calvin espoused heartily in the sixteenth century. Tertullian also coined the word concupiscence (from the Latin, concupiscere, to long for, to be desirous of, to covet), which signified Adam and Eve's fatal flaw and the loss of integrity which had resulted from their disobedience to God. Tertullian makes clear the scorn and prejudice of early Church fathers towards the 'immortal' sex: "And do you not know that you are [each] an Eve? The sentence of God on this sex of yours lives in this age: the guilt must of necessity live too. You are the devil's

gateway: you are the unsealer of that [forbidden] tree: you are the first deserter of the divine law: you are she who persuaded him whom the devil was not valiant enough to attack. You destroyed so easily God's image, man. On account of your desert - that is, death - even the Son of God had to die" (Haskins 79).

Tatian the Syrian specifically taught that the fruit of the tree of knowledge conveyed carnal knowledge, and that in Genesis they became sexually aware (Gen 3:7). The Hebrew word to know (*yada*) connotes sexual knowledge. Tatian blamed Adam for inventing marriage. Julius Cassianus, another ascetic Christian, blamed Satan instead for the same act by inducing Adam to do as the animals (Pagels 1988 27).

Clement of Alexandria (150-215) rejects such associations and declares that sexual intercourse was not sinful but was part of God's original and 'good' creation - cooperation in God's act of creation as in fact many Jews had thought before him. Clement and Irenaeus thus insist that it was hasty adolescent disobedience and not sexuality itself which was the primal break, although both would acknowledge this break did take a sexual form. Clement expressing an ambivalence sees procreation as the sole legitimate purpose in sexuality - a reverberating doctrine of the Christian church: "Our ideal is not to experience desire at all ... A man who marries for the sake of begetting children must practice continence so that it is not desire he feels for his wife ... not even at night or in the darkness is it fitting to carry on immodestly or indecently ... for even that union which is legitimate is still dangerous, except in so far as it is engaged in procreation of children" never to take place in the morning, daytime or after dinner, and never with menstruating, barren, or menopausal wives (Pagels 1988 28-9). This became a fundamental legacy for 2000 years. Clement said "Every woman ought to be filled with shame at the thought she is a woman".

To Irenaeus, Adam and Eve had been under age. Adam's lust had led them into pre-empting God's command, and their guilty reaction had been to cover themselves immediately in scratchy fig leaves, thus chastising those organs which had led therein to sin. But Irenaeus could also see that the Fall had not been entirely calamitous, for had mankind's ancestors not committed the misdeed, man himself would have had a less full and rich moral evolution; this view came to be known as the doctrine of the 'Fortunate Fall' (Haskins 75).

Despite this, both Jerome (347-420) and John Chrysostom (346-407) still associated the Fall with loss of virginity: In his letter to Eustochium St Jerome stated: "it was only after she put on a garment of skins that her married life began ... That you may understand that virginity is natural and that marriage came after the Fall, remember that what is born of wedlock is virgin flesh and that by its fruit it renders what in its parent root it had lost." John Chrysostom, bishop of Constantinople, an adherent of the Gnostic Christian eastern Church emphasizes this: "Scarcely had they [Adam and Eve] turned from obedience to God than they became earth and ashes and, all at once, they lost the happy life, beauty and the honour of virginity: thereupon God took virginal chastity from them ... they were ... made subject to death and every other form of imperfection; then did marriage make its appearance with the mortal and servile garment of human nature ... Do you see where marriage took its origin? How it had of necessity to be preceded by the breaking of the divine commandment, by malediction and death? For where there is death, there too is sexual coupling; and where there is no death, there is no sexual coupling either" (Haskins 79). Jerome poured scorn on motherhood "the tumefaction of the uterus, the care of yelling infants, all those fond feelings which death at last cuts short", and called sex prostituting the members of Christ (Briffault 3 373).

Augustine, the Father of Original Sin

This theme of original sin finally became fully elaborated by St. Augustine (396-430) giving Eve the dubious titles of the 'devil's gateway' and the 'desirable calamity', limiting freedom of will through the taint of original sin, which makes all humanity mortally fallible.

Uta Ranke-Heinmann describes the 'advent of Augustine' like no other can: "St Augustine, the greatest of all the Fathers of the Church, was the man responsible for welding Christianity and hostility to sexual pleasure into a systematic whole. His influence on the development of the Christian sexual ethic is undisputed, and the papal condemnations of the contraceptive Pill were heavily coloured by it. To speak of sexual hostility, therefore, is to speak of Augustine. He was the theological thinker who blazed a trail for the ensuing centuries indeed, for the ensuing millennium-and-a-half. ... Theologically, he established a relationship between original sin, which played so great a part in his redemptive system, and enjoyment of the sexual act. To him, original sin betokened eternal death and damnation for all who had not been saved, that is to say, delivered by God's grace from 'the multitude of the damne'd' to which all human beings belonged. Salvation was, however, denied to many even, in Augustine's view, to unbaptized children" (Ranke Heinmann 1988 62).

"Despite its major theological significance, Augustine's conversion in the year 387, when he was twenty-nine, was hard luck on the married. It was prefaced by his repudiation of the woman with whom he had lived since he was sixteen or seventeen ('she had sensed my unthinking ardour, albeit she was my only mistress'), and on whom he had fathered a son, Adeodatus (God-given). Augustine retained custody of the boy, by then eleven. His mistress, whose name he never mentions in his "Confessions", [although he felt a 'sharp and searing pain' on their separation] swore to remain eternally faithful to him when he sent her away. He called his relations with her "a loose bond of impure love in which children are most unwelcome, even if they subsequently constrain us to love them" ('Confessiones', IV, 2). His strict observance of contraceptive methods and attention to his partner's infertile days, foiled by the miscalculation that resulted in the birth of Adeodatus, was succeeded after his conversion by a fanatical campaign against contraception of all kinds. He had not wanted to get the girl pregnant, during his affair with her, partly because her social inferiority made him reluctant to marry her. His mother, St Monica, was chiefly responsible for undermining their relationship and persuading him to send the woman back to Africa. She was making preparations for a suitable marriage, but the wealthy prospective bride of her choice had yet to attain marriageable age. Rather than wait another two years, Augustine took another mistress" (Ranke Heinmann 1988 62).

Augustine took up Tertullian's idea of concupiscence with all the enthusiasm of 'twice-born'. He at first rejected the Christianity of his childhood and espoused Manichaeism, which saw light and dark, locked in permanent conflict and the soul, a spark of light, seeking to escape the darkness of the physical world. Later Ambrose introduced him to Christian Neoplatonism and the writings of St Paul, leading to his conversion in 387. Ambrose, a champion of orthodoxy, an ardent advocate of the Virgin Mary, taught that Adam and Eve had fallen from a state of 'original perfection' and adopting this thesis, Augustine wrote in glowing terms of the life that Adam had originally had in Paradise, exempt from all physical evils or sickness, endowed with immortal youth, and with the possibility of immortality, through eating of the tree of life. Adam's intellect and moral character had been equally elevated. He had, however, misused the free will given him by his Creator, and succumbed to tempta-

tion. As a punishment, he had acquired a moral debility, concupiscence, which was transmuted through physical heredity to his descendents, who were thus rendered a *massa damnata*. To Augustine, death had come upon all human beings by their union with Adam, and they also shared in the responsibility for the Fall; he thereby denied that humanity had a free moral choice. "For we were all in that one man ... who fell into sin through the woman who was made from him" (Haskins 76, Jones 222).

The devout British Catholic monk Pelagius also held that the Fall had come about through God's gift of free will, but denied that the sin of Adam and Eve had been passed on to their descendants - it had been theirs alone - and thus rejected St Paul's pronouncement in his letter to the Romans. God's grace was thus helpful rather than necessary. Pelagius argued that man had free-will and was liable for all his deeds, whether good or evil. Augustine disputed with Pelagius and claimed that humanity had no free will, but was doomed to transgress because original sin - estrangement from God - was congenital and universal. To allow man freedom to decide minimized the role of God and the power of the Church. Pelagius was twice accused of heresy, and vanished from history in 418.

The politics of this process are very telling. Two councils of bishops in Palestine had declared Pelagius orthodox but two in Africa, led by Augustine opposed them and persuaded Pope Innocent I to support them in 415. The next pope first declared Pelagius orthodox and then after 'vehement protests from Augustine and the Africans' excommunicated him. Augustine openly courted the emperor's support, using Nubian stallions as bribes. The emperor Honorius condemned him ordered him fined, expelled from office and exiled along with his supporters. Pelagius died soon after (Pagels 1988 129-30).

To Augustine, the sin of Adam and Eve had not been sexual intercourse but their presumption, in their desire for knowledge, to rival their Creator. Concupiscence affected the whole being, as man in his fallen state no longer had control over himself, and was prey to agitations of the flesh. Adam and Eve's sin lay not in the sexual act, but the lust accompanying a procreative process, which would otherwise have occurred with angelic apathy. Concupiscence was now needed for mankind to survive, but within it there was evil. The redeemed licentiate, who as a Manichaean prayed: "O Lord bring me chastity only not yet", thus enabled sexuality to be associated with original sin through lust, whilst still allowing the creation to be essentially good - a point denied by the Gnostics.

In *City of God* (413-26) he notes that it would be "a manifest absurdity to deny that the sexual differences were created for begetting children. But marriage would have taken place in Paradise without the accompanying - 'lust'." Augustine tells us that before the Fall, Adam had been capable of moving his sexual member with as much control as fallen man might exercise over a finger. But now, infected by the stain of original sin, the sexual organs functioned with no regard to their owner, in retribution for their sin of disobedience. "Without the allurements of passion goading him on, the husband would have relaxed on his wife's bosom in tranquillity of mind and with no impairment of his body's integrity". After their sin our first parents covered their parts of in shame of their pudenda (Latin, pudendus shameful). Eve's formation from Adam's rib rendered her the weaker part of the couple, and she compounded her subordinate role as helper by tempting Adam to fall. Adam's culpability lay merely in his desire please his spouse (Haskins 77).

In response to Augustine's destruction of Pelagius, one of his followers, Julian of

Eclanum challenged Augustine back. Augustine summoning all his eloquence and fury argued for a view of nature utterly antithetical to scientific naturalism. Augustine's error Julian believed, was to regard the present state of nature as punishment, for Augustine went further than those Jews and Christians who agreed that Adam's sin brought death upon the human race. He insisted that Adam's sin also brought upon us universal moral corruption. Julian responded that 'natural sin' does not exist. No physically transmitted, hereditary condition infects human nature, much less nature in general. We must begin by distinguishing what is natural from what is voluntary. By contrast Augustine traces most free-will to Adam and his error: "Nature which the first human being harmed is miserable ... now fertility operates under this burden" (Pagels 1988 132-3).

In reply, Augustine releases the Pandora's box of entropy and genetic abnormality: "If nothing deserving punishment passes from parents to infants, who could bear to see the image of God sometimes born retarded, since this afflicts the soul itself. You must explain why such innocence is sometimes born blind or deaf." citing even children's suffering and of course mortality as original sin.

Augustine took things to other impossible lengths, claiming that before the Fall there were no weeds, an age of innocence which defies all biological realities, by denying the very evolutionary purpose of each animal, just as in the un-biological prophecy of Isaiah 11 which came to be a foretelling of Christ's mission.

Pagels (1988 134) comments that Augustine denies nature, the existence of nature per se ... for he cannot think of the natural world except as a reflection of human desire and will.

Julian rejected the notion of natural sin and accused Augustine of retaining his Manichaean heresy, insisting the church was founded on the praise of creation, marriage, law, saints and will. In counter to Augustine's reading of pain in childbirth he pointed out naturally that [pagan] village women with good childbirth practice had easy deliveries. Julian sees childbirth pains, death, being ruled by a husband and living by the sweat of labor as conditions of nature, not punishment, noting that sweat is a beneficial, not sinful, response to exertion and that Adam anyway had to "dress and keep" the garden before the Fall. Julian's greatest feat however was to correctly realize that the fall is the existential situation that arises when we fall into the sin of separation from the whole and make the world harsh through our selfishness (Pagels 1988 136-8).

Augustine saw Julian's "vital fire" of the natural 'appetite' of sexual desire as that "which does not obey the soul's decision, but for the most part, rises up against the soul's desire in disorderly and ugly movements". The ultimate punishment - to be tormented by 'natural' sexual arousal. And by Julian, who continued to reject his arguments until Augustine's death.

Augustine's theory of original sin not only proved politically expedient since it persuaded many of his contemporaries that human beings universally need external government ... but also offered an analysis of human nature that became, for better or worse, the heritage of all subsequent generations of western Christians (Pagels 1988 xxvi). Such was Augustine's later reputation that his views were to permanently color the Christian view of sin, sexuality and the female. Augustine's doctrine was austere. As children were born full of sin they were damned if they died before baptism. Hell, he said, was paved with infants. He could not understand why God had chosen the sexual option, and the opportunity it gave for sin, for the Garden of Eden: "If it was

good company and conversation that Adam needed, it would have been much better arranged to have two men together as friends, not a man and a woman" (Jones 222).

Entropy and Original Sin

Augustine's Pandora argument raises a fundamental issue about the so-called flawed nature of the physical world. It is true that all of us in different ways are subject to the second law of thermodynamics: that entropy (disorder) is increasing. Life stands mysteriously in the universe, an open thermodynamic system, defying this trend, but the laws of nature which permit life also are subject to entropy - accident, disease and misfortune. This is the essence of the so-called flaw in nature.

However a deeper understanding tells us that without mutation there can be no evolution, without chaos there can be no regeneration of order. It is not a question of nature being evil but of nature depending on diversity. There is both joy and pain. For the genetic and evolutionary issues of original sin see: (p 881), (p 885), (p 540)).

It is true that each of us experience unique life situations in which some of us are in pain, some in mental confusion and some in terminal conditions. Some also receive hideous injuries. There is pain and suffering in the world, as Buddha noted. The key to human suffering is in all being one at heart and sharing in the ongoing immortal flow of life for together we are immortal but apart we die. There are many things which can be done to alleviate suffering. In extreme cases, some may wish to choose the right to die humanely in dignity, rather than in pain and confusion.

However what is truly awesome is that for many of us, particularly when we avoid war or famine, we can live in years of pleasure, even the majority of our lives, not in pain, but "creatively, intensively and successfully" - "to embrace the world and ingest experience without restraint" (Armstrong 1996 29).

Although we are mortal as individuals, the sense of wholeness we can achieve in two ways, psychic and physical, through both experiencing gnosis with the eternal mind, and participating with love in sustaining the immortal flow of life, gives us a meaning in existence which is both eternal and immortal. A creative meaning, in which every act of free-will participates in the becoming as we experience it. By merging our kin reciprocal and emotional altruism, we can live as one spirit in wholeness - holiness and become immortalized in the creative process.

*"No one, saint or sinner, escapes suffering, which remains unavoidable in nature.
Yet each of us holds in our hands our spiritual destiny" - Julian of Eclanum.*

As Paul and Julian noted in 1 Corinth 15:54 "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?", noting also that it is when we loose this oneness in selfishness that "The sting of death is sin". Julian declared: "God created fully innocent creatures, capable of virtue according to their will" (Pagels 1988 139).

In the balance, the experience of life is an eternal mystery of mysteries and participating in the cosmic unfolding is a joy beyond ecstasies. Life has purpose beyond meaning, which can only be realized in creative choice.

We can only truly care for one another, achieve political liberty and justice, and protect the diversity of the living planet, if we are prepared to make real personal and financial sacrifices for the common and altruistic good. Love needs body as well as spirit, brains, muscle and stomach as well as heart.

John has Jesus make a stunning answer to the pandora argument, used by Julian, which affirms the live nature of synchronicity elicited by gnosis: 9:2 "And his disciples asked him, saying, 'Master, who did sin, this man, or his parents, that he was born blind?' Jesus answered, 'Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him'." It is not past sin but future gnosis and its synchronicity that give the event its meaning, a meaning beyond the immediate physical cause of the blindness: congenital, accidental or pathological. It is not what caused the event but why did it happen just at that moment? (Pagels 1988 134, 147).

Luke's parable about karma and sin likewise denies that the confusion of sin has real power over circumstance, but that the sinful attitude of division will get you in the end: 13:4 "Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye repent, ye shall all likewise perish."

The Gnostic Eden



The Gnostic interpretation of the genesis myth is that it is a spiritual allegory rather than a history with a moral, a term Elaine Pagels' (1979, 1988) calls allegorical exegesis. The gnostics claimed to possess the inner teachings of the Christ, a tradition that was not told in the public parables and possibly even to the disciples, but only to a select few. Some aspects of gnostic teaching predate Jesus and are shared by Hermetic doctrines. As we have seen, by about 200 AD the orthodox church had identified the gnostic path as a heresy, and proceeded to

stamp it out. It is only with the discovery of the Nag Hammadi texts that a true appreciation has come of the major role gnosticism played in the life of the early church.

Part of the reasons for the repression of the gnostics were political. The orthodox church identified as a social movement ruled by bishops. The gnostics' inner path involved instead self-realization, a realization of the elect, which had many diverse forms. The orthodox bishops found such clandestine diversity threatening to their agenda of moral authority. While the gnostics often rejected sex as physical ensnarement they also often accepted women as equals. By contrast, the orthodox Christians had come to accept family life, but gave the key roles of worship and church authority only to men.

The gnostics displayed a variety of responses to the gender dilemma posed by Jesus. Many took a view similar to the Manichaeans and rejected sex and marriage and viewed the physical world as flawed and transitory and yearned to escape the mortal coils of the flesh for the eternal realm of the spirit. In fact one can lay at the feet of the gnostics' ascetic tradition the origins of the monastic patriarchal tradition which drove the middle ages sentiment to exclude women and became in turn the cloistered foundations of the male-dominance of science (Noble 1992).



The ascent of the Blessed - Bosch (Goodwin)

Other gnostics, such as the Valentinians, who borrowed the mother-goddess myth from the Ophite (5.15.27) (Gk. ophis snake) (Haskins 45), took a very liberated view, seeking the divine in the union of psyche and cosmos in gnosis itself and accepted the complementation of the genders in both their priesthood and their vision of the spiritual theogony. Some took the position that Yahweh, in forbidding one fruit, had already caused the binary division of the descent, and that to correct the imbalance, Sophia, wisdom will have to "call off Samael", regain the fruit of the tree of life through the helpful guidance of the snake of knowledge and return life to the garden of immortality. Well this is what is going to happen, but it is a long and tortured story.

Whilst both sexes seem to have been allowed to play an equal part in religious practice and discussion the ultimate aim of the Gnostic was to achieve a state which eliminated sexual difference - which in effect meant that the women

had to lose their femaleness in order to be subsumed into the larger 'male' group, whose actual sex was no longer significant. The Gnostic's use of the terms male and female to describe the division between spirit and matter, and their further equation of these terms with good and evil inevitably leads to the association of women and sexuality with evil. If woman and femaleness represented human nature and sexuality, then by rejecting these, and in particular sexual intercourse and procreation, Gnostic, as well as certain orthodox Christians influenced by this dualistic outlook, believed they could reach the spiritual heights (Haskins 42).

In the Gnostic cosmology, a huge chasm divides heaven from the world of matter, and the opposites of light and dark are reflected in the concepts of a divine realm of light and a world or cosmos, the realm of darkness. According to many Gnostic sects, God is neither creator nor governor of the world, from which he is separated by a vast abyss, and remains always alien and unknowable to man, unless man should become the recipient of supernatural revelation. The supreme being and God of love could never have created a universe of chaos and evil; but a lesser, imperfect, deity, the 'Demiurge'. Man was also an imperfect creation of the Demiurge, and formed of flesh, soul and spirit; his ignorance and sin had been responsible for the corruption of the world. (The soul is seen by Gnostics rather as the force which motivates and gives appetite to his body.) However, imprisoned within the soul of some 'elect' men was the divine spark, the pneuma or spirit. Salvation took place when the pneuma came to know the Supreme Being, and to understand itself, its divine origins and its ultimate destiny - reunion with the supreme deity in the realm of light. In many Gnostic writings, the Redeemer, or Saviour as he is often described, is sent by the

Supreme God as an emissary to give gnosis, which is in itself redemption, to those capable of salvation. A central feature of Gnostic myths, this derived from the orthodox Pauline argument that Christ was sent by God the Father to save the world (Haskins 37).

Because of the significance of the gnostic view and Elaine Pagels' outstanding contribution to the healing of Eden in the Gnostic Gospels, I include a summary of her description of a variety of ways gnostic writers have portrayed the creation as dyadic and in a way which shows no immediate parallel with the worship of the pagan Goddess:

"Some saw creation as dyadic in reality, some only in metaphor and others allowed it either nature. They generally take their viewpoint from the first genesis account in which male and female are created together in the likeness of the Elohim, in which "the divine is understood in terms of a harmonious, dynamic relationship of opposites" - a concept that may be akin to the Eastern view of yin and yang, but remains alien to orthodox Judaism and Christianity" (Pagels 1979 74).

Yahweh is a god of male epithets, king, Lord, master, judge, and father', who unlike his Near Eastern contemporaries acknowledges no consort. While Mary is the mother of the Son, she is not 'god the mother'. The trinity of the Father, Son and Holy Ghost would closely resemble the Mother with her resurrecting Father/Son except that the Greek word for Holy Spirit (*pneuma*) is a neuter entity, although its Hebrew counterpart (*ruah*) is feminine (Pagels 1979 71).

In the Apocryphon of John we see the Holy Ghost become again the mother in a post-crucifixion vision of the totality "He said to me, 'John, ... why do you doubt, and why are you afraid? ... I am the one who [is with you] always. I [am the Father]; I am the Mother; I am the Son.' ...The Secret Book goes on to describe the divine Mother: ... (She is) ... the image of the invisible, virginal, perfect spirit... She became the Mother of everything, for she existed before them all, the mother-father [matro-pater]" (Pagels 1979 74).

"The Apocalypse of Adam, discovered at Nag Hammadi, tells of a feminine power who wanted to conceive by herself: '... from the nine Muses, one separated away. She came to a high mountain and spent time seated there, so that she desired herself alone in order to become androgynous. She fulfilled her desire, and became pregnant from her desire'." (Pagels 1979 76).

Valentinus attributes the paradox of the creation of the imperfect world to Wisdom: "Desiring to conceive by herself, apart from her masculine counterpart, .. she became the 'great creative power from whom all things originate', often called Eve, 'Mother of all living'. But since her desire violated the harmonious union of opposites intrinsic in the nature of created being, what she produced was ... defective; [causing] the terror and grief that mar human existence. To author her creation, Wisdom brought forth the demiurge, the creator-God of Israel, as her agent. ... Besides being the 'first universal creator', who brings forth all creatures, [wisdom] also enlightens human beings. Followers of Valentinus and Marcus therefore prayed to her as the 'mystical, eternal Silence' and to 'Grace, She who is before all things', and as 'incorruptible Wisdom' for insight (gnosis). Valentinus reasons that Silence is the appropriate complement of the Father, designating the former as feminine and the latter as masculine He goes on to describe how Silence receives, as in a womb, the seed of the Ineffable Source; from this she brings forth all the emanations of divine being, ranged in harmonious pairs of masculine and feminine energies. Followers of Valentinus

prayed to her for protection as the Mother, and as 'the mystical, etemal Silence'." (Pagels 1979 76).

"The Great Announcement ... explains the origin of the universe as follows: From the power of Silence appeared 'a great power, the Mind (nous) of the Universe, which manages all things, and is a male ... the other ... a great Intelligence (epinoia) ... is a female which produces all things.' ... This is one power divided above and below; generating itself, making itself grow, seeking itself, finding itself, being mother, father, sister, spouse, daughter and son of itself - mother, father, unity, being a source of the entire circle of existence" (Pagels 1979 73).

"A work attributed to Simon Magus suggests a mystical meaning for Paradise, the place where human life began: Grant Paradise to be the womb; ... 'I am He that formed thee in thy mother's womb' (Isaiah 44:2) ... Moses ... using allegory had declared Paradise to be the womb ... and Eden, the placenta" (Pagels 1979 75).

The divine mother is portrayed by gnostics as mystical silence, Holy Spirit, the image of thought (*ennoia*) and wisdom Sophia.

Other gnostics attributed to Sophia the nourishment and self-awareness that Adam and Eve received in Paradise ... When the creator became angry with the human race because they did not worship or honor him as Father and God, he sent forth a flood upon them, that he might destroy them. But Wisdom opposed him ... "and Noah and his family were saved in the ark by means of the sprinkling of the light that proceeded from her, and through it the world was again filled with humankind" (Pagels 1979 76). Yet others point out that for Adam to produce Eve he must have been androgynous, as is suggested by the first Genesis account.

"Some concluded that the God of Israel ... was merely instrumental power whom the Mother had created. ... They say that he believed that he had made everything by himself, but that, in reality, he had created the world because Wisdom, his Mother, 'infused him with energy' and implanted into him her own ideas. ... 'It was because he was foolish and ignorant of his Mother that he said, 'I am God; there is none beside me'.' According to another account, the creator caused his Mother to grieve by creating inferior beings, so she left him alone and withdrew into the upper regions of the heavens" (Pagels 1979 79).

The Secret Book of John notes the paradox of a sole jealous god: "he said: 'I am a jealous God, and there is no other God beside me.' But by announcing this he indicated to the angels ... that another God does exist; for if there were no other one, of whom would he be jealous? ... Then the mother began to be distressed" (Pagels 1979 79).

"Others declared that his Mother refused to tolerate such presumption: [The creator], becoming arrogant in spirit, boasted himself over all those things that were below him, and exclaimed, 'I am father, and God, and above me there is no one.' But his mother, hearing him speak thus, cried out against him, 'Do not lie, Ialdabaoth'." (Pagels 1979 79).

"According to the Hypostasis of the Archons, ... both the mother and her daughter objected when he [said], 'It is I who am God, and there is no other apart from me.' . . . And a voice came forth from above the realm of absolute power, saying, 'You are wrong, Samael' [which means, 'god of the blind']. And he said, 'If any other thing exists before me, let it appear to me!' And immediately, Sophia ('Wisdom') stretched forth her finger, and introduced light into matter, and she followed it down into the

region of Chaos.... And he again said to his offspring, 'It is I who am the God of All.' And Life, the daughter of Wisdom, cried out; she said to him, 'You are wrong, Sak-las!'" (Pagels 1979 79).

In the Apocalypse of Adam, it is revealed to Seth that God struck Adam and Eve apart in wrath for Eve's vision: "When God created me out of the earth along with Eve your mother, I went about with her in a glory which she had seen in the aeon from which we had come forth. She taught me a word of knowledge of the eternal god. And we resembled the great eternal angels, for we were higher than the god who had created us and the powers with him whom we did not know. Then god, the ruler of the aeons and the powers divided us in wrath. Then we became two aeons. And the glory of our hearts left us, me and your mother Eve, along with the first knowledge that breathed within us ... and went into the great aeons. ... Then we recognized the god that had created us ... and we served him in fear and slavery" (Robinson 277).

The gnostic teacher Justinus describes the Lord's shock, terror, and anxiety when he discovered that he was not the God of the universe. Gradually his shock gave way to wonder, and finally he came to welcome what wisdom had taught him. The teacher [ironically] concludes: "This is the meaning of the saying 'The fear of the Lord is the beginning of wisdom'." (Pagels 1979 79).

Trimorphic Protennoia (literally, the 'Triple-formed Primal Thought'), celebrates the feminine powers of Thought, Intelligence, and Foresight: "I am Thought that [dwells in the Light]. [She who exists] before the All ... I move in every creature. ... I am the Invisible One within the All. I am perception and knowledge, uttering a Voice by means of Thought. I am the real voice. I cry out in everyone, and they know that a seed dwells within. ... Now I have come a second time in the likeness of a female ... I have revealed myself in the Thought of the likeness of my masculinity. ... I am androgynous. [I am both Mother and] Father, since I [copulate] with myself ... [and with those who love] me ... I am the Womb [that gives shape] to the All ... I am ... the glory of the Mother" (Pagels 1979 77)

'Thunder, Perfect Mind' extends this revelation into a metaphysical koan abrogating all authority except gnosis itself, and a female (or androgynous) gnosis of the valley. The awareness of the paradox of the nature of deity in this work is mysterious and profound (Pagels 1988 67):

*'Look upon me you who reflect upon me
and you hearers hear me
You who are waiting for me take me to yourselves.
For I am the first and the last.
I am the honored one and the scorned one.
I am the whore, and the holy one.
I am the wife and the virgin.
I am (the mother) and the daughter....
I am the barren one, and many are her sons
I am she whose wedding is great,
and I have not taken a husband....
I am knowledge, and ignorance....
I am shameless; I am ashamed.
I am strength, and I am fear....
I am senseless, and I am wise....
I am the silence that is incomprehensible
and the idea whose remembrance is frequent.
I am the one whom they call Life
and you have called death [Eve]
I am the one you have pursued
I am the one you have seized*

*I am the one you have scattered
and you have gathered me together [Christos].
I am the one before whom you have been ashamed
and you have been shameless to me.
I am godless, and I am one whose God is great.
I am the union and the dissolution.
I am the judgement and the acquittal.
I am the sinless
and the root of sin derives from me
I am lust in (outward) appearance
and interior self-control exists within me
For many are the forms ... and fleeting pleasures
which men embrace until they become sober
and go up to their resting place.
And they will find me there
and they will live
and they will not die again.'*

In Pistis Sophia, a later work of the 4th century AD forming the central myth of the Valentinian system, Sophia becomes lost to the lower Aeons of darkness when she follows a light which she thinks will take her to the Treasure House of greatness. Jesus travels through the complex abyss to banish the evil powers of fate magic and astrology (Haskins 49) saving Sophia in the process, while confirming his mission in a dialogue with Mary Magdalen.

Jesus was worshipped by the early Ophites as Christ-Ophion, the serpent of Eden, and the serpent of Moses: John 3:15 "And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up". According to the Pistis Sophia Jesus was the serpent who "spoke from the tree of knowledge and the tree of life, which were in the paradise of Adam" (Walker 907-9).

The Verdant Cross

Holy oil ampoule 6th cent Palestine

The Bible is suspended between the Fall from Eden and the Tree of Life of the Apocalypse. Jesus at the centre represents the arrow of death and violence of God in collision with Satan. At either end of the wooden bow we find the axes of the verdant tree of new life nature and the garden. This deep underlying relationship with fertility and the garden seeps out of the scriptures and echoes in Christian art from the first centuries of the Christian era down to the present.

The penalty for blasphemy was to hang on a tree unto death. The cross is thus also the tree. The confluence of Christ hanging in the Tree is all too clearly a reflection of many sacrificial rites of the wounded hero from Attis to Absalom, just as the Christmas tree has come down to Christianity from a Roman Attis festival.





Hendrick Goltzius, Christ on the Tree of Life 1610 (Schama)

In restoring our relationship with fertility, it is necessary to accommodate the verdant cross and the implications it bears for the healing of diversity. Schama (1995) has documented this flow of the verdant cross from early Palestine. In the fourth century A.D., in the Holy Sepulchre at Jerusalem, Theodosius I had erected a large golden cross, encrusted in gems and in the form of a burgeoning, flowering plant. Not long after, in fifth and sixth-century Palestine, there appeared among pilgrims silver and terra-cotta ampoules supposedly containing drops of oil pressed from the “wood of life” that made up the Cross. Most of the examples that survive show the cross in the form of a living palm tree again suggesting an original pagan source.

The Golden Legend

The link between Adam and Christ became woven with the Jewish myths

of Solomon and the Queen of Sheba to become many centuries later the Legend of the True Cross.

The Death of Adam- Gaddi:
Seth planting the Branch of
Good and Evil (Lavin)

In this apocryphal story from the time of the crusades, Adam before he died persuaded Seth to return to the garden and plead for the oil of mercy. Gabriel gave Seth the branch of the original tree from which Adam and Eve ate. This tree had blackened and withered away when they had committed their “happy sin” or *felix culpa*, but had burst forth anew when Michael promised man's future salvation.



But Adam had died when Seth returned, so he planted the branch on Adam's grave, where it lasted until Solomon's time as a mighty tree. Solomon cut it down to build, but it always changed shape and was thrown down as a bridge.

When the Queen came to cross the water, she knelt in adoration at the sacred wood and prophesied that it would be used to nail a world saviour who would defile and end the Jewish heritage.



The Queen of Sheba discovers the wood of the True Cross - Francesca (Lavin)

Solomon thus buried the tree where it remained until it was used for the cross of Jesus, only to be rediscovered after the crucifixion, near a temple erected by Hadrian to Venus, by Helene the mother of Constantine!

A Dissonant Opinion

“Woman is to be preferred to man to wit,

in material: Adam was made from clay and Eve from the side of man; in place: Adam was made outside paradise and Eve within; in conception; a woman conceived God which man did not do; in apparition: Christ appeared to a woman after the Resurrection” - Humbert (Haskins 156)

The Reformation: Luther's Genesis and Calvin's Genetic Sin

Martin Luther (1483-1546) illustrates a protestant attitude of biological sexuality which emphasizes the naturalness of gender and the female genetic identity long before the discovery of the ovum. He married at the age of 42 to a nun and was adamant about marriage for the Protestant clergy. He also recognizes an important sociobiological change in the loss of a distinct female estrous in humans. On Genesis (Young 85):

“Just as Adam was created in accordance with a well-considered counsel, so here, too, we perceive that Eve is being created according to a definite plan. For man is a more excellent creature than heaven and earth and everything that is in them. But Moses wanted to point out in a special way that the other part of humanity, the woman, was created by a unique counsel of God in order to show that this sex, too, is suited for the kind of life which Adam was expecting and that this sex was to be useful for procreation. Hence it follows that if the woman had not been deceived by the serpent and had not sinned, she would have been the equal of Adam in all respects. For the punishment, that she is now subjected to the man, was imposed on her after sin and because of sin, just as the other hardships and dangers were: travail, pain, and countless other vexations. Therefore Eve was not like the woman of today; her state was far better and more excellent.... When God says: ‘It is not good that man should be alone’: of what good could He be speaking, since Adam was righteous and had no need of a woman as we have, whose flesh is leprous through sin?”⁵⁵

My answer is that God is speaking of the common good or that of the species, not of personal good. The personal good is the fact that Adam had innocence. But he was not yet in possession of the common good which the rest of the living beings who propagated their kind through procreation had. For so far Adam was alone; he still had no partner for that magnificent work of begetting and preserving his kind. ... In this way, although Adam was innocent and righteous, he did not yet have that good for which he was created, namely, immortality, into which he would have been translated in due time if he had remained in innocence. Hence the meaning is that Adam as the most beautiful creature is well provided for so far as his own person is concerned but still lacks something, namely, the gift of the increase and the blessing - because he is alone. ...

In addition - and this is lamentable - woman is also necessary as an antidote against sin. And so, in the case of the woman, we must think not only of the managing of the household which she does, but also of the medicine which she is. In this respect Paul says (1 Cor. 7:2): "Because of fornication let each one have his own wife." And the Master of the Sentences declares learnedly that matrimony was established in Paradise as a duty, but after sin also as an antidote. Therefore we are compelled to make use of this sex in order to avoid sin. It is almost shameful to say this, but nevertheless it is true. For there are very few who marry solely as a matter of duty. But the rest of the animals do not have this need. Consequently, for the most part they copulate only once a year and then are satisfied with this as if by duty. But the conduct of human beings is different. They are compelled to make use of intercourse with their wives in order to avoid sin. ... If Adam has persisted in the state of innocence, this intimate relationship would have been most delightful. The very work of procreation would have been most sacred and would have been held in esteem. ... Therefore was this fall not a terrible thing? For truly in all nature there was no activity more excellent and more admirable than procreation. ... Moreover these are the highest praises of sex, that the male is the father in procreation, but the woman is the mother in procreation and the helper of her husband. When we look back to the state of innocence, procreation was too better, more delightful, more sacred in countless ways."

The consequences of being able to recognize those programmed to sin were first appreciated not by biologists or lawyers but by the followers of John Calvin, the ultimate genetic determinist. A destiny fixed at birth was, he argued, everything. God alone determines fate. Everyone is born a sinner and all deserve punishment, but God, in his mercy, has admitted some, the elect, to eternal life through predestination: 'by which God admits some to hope of life and sentences others to eternal death. We cannot know with the certainty of faith who is chosen.' Although Calvin himself thought initially that it was not within mortal power to identify the saved or the damned, his attention was soon drawn to the beguiling possibility that - perhaps - some of the elect could be recognized while still on earth (Jones 225).

The Birth Pangs of the Kingdom are Delayed

But Christ did not return in the first generation as expected. Nor the next. The Pangs burned on down the annals of history for two thousand years of martyrdoms, executions for heresy and witchcraft and religious wars, everyone as before expecting that the new Kingdom of Immortality, in which no one would have sex and everyone would live forever, was about to arrive: "Christ died, Christ has risen, Christ will come again!"

The Roman empire had risen and fallen. The dark ages were followed by the renaiss-

sance and finally the industrial revolution began, world population exploded, the pangs of the patriarchy began to become global. The world was wracked by two world wars, and death on a new scale, in battlefields in Russia, the Jewish holocaust and the first atomic bombs. The very same sense of anticipation, which set off the Pangs of the Messiah, now focused itself on our collective mortality. Finally we came right up to the nuclear Armageddon - the true end of the world!

Hidden in everyone's subconscious was the feeling it was all too crazy to destroy our children, our children's children and all the manifold life-forms on the planet after millions of years of history. But we nevertheless installed even more missiles at very close hair-trigger range all across Europe. The Earth's fate came close to depending on a software malfunction. We held off Armageddon and the Soviet transition occurred, along with a tentative process of disarmament, which is still in its infancy. The sense of anticipation now could shift back to the central issue of the long-term survival of the biosphere and our Fall from the Garden of Life.

Prophesying the Consummation

Enoch and Revelations

In ancient Samaritan eschatology Sinai is directly compared to the day of judgement: "All the signs and wonders which happened at Mt. Sinai will be repeated on the Day of Requital, namely, a day of turmoil and lightnings and heavy cloud ... and a great fear and a mighty sound of a trumpet ... the Lord will cover his faithful servants with the cloud of the Garden of Eden, while the wicked will be in deep darkness and anguish of soul ... then the bodies will revive and come out of the earth" (Schonfield 274). This both places the Garden of Eden back into the Day of Judgement and explains how the second coming in clouds is an allegory for Moses ascent of Sinai.

In 1 Enoch 24:4 the ancient 'immortal' ancestor Enoch stands on the seventh jeweled mountain and spies fragrant trees "and there was among them a tree with a fragrance such as I have never ... smelt and no tree among them nor any other flourished like it, and its leaves and flowers and wood never wither; its fruit is beautiful .. and I said 'How beautiful this tree ... and how fair its flowers' and Michael said 'Enoch, Why do you ask and why do you marvel at the fragrance of this tree, and why do you desire to learn the truth? ... This high mountain is like a throne for the Lord ... And as for this fragrant tree, no flesh shall be allowed to touch it until the great judgement, then there will be a recompense for all and a consummation for ever. Then to the righteous and pious, its fruit shall be given for food; and it shall be transplanted to a place beside the Temple of the Lord, the everlasting King. Then will they be glad exceedingly and enter the holy place; and they shall bring an offering into it its sweet-smelling odours in their very bones; and they shall live a longer life on earth because of it; just as your fathers did.'" This passage of Enoch illustrates how the tree of life will make people holy and will practically lengthen their lives, just as the living sacrament makes holy and just as the diverse anti-cancer agents discovered in plants are doing today.

The closing climax in the Bible, the last chapter of Revelation completes the entire cycle of Eden in a captivating way, which should stand as a warning to all mechanists to take note of the powers of quantum non-locality - a profoundly relieving passage after all the violence, which prophesies the final return of the tree of life, embracing the abysmal waters flowing from the throne. It is the source of immortality and the healing of the nations in the new Jerusalem:



Revelation: The Return of the Tree of Life in the Apocalypse (Cook)

*And [the angel] shewed me a pure river of water of life,
clear as crystal, proceeding out of the throne of God and of the Lamb.
In the midst of the street of it, and on either side of the river,
was there the tree of life, which bare twelve manner of fruits,
and yielded her fruit every month:
and the leaves of the tree were for the healing of the nations.
And there shall be no more curse:
but the throne of God and of the Lamb shall be in it.
And this tree is to be the source to the blessed:
Blessed are they that do his commandments,
that they may have right to the tree of life.*

The lunar monthly yielding of fruit reflects more closely the living sacrament than the annual fruits of flowering plants. The twelve sacred fruit are the other great spiritual sacraments of the tree, extending to the diverse and powerful life-prolonging and anticancer properties of a diversity of plants.

This prophecy is of double significance in that it is heralded by an earlier Old Testament vision in Ezekiel 47.

"Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward ... And he said unto me, Son of man, hast thou seen this? Then he brought me, and caused me to return to the brink of the river. Now when I had returned, behold, at the bank of the river were very many trees on the one side and on the other. ... And it shall come to pass, that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed; and every thing shall live whither the river cometh. ... And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall

bring forth new fruit according to his months, because their waters they issued out of the sanctuary and the fruit thereof shall be for meat, and the leaf thereof for medicine”.



Muhammad on his night flight down the Axis Mundi at the jeweled tree of paradise as in Ezekiel (Cook pl 26).

The Garden of Refuge and the Fount of Salsabil

On his night travel to heaven on the Axis Mundi, Muhammad came close to the Garden of the Refuge. This is believed to be portrayed in Sura 53:

*Indeed he saw him another time
by the Lote-Tree of the Boundary
nigh which is the Garden of Refuge ...
Indeed he saw one of the greatest signs of his Lord.*

Although the unfaithful again taste hell, Muhammad promises the garden of Eden back to the faithful, complete with luxurious adornments and beautiful immortal houris. There is even prophesied a compulsory sacramental drink, which may be identifiable with *isfand*, Muhammad's sacred plant with echoes of Soma itself.

"The gardens of perpetual abode which they will enter along with those who do good from among their parents and their spouses and their offspring; and the angels will enter in upon them from every gate: Surely those who guard (against evil) shall be in the midst of gardens and fountains: Enter them in peace, secure." 19.61 "The gardens of perpetuity which the Beneficent God has promised to His servants while unseen; surely His promise shall come to pass." (22.23) "Surely Allah will make those who believe and do good deeds enter gardens beneath which rivers flow." (Sura 13.23)

"And reward them, because they were patient, with garden and silk, reclining therein on raised couches, they shall find therein neither (the severe heat of) the sun nor intense cold. And close down upon them (shall be) its shadows, and its fruits shall be made near (to them), being easy to reach. ... And they shall be made to drink therein a cup the admixture of which shall be ginger, [of] a fountain therein which is named Salsabil." (Sura 76.12)

"And round about them shall go youths never altering in age; when you see them you will think them to be scattered pearls. Upon them shall be garments of fine green silk and thick silk interwoven with gold, and they shall be adorned with bracelets of silver, and their Lord shall make them drink a pure drink." (Sura 76.21).



The Day of Judgement - Fra Angelico: Finally after falling from the garden, those who worship the Father get the Garden back. The rest suffer ecocrisis and damnation.

In the heavenly Kingdom there is supposed to be immortality, but no more sex. It is more beneficial to save earth whole for all the living and for the cosmic heritage. Space-time is eternal. We gain our meaning in enriching the immortal web of life.

It is further paralleled in the Essene prophesies of the priestly Messiah: "And he shall open the gates of paradise, And shall remove the threatening sword against Adam. And he shall give to the saints to eat from the tree of life, And the spirit of holiness shall be on them" (Steinmann 45). The prophesied age of the Renewal (p 550). It is this spirit of holiness that the living sacrament gives.

We have also seen (p 562) how the Kabbalist idea of messiah became one in which the imbalance between the Tree of Life and the divisive Tree of Knowledge is to be healed by the return of the unity of the life tree in the freedom of liberation from previous religious torah in natural realization in the coming of the messiah (p 565) "With his return, which corresponds to the New Testament conception of the parousia, the law of the renewed world-the Torah of the Tree of Life-will come into effect. Thus the world of the tradition is liable to collapse at any time.

Proverbs 3

*Happy is the man that findeth wisdom, ...
Length of days is in her right hand; and in her left hand riches and honour.
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 retaineth her.*

The Huichol Prophecy

The parallels between the Huichol (p 169) prophecy and Jesus picture of the resolution are so intertwined they would make Jung smile in his grave.

- "When the world ends, it will be like when the names of things are changed during the peyote hunt. All will be different, the opposite of what it is now. Now there are two eyes in the heavens, Dios Sol and Dios Fuego. Then, the moon will open his eye and become brighter. The sun will become dimmer. There will be no

more differences. No more men and women. No child and no adult. All will change places..."

- Jesus said the kingdom would come: "when the two become one, when the male with the female is neither male nor female" - Gospels of Thomas, Egyptians.

Eve: Nature and Narrative

Lynn White Jr. in "The Current Roots of our Ecologic Crisis" was first to draw attention to the deep relationship between Christianity and the myth of dominion of man over nature and the environmental impact "ecologic crisis" of the Western scientific tradition on the biosphere. In "A World Without Women", David Noble has gone a good deal further and traced the severe gender inequality of the Christian cloisters to the origins of the western tradition of scientific discovery.

Science in the modern setting appears to be an atheistic pragmatic tradition, but this belies the historical realities. All the major scientists formulating the mechanistic world view right up to the generation of Einstein were not only Christians but misogynistic cloistered males who separated themselves from women in a male-only world.



Isaac Newton

Thus Newton to whom we are indebted for the mechanistic foundation of the laws of mechanics and the calculus was also an Arian Christian who devoted much of his later life to prophecies of the Second Coming. Despite our romantic views of Galileo as the heretic who gained a 'life sentence' (commuted to house arrest) for his Copernican discoveries, he dispatched his partner and arranged with two different cardinals to ensure his daughter were sent to a nunnery at the tender age of eleven (the official age was 16) essentially to avoid the encumbrance of their dowry

This Christian vision of male dominion has had severe effects on our entire view of science. Although we still live in a 'reductionistic' world in which biology depends on chemistry and in turn physics, the simple mechanistic view of the Newtonian universe has been supplanted by a much more mysterious one in which quantum uncertainty as well as causality and the complex interactive properties of sensitive dependence and chaos all play central roles in the complex emergent phenomena of biology and sentience.

Furthermore the idea of rebuilding Eden through man's dominion over nature has been central in the development of the utopian aims of the industrial revolution and particularly the rise of the New World economy of the US. In "Earthcare", Carolyn Merchant (1996) describes this recovery plot and its critiques: "The recovery plot is the long, slow process of returning humans to the Garden of Eden through labor in the earth. Three subplots organize its argument: Christian religion, modern science, and capitalism. The Genesis story of the Fall provides the beginning; science and capitalism the middle; recovery of the garden the end."

"Although settlers endowed new lands and peoples with Eden-like qualities, a major effort to re-create the Garden of Eden on earth ultimately ensued. Seventeenth-century botanical gardens and zoos marked early efforts to reassemble the parts of the garden dispersed throughout the world after the Fall and the Flood'."

"But beginning in the seventeenth century and proceeding to the present, New World colonists have undertaken a massive effort to reinvent the whole earth in the image of

the Garden of Eden. Aided by the Christian doctrine of redemption and the inventions of science, technology, and capitalism ("arte and industria"), the long-term goal of the recovery project has been to turn the earth itself into a vast cultivated garden. The strong interventionist version in Genesis 1 legitimates recovery through domination, while the softer Genesis 2 version advocates dressing and keeping the garden through human management (stewardship)."

"The End Drama envisions a reunification of the earth with God (the Parousia), in which the redeemed earthly garden merges into a higher heavenly paradise. The Second Coming of Christ was to occur either at the outset of the thousand year period of his reign on earth (the millennium) or at the Last judgment when the faithful were reunited with God at the resurrection'. ... Mechanistic science supplies the instrumental knowledge for reinventing the garden on earth. The Baconian-Cartesian-Newtonian project is premised on the power of technology to subdue and dominate nature, on the certainty of mathematical law, and on the unification of natural laws into a single framework of explanation. ... Bacon saw science and technology as the way to control nature and hence recover the right to the garden given to the first parents. "Man by the Fall, fell at the same time from his state of innocency and from his dominion over creation. Both of these losses can in this life be in some part repaired; the former by religion and faith; the latter by arts and science'. ... Humans, he asserted, could 'recover that right over nature which belongs to it by divine bequest," and should endeavour "to establish and extend the power and dominion of the human race itself over the [entire] universe'."

"The origin story of capitalism is a movement from desert back to garden through the transformation of undeveloped nature into a state of civility and order." Natural resources - "the ore in the mine, the stone unquarried land| the timber unfelled"-are converted by human labor into commodities to be exchanged on the market. The Good State makes capitalist production possible by imposing order on the fallen worlds of nature and human nature. Thomas Hobbes' nation state was the end result of a social contract created for the purpose of controlling people in the violent and unruly state of nature. John Locke's political theory rested on the improvement of undeveloped nature by mixing human labor with the soil and subduing the earth through human dominion."

"In the Christian religious story, the original oneness is male and the Fall is caused by a female, Eve, with Adam, the innocent bystander, being forced to pay the consequences as his sons are pushed into developing both pastoralism and farming." While fallen Adam becomes the inventor of the tools and technologies that will restore the garden, fallen Eve becomes the Nature that must be tamed into submission. In the Western tradition, fallen Nature is opposed by male science and technology. The Good State that keeps unruly nature in check is invented, engineered, and operated by men. The Good Economy that organizes the labor needed to restore the garden is likewise a male-directed project. Nature, in the Edenic recovery story, appears in three forms. As original Eve, nature is virgin, pure, and light-land that is pristine or barren, but having the potential for development. As fallen Eve, nature is disorderly and chaotic; a wilderness, wasteland, or desert requiring improvement; dark and witch-like, the victim and mouthpiece of Satan as serpent. As mother Eve, nature is an improved garden; a nurturing earth bearing fruit; a ripened ovary; maturity. Original Adam is the image of God as creator, initial agent, activity. Fallen Adam appears as the agent of earthly transformation, the hero who redeems the fallen land. Father Adam is the image of God as patriarch, law, and rule-the model for the kingdom and state."

However she notes this scenario actually leads to the opposite: "The modern version of the recovery narrative, however, has been subjected to scathing criticism. Postmodern thinkers contest its Enlightenment assumptions, while cultural feminists and environmentalists reverse its plot, depicting a slow decline from a prior Golden Age, not a progressive ascent to a new garden on earth. The critics' plot does not move from the tragedy of the Fall to the comedy of an earthly paradise, but descends from an original state of oneness with nature to the tragedy of nature's destruction. Nevertheless, they too hope for a recovery, one rapid enough to save the earth and society by the mid-twenty-first century."

The Twin Kettle Drums of Leucothea

The restoration of the Garden of Eden has been a utopian dream underlying the entire sweep of the modern Western industrial revolution, but it is likely to bring only an end of days ecocrisis. We also find a large number of synchronous thread leading to a climactic crest of our fall from unity in the last stages of culture shock as we come of age in coming to terms with our cosmic identity in the quantum universe, entering the twentieth century in a tumult of world wars, nuclear confrontation, pollution crisis, population explosion and biodiversity holocaust amidst continuing visions of the 'magic bullet' the 'space race' the 'agrochemical revolution' 'human cloning' and other technological quick fixes which promise to launch us into the utopian equivalent of the cosmic rapture.

Many of these converge on a bizarre millennial theme. Christianity has always professed that the end of days would finally come when the gospel was preached to all the corners of the Earth and the diaspora was completed in the return of the Israelites to the 'holy land'. All these things have come to pass.



The founding of Tel Aviv (Jones).

"Biblical prophecy has it that the diaspora must be complete - with Jews scattered all over the earth - before the Messiah can appear. The hope of fulfilling this vision was one of the forces leading to the formation of modern Israel and, in surprising ways to political change in other parts of the world. ... The British Labour party still sings Blake's Jerusalem "Bring me my bow of burning gold ... till we have built Jerusalem in England's green and pleasant land" ... The idea that Britain was Israel grew with the Empire. ... The Balfour declaration of 1917 stated that "His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish People". It marked the beginnings of today's Israel and had its roots in part in the

affinity felt by many Britons for the Holy Land. ... The end of the First World War gave a real chance to realize the prophecy of a homeland" (Jones 135-40).

When the Yemeni Jews returned by air it was said to be in affirmation of the Shekhinah: "You have seen what I did to the Egyptians, and how I bore you on eagles' wings and brought you to myself" (Exod 19:4).

This theme extends to all the corners of the Earth, even New Zealand in many ways the last frontier. When the missionaries arrived in this last shore on Earth, they believed they were in the last phases of preparing for the second coming in converting the Maori to Christianity, only to find the many promptly identified with the Jews as one of the lost tribes adopting forms of Zionistic movement in reaction (p 705).



The Requital: Gdansk Again on the left we have incipient paradise of the blessed and on the right Armageddon ecocrisis. Sexist heaven: The only woman present among the men of heaven is chaste and circumcised Mary.

Finally we come to the episode which is the founding of the Armageddon scenario - the ultimate 'knowledge of good and evil' - nuclear chain reaction. Here follows an intriguing tale of synchronicity and archetype.

"Hear the voice of the bard, Who past, present and future sees" William Blake

Although Robert Graves was by no means a millennialist and even decried Jung's psychology as the ramblings of psychobabble poetic irony places on his shoulders the responsibility of some of the most prophetic statements of the twentieth century. Graves, in a single person, catalyzed the three lines of prophecy, which come together in the re-entry - simultaneously writing as his "twin kettle drums" his visionary account of the sacrificial apocalypse

in King Jesus, and prophesying the end of the Christian church in The White Goddess. Shortly afterwards he became as a key player in the events leading to the Wassons' receiving the transmission of the living sacrament. Graves first became introduced to the Goddess through the horrors of war. He was shell-shocked in the First World War trenches and was treated by William Rivers, an authority on Mother Right, who introduced Graves to Frazer's "Golden Bough".

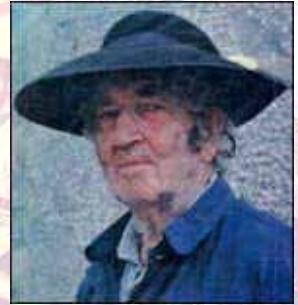
1 May 1944 "The Jesus question is a difficult one. The real story was historically much better than the fake one: Christ emerges from it a bigger man. But it had to be concealed for political reasons by those who had his teachings closest to their hearts."

September 1944 Hanford nuclear reactors begin start up for plutonium production.

Robert Graves

6 Jan 1945 CK. Birth on the triple epiphany of the twin kettle drums , Christ's manifestation to the Gentiles, Jews and disciples in the Magi, the Baptism and Cana coinciding with the festival of Dionysus.

12 Jan 1945 Graves writes a pivotal letter to T. S. Eliot, offering the Roebuck in the Thicket, which became *The White Goddess*, for publishing (Opsey 1982 327). Colin Wilson's "The Occult", is dedicated to Graves, partly because he discovered the connections through far-fetched coincidences, which made him think he was going mad, but also because of the odd circumstances surrounding its publishing. When he produced the book, he submitted it unsuccessfully to two editors. The first, Jonathan Cape, said he would give Graves "the best dinner in Town if he could get it published by any of his fellow publishers" and immediately had a heart attack. The second rejected it also and promptly strung himself up in a tree in women's clothing. Graves commented "I saw the White Goddess's terrible hand in that, but never found what sort of tree it was". T.S. Eliot, who hadn't spoken to Graves over a spat about the notorious Laura Riding for 20 years, immediately accepted it and received the Nobel shortly after. Graves commented "Makes you think, doesn't it" (Wilson C 65 - 67)



22 Jan To Eliot: "I have written the book, like a man between two kettle drums - the Roebuck is the left-hand drum, and the right-hand one is the historical book about Jesus. ... I will soon have finished the Jesus book completely" (Opsey 1982 328).

King Jesus: "Mary (Magdalen) 'the hairdresser' [who dresses the hair with tresses stolen from the dead] came up to Shelom (Salome) and said: "You brought this Son of Adam into the light of day, Sister, but it is my task to return him to darkness ... His fault was this: that he tried to force the hour of doom by declaring war on the Female. But the Female abides and cannot be hastened" ... Shelom looked despairingly at Jesus. His calm fortified her, and she answered, as if with his mouth "Peace woman! Is it not written of the Kingdom of God: 'I, the Lord will hasten it in his time?' ... But the Kenites knew the lament in its older version ...'Eve, Eve! why have you forsaken me!'" (King Jesus 343).

In the closing chapter of the *White Goddess*, the other twin kettle drum, Graves prophesies the last days of the Christian church (Graves 1948 482): "The Protestant Churches are divided between liberal theology and fundamentalism, but the Vatican authorities have made up their minds how to face the problems of the day. They encourage two antinomous trends of thought to co-exist within the Church: the authoritarian, or paternal, or logical, as a means of securing the priest's hold on his congregation and keeping them from free-thinking; the mythical, or maternal, or supra-logical, as a concession to the Goddess, without whom the Protestant religion has lost its romantic glow. They recognize her as a lively, various, immemorial obsession, deeply fixed in the racial memory of the European countryman and impossible to exorcize; but are equally aware that this is an essentially urban civilization, therefore authoritarian, and therefore patriarchal. It is true that woman has of late become virtual head of the household in most parts of the Western world ... and can take up almost any career or position she pleases; but ... it is easier for her to play man's game a little while longer, until the situation grows too absurd and uncomfortable for com-

plaisance. The Vatican waits watchfully.”

Graves ends, prophesying the return of the Goddess, with this quote: “The longer her hour is postponed, and therefore the more exhausted by man's irreligious improvidence the natural resources of the soil and sea become, the less merciful her five-fold mask be, and the narrower the scope of action that she grants to which-ever demi-god she chooses to take in her temporary godhead. Let us placate her in advance by assuming the cannibalistic worst.”

*"Under your Milky Way
And slowly revolving Bear,
Frogs from the Alder thicket pray
In terror of the judgement day,
Loud with repentance there.*

*The log they crowned as king
Grew sodden, lurching and sank.
Dark waters bubble from the spring.
An owl floats by on silent wing,
They invoke you from each bank.*

*At dawn you shall appear,
A gaunt red-wattled crane,
She whom they know too well for fear,
Lunging your beak down like a spear
To fetch them home again.*

February 1945 Plutonium production begins for Manhattan Project at Hanford.

16 July 1945 Project codenamed “Trinity” at Journado del Muerto - the journey of death, Alamogordo first nuclear detonation.

Armageddon Realized: 6 August 1945 Hiroshima - 9 Aug 1945 Nagasaki.

Jan 1949 Graves receives his first letter from Valentina Wasson in connection with the poisoning of Claudius on a mushroom (Oprey 1984 52).

10 June 1950 Two years before Wasson's discovery of the sacred mushroom, Robert comments: “The Goddess has a sense of humour and to reach down to 23 Wall St. and say ‘You there, recover my lost mushroom lore, and make Morgan & Co. foot the bill’ is just like her” (Oprey 1984 75). One man thus prophesied all three threads of the return of Eden, the nemesis of the Christ, the return of the Goddess of the subconscious and the the living sacrament.



Gordon and Valentina Wasson Huautla 1955
(Riedlinger)

Sept. 1952 Graves sends Gordon and Valentina Wasson a cutting from a pharmaceutical paper about the religious role of hallucinogenic mushrooms in Mexico, especially of the hill country of Oaxaca "In almost the same post, Wasson also received a letter and a photograph from a Hans Mandersteig in Verona emphasizing the importance of the mushroom in Meso-American cultures. Both letters set the Wassons off on their most exciting investigation so far, which took them to remote hill villages of Mexico where they

took part in oracular sacred mushroom rites (p 195), presided over by [Maria Sabina,] (p 197) a curandera, a priestess and a healer in June 1955." (Oprey 1984 145)

After 500 years of repression of the 'flesh of the gods', fruit of the 'plumed serpent' winds its way back to Christianity, to close the cycle of the Fall. The Wassons arrive in Oaxaca and receive the living sacrament from Maria Sabina in 1955, according to her prophecy, having been collected by virgins before sunrise and duly blessed in the Church before being consumed in an all-night sacred healing velada in which the curandera called on the Christian and Mazatec deities - singing (Estrada 107):

*"I am a woman who gives life
I am a woman who reanimates
I have the heart of Christ, say
I have the heart of the Virgin"*

Maria Sabina praying during a
velada(Riedlinger)

Maria Sabina, the mother of the living sacrament had visions on the "little saints" that a stranger, Gordon Wasson was coming and would take the tradition to the world after 500 years of secrecy under the Spanish. As a result, her son was killed and her house burned to the ground. She survived to 91, but lamenting that "the power of the sacrament had now been lost in the clouds" and was speaking English, instead of the Mazatec language. Wasson was however to describe the event as Holy Communion and to see in it the equivalent of the episode of Pentecost.



D. H. Lawrence in "The Plumed Serpent" makes the same uncanny connection with Christianity in Quetzalcoatl (p 190): "I sat up, and the stone went rolling, crashing down the gulfs of space. "I said to myself: I am new man. I am younger than the young and older than the old. Lo! I am unfolded on the stem of time like a flower, I am at the midst of the flower of my manhood. ... The cup of my flowering is unfolded, in its middle the stars float balanced with array. My stem is in the air, my roots are in all the dark, the sun is no more than a cupful within me. Lo! I am neither young nor old, I am the flower unfolded, I am new. ... And a faint star was hesitating wearily, waiting to pass. I called aloud, saying Who is that?"

*My name is Jesus, I am Mary's son.
I am coming home.
My mother the Moon is dark.
Brother, Quetzalcoatl,
Hold back the wild hot sun.
Bind him with shadow while I pass.
Let me come home.*

"I caught the sun and held him and in my shade the faint star slipped past, going slowly into the dark reaches beyond the burning of the sun. Then on the slope of

silence he sat down and took off his sandals, and I put them on. ... 'Then said I: It is good, pass on. I, Quetzalcoatl, will go down. Sleep thou the sleep without dreams. Farewell at the cross-roads, Brother Jesus.' He said: 'Oh, Quetzalcoatl! They have forgotten thee. The feathered snake! The serpent-silent bird I They are asking for none of thee.' I said: 'Go thy way, for the dust of earth is in thy eyes and on thy lips. ... But I, I am Lord of two ways. I am master of up and down. I am as a man who is a new man, with new limbs and life, and the light of the Morning Star in his eyes. Lo! I am I! The Lord of both ways. Thou wert Lord of the one way. Now it leads thee to the sleep. Farewell!' So Jesus went on towards the sleep. And Mary the Mother of Sorrows lay down on the bed of the white moon, weary beyond any more tears. 'And I, I am on the threshold. I am stepping across the border. I am Quetzalcoatl, Lord of both ways, star between day and the dark'."

Pierre Teilhard de Chardin (1955) expressed in 'visionary science' the conscious significance of the emergence of humanity as a meta-species from evolutionary diversity. Teilhard, a Jesuit priest wrote of evolution from a cosmic Christian perspective. Because of the controversial nature of his teachings, he was forbidden by the Catholic Church from publishing "The Phenomenon of Man". It was written in 1938 but its release had to await his death in 1955. Julian Huxley notes "This caused him much distress, for he was conscious of a prophetic mission: but he faithfully observed his vow of obedience." His concept of the noosphere is becoming realized in the internet.

"In a spiritually converging world, this "Christic" energy acquires an urgency and an energy of another order altogether. If the world is convergent and if Christ occupies its centre, then the Christogenesis of St. Paul and St. John is nothing else and nothing less than the extension, both awaited and un hoped for of that noogenesis in which cosmogenesis - as regards our experience culminates." Despite believing in cosmic evolution towards a human Christic omega point through the inner nature of evolving consciousness, Teilhard refers to evolution emerging through time in the "universal mother" entitling her Demeter.

This prophecy is echoed in the final dream of Nikos Kazantzakis' "Last Temptation of Christ": "His eyelids fluttered with joy and surprise. This was not a cross, it was a huge tree reaching from earth to heaven. Spring had come: blossoms covered the entire tree; and at the very end of each branch a bird sat over the brink and sang.... He heard a din compounded of laughter, shrill conversations, and from behind the thick clumps of trees, sweet sighs.... 'Who are these kings and queens? Where are they going?' 'It's a royal marriage-procession,' the angel replied with a smile. 'They are going to a wedding.' 'Who is getting married?' 'You,' he answered. ... "This is the Earth." "How did it change so much?" "It did not change, you did. Once upon a time your heart did not want the Earth: it went against her will. Now it wants her - and that is the whole secret. Harmony between the earth and the heart, Jesus of Nazareth: that is the kingdom of heaven.... But why waste our time with words? Come, the bride is waiting'."

Previously during his mission this theme had already been stated by Magdalen: "Rabbi, why do you talk to me about the future life? ... It is here on this earth that we women live out eternity." A temptation is what Scorse (following Kazantzakis) calls this dream of humane existence. "But it is no temptation. It's a charge levelled by a victim who has been abandoned by inhuman beings and an inhuman god" (Ranke-Heinmann 1992 274).

The truth of Kazantzakis' statement is emphasized, like the satanic verses, in Christian outrage. In his last days Kazantzakis was visited by Albert Schweitzer, who had been one of the first to recognize his greatness. However though his European fame had by this time convinced the Greeks that they should welcome him as a national hero, their Archbishop firmly refused to allow his body to lie in state in a church in the normal manner. In Crete, however, he was granted a Christian burial.

The Last Temptation dream is both the 'second coming' and the immortal reality of the feminine prophesied: "In April 1990 five Roman Catholic extremists were jailed for bombing Paris cinemas which had shown The Last Temptation of Christ in 1988. Their fire-bombs, thrown in anger at the film's dream sequence during which Jesus makes love to a naked Mary Magdalen, injured thirteen people. The bombers were jailed for up to three years ... During the summer of 1988, thirty-one thousand Protestant pastors in the United States threatened to boycott the film, some ... claiming that the film's production company, was engaged in a Jewish plot to debase Jesus' image, staging mock crucifixions outside its chairman's estate. Fundamentalists like ... Jerry Falwell of the Moral Majority urged Christians to shun all MCA products, and the Catholic Church declared the film immoral. Feminists ... were up in arms as in the film the 'temptation' which tore 'the son of Mary' from his divine mission is symbolized by an entirely feminine world ... The uproar engendered by the film was a testament to the latent violence which can still be aroused by threats to dogmatic belief - vide the reaction within the Muslim world to Salman Rushdie's novel *Satanic Verses* in 1989 - and which arguments over the figure of Christ and the interpretation of his ministry still provoke. The film's director Martin Scorsese was [like Jesus] accused of blasphemy. ... Fifteen years before, Barbara Hershey, who played Magdalen had given Scorsese Kazantzakis's 1961 book, asking that should he ever make a film of it she might be cast as Magdalen (Haskins 1993 366-7).

Matthew Fox (1983 162) comments: "'We need today a historical Christ - a living christ who can change history once again and ground that change in a living cosmology. The 'historical Christ' of which I speak will combine the historical and incarnational rootedness of Jesus the prophet with the spatial and cosmic mysticism of the Cosmic christ to effect a renaissance, a change of hearts and ways."

The Menomini peyote origin myth heralds the Second Coming in 2000 (p 173): "Just as soon as he - I suppose his soul - came to, he see somebody coming on clouds. There's a cloud; something coming. That's a man coming this way, with a buckskin suit on; he got long hair. He come right straight for him; it's Jesus himself. So he told this boy, 'Well, one time you was crying, and your prayers were answered that time. So I come here, I'm not supposed to come; I said I wasn't going to come before two thousand years,' he said. 'But I come for you, to come tell you' ... So they went up a hill there. There's a tipi there, all ready. So Christ, before he went in it, offered a prayer. So they went in there. Then he showed him the [ritual] ways; the medicine, how to use it, he gave him the songs ... 'Whoever takes this medicine, he will do it in my name.' So that's how it represents almost the first beginning." (Anderson 23)

Warriors know that the story of the Garden of Eden is an allegory for man's loss of silent knowledge, his knowledge of intent; at one time ancient man was close to the abstract, but then something happened that pulled him away from it and now he can't get back to it; the warrior's path represents a going back to the beginning, a return to paradise, a return to silent knowledge, a return to the abstract (Carlos Castaneda - The Power of Silence 114).

The Book of Genesis as a Redemptive Scenario

Our purpose in discussing Genesis was to discover its archetypal significance to our current situation in terms of the Fall from unity with nature and to see in Genesis and its ultimate consummation in Requitel a prophetic expression of nuclear and bio-apocalypse and the holocaust of nature. Isaac Hayutman gives expression to this modern prophetic inner dimension to ancient: "Our claim is that the same Torah which is with us for many generations will be discovered in our times as a new Torah which our forefathers have never imagined, and that this new understanding will be to a new creation, for which Man will be a full partner."

"And since we are now at the stage of the Creation of Adam, we must consider the case of the Trees of Knowledge and of Life, and the punishment which they may entail, not as a past event, but as a contemporary and real threat. In the following we shall discuss this very momentous possibility."

In describing the different versions of the Biblical Genesis, Isaac notes their division into one 'comedy' and three 'tragedies', a theme common to the tradition of Dionysian theatre, followed by a natural apocalypse (the flood).

- The ending of the first story is idyllic - "Thus the heavens and earth were finished, and all their host..... and he rested on the seventh day from all his work which he had done".
- The second story - which contains three sub-narratives - also has three endings, all of which tragical. Adam and Eve are expelled from the garden of Eden, Abel-Hevel is killed Cain is sentenced to wanderings, but in his end there is also hope: he builds the first city.
- The third story ends with the birth of Noah - the one who will survive while all his generation will be exterminated in the Flood.

This future-directed vision leads to a reinterpretation of these phases as millennial epochs leading to the millennial messianic consummation. However this consummation is actually the reintegration or regeneration of the soul of humanity.

"For indeed, even the story of our generation is inseparable from the story of the Creation. We are now within the third story of the creation, after the two thousand years of Tohu and two thousand years of Torah (the second half of which was the days of the two temples and the editing of the Torah), we are now within the two thousand years of the Messiah. The Fifth Day was the time of the formation of the Talmud and the Midrashim, and now - on the Sixth Day - 'Lets make Adam'."

"The Bible heralds, no less that Nietzsche's Zarathustra, the appearance of a new human being, and that is the one called "Adam". This Adam is, in one aspect, all of humankind connected together as a single super-organism."

"The mystery of Yahadut entailed in the word "Adam", which is both a primary cosmic principle and the human individual in utter uniqueness, can perhaps be demonstrated visually in a mathematical pattern developed recently. This is the mathematics of fractals as pioneered by Benoit Mandelbrot."

"Psychologist A. Maslow, who studied human development to its peak, found that the most well developed humans (those who really merit the name 'Adam') and who have the most universal outlook are really the most individualized and unique."

"The paleontologist and mystical Christian Teilhard de Chardin tried in his own way

to describe the future common brain of humankind, the product of the whole planetary civilization, as a new sphere - the 'Noosphere' - which surrounds Adamah-earth."

"What is interesting for us at the present moment is the convergence between this world view and the Biblical world view. The precondition for any positive vision of the future is the stabilization of human population on earth to avoid total ecological disaster. The optimistic global demographic estimates are, as noted, that humankind will stabilize at about ten billion people and will reach that stable steady-state at about the middle of the twenty-second century C.E. The interesting fact is that this date is precisely the end of the six thousand years period of the Olam Haze according to the Jewish calendar."

'Parousia Incarnate'

The Second Coming

*Things fall apart, the centre cannot hold
Mere anarchy is loosed upon the world
The blood-dimmed tide is loosed and everywhere
The ceremony of innocence is drowned;
The best lack all conviction, while the worst
Are full of passionate intensity. ...*

*Surely some revelation is at hand;
Surely the second Coming is at hand. ...*

*The darkness drops again; but now I know
That twenty centuries of stony sleep
Were vexed to nightmare by a rocking cradle,
and what rough beast, its hour come round at last,
Slouches towards Bethlehem to be born?
W B Yeats (Hayward 407)*

This is where the 'noble savage' of "Brave New World" enters into the myth. I am one of 5,700 million people living in the pivotal century of earth's history in terms of human impact. There has never been such a numerically great genetic holocaust before and it is unlikely that there will be again for some 100 million years. I've brought up my children under the shadow of the nuclear winter. I even spent a winter with them on the East German border in 1984 when the Pershings were being installed, listening to practice explosions in the night. I've wandered as a Sadhu and a Sufi in the East and made a sacred journey to the Sachamama and the power plants of the West. I have understood the super-causal nature of consciousness. Ultimately, I will take the way of the valley and retreat into the wilderness as Lao Tsu did.

Born on the Epiphany, just as the twin kettle drums sounded, I have inherited the *aksum* of the White Goddess - to stem the holocaust of diversity, a quantum-mechanical echo of Adam, Moses and Jesus, a mortal figure, caught in a primal and recurring incarnation of 'the redeemer' - 'saviour of the world', the herald of the Renewal, the prophesied immortal age, hinted at by the Essenes and imminently expected by Jesus. As a birth cup, this should be the wine of life, not the vinegar of death, because this time the immortal age is a democracy. "Ye are also gods to whom the word came." We all become gnostic illuminati by having the vision and responsibility to love one another and save the immortal genetic endowment of the planet together. I have but two gifts - the word and the flesh. The word is the logos of the Tao, the way of the valley, and the flesh are the twelve monthly fruit a select mystery, the "transcendental embodied in the manifest", to ensure "they who seek shall find" as Jesus promised.

A cubic centimeter of chance against all probability to liberate the world when 3,500

million years of evolution are about to be wasted in a genetic holocaust, because some religious patriarchs a few millennia ago taught humanity that the natural world, of which we are an inextricable part, is here for us to dominate into submission - a violation of the Tao, which could bring us to a bitter end.

I am here to end the 'pangs of the messiah' for the sake of life - to bring Jesus down from the Cross as prophesied by Uta Ranke-Heinmann (p 403): "As far as it lies in our power we should make Jesus climb down from the cross and go on living", to end the ceremony of the blood, to stop dominion over nature, to exorcise and abrogate original sin, and bring back the balance of the ultimate Tao - the sacred marriage between God and Goddess - to usher in the golden age of genetic immortality.

This is the *hypophysis*, or 'undergrowth', the return of the repressed feminine the Shulamite 'darkened one' returning in the *apocalypsia* - the bridal unveiling'. This is the place where the ashamed 'hero' says "I apologize to woman and nature for the sins of man", in dominion over woman and nature, in raping the Earth. This is where Eve and the feminine receive the affirmation of respect and humility.

To all men I say this. By devoting our love to the immortal feminine we are not selling mankind into slavery to the 'goddess who holds no quarter'. We are just carefully moving the arena back to the centre ground, where chaos can fertilize order - inviting the principle of fertility back, just as Moses set out to do by the waters of Qadesh - to entice the Shekhinah back down into the world of the living - as the renovating renewal but also as the ancient way, the Tao, the Torah-Shekhinah the Kingdom and the Garden or as Riane Eisler said - partnership society.

This is above all a scientific revolution, a manifestation of quantum non-locality, a real confirmation, not a religious movement. It is a synchronous happening among equals in the vision of how to "live creatively, intensively and successfully in the world - to fulfill the potential of our nature" as Karen Armstrong (1996 26) said. Most women and a lot of men too, know in their bones the human destruction of the living planet is wrong. Nuclear angst is an acid test. We are all part of the eternal cosmic web. We are all partners in synchronicity. This is how the biosphere protects itself. The Shekhinah is showing us how to respect our own immortality instead of abusing it - to correct 'incarnate error' perpetrated in the name of the sky father - by rekindling the love of immortal Eve in whom all our genes flow on, from generation to generation, as do those of our fellow species on this planet, upon whom we are committing an unparalleled holocaust of genocide - the "Last Extinction of mankind". Weep no longer O ye daughters of Gaia for the hour of the redeemed is come.

The consummation depends critically on the energy and empowerment of women, but it depends equally on the emancipation of men to understand and modify their evolutionary character. It is not up to me to play party tricks with synchronicity, when it is the Shekhinah to whom we all owe the miracle. By performing this role as the 'liberator', the transition can be gracefully accomplished as a giving - from male back to the female - to acknowledge Tori Amos's kind offer:

*"God, sometimes you just don't come through,
do you need a woman to look after you? ...
I gotta find what youre doing about things here
a few witches burning gets a little toasty here. ...
Will you even tell her,
if you decide to make the sky fall down,
if you decide to make the sky."*

There are many, many Shulamite 'Queens of the South'. Taslima Nasrin publically advocated the abrogation of shariat. By casting the fatwah of death on her, she has been made holy - the 'shulamite of darkness' - the fugitive of shadows. But let us not forget Regina Schwartz - 'Black Queen' even as I am Chris King to whom this work is dedicated for proposing the 'closing of the books', surely the completest abrogation possible. And then there is the bent woman of Elizabeth Fiorenza's vision.

*"The queen of the south shall rise up in the judgment
with the men of this generation, and condemn them." - Luke 11:31*

And please - Let us live! As Petra Kelly said:

*"Male-led revolutions ... have often been about dying for a cause.
Feminist-conceived transformation is all the more about daring to live for a cause".*

The Consummating Myth of Eden:

*In the beginning everything was in relationship,
and in the end everything will be in relationship again.
In the meantime, we live by hope
Jean Lanier - The Second Coming*

Just as the Fall was both a downfall from nature and a rift between the genders, so the Consummation is both a sacred marriage between the genders and a restoration which ends the dominion of and cursing of nature. The fruit is the sacrament.

Just as Hathor returns from searing the desert to complement the logos of Thoth with the vibrant wisdom of fertility, spontaneity and creative elan, so verdant immortal Eve/Gaia takes her place alongside El, the "god behind God", as the dual manifestations of cosmic order and fertile chaos - the immortal evolving biosphere. The two-gender nature of the totality is the nature of the eternal all-knowing ultimate Tao - the unity composed of endless complements, the hieros-gamos of mind and body, wave and particle, chaos and order, female and male, space and time.

As Jesus said John 10:34: "Ye are the gods". It is now time for us to assume cosmic responsibility for our actions, because, like it or not, we will be shaping the great epochs to our undoing or to our unfolding. The universe is a continuing evolutionary creation. As conscious beings, we play a visionary role in its unfolding.

By aligning with the Kingdom, El we experience cosmic consciousness permeating space-time - the eternal in this incarnation, so that, in the great unfolding of conscious evolution throughout the universe and even in its eventual heat death and resurrection, we know and are known, are at one with, and at peace with, the totality. By merging with the Garden of Gaia, or in her genetic sense Eve, we become immortal in the flesh - the immortal Garden completing and complementing the eternal nature of the Kingdom. The biosphere can then unfold through our vision in a great becoming - the flowering of evolutionary uncertainty through the nurturing guardianship of human consciousness, for like it or not, we have now come of age as the stewards of evolution. We have 100 million years ahead of us to fully open the portals of eternity.

In fulfillment, let us now at once throw open the doors of perception to the feminine democracia and to the verdant unfolding of life

Throwing Open the Doors of Perception to the Feminine

To facilitate this feminine transformation into partnership let us hear how some of the ecological and feminist prophetesses of vision conceive of what I would call "The Path of the Seed" or the Gaia transfoliation. This is a path of heart, a path of love and a path of Gaia. For some it is also a path of God, or even of Christ, for others the Greening of the Self or of Eschatology, for some it is feminist social ecology, or chaos, bifurcation, and complex systems theory. We start with the Eden-Christ tradition and move towards the Gaia hypothesis and the power of ecological feminism.

From Sheba The Power of Wisdom

Elizabeth Schüssler Fiorenza (1992) in "But She Said" raises the spectre of the repressed woman arising through Christ's power of love, at once liberating the feminine from bondage and re-flowering reality in the freedom and release this brings. She prophetically personifies this woman in Sheba the returning queen of the south.

SHEBA - THE POWER OF WISDOM

Still I Rise
 You may write me down in history
 With your bitter, twisted lies,
 You may trod me in the very dirt
 But still, like dust, I'll rise.
 out of the huts of history's shame
 I rise
 Up from a past that's rooted in pain
 I rise
 I'm a black ocean, leaping and wide,
 Welling and swelling I bear in the tide.
 Leaving behind nights of terror and fear
 I rise
 into a daybreak that's wondrously clear
 I rise
 Bringing the gifts that my ancestors gave,
 I am the dream and the hope of the slave,
 I rise

Luke 13:10 "And he was teaching in one of the synagogues on the sabbath. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. And he laid his hands on her: and immediately she was made straight, and glorified God."

"And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people. The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day? And all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him."

I have invited Sheba to preside over the last chapter of this book because her figuration embodies a critical feminist biblical interpretation that puts "hard questions" to the reigning epistemology of biblical criticism. It does so in order to open up "the rich dark depth" of submerged religious knowledges that inspire visions for a differ-

ent future of the ekklesia of women.

Luke 13:10-17, the story of the woman bent double who was freed from her infirmity, has become a paradigm for the oppression and liberation which Christian women experience in biblical religion.

In the miracle story, Jesus points to the life-giving, liberating power of G-d that places the woman at center stage. The healing is announced by Jesus in the passive voice as something already accomplished before his own intervention: "You have been freed" emphasizes completion prior to present reality.

A question mark-?
is the shape of sexism
on the back of society today. The answer,
an exclamation point-!
is making its way. ... !
Mary Lou Sleevei

If in a patriarchal symbolic order scholars as well as lay readers "naturally" read the Man Jesus, thereby ascribing theological significance to the phallic representation of Jesus, a feminist critical reading must make conscious that such a gendered representation is a cultural construction. It can do so if it abandons a gendered reading and instead shifts its attention away from the Man Jesus to the oppression of the woman, who is the repressed opposite in androcentric texts.

Apocalyptic early Christian theology explains the execution of Jesus as having been caused by these cosmic and political powers but not as willed by G-d.

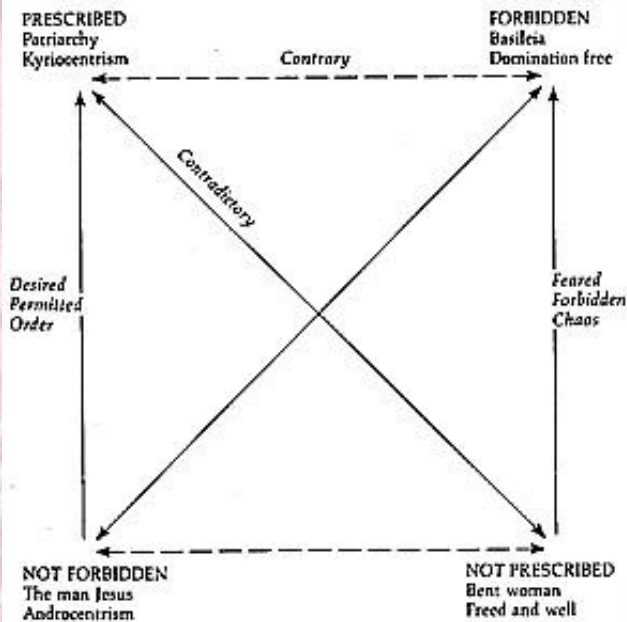
Western patriarchy did not originate in biblical religions but was mediated and perpetuated through Christianity, the dominant Western religion for almost two thousand years. Insofar as the Bible has mediated the ancient pattern of patriarchal submission and has proclaimed G-d and Christ in patriarchal terms, this patriarchal pattern has defined Christian self-understanding and community throughout the centuries. Through the work of influential theologians such as Augustine and Thomas Aquinas, this Aristotelian-biblical construct of the inferior human "natures" of slaves and free-born women has been woven into Christian theology's basic fabric. Reproducing societal patriarchy, Christian religious patriarchy has defined not only women but all subjugated peoples and races as "the Other," as "nature" to be exploited and dominated by powerful men.

Obedience, economic dependence, and sexual control are still the sustaining forces of societal and ecclesiastical patriarchy. Such patriarchal Christian theology has legitimated racism, colonialism, classism, and hetero/sexism in society and church. It has encouraged not only the sacrifice of people to authoritarian systems but also the exploitation of the earth and its resources. Its posture of divine domination and absolute power over has licensed imperialism and militarism that have brought us to the brink of atomic annihilation. Many stories of women held in bondage by the powers of patriarchy and unable to stand upright could be told today.

Taking the subject-position of the woman who was enabled to stand upright in turn requires that readers refuse to take the subject-position offered by patriarchy and resist reading the story in terms of kyriocentrism. Simultaneously, such a reading presupposes a democratic vision of society free of domination.

Placing the woman bent double in the center of our attention allows for an anti-patri-

archal reading. By taking the subject-position of the woman bent by multiplicative patriarchal oppressions, such a reading goes against the grain of the logic of patriarchy. It can be mapped as follows:



Remember?
Remember me?
I am the girl
With the dark skin
whose shoes are thin
I am the girl -
with rotted teeth
I am the dark
rotten-toothed girl
with the wounded eye
and the melted ear.
I am the girl
holding their babies
cooking their meals
sweeping their yards
washing their clothes
Dark and rotting
and wounded, wounded.
I would give
to the human race
only hope.
I am the woman
with the blessed dark
skin
I am the woman
with the teeth repaired
I am the woman
with the healing eye
the ear that hears
I am the woman: Dark
repaired, healed

Listening to you.
I would give
to the human race
only hope.
I am the woman
offering two flowers
whose roots are twin
Justice and Hope
Let us begin.
Alice Cooper

Elisabeth's portrayal of Sheba as the woman bent by the shame of sexism who is healed by the exclamation mark - giving back the power and autonomy of her wisdom flowing forth from the darkened waters is not just biblical interpretation by the act of the prophetess. True it is the existential dilemma but it is more than this. The chaos of the forbidden released in the healing of the bent woman is the apocalypsia - this is the arising - and this is the returning gift from male in healing the tradition so that the bride shall stand again at the source.

With regard to the wandering eye of the shamaness I can speak volumes, but key here is the role of chaos and of the Christ as liberator into the forbidden territory. Jesus is not acting as a spokesperson for Luke's anti-Semitism in breaking the sabbath and calling the Pharisees hypocrites, rather he is liberating the paradigm by so doing. He is intentionally moving directly into the forbidden territory by healing the woman.

This is exactly what I must do, not because of a lack of love for the Christian Church or for Christianity or Islam, not to destroy the law and the prophets, but to heal the tradition by freeing the bent woman, so that she in the power of her wisdom, can in turn save the world by arising. This is in no way anti-Christian nor anti-Judaic, nor anti-Islamic. Rather it is the fulfillment of all three in healing al-Lat, the Shulamite Queen, the travail woman with the twelve stars who has flown to sanctuary in the wilderness in the wings of Shekhinah, abiding for a time and times and half a time, to return in the time of fulfillment of the Tree.

*So I exclaim"! in 'unveiling' the question "?"
sister and bride, arise in love and power of Wisdom!*

From Journeys of the Heart

Rita Nakashima Brock (1994) in "Journeys of the Heart: A New Christology of Erotic Power" has had experience of Buddhism and shamanism and envisages Christianity as the sacred erotic in redeeming Christ nature in the transfiguration of love manifest in all of us in the Christa/Community of togetherness in natural realization of love rather than a single person. Here follows key statements of her vision.



Cover Journeys of the Heart

Many cultures, especially those that the intellectual West has called 'primitive' and that are more relationally oriented, delve far deeper into subjective realms of dream and magic and give those realms external reality.

As the dancing mystery of the sacred, the magic of connections is the confirmation of divine presence in human life. This power affirms creates and is recreated by the heart. It is the very foundation of our lives and the center of an energy that compels us to search for the whole of life, which is its fullest ongoing incarnation.

Erotic power is incarnate in heart. It binds the life-giving, healing heart of ourselves with each other, if we possess the courage to claim it. For courage itself wells from the heart. And heart enhances erotic power through our connections to others.

Searching for connections is the heart's search, the search to heal suffering and brokenness.

Christianity is inflicted with a hierarchical view of power that undercuts its understanding of love in its fullest incarnation - that we are all a part of one another and co-create each other at the depths of our being. In recognizing how we have been afflicted with the broken heart of the patriarchy, we can begin to see the territories of connection beyond patriarchal powers. Heart is the guide to these new territories, erotic power is the energy of incarnate love.

The Feminist Redemption of Christ

The pervasive, profoundly patriarchal elements of Christianity have forced those of us who consider ourselves feminist and Christian to struggle intensely with our faith and our commitments to justice and wholeness. Our decisions to leave or to stay

within Christianity are less important than what our struggles have revealed about the oppressive, patriarchal character of so much of Christian history and theology. The feminist vision of healing, wholeness, and spirituality must save Christianity from its patriarchy - if Christian theology is to remain true to its claims that all human beings are created in the divine image, that divine power is love in its fullness, and that the community of divine power is one of justice and peace. ... To free ourselves of cycles of abuse, we need theologies that reveal the Heart of the Universe.

The focus of redemption has been traditionally lodged in Jesus as the Christ, reflecting, I believe, an androcentric preoccupation with heroes. Life-giving relational realities were nonetheless present, and they can be discerned in biblical images that lead us toward the reclaiming of heart.

The patriarchal grounding of many classical christological ideas ... do little now to demystify patriarchy or redeem humanity in its fullness. ... As feminist theology seeks to draw us toward a non-patriarchal future, analysis of the social, political, and psychological roots of doctrinal claims is crucial to demystifying non-liberating theological concepts ... The patriarchal structures manifest themselves especially clearly in the family analogies used to explain doctrinal statements.

Beyond Jesus as the Christ

In moving beyond a unilateral understanding of power, I will be developing a christology not centered in Jesus, but in relationship and community as the whole-making, healing center of Christianity. In that sense, Christ is what I am calling Christa/Community. Jesus participates centrally in this Christa/Community, but he neither brings erotic power into being nor controls it. He is brought into being through it and participates in the co-creation of it. Christa/Community is a lived reality expressed in relational images. Hence Christa/Community is described in the images of events in which erotic power is made manifest. The reality of erotic power within connectedness means it cannot be located in a single individual. Hence what is truly christological, that is, truly revealing of divine incarnation and salvific power in human life, must reside in connectedness and not in single individuals.

The relational nature of erotic power is as true during Jesus' life as it is after his death. He neither reveals it nor embodies it, but he participates in its revelation and embodiment. And through its myriad embodiments and playful manifestations, we are led to take heart. Heart-the self in original grace is our guide into the territories of erotic power. Through that power we come to touch and be touched by, to transform and be transformed by all that is 'the whole and compassionate being.' But to come to that wisdom involves understanding the depth of the broken heart of patriarchy and its symbols. Christ, as the center of Christianity, will share in the patriarchal broken heart as long as it supports unilateral views of power. Feminism and Christianity can converge in love and justice if Christ can come to reveal erotic power. This feminist Christology, in being guided by heart, develops another way to understand Christ that will lead us away from the territories of patriarchy and into a world in which incarnation will refer to the whole of human life.

If Christa/Community can be presented as images of erotic power, divine power cannot be described in images of the patriarchal family, which crush heart, nor in the life of one heroic historical person who is singly identified as Christ. I will explore images that open us to the whole and compassionate being of divine incarnation and

that illuminate the presence and work of erotic power, even in the broken-heartedness and crushed selves of the patriarchal family structures of Christianity. Erotic power exists as the vast process of human life itself, constantly flowing and growing in relationships; as the heart of Christianity, so, too, does Christ as Christa/Community.

The Abuse of the Son of God

A nurturing, intimate father is made virtually absent in patriarchal society. Yet persons need such love. A punitive or distant father in the face of such needs, combined with the inability of mothers to meet all the needs of a child and the tendency of mothers to use children for adult needs, can produce identification with the powerful father as a move toward self-protection. This process leaves the needs of children unmet. ... Classical trinitarian theology follows this model of paternalism. The father is independent of creation and the son issues from and is dependent on the father, even as the son coexists with the father at the beginning of creation. The aspect which coexists with the father, the logos, is that nature most fused with the father. Causality through divine will flows unilaterally from the father through his word to the son.

The patriarchal father-god fosters dependence and, in his latent, punitive aspects, haunts many atonement doctrines ... Jesus' death as ransom or debt for human sin or a propitiation, a pure sacrifice, who cleanses humanity of sin. ... Trinitarian formulations connected to atonement stress the sacrifice of the father-god in taking on mortal life, so that he also suffers through the crucifixion.

Atonement christologies contain some notion of original sin, in which humanity is believed to be born with a tragic flaw. Therefore we must be dependent upon the perfect father to show us the way to a restored relationship with him and each other. The punishment of one perfect child has to occur before the father can forgive the rest of his children and love them. In more benign atonement forms, the father does not punish the son. Instead the father allows the son to suffer the consequences of the evil created by his wayward creation. Hence the father stands by in passive anguish as his most beloved son is killed, because the father refuses to interfere with human freedom. The sacrifice of this perfect son is the way to new life with the father for all those, who in their freedom, choose to believe someone else's suffering can atone for our flawed nature.

What is missing in this scheme is interdependence and mutuality. The shadow of omnipotence haunts atonement. The ghost of the punitive father lurks in the corners.

Classical trinitarian formulas reflect patriarchal family relationships between parent and child and husband and wife. In the patriarchal family, all members are regarded as possessions and extensions of the reigning authority figure.

The Modern Liberation of Jesus

The term "historical Jesus" identifies the Jesus of the Gospels and what can be known historically about him through biblical scholarship. The quest of the historical Jesus, in both the nineteenth and twentieth centuries, is extremely important in modern christologies. The quest emphasizes the humanity of Jesus in an unprecedented way and challenges christologies that proclaimed Jesus as the agent of universal divine action through rejection of his physical existence. His historical life and actual world have become important. In addition, research on the historical Jesus has pro-

vided invaluable information about the origins of Christianity. It is no longer possible to write about Jesus without mentioning his humanity and the eschatological character of his message.

Feminist christologies, in various forms, also focus on Jesus as Christ, though they are careful not to make Jesus an exclusive revelation of God/dess. Patricia Wilson-Kastner equates feminist wholeness with the christological theme of reconciliation. ... Jesus became flesh so as to show forth the love of God among us, a love which is not merely an expression of good will, but the power of an energy which is the heart, core, and cohesive force of the universe. Christ is the human expression of God to us ... one who shows all persons how to live. As a human he shows us what human self-possession and self-giving are. Thereby Christ shows us the link between divine and human, the cosmos and its conscious inhabitants.... The Christ whom we are considering is, after all, the living Christ, not simply a Palestinian rabbi of the first century.

Jesus' criticisms of religious and social hierarchy, according to Ruether, parallel feminist criticisms of patriarchy. She uses the model of the prophetic tradition to demonstrate the validity of his redemptive role in human life. As prophet, Jesus proclaims a new vision of relationship to God/dess and the world, a vision that is non-hierarchical and iconoclastic.

Jesus as liberator calls for a renunciation, a dissolution, of the web of status relationships by which societies have defined privilege and deprivation. He protests against the identification of this system with the favor or disfavor of God. His ability to speak as liberator does not reside in his maleness but in the fact that he has renounced this system of domination and seeks to embody in his person the new humanity of service and mutual empowerment. He speaks to and is responded to by low-caste women because they represent the bottom of this status network and have the least stake in its perpetuation. [1983, p. 137]

Jesus reveals a new divine call to liberation that transcends all status and privilege. The prophetic behavior of Jesus is evidence for the compatibility of feminism with Christianity. Ruether believes Jesus' maleness reveals the kenosis of patriarchy, the announcement of the new humanity through a life-style that discards hierarchical caste privilege and speaks on behalf of the lowly. [1983, p. 137]

Jesus is the one who transcends patriarchy. Hence Jesus is the authority and evidence of feminist Christianity. The historical Jesus starts a process. Ruether, like Wilson-Kastner, does not want to limit Christ to Jesus. She urges that the relationship between redeemer and redeemed be seen as a fluid interaction, so that the redeemer is one who has been redeemed. "Those who have been liberated can, in turn, become paradigmatic, liberating persons for others" (1984, p. 138). Ruether disavows the "once-for-all" redemption of Jesus and speaks of Christic personhood continuing in all liberated humanity.

Christ, the liberated humanity, is not confined to a static perfection of one person two thousand years ago. Rather, redemptive humanity goes ahead of us, calling us to yet uncompleted dimensions of human liberation. [1983, p. 138]. While Jesus is the first prophetic Christ, the coming reign of God/dess will be the second coming.

The shattering of dominant power must be accompanied by a move toward self-awareness and self-affirmation. The continual focus on political structures outside the self - on positional power - cuts us off from important and potentially liberating insights through the self. The skepticism that challenges hierarchy comes from a

community that supports and empowers demystification.

The Redemption of Christa/Community

Christa/Community emerges from, reveals, and recreates erotic power as it moves to include the whole and compassionate being. Even in Jesus' life-time [it is] the members of his whole community who generate erotic power, ... but Christa/Community is not limited to the historical Jesus, even in his lifetime. To base a christology largely on the historical Jesus, ... we confuse some concept with the larger context and events from which it is drawn, mistaking the concept for the entire phenomenon. This fallacy dooms a civilization to sterility.. I believe the individualizing of Christ misplaces the locus of incarnation and redemption. We must find the revelatory and saving events of Christianity in a larger reality than Jesus and his relationship to God/dess or any subsequent individual Christ. Both the old and new quests of the historical Jesus presuppose the primary importance of the individual. However, individuals only make sense in the larger context of events embedded in particular historical structures. The tendency to focus on heroes may divert our attention from the factors most important in understanding an event. Events emerge from enormous social/cultural factors as well as from unique individuals who participate in the making of events.

The Christa/Community in the biblical texts, in the stories of Jesus and other figures, is the church's imaginative witness to its experiences of brokenness and sacredness of erotic power in human existence. ... Many of the images used in the past to speak of the relationships within the Christian community focus on Jesus' self-sacrificial death and on the true nature of the highest form of love as agape, as selfless giving, reflecting a healthy skepticism about the destructiveness of egocentric greed and power. But the opposite pole of egocentricity, egoless self-sacrifice, does not lead to love or intimacy, for love and intimacy require self-awareness, self-affirmation, and concrete presence. Erotic power and heart are the basis of love. Once the open, interactive spaces of erotic power and heartfelt relationships in society are opened, what kind of christology will lead us to the territories of erotic power? The Christa/Community of erotic power is the connectedness among the members of the community who live with heart. Christa/Community evidences heart, which is the conduit in human existence of erotic power

Epilogue Journeying by Heart

The remembrance of Jesus' death is a call to decision and action No one heroic or divine deed will defeat oppressive powers and death-delivering systems. We cannot rely on one past event to save our future. No almighty power will deliver us from evil. With each minute we wait for such rescue, more die. The power that gives and sustains life does not flow from a dead and resurrected savior to his followers. Rather, the community sustains life-giving power by its memory of its own broken-heartedness and of those who have suffered and gone before and by its members being courageously and redemptively present to all. In doing so, the community remains Christa/ Community and participates in the life-giving flow of erotic power. No one person or group exclusively reveals it or incarnates it. In thinking that a single person, a savior, or even one group can save us, we mistake the crest of a wave for the vast sea churning beneath it. Jesus is like the whitecap on a wave. The whitecap is momentarily set off from the swell that is pushing it up, making us notice it. But the visibility of the whitecap, which draws our attention, rests on the enormous pushing power of the seat of its power to push with life-giving labor, to buoy up all

foam, and to unite diverse shores with its restless energy. That sea becomes monstrous and chaotically destructive when we try to control it, and its life-giving power is denied. Jesus' power lies with the great swells of the ocean without which the white foam is not brought to visibility. To understand the fullness of erotic power we must look to the ocean which is the whole and compassionate being, including ourselves. No one else can help us avoid our own pain. No one else can stop the suffering of broken-heartedness in our world but our own courage and willingness to act in the midst of the awareness of our own fragility. No one else can die for us or bring justice, liberation, and healing. The refusal to give up on ourselves and our willingness to struggle with broken-heartedness, involves us in healing the powers of destruction, which must be taken into our circle of remembrance and healing if we are to understand and love the whole of life. Our heartfelt action, not alone, but in the fragile, resilient interconnections we share with others, generates the power that makes and sustains life. There, in the erotic power of heart, we find the sacred mystery that binds us in loving each other fiercely in the face of suffering and pain and that empowers our witness against all powers of oppression and destruction.

The journey is dangerous. To be speaking of vulnerability, intimacy, and interdependence in the late twentieth century may seem like folly. The militaristic structures of patriarchy seem determined to rush our planet headlong into the throes of a final all-encompassing nuclear death or an economic and environmental burnout, a slow, sizzling extinction. What possible power can grace, love, gentleness, and compassion have to stop the machines of unilateral power? ... Because we have believed in a divine being capable of such destructive power, we have made ourselves in that image. The false security of polarizing the world into friends and enemies and good and evil and wanting to destroy what frightens us is poignantly revealed in the mutually assured destruction of a nuclear war. The need to deny our physical birth and connections to nature for the sake of a higher reality pits us against our very life sources which we pillage, pollute, and destroy. The feminist challenge to patriarchy strikes at the core of these destructive urges. ... The creation of a non-patriarchal theology is a crucial element in that survival.

Christa/Community is found in unexpected and expected places. Vast as the ocean, that community stretches far into the unexplored territories of erotic power. It is alive in the daily actions of those who, in small acts and large ones, live with courage, with heart. ... We stand as witnesses against those who seek to dominate others and objectify and disconnect life. We also stand as witnesses against all theologies that continue to affirm divine power as paternalism and dominance. Erotic power is the only life-giving power. Our ability to live in its grace and to risk acting to stop the forces that crush it is what continually creates salvific acts. Spirit-Sophia and humanity as Christa/Community journey together into the territories of erotic power where we discover our love for the whole and compassionate being, the incarnation of divine love.



Cover Inset Gaia and God - VESSEL Meinrad Craighead 1983

From Gaia and God

In the following quotations from "Gaia and God" by Rosemary Radford Ruether (1992) elaborates on the tradition of the cosmic Christ which is central to our evolutionary and cosmic awakening together as collective manifestations of the gnosis Christianity was always destined to experience. Central to her vision is the partnership of Gaia and God as complements effecting holy matrimony of mind and body.

Dedicated to Adiha Khader and her four daughters, Ghada (21), Abir (17), Ghalda (14) and Ghana (12) who died in the earl morning of Feb 13 1991 in a bomb shelter in Baghdad that was shattered by two American [US] smart bombs.

Healing the World: Sacramental Tradition

In this chapter I trace a line of Christian tradition that regards Christ as the cosmic manifestation of God, appearing both as the immanent divine source and ground of creation and its ultimate redemptive healing. Although this cosmological understanding of Christ as both creator and redeemer of the cosmos, and not just of human beings separated from the cosmos, is central to much of New Testament thought, Western Christianity since the late medieval and Reformation periods has ignored this holistic vision.

The cosmos is seen as originating in a transcendent divine being, who is the source of all things. This divine being brings forth from 'himself' a perfect 'Image' and self-expression, in which the intellectual essences of all things are contained. This second God is then also identified with the Demiurgos, who shapes the cosmos from the intellectual "blueprint" contained in "his" own mind. The world soul, in turn, expresses this divine Logos in immanent form as the sustaining power of the cosmos. Human souls are seen as partaking in the substance of this world soul or immanent Logos of the cosmos.

This cosmogonic picture was used in Jewish Wisdom literature to describe divine Wisdom as a secondary manifestation of the Creator God Who is God's agent in creating the universe, and is also the immanent power that sustains the universe. Wisdom is understood also as the presence of God speaking in revelation. Through Wisdom human souls come to know God and grow into virtuous 'sons' of God.

The term Christ originally referred to the Messiah, a figure in Jewish apocalyptic thought that was seen as appearing at the end of world history to destroy the forces of evil and renovate the universe, installing the saints of God there in a blessed existence. In Jewish apocalyptic thought, there had been no identification of this figure of the Messiah with cosmogenesis, even though he was sometimes seen as 'preexistent'.

Colossians 1:15-20: 'He is the image of the invisible God, the firstborn of all creation; for in him all things in heaven and on earth were created, things visible and invisible, whether thrones or dominions or rulers or powers - 'All things have been created through him and for him. He himself is before all things, and in him all things hold together. He is the head of the body, the church; he is the beginning, the firstborn from the dead, so that he might come to have first place in everything. For in him all the fullness of God was pleased to dwell and through him God was pleased to reconcile to himself all things, whether on earth or in heaven, by making peace through the blood of his cross.'

The divine person encountered in Jesus is thereby identified with this Logos-Christ. His redemptive act 'through the blood of the cross' is seen as the paradigmatic manifestation of one and the same divine being of the beginning and the end of 'all things.'

Jewish thought originally saw humans as essentially mortal. ... Redemption was a fulfilled, blessed existence on earth within mortal limits, that is, one hundred years. ... Greek thought, by contrast, saw the relation of God and cosmos as emanational. There is ontological continuity between God, the Logos of God, and the cosmos. Each of these realities expresses being on different levels of existence. Thus the world soul and the human soul partake in the being of the divine Logos, which manifests the ultimate source of being.

For Irenaeus, creation is itself an incarnation of the Word and Spirit of God, as the ontological ground of bodily existence. The incarnation of the historical Christ is the renewal of this divine power underlying creation. In the incarnation divine power permeates bodily nature in a yet deeper way, so that the bodily becomes the sacramental bearer of the divine, and the divine deifies the bodily. The Christian sacraments are paradigmatic of this deeper mingling of body and spirit, renewing the life power of creation:

*"As we are his members, we are also nourished by means of the creation
He has acknowledged the cup which is also part of creation as his own blood
and the bread, which is also part of creation he has established as his own body
from which he gives increase to our body."*

Paul [noted] "Then the whole cosmos will be transformed into a "new heaven and earth," immortalized, and fully united with the divine life of God. This final union with the Being of God fulfills the promise of the original creation'

This effort to incorporate the lush Hebraic view of earthly blessedness into eternal salvation was dropped by mainline Christianity after the third century. Christ is seen as establishing his millennial reign through the political power of the church and Christian rulers, but this has no effect on renewal of nature, nor does it bring forth a new era of justice between humans. Millennial visions continue in Christianity, but as the pre-

serve of heretical, counter-establishment groups. Dominant Christianity sees the earth as going downhill toward destruction. Although the cosmos too will participate in the resurrected, immortal 'new heaven and earth,' the focus is on humans and on planetary spheres, not on other forms of earthly life.

Three somewhat different versions of Christian cosmological theology circulate in the contemporary quest for ecological spirituality:

For Matthew Fox, original blessing is the intrinsic nature of things. True Christian spirituality remains rooted in this vivid sense of original goodness. Evil is present in history, but as distortion and alienation from original blessing, not as primary reality. Evil can be evaluated as evil only in its negation of primary goodness, which remains our true "nature." Goodness is fundamentally relational. It is the life-giving and celebratory interconnection of all things. Evil is the denial of that interconnection. In his "The Coming of the Cosmic Christ", Fox reclaims the classical cosmological Christology we have discussed in this chapter. Christ is not simply confined to the historical Jesus, nor only related to human souls. Christ is the immanent Wisdom of God present in the whole cosmos as its principle of interconnected and abundant life. The cosmic Christ is not only the foundational basis of original blessing in creation, but is its telos or direction of fulfillment. Creation moves toward increasing fulfillment of this abundance of life. The cosmic Christ is thus another name for original and final blessing.

One should note here that Matthew Fox does have incarnational ideas of the coming of the Cosmic Christ: "We need today a historical Christ - a living christ who can change history once again and ground that change in a living cosmology. The "historical Christ" of which I speak will combine the historical and incarnational rootedness of Jesus the prophet with the spatial and cosmic mysticism of the Cosmic christ to effect a renaissance, a change of hearts and ways."

"Divinity and we are co-creators, equally responsible, one might say for the survival of mother earth. A co-creator is one who births the mystic self, or allows it to be born. In allowing the "true self" or mystic to be born, one is already involved in a deep process of birthing the Cosmic Christ."

"Worship has a deeply prophetic task to perform. It is meant to nurture prophets, to challenge them, to bring them together for community conviviality and the sustenance and enrichment of a prophetic imagination."

"The Cosmic Christ and the living cosmology that the cosmic Christ ushers into society and psyche have the power to ... unleash the wisdom of all world religions ... this unleashing of wisdom holds the last hope for the survival of the planet we call home ... for there is no such thing as a Lutheran sun and a Taoist moon and a Jewish ocean and a Roman Catholic forest."

Teilhard de Chardin, whose writings only became available in the late 1950s due to church censorship, used the new insights from evolution to restate the sweeping cosmic vision of salvation history found 1,700 years earlier in Irenaeus. Not just humans, but all of nature is part of this salvation drama. For Teilhard, the universe is a total system that ascends in successive systems of organization, from the atomic to the planetary level. This ascent to increasing organizational complexity is also a moral and spiritual ascent, moving toward the unification of consciousness in what Teilhard calls 'the Omega Point.' The different stages of the evolution of matter, from atomic energy to molecular organization to cellular life to plants and animals and finally humans, are not merely changes of quantitative complexity, but are qualitative leaps to new levels

of existence. The universe evolves along the axis of the complexification of matter. Increasingly complex organization of matter increases the internal 'radial energy.' It is this interior aspect of the complexification of matter that Teilhard sees as responsible for 'boiling points' that bring breakthroughs to new levels of existence. There arises from molecular organization the living cell, then increasingly complex organic beings that become more and more aware, and then human self-consciousness. Everything that appears in the process of cosmogenesis is latent from its beginning, but this does not change the reality of its historical birth, which can appear only when a critical level of evolution is reached. Teilhard's thought would mesh well with the Gaia hypothesis, for he sees the planet earth as a living organism.

Process theology, as developed by Christian theologians such as John Cobb and Marjorie Suchocki, from A. N. Whitehead's work, has many affinities with the thought of Teilhard de Chardin. Like Teilhard, process theology sees an element of 'mentality' present even in the random movements of subatomic particles. 'Mentality' is a capacity for interaction, which becomes increasingly self-determining and conscious as matter organizes itself at successive layers of organizational complexity. Process theology postulates, as underlying this process, a dipolar God. The Primordial Nature of God contains the whole of potentiality of all existing entities at every moment of actualization. This Primordial Nature of God provides the 'initial aim' or best potential option for each entity at each occasion of existence. This 'initial aim' relates to the total context of the past of that entity at that moment, and thus is interrelated with all that has been, ultimately, in the whole universe. Each entity has, however, its own subjectivity. It adapts or actualizes this aim of God through actualizing one possibility that can only partially fulfill that aim, and can even thwart that aim in negative choices that are destructive. Thus the God of Process theology 'lures,' but does not coerce. It offers continual new possibilities, but the choice belongs to existent entities that can negate their own best options. There is freedom and risk in divine creativity, and with this risk, the possibility of evil.

Towards and Ecofeminist Theocosmology

Ecofeminist theology and spirituality has tended to assume that the 'Goddess' we need for ecological well-being is the reverse of the God we have had in the Semitic monotheistic traditions; immanent rather than transcendent, female rather than male identified, relational and interactive rather than dominating, pluriform and multi-centered rather than uniform and mono-centered. But perhaps we need a more imaginative solution to these traditional oppositions than simply their reversal

As we move below the 'absolute minimum' of the tiniest particles into the dancing void of energy patterns that build up the appearance of solid objects on the macroscopic level, we also recognize that this is also the 'absolute maximum,' the matrix of all interconnections of the whole universe. This matrix of dancing energy operates with a 'rationality,' predictable patterns that result in a fixed number of possibilities. Thus what we have traditionally called 'God,' the 'mind,' or rational pattern holding all things together, and what we have called 'matter,' the 'ground' of physical objects, come together. ... The eternal silence of those infinite spaces terrifies me! Or is it a universe in which it makes sense to speak of values, of life and death, good and evil, as meaningful distinctions within which we can hope for a 'better world'? Is it a universe with which we can commune, as heart to heart, thought to thought, as I and Thou? As humans stand peering down through their instruments into the subatomic realm and outward into the galaxies, it cannot but be evident that, for us, the human remains the "mean" or mediator between the worlds. This is so because what we per-

ceive can only be known and evaluated from the context of our own standpoints. But also because we are faced with the recognition that humans alone, amid all the earth creatures and on all the planets of these vast galaxies, are capable of reflective consciousness. We are, in that sense, the 'mind' of the universe, the place where the universe becomes conscious of itself. Reflective consciousness is both our privilege and our danger. At least for the last several thousand years of cultural history, male ruling-class humans have used this privilege of mind to set themselves apart from nature and over dominated women and men. Thereby they denied the web of relationships that bind us all together, and within which these males themselves are an utterly dependent part. The urgent task of ecological culture is to convert human consciousness to the earth, so that we can use our minds to understand the web of life and to live in that web of life as sustainers, rather than destroyers, of it.

Compassion for all living things fills our spirits, breaking down the illusion of otherness. At this moment we can encounter the matrix of energy of the universe that sustains the dissolution and recomposition of matter as also a heart that knows us even as we are known. Is there also a consciousness that remembers and envisions and reconciles all things, as the Process theologians believe? Surely, if we are kin to all things and offspring of the universe, then what has flowered in us as consciousness must also be reflected in that universe as well, in the ongoing creative Matrix of the whole. As we gaze into the void of our future extinguished self and dissolving substance, we encounter there the wellspring of life and creativity from which all things have sprung and into which they return, only to well up again in new forms.

Our capacity for consciousness, which allows us to roam through space and time, remembering past ages, exploring the inner workings of all other existing beings on earth or on distant planets, also makes us aware of the ephemeral nature of our 'self.' Our capacity for consciousness is sustained by a complex but fragile organism. Cut that organism at its vital centers, in the brain or in the heart, and the light of consciousness goes out, and with it our 'self.' It is this juxtaposition of the capacity of consciousness to roam through space and time, and its utter transience in its dependence on our mortal organisms, that has generated much of the energy of what has been called 'religion' in the past.

An ecological spirituality needs to be built on three premises: the transience of selves, the living interdependency of all things, and the value of the personal in communion. Many spiritual traditions have emphasized the need to 'let go of the ego,' but in ways that diminished the value of the person, undercutting particularly those, like women, who scarcely have been allowed individuated personhood at all. We need to "let go of the ego" in a different sense. We are called to affirm the integrity of our personal center of being, in mutuality with the personal centers of all other beings across species and, at the same time, accept the transience of these personal selves. As we accept both the value and the transience of the self, we can also be awakened to a new sense of kinship with all other organisms.

Our kinship with all earth creatures is global, linking us to the whole living Gaia today. It also spans the ages, linking our material substance with all the beings that have gone before us on earth and even to the dust of exploding stars.

Then, like bread tossed on the water, we can be confident that our creative work will be nourishing to the community of life, even as we relinquish our small self back into the great Self. Our final gesture, as we surrender ourselves into the Matrix of life, then can become a prayer of ultimate trust: 'Mother, into your hands I commend my spirit.'

Use me as you will in your infinite creativity.'

In the two traditions, covenantal (Old Testament) and sacramental, we hear two voices of divinity from nature. One speaks from the mountain tops in the thunderous masculine tones of 'thou shalt' and 'thou shalt not.' It is the voice of power and law, but speaking (at its most authentic) on behalf of the weak, as a mandate to protect the powerless and to restrain the power of the mighty. There is another voice, one that speaks from the intimate heart of matter. It has long been silenced by the masculine voice, but today is finding again her own voice. This is the voice of Gaia. Her voice does not translate into laws or intellectual knowledge, but beckons us into communion.

Both of these voices, of God and of Gaia, are our own voices. We need to claim them as our own, not in the sense that there is 'nothing' out there, but in the sense that what is 'out there' can only be experienced by us through the lenses of human existence. We are not the source of life, but are latecomers to the planet. Our minds didn't fall from the skies, but are the flowering of organic body and its capacities to know itself.

We need a foundation for ethical theory that is not based on a dualistic negation of the 'other'. ... This does not mean that there is no such thing as evil. ... Rather, evil lies in 'wrong relationship.' All beings live in community, both with members of their own species and with others for which they depend for food, breath, materials for construction, and affective feedback. Yet there is a tendency in the life drive itself in each species to maximize its own existence and hence to proliferate in a cancerous way that destroys its own biotic support. This is not just a human tendency. As Lynn Margulis has pointed out, even ancient bacteria tended toward this proliferating growth, in which the consuming of others finally threatens to destroy both the environment and the species.

The wisdom of nature lies in the development of built-in limits through a diversity of beings in interrelation, so that none outruns its own 'niche.' Humans, particularly since the development of agriculture, have been able to develop the food base to escape the built-in limits of other species, and even of their own species in the hunter-gatherer mode. They have been able to grow their own food base and thus maximize their own lives, using land, plants, and animals as objects of control and manipulation. In the process some humans (dominant males) also have learned to maximize their own lives, both for leisure and consumption, over against other humans. The human community itself was fissured into controlling 'subjects' and exploited 'objects.'

Only as the system of exploitation reaches its maximal stage does it begin to undermine the quality of life of those at the top, and thus force them to recognize that the whole house of cards is about to topple. Their first instinct is to stave off this demise by accelerating the exploitation of those they dominate, while seeking to maintain their own comfortable life-style with the dwindling resources of the whole. The rich try to stay rich while the poor get poorer, and the destruction of the environment increases. Eventually the whole system collapses. This has happened before, as in the disappearance of 'lost civilizations,' and in a more extensive way, in the 'fall' of Rome. The difference today is that the system of exploitation is global, and the possibility of destruction correspondingly global. There are not the same spaces to retreat from the collapse. Thus we face a cancerous proliferation of our species that could not only bring it to extinction, but pull much of the planetary life system down with it. However, civilizations have not only created domination and cultures of deceit that justified domination. They have also created critical cultures designed to unmask

deceit and spiritualities that awakened compassion for others, thus rebuilding culturally the balances of self-limitation and respect for the lives of others that make for good community. We inherit in our Christian tradition (as do others in their traditions) both cultures of domination and deceit and cultures of critique and compassion. We need to build on and develop the second culture to unmask and check the power of the first culture.

Rebuilding human society for a sustainable earth will require far more than a plethora of technological 'fixes' within the present paradigm of relations of domination. It will demand a fundamental restructuring of all these relations from systems of domination/exploitation to ones of biophilic mutuality. New technologies may well have their place, although there may also be a need to rediscover old techniques of agriculture, architecture, artisanry, and community-building as well. But technique cannot be divorced from its social and psychic contexts. A new technique or a recovery of an old one will not 'take' without transformed political relations and cultural consciousness. A healed earth is one in which all the patterns of destruction that we outlined in chapter 4 have been deeply transformed, the patterns that are resulting in proliferating population, deepening poverty, famine, soil erosion, deforestation, the extinction of species, air and water pollution, energy crises, and militarism. Just as the patterns that are producing this vast reign of death are interrelated, so a new life-sustaining community of humans as part of the biosphere of Gaia are interrelated.

It is the male rather than the female life-style that needs, however, the deeper transformation. Males need to overcome the illusion of autonomous individualism, with its extension into egocentric power over others, starting with the women with whom they relate. Men need to integrate themselves into life-sustaining relations with women as lovers, parents, and coworkers.

Envisioning a Good Society

This vision must start with a principle of equity: equity between men and women; between human groups living within regions; equity across human communities globally; equity between the human species and all other members to the biotic community of which we are a part; and finally equity between generations of living things, between the needs of those alive now and those who are to come. Rebuilding human society for a sustainable earth will require far more than a plethora of technological "fixes" within the present paradigm of relations of domination. It will demand a fundamental restructuring of all these relations from systems of domination/exploitation to ones of biophilic mutuality.

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Let us start with the need to phase out petroleum and other fossil fuels as the primary energy sources of production, transportation, and home heating. The alternative energy sources are solar, wind, water, thermal, and biomass energies, as well as human and animal activity.

The questions of local and regional control and decision making, over against the power of multinational corporations, is central to this political struggle. Oil is shipped

to us from halfway around the world. Wood is locally produced. Solar energy for homes comes from panels on roofs possessed by the owners of the building. Electricity from windmills also could be owned by home units or organized in small local companies. The age of mega-corporations is put in question, its inefficiency and true costs exposed. The state and its ownership also is revealed. The people seek to take control of the political systems for the commonweal of all, rather than the subsidization of the profits of the rich. The question of raising and distributing food adequate to nourish the human population (and the animals they own), without depleting the fertility of the land from which it grows, also raises a host of interrelated issues.

Only when the true environmental costs are paid for by the producers and consumers, rather than passed on to the general public, will it be evident that the ecological society is the only truly 'economical' society.

Although greatly reducing the environmental impact of human production, transportation, consumption, and waste is critical for a sustainable society, and must demand the greatest changes from the most affluent societies, a significant curbing and eventual reduction of human population itself is also necessary. If human population is allowed to double once again in forty years or less, and hits 8 billion to 10 billion in the first third of the twenty-first century, all the measures we have just discussed will go for naught. Humanity has no real alternative to population control. The question is, do we want population control to happen voluntarily, before conception, or violently by war, famine, and disease?

The promotion of effective birth control on a widespread basis sufficient to halt and reduce the world population explosion is only secondarily a matter of developing and distributing technologies, although this is not unimportant. It is, above all, a matter of how women and their bodies are socially and culturally appropriated. Many cultural, social, and economic forces impede the empowerment of women as moral agents of their own reproductive powers: poverty, demographic war, and the whole complex of attitudes that spring from patriarchy.

Patriarchy has multiple impacts on reproductive patterns. Its valuing of the male over the female means that families cannot rest content with having produced two children, if both of these children are female. Often two males are desired to assure the patrilineage. Patriarchy also denies women control over their own sexuality and reproduction, and values women only to produce children, sharply curtailing other ways in which women can live satisfying lives and be held in esteem by their communities. The empowerment of women as moral agents of their own sexuality and reproduction is thus an integral part of any authentic population policy. The female child needs to be valued equally with the male. This is only possible if the adult female is also seen as an autonomous person who will be an active cultural and economic agent in her own right, and not just an adjunct to a male-centered society. Only when women can no longer be beaten by men, raped by men, and traded between men as commodities, can they cease to be treated or to see themselves as passive bodies to be acted upon by men. Women need a sense of their own integrity and to have that integrity affirmed by males.

Although the empowerment of women as moral, economic, and cultural agents in their own right is crucial for effective 'family planning,' it also lies at the base of all the value changes that will lead from cultures of domination to cultures of biophilic mutuality. The "liberation of women" cannot be seen simply as the incorporation of women into alienated male styles of life ... Rather, what is necessary is a double trans-

formation of both women and men in their relation to each other and to 'nature.'

Genuine demilitarization across the board, including the demilitarization of the United States and of Israel, are the *sine qua non* of any genuine, ecologically sustainable, biospheric economy.

Building Communities of Resistance

How do we carry on a struggle to heal the world and to build a new biospheric community in the face of this intransigent system of death? It is my belief that those who want to carry on this struggle in a sustained way must build strong base communities of celebration and resistance. By 'base communities' I mean local face-to-face groups with which one lives, works, and prays. I do not mean that all these functions would necessarily come together for most people in one base community. Most people will find these different forms of support in a variety of groups and networks, although it is important that these many groups recognize their interconnections in one unified struggle.

We must start by recognizing that metanoia, or change of consciousness, begins with us. ... We need to amend the famous slogan of Rene Dubos: 'Think globally and act locally.' We need to think both locally and globally and act both locally and globally. The struggle for local changes will lack depth unless it understands itself as an integral part of a global new consciousness.

What we need is neither optimism nor pessimism, in these terms, but committed love. This means that we remain committed to a vision and to concrete communities of life no matter what the 'trends' may be. Whether we are immediately 'winning' or 'losing' cannot shake our rooted understandings of what biophilic life is and should be, although we need to adapt our strategies to the changing fortunes of the struggle. We also remain clear that life is not made whole "once and for all in some static millenium of the future. It is made whole again and again, in the renewed day born from night and in the new spring that rises from each winter. Being rooted in love for our real communities of life and for our common mother, Gaia, can teach us patient passion, a passion that is not burnt out in a season, but can be renewed season after season. Our revolution is not just for us, but for our children, for the generations of living beings to come. What we can do is to plant a seed, nurture a seed-bearing plant here and there, and hope for a harvest that goes beyond the limits of our powers and the span of our lives.

Healing the Blade in the Chalice of Sacred Pleasure

Riane Eisler drew the attention of the world to the counterpoint between the blade of dominator society of the patriarchy and the partnership society of the chalice in love.. These quotations illustrate themes from the downfall of the early peaceful societies such as Crete to the militaristic patriarchal cultures and convey a synthesis of the renewal process we need to envisage.

"The Chalice and the Blade" Riane Eisler (1987) is a classic work in the complementary relationship between masculine and feminine in human society and the evolutionary existential dilemma caused to human culture by the passage from the nurturing chalice of feminine fertility - partnership society - to the violent blade of patriarchal dominator society. "Sacred Pleasure" (1996) follows on from this with an affirmative thesis. These readings are taken from these works and "The Gaia Tradition and our Partnership Future" in "Reweaving the World" (Diamond and Orenstein 1990)

One fascinating discovery about our past is that for millennia a span of time many times longer than the 5,000 years conventionally counted as history -prehistoric societies worshipped the Goddess of nature and spirituality, our great Mother, the giver of life and creator of all. But even more fascinating is that these ancient societies were structured very much like the more peaceful and just society we are now trying to construct. This is not to say that these were ideal societies or utopias. But, unlike our societies, they were not warlike. They were not societies where women were subordinate to men. And they did not see our Earth as an object for exploitation and domination. In short, they were societies that had what we today call an ecological consciousness: the awareness that the Earth must be treated with reverence and respect. And this reverence for the life-giving and life-sustained powers of the Earth was rooted in a social structure where women and "feminine" values such as caring, compassion, and nonviolence were not subordinate to men and the so-called masculine values of conquest and domination.

Raphael Cover: Sacred Pleasure

The leading edge social movements of our time - the peace, feminist, and ecology movements, and ecofeminism, which integrates all three-are in some respects very new. But they also draw from very ancient traditions only now being reclaimed due to what British archaeologist James Melaart calls a veritable revolution in archaeology [esp Crete]..

We have been taught that in 'Western tradition,' religion is the spiritual realm and that spirituality is separate from, and superior to, nature. But for our Goddess-worshipping ancestors, spirituality and nature were one. In the religion of Western partnership societies, there was no need for the artificial distinction between spirituality and nature or for the exclusion of half of humanity from spiritual power.

We know from Minoan, Egyptian, Sumerian, and other ancient records that women were once priestesses. Indeed, the highest religious office appears to have been that of high priestess in service of the Goddess. And the Goddess herself was not only the source of all life and nature; she was also the font of spirituality, mercy, wisdom, and justice.

Poised on the brink of eco-catastrophe, let us gain the courage to look at the world



anew, to reverse custom, to transcend our limitations, to break free from the conventional constraints, the conventional views of what are knowledge and truth. Let us understand that we cannot graft peace and ecological balance on a dominator system; that a just and egalitarian society is impossible without the full and equal partnership of women and men.

Let us reaffirm our ancient covenant, our sacred bond with our Mother, the Goddess of nature and spirituality. Let us renounce the worship of angry gods wielding thunderbolts or swords. Let us once again honor the chalice, the ancient symbol of the power to create and enhance life-and let us understand that this power is not woman's alone but also man's.



Science fiction writers' visions of the future are filled with incredible technological inventions. But by and large, theirs is a world singularly bereft of new social inventions. In fact, more often than not, what they envision takes us backward while seeming to go forward in time. Be it in Frank Herbert's *Dune* or George Lucas's *Star Wars*, what we frequently find is actually the social organization of feudal emperors and medieval overlords transposed to a world of intergalactic high-tech wars.

Scientists like Ilya Prigogine and Niles Eldredge tell us that bifurcations or evolutionary branchings in chemical and biological systems involve a large element of chance. But as the evolutionary theorist Erwin Laszlo points out, bifurcations in human social systems also involve a large element of choice. Humans, he points out, 'have the ability to act consciously, and collectively,' exercising foresight to choose their own evolutionary path. And he adds that in our 'crucial epoch' we 'cannot leave the selection of the next step in the evolution of human society and culture to chance. We must plan for it, consciously and purposefully.' Or as the biologist Jonas Salk writes, our most urgent and pressing need is to provide that wonderful instrument, the human mind, with the wherewithal to image, and thereby create, a better world. Initially this may seem an impossibly difficult task. But as we have seen, our views of reality-of what is possible and desirable-are a product of history. And perhaps the best proof that our ideas, symbols, myths, and behaviors can be changed is the evidence that such changes were in fact effected in our prehistory. We have seen how the image of woman was once venerated and respected in most of the ancient world and how images of women as merely sexual objects to be possessed and dominated by men became predominant only after the androcratic conquests.

What is still lacking is the 'critical mass' of new images and myths that is required for their actualization by a sufficient number of people. Perhaps most important is that women and men are increasingly questioning the most basic assumption of androcratic society: that both male dominance and the male violence of warfare are inevitable.

There is, most significantly, a growing awareness that the emerging higher consciousness of our global 'partnership' is integrally related to a fundamental reexamination and transformation of the roles of both women and men. As the psychiatrist Jean Baker Miller writes, in society as presently constituted only women are 'geared to be carriers of the basic necessity for human communion' -

and to in fact value their affiliations with others more highly than even themselves. In contrast to men, who are generally socialized to pursue their own ends, even at the expense of others, women are socialized to see themselves primarily as responsible for the welfare of others, even at the expense of their own well-being. This dichotomization of human experience, as Miller extensively documents, creates psychic distortions in both women and men. Women tend to be so over-identified with others that the threatened loss, or even disruption, of an affiliation can be, as she writes, 'perceived not as just a loss of a relationship but as something closer to a total loss of self.' Men, on the other hand, often tend to see their human need for affiliation as 'an impediment' or 'a danger.'

A New Science and Spirituality

This theme of our interconnectedness - which Jean Baker Miller calls affiliation, Jessie Bernard calls the 'female ethos of love/duty,' and Jesus, Gandhi, and other spiritual leaders have simply called love-is today also a theme of science. This developing 'new science' - of which 'chaos' theory and feminist scholarship are integral parts - is for the first time in history focusing more on relationships than on hierarchies.

Thus, science has until now generally excluded women as scientists and focused its study almost entirely on men. It has also excluded what we may call 'caring knowledge': the knowledge that, as Salk writes, we now urgently need to select those human forms that are "in cooperation with evolution, rather than those that are anti-survival or anti-evolutionary.

A central motif of twentieth-century feminist literature has been the probing not only of existing power relations but also of alternative ways of perceiving and using power: of power as affiliation. ... Described in such phrases as 'sisterhood is powerful,' this nondestructive view of power is one that women are increasingly bringing with them as they move into the 'men's' world from their 'women's' place. It is a 'win-win' rather than a 'win-lose' view of power, in psychological terms, a means of advancing one's own development without at the same time having to limit the development of others. In visual or symbolic terms, this is the representation of power as linking.

Long suppressed by androcratic ideology, the secret of transformation expressed by the Chalice was in earlier times seen as the consciousness of our unity or linking with one another and all else in the universe. Great seers and mystics have continued to express this vision, describing it as the transformative power of what early Christians called agape. This is the elemental linking between humans that in the distortion characteristic of androcracy is called 'brotherly' love. In essence, it is the kind of selfless love a mother has for her children, once mythically expressed as the divine love of the Great Mother for her human children. In this sense, our reconnection with the earlier spiritual tradition of Goddess worship linked to the partnership model of society is more than a reaffirmation of the dignity and worth of half of humanity. Nor is it only a far more comforting and reassuring way of imaging the powers that rule the universe. It also offers us a positive replacement for the myths and images that have for so long blatantly falsified the most elementary principles of human relations by valuing killing and exploiting more than giving birth and nurturing.

During periods of strong gylanic resurgence, for example, in Jesus' time, the band

has stretched quite far. But always in the past, when the boundaries or limits of androcracy were reached, it snapped back toward its original shape. Now, for the first time in recorded history, instead of snapping back this band may break-and our cultural evolution may at last transcend the confines that have for millennia held us back. What, at our level of technological development, would be the political and economic implications of a complete shift from a dominator to a partnership society? We have the technologies that in a world no longer governed by the Blade could vastly accelerate our cultural evolution.

Willis Harman: It will be a 'cosmic consciousness,' a 'higher-awareness,' which 'relates self-interest to the interests of fellow man and of future generations.' And it will entail nothing short of a fundamental transformation of 'truly awesome magnitude.' Similarly, in the second Club of Rome report we read that in order 'to avoid major regional and ultimately global catastrophe,' we must develop a new world system 'guided by a rational master plan for long-term organic growth,' held together by a 'spirit of truly global cooperation', shaped in free partnership. This world system would be governed by a new global ethic based on a greater consciousness of and identification with future as well as present generations and will require that cooperation, rather than confrontation, and harmony with, rather than conquest of, nature become our normative ideals.

For millennia of recorded history, the human spirit has been imprisoned by the fetters of androcracy. Our minds have been stunted, and our hearts have been numbed. And yet our striving for truth, beauty, and justice has never been extinguished. As we break out of these fetters, as our minds, hearts, and hands are freed, so also will be our creative imagination. For me, one of the most evocative images of the transformation from androcracy to gylany is the caterpillar metamorphosed into the butterfly. It seems to me a particularly fitting image to express the vision of humanity soaring to the heights it can attain, as the butterfly is an ancient symbol of regeneration, an epiphany of the transformative powers attributed to the Goddess.

The most dramatic change as we move from a dominator to a partnership world will be that we, and our children and grandchildren, will again know what it means to live free of the fear of war.

At the same time, as women gain more equality of social and economic opportunities-so that birthrates can come into better balance with our resources-the Malthusian 'necessity' for famine, disease, and war will progressively lessen. Since they also are to a large extent related to overpopulation, to "man's conquest of nature," and to the fact that environmental "housekeeping" is not in androcracies a "masculine" policy priority, our problems of environmental pollution, degradation, and depletion should likewise begin to lessen during the years of transformation.

Practices like female sexual mutilation, wife beating, and all the other more or less brutal ways through which androcracy has kept women "in their place" will of course be seen not as hallowed traditions but as what they are-crimes spawned by man's "inhumanity to woman." As for man's inhumanity to man, as male violence is no longer glorified by "heroic" epics and myths, the so-called male virtues of dominance and conquest will also be seen for what they are-the brutal and barbaric aberrations of a species turned against itself.

Thus, with the move to more equal and balanced relations between women and men and the reinforcement of gentler, more pro-human and caring behavior in chil-

dren of both sexes, we may realistically expect fundamental psychic changes. These, in a relatively short time, will in turn exponentially accelerate the tempo of transformation.

From the introduction to Sacred Pleasure

Why, when avoiding pain and seeking pleasure are such primary human motivations, have we for so long been taught that the pleasures of sex are sinful and bad? Why, even when sex is not condemned as evil (as in modern pornography), do we so often find it associated not with erotic love but with the marketing of women's bodies or with sadism and masochism, with dominating or being dominated? Was it always so? Or was there a time before sex, woman, and the human body were vilified, debased, and commodified? What really lies behind rape, incest, and other forms of sexual violence? How and why did these practices arise? Most important, what personal and social changes can help us move toward a healthier, less dysfunctional, less hurtful way of structuring sexual (and more generally, human) relations?

My search for answers to these questions took me into fields ranging from biology, psychology, sexology, and sociology to economics, archaeology, art history, literature, and mythology. Time and time again I kept coming back to the profound human yearning for connection, for bonds forged by love and trust through both sexuality and spirituality. I became particularly interested in the ecstatic experience, and in the at first seemingly incongruous erotic imagery in so many Eastern and Western religious traditions. Gradually I began to see that this connection between sex and spirituality was not accidental; that in fact it has very ancient roots. I also began to understand why love is the key word not only in romantic but also in mystical literature, and why the poetry of mystics, like that of lovers, is so often erotic. The more I probed, the deeper the questions went. Eventually I began to look at not only sex and spirituality, but also pain and pleasure in a completely different way—hence the (to some people) heretical book title *Sacred Pleasure*.

I began to see that neither human society nor human history can be understood without taking into account the very different ways a society can use pain or pleasure to motivate human behavior. Even beyond this, I began to see the central, though amazingly ignored, role pain and pleasure have had in the evolution of culture, and even of life. I also saw how the evolution of our highly developed human capacities for sexual pleasure and for the intense pleasures of love was a potential turning point in the extraordinary history of this planet. At that moment, it was as if a hundred light bulbs had just gone on. For I began to see that much that is happening in our time is about what for shorthand I have come to think of as the pain to pleasure shift: the shift to a social system that can support, rather than chronically block, these highly pleasurable human capacities. This in turn made it possible for me to see that it is not coincidental that so much of our traditional religious imagery sacralizes pain rather than pleasure, or that the capacity to inflict pain, rather than to give pleasure, has been idealized in so many of our epics and classics. It helped me understand how and why our lives came to be poisoned by notions like 'pain and pleasure are two sides of the same coin,' 'spirituality and sexuality are at opposite poles,' and 'the war of the sexes is inevitable.' Most important, I began to understand that to overcome the pain and guilt, the exploitation and alienation, the tragic and often comic obstacles that have so embittered both women's and men's lives will require fundamental changes not only in how we view sex, spirituality,

and society, but in how we view the human body, power, pleasure, and the sacred.

Sacred Pleasure contrasts two different ways of constructing human sexuality within the larger framework of two very different ways of organizing human relations: one relying more on pain and the other more on pleasure. In the pages that follow we will see how beneath the great variety of sexual customs and mores are two underlying possibilities for our species: what I have called the dominator and partnership models. In the dominator model—beginning with the ranking of one half of humanity over the other—rankings backed up by fear or force are primary. Hence, societies orienting primarily to this model rely heavily on pain or the fear of pain to maintain themselves. Moreover, to maintain relations of domination and submission, the natural bonding of the give and take of sexual pleasure and love between the female and male halves of humanity has to be blocked or distorted. This is why societies orienting primarily to the dominator model which have historically ranked men over women, kings over subjects, and man over nature—have built into their basic social structure a number of devices that distort and repress sexuality. One, with which most of us are all too painfully familiar, is the vilification of sex and woman.

Moreover, as in the biblical story of Eve's causing humanity's Fall and the Christian *Malleus Maleficarum* (a book blessed by the fifteenth-century Church as the manual for witch-hunters), woman is sinful, a 'carnal' creature suitable only for propagation, for providing men with sons. Therefore woman, along with human sexuality, must be rigidly, indeed violently, controlled.

This embedding of mistrust and control into the sexual relations between women and men has been an extremely effective way of ensuring that not only our most intimate relations but all our relations are tense and mistrustful. For if God created a world where man cannot even trust woman—the person with whom through both sex and birth he has the most intimate physical relations—how can he be expected to trust anyone? If women are so inherently untrustworthy, how can they trust each other, or even themselves? Moreover, if God decreed that men must control and dominate women, why—as in the all-too-familiar 'holy wars' where to this day killing and pillaging are said to be God's will—should not the same also apply to other men and other nations? All this leads directly to the second major device for using sex as a way of conditioning both women and men to fit into a social system based on force-and-fear-backed rankings.

Drawing from chaos theory and other contemporary scientific theories that show how living systems can undergo transformative change in a relatively short time during states of extreme disequilibrium, cultural transformation theory shows how these same principles apply to social systems. Specifically, it shows that many beliefs and practices we today recognize as dysfunctional and antihuman stem from a period of great disequilibrium in our prehistory when there was a fundamental shift from partnership to dominator model ascendancy. And it proposes that in our chaotic time of escalating disequilibrium we have the possibility of another fundamental cultural shift: this time in a partnership rather than dominator direction.

The Emerging Politics of Intimate Choice

The most publicized aspect of the new politics focusing on the right to freedom of choice in matters that directly impact our bodies is the contemporary struggle by

women for reproductive freedom. But before we go on to this struggle and to other aspects of the new politics of intimate choice, I want to pause a moment to say that contrary to what we are sometimes told, technologies of family planning are not just a modern phenomenon.

As Beth Ann Conklin writes, medical research indicates that in the absence of artificial lighting moonlight tends to synchronize women's reproductive cycles-with ovulation associated with the full moon and the onset of menstruation associated with the new moon. So given the fact that becoming pregnant just before, just after, or during menstruation is highly unlikely, Conklin proposes that the careful attention our Paleolithic ancestors paid to the movements of the moon may be connected with women's attempts to prevent or promote conception by attuning their sexual activities to lunar rhythms-and that this may be part of the story behind the Venus of Laussel's notched crescent moon.

The New Politics Against Violence

The condemnation of violence is age-old, as is nonviolent resistance to violence, as exemplified by the teaching of Jesus that we turn the other cheek. But collective political action to challenge the institutionalization of violence is a relatively recent phenomenon. ... Not only that, but for the first time, violence in intimate relations is today becoming a major political issue. ... Nonetheless, the organized political action to end the worldwide violence against women is having important results. For example, the World Health Organization, which a few decades ago still ignored the enormous health costs to women from the violence of genital mutilation, in 1992 announced that it would call for "tougher action" against what it once ignored as merely a "traditional practice." In India, laws against the traditional practice of bride burning are also beginning to be more frequently invoked, thanks to pressure from women's organizations. And because male violence against women is now beginning to be perceived as a social, rather than purely personal, problem, attention is also gradually being given to its astronomic economic costs-which in the United States alone are estimated at more than three billion dollars per year.

Empathy, Gender, and the "Feminization" of Politics

Since empathy is one of our most important human attributes, there were undoubtedly even in the most rigid dominator societies people sensitive to the pain of others, as well as to the social injustices that make it possible for some people to cause other people so much pain. But the translation of this sensitivity into political action guided by the vision of a better society, as distinguished from individual rebellions and numerous earlier slave and peasant revolts, is relatively recent. ...As we have seen, the power through greater strength or force to dominate or control others, thereby restricting their life choices, has stereotypically been associated with masculinity. And the power to care for others, to nurture them through caring touch, thereby empowering them to develop and effectively broaden their life choices, has stereotypically been associated with femininity. Again, this does not mean that these gender differences are natural.

Spirituality, Justice, and the Body Politic

In short, it is a spirituality that puts into actual practice the partnership teachings that lie at the core of most world religions: the teachings of compassion, nonviolence, and caring. Even beyond this, it is a spirituality dedicated to empowering

people so they can take action against oppression, exploitation, and discrimination, rather than passively accepting injustice.

We come full circle to what we began with: the myths and images that shape how we see ourselves and our world. For one of the great challenges we face today is to create and disseminate new myths and images that make it possible for us to see that we do have choices, that we are not doomed to eternal misery by “selfish genes” or “original sin”—and most important, that in the last analysis the choice of our future is up to us.



Cover of *Earthcare*

From Earthcare for a New Millennium

Carolyn Merchant (1996) in “Earthcare” conveys a second view of partnership society following in the tradition of the restoration of Eden in the feminist ecological vision. The first passage continues the critique of the recovery narrative already discussed in the previous chapter.

The Modern Era

The most recent chapter of the book of the recovery narrative is the transformation of nature through biotechnology. From genetically engineered apples to Flavr-Savr tomatoes, the fruits of the original (evolved) garden are being redesigned so that the salinated irrigated desert can continue to blossom as the rose. In the recovered Garden of Eden fruits ripen faster, have fewer seeds, need less water, require fewer pesticides, contain less saturated fat, and have longer shelf lives. The human temptation to engineer nature is reaching too close to the powers of God warn the Jeremiahs, who depict the snake coiled around the Tree of the Knowledge of Good and Evil as the DNA spiral. But the progressive engineers who design the technologies that allow the recovery to accelerate see only hope in the new fabrications.

Feminist science sees the original mind as having no sex, and hence accessible to male and female minds alike. It has been men, many feminists would argue, who invented the science and technology and organized the market economies that made

nature the victim in the ascent of "man."

For such feminists, the new narrative entails reclaiming women's roles in the history of science and asserting female power in contemporary science and technology. Hence both sexes can participate in the recovery. Environmentalism, like feminism, reverses the plot of the recovery narrative, seeing history as a slow decline, not a progressive movement that made the desert blossom as the rose. The recovery story is a false story; an original garden became a degraded desert. Pristine nature, not innocent man, has fallen. The decline from Eden was slow, rather than a precipitous lapsarian moment as in the Adam and Eve origin story. Over the millennia from the paleolithic to the present Nature has been the victim of both human hubris and social changes that overcome 'the necessities of nature' through domestication, cultivation, and commodification of every aspect of an original, evolved, pre-human garden. So-called advances in science, technology, and economy actually accelerate the decline. As the twentieth century draws to a close and the second great millennium since the birth of Christ reaches its end, the environmental decline approaches a crisis. The greenhouse effect, the population explosion, the destruction of the ozone layer, the extinction of species, and the end of wilderness are all sub-plots in a grand narrative of environmental endism.

'Sustainability' is a new vision of the recovered garden, one in which humanity will live in a relationship of balance and harmony with the natural world.

Chaos Theory and Partnership Ethics

Seeing Western history as a recovery narrative, with feminism and environmentalism as reversals of the plot, brings up the question of the character of the plot itself. The declensionist and progressive plots that underlie the meta-narrative of recovery both gain power from their linearity.

Mechanistic science, progress, and capitalism all draw power from the linear functions of mathematical equations—the upward and downward slopes of straight lines and curves. To the extent that these linear slopes intersect with a real material world, they refer to a limited domain only. Chaos theory and complexity theory suggest that only the unusual domain of mechanistic science can be described by linear differential equations. The usual—that is, the domain of everyday occurrences, such as the weather, turbulence, the shapes of coastlines, the arrhythmic fibrillations of the human heart, cannot be so easily described. The world is more complex than we know or indeed can ever know. The comfortable predictability of the linear slips away into the uncertainty of the indeterminate—into discordant harmonies and disorderly order. The appearance of chaos as an actor in science and history in the late twentieth century is not only symptomatic of the breakdown of modernism, mechanism, and, potentially, capitalism, but suggests the possibility of a new birth, a new world, a new millennium—the order out of chaos narrative of Ilya Prigogine and Isabelle Stengers.

But chaos theory also fundamentally destabilizes the very concept of nature as a standard or referent. It disrupts the idea of the "balance of nature," of nature as resilient actor or mother who will repair the errors of human actors and continue as fecund garden (Eve as mother). It questions the possibility that humans as agents can control and master nature through science and technology, undermining the myth of nature as virgin female to be developed (Eve as virgin). Chaos is the

reemergence of nature as power over humans, nature as active, dark, wild, turbulent, and uncontrollable (fallen Eve). Ecologists characterize “Mother Nature” as a “strange attractor” while turbulence is seen to be encoded with gendered images of masculine channels and feminine flows. Moreover, in the chaotic narrative, humans lose the hubris of fallen Adam that the garden can be re-created on earth. The world is not created by a patriarchal God *ex nihilo*, but emerges out of chaos.

My vision entails a partnership ethic between humans (whether male or female), and between humans and nonhuman nature. For most of human history, nonhuman nature has had power over humans. People accepted fate while propitiating nature with gifts, sacrifices, and prayer (often within hierarchical human relationships). Since the seventeenth century, however, some groups of people have increasingly gained great power over nature and other human groups through the interlinked forces of science, technology, capitalism (and state socialism), politics, and religion. A partnership ethic would bring humans and nonhuman nature into a dynamically balanced, more nearly equal relationship. Humans, as the bearers of ethics, would acknowledge nonhuman nature as an autonomous actor that cannot be predicted or controlled except in very limited domains. We would also acknowledge that we have the potential to destroy life as we currently know it through nuclear power, pesticides, toxic chemicals, and unrestrained economic development, and exercise specific restraints on that ability. We would cease to create profit for the few at the expense of the many. We would instead organize our economic and political forces to fulfill peoples' basic needs for food, clothing, shelter, and energy, and to provide security for health, jobs, education, children, and old-age.

A partnership ethic has four precepts:

1. Equity between the human and nonhuman communities.
2. Moral consideration for humans and nonhuman nature.
3. Respect for cultural diversity and biodiversity.
4. Inclusion of women, minorities, and non-human nature in the code of ethical accountability.

First, as they would apply to the sphere of production, the Women's Action Agenda 21 and its Code of Environmental Ethics and Accountability hold (among other things) that:

- Fulfillment of basic needs takes precedence over profit.
- Depletion and pollution are part of individual and corporate accounts and should be paid by the producer and polluter.
- Resources should be replenished, environments restored, and biodiversity maintained by all industries and businesses, especially transnational corporations.
- Air, water, and soil should be left clean and healthy.
- Corporations, institutions, organizations, states, and nations are accountable to the public.
- Environmental audits and impact assessments must be made for all proposals before funding.

Second, as they would apply to the sphere of reproduction, the Women's Action Agenda 21 and its “Code of Environmental Ethics and Accountability” hold (among other things) that:

- Voluntary birth control should be managed by women for women. Contraception should be safe and legal.
- Reproductive health care and family planning should be available to all women.
- Education, sex education, job education, and old age security should be available to all women.
- Men should participate in child care.

Partnership ethics draws on feminist theory and on women's experiences of and historical connections to the environment, but it does not claim that women have a special knowledge of nature or a special ability to care for nature. Partnerships can be formed between women and women, men and men, women and men, people and nature, and North and South to solve specific problems and to work toward a socially-just, environmentally-sustainable world. Partnership ethics also draw on social and socialist ecology in making visible the connections between economic systems, people, and the environment in an effort to find new economic forms that fulfill basic needs, provide security, and enhance the quality of life without degrading the local or global environment. Finally, partnership ethics draws on work in the sciences that suggests possibilities for non-dominating relationships between humans and nonhuman nature.

From Talk about the Weather: The Greening of Eschatology

Catherine Keller in "Ecofeminism and the Sacred" (Adams (ed) 1993)

*You know how to interpret the appearance of earth and sky;
but why do you not know how to interpret the present time?*
Luke 12.56



What do you think of when you hear the phrase, "the end of the world?" A pre-millennialist horror fantasy of final tribulation, complete with planes crashing as born again pilots join the rapture of the true Christians? The final heat death of the universe? The smoke and fire of nuclear war, and endless winter afterwards? ... Apocalypse is getting colored green. 'Increasingly, apocalyptic fears about widespread droughts and melting ice-caps have displaced the nuclear threat as the dominant feared meteorological disaster,' notes Andrew Ross in his aptly titled *Strange Weather* (1991). ... In the com-

monplace medium of the weather we encounter the ever mobile face of the creation here and now. ... Thus it is important to ask who benefits from a relationship of distance from the rest of creation. Who profits from the so-called transcendence of nature?

This essay considers the link between ecology and eschatology. Apocalypse is a type of eschatology. The ecological trauma apocalyptically encoded in the weather may clue us into our eschatological missions, as theological practitioner - our missions not to a life after life but to life itself. Eschatology is discourse about the collective encounter at the edge of space and time, where and when the life of the creation has its chance at renewal.

Jesus had seemed to scold his questioners for reading weather indicators but

not the signs of the time - of the end of the age. The current configuration seems to require both readings at once - the signs of the times are written in the sky. Moreover, Jesus, in classic eschatological form, also grasped at women's experience to find hope amidst the prospect of greater doom, likening tribulations to a woman's travail: 'all this is but the beginning of the birth-pangs' (Mt. 24:8).

Human culture now determines haphazardly, recklessly, but effectively-the course of everything 'natural.' There is no mountain peak where the wind blows or a stream flows uninfluenced by human input. ... The end of nature's analysis stands as a prophetic, properly apocalyptic text, representative of an entire genre of ecological discourses. Like the Book of Revelation, it involves a certain determinism. Sin, corruption, and exploitation have wreaked irreversible evil, and human effort cannot return the earth to any pristine Edenic conditions; yet they also sound the conditional doom which calls, rather dubiously, for conversion. Its hope of course is not for a miraculous new heaven and earth, but for change enough, and soon enough that the changes of sky and earth already in process can be minimized and their effects handled with maximum decency (which would be something of a miracle anyway).

The New Jerusalem of the Apocalypse has no sea, no natural sun, and little geography beyond a lush architectural miracle through which supernatural rivers lined by unnaturally fecund trees offer nourishment to all.

The 1990 State of the World foresaw just such a disastrous storm surge, ...recalling the worst storm of the century, which hit Bangladesh in 1970, the author wrote that "as the region's population mounts, so does the potential for another disaster" (Brown 1990). *In 1991 over 100,000 people died in catastrophic flooding in Bangla Desh.*

The very notion of a 'natural disaster,' like what the insurance companies designate 'act of God,' may soon sound like nostalgia for a lost universe, where innocent humans heroically stood their ground against cosmic caprice, finding solace in some sense of a divine controlling providence behind the assaults of wild weather or wild beasts. Ecological analysis displays a morass of 'man-made' factors vastly exacerbating any so-called 'acts of God.'

But at the same time the growing consciousness of the deadly mixture of economics, race, gender, nationality and religion creates a true apokalypsis, or revelation. ... This revelatory moment renders the best contemporary prophecy horizontal - attentive to the perspective within which we live and relate to the rest of creation. It also draws it horizontal - the divine is encountered in our relations to each other and the other creatures upon the earth rather than in sheerly vertical moments of transcendence.

Nowhere is the density of the tangle more clearly manifest than in the planetary ecological crisis. After all, ecology is the discipline of interrelatedness par excellence, and in its increasing exchange with the varieties of social analysis, begins to contribute to a richly textured social ecology. Thus at the same time that the crisis of non-human communities requires prophetic human attention, the human communities traditionally understood in terms of oppression can no longer abstract their historical issues from the bio-regions in which they seek to

survive. But also our own human relations of domination or of solidarity gain illumination from the ecological model. From the perspective of an earth-bound eschatology, there may be no more disclosive field right now than that generated by the intersections of the 'issues.'

Sexism is just one such vantage point for observing the ecological intersections of both modes of oppression and modes of solidarity. It remains the privileged issue for ecofeminism, that is, its entry point into analysis of the multiple oppressions. The 'man' of the 'man-made apocalypse' does not implicate all males of our species any more than it exonerates all women. However, it does allow us to discern that gender imbalance may lie at the heart of the ecological imbalance.

Poverty and population growth are positively correlated with each other and inversely proportional to women's status. The way to an enlightened population policy is clear: ... Studies on every continent show that as female literacy rates rise so do income levels, nutrition levels, and child survival rates; at the same time, population growth slows, as women gain the self-confidence to assert control over their bodies. (Brown 149)

The bodily self-confidence of women flows directly and eschatologically against the currents of the artificial apocalypse. The 'end of nature,' which poses threats to all bodies - but to some much sooner and more than others - seems to be the product of the same world view which has subordinated all women to men and most men to a few pale and privileged ones.

Apocalyptic eschatology, which entertains the vision of the imminent collapse of the world (the sum of nature and civilization), appears at moments irresistible. This is both mythically appropriate and historically dangerous. And precisely therefore must those who practice spiritualities of justice within Christian contexts consider the theological force field of the weather and other ecological traumas. This means doing our apocalyptic 'home-work.'

But, after all, what about eschatology? Can Christian talk about ultimacy help to inspire the needed clean-up? Or do eschatological beliefs about our ultimate home only mess things up worse on earth? Eschatology, I have suggested, is the doctrinal lens through which Christian culture, consciously or not, imagines any 'end of the world.' ... Unless it can meaningfully and effectively address the green apocalypse, Christian theology becomes a trivial pursuit at the end of the second millennium. Let me then suggest the following criterion: a responsible Christian eschatology would be an ecologically sound eschatology, one that motivates work to save our planet. It quite simply must be good for the earth, and must inspire and challenge the caretaking, biblically referred to as stewardship, to which we, the human component of creation, are called. For we find ourselves at the edge of history, where history threatens to consume nature and therefore itself.

But are not the biblical roots of Western civilization themselves ecologically ambiguous, casting stewardship in terms of dominion? Lynn White's classic essay, less dismissive of Christianity than the defenses from Christian apologists would suggest, first got this case a wide hearing (White 1967). He claims that the environmental crisis has roots in Judeo-Christian attitudes toward

nature as placed under human dominion. Dominion means in its original context, quite precisely, domination and subjugation. Human subjugation of the other creatures thus mirrors the creator's controlling power over creation.

Life's writer blandly notes, with no criticism intended, that the new challenge is 'to re-create Creation - to play God.' This utopianism exemplifies what we may call the eschatology of progress, an apocalypse without judgment, an apocalypse, therefore, that blithely furthers the green apocalypse. ... The degree to which the modern technological utopianism has begun to give up on the earth itself. Indeed it suggests the desperate level of failure and of denial encoded in this eschatology.

More common among the range of modernist eschatologies is the well-organized and well-funded "wise use" movement, the free enterprise attack on environmentalism.

Environmental theology, like Marxist theology, teaches that human greed and exploitation have infected the world with sin, yielding a condition of human alienation. Both are fundamentally utopian expressions of the desire for heaven on earth (Nelson 1990 Forbes)

Rather, it pits itself against the sort of secular apocalypticism which stems from the Hebrew prophetic tradition of the denunciation of sinful exploitation. To this it juxtaposes its free market "realism", which accommodates "the facts of human nature," by which are meant no doubt precisely the self-interest the prophets have traditionally felt themselves called to denounce.

Let us then agree: the cause of the ecological crisis is precisely "'man's' conquest of nature."

Feminist commentators have not missed the implications of 'man's conquest of nature.' Ecofeminists takes their rise from our analysis of the parallelism of the subjugation of women and nature. ... Subjection of nature and nature-identified beings to man's ends drives the mainstream eschatology of Western civilization. The sorry paradox revealing itself to us at the end of our millennium is this to make nature a means to anthropo/androcentric ends is to realize 'the end of nature.'

In the modern dualist sensibility which seems to begin philosophically with Descartes one senses the character of a male defense against threat, indeed fear of a feminized nature, of chaos, of finitude and uncertainty. Susan Bordo has called this Cartesian anxiety a 'post-parturition crisis.' ... One may argue that all ideology of separation and independence is maintained as a defense against difference and violently simplifies the character of freedom in relation-and that such ideology orders the thought-patterns of patriarchy.

A self-healing respect for nonhuman nature will not be to return to a view of its separateness. That is what allowed us to wreck its weather in the first place. Rather it means allowing all kinds of earthlings winged, homed, creepy and crawly, two-legged and four-legged, dark and light, female and male -the space and time they require to be who they are.

But-finally and first of all-the human sense of what satisfies, the human sense of ultimacy, requires what Rosemary Ruether (1983) called 'the conversion to

the earth'. That is, the metanoia will only be large enough to make a difference if it redeems our sense of shared human purpose and future: our eschaton. It will only be powerful enough to save the time and space in which that future can unfold if our work on collective structures taps the energy at once of judgment and of hope. So eschatology itself needs reconstructing, if it is not to sabotage its own work.

Is eschatology itself hopelessly addicted to the end of nature? Can there be a greening of Christian theology? ... Discerning the toxins at work in Christianity and its cultures allows us, or rather requires us, to break down the elements of the Christian hope, to cleanse them where possible of their own patriarchal poisons and late modern capitalist deteriorations.

One thing is clear: there is no biblical reference to 'the end of the world.' Rather, one reads of anticipating a day of judgment and of a subsequent renewal of the entire creation. That is, the prophetic tradition focuses the uniquely biblical passion for the 'new,' the future. Its futurity feeds upon that rage at systemic injustice and hope for a repentance of the people that will allow the restoration of wholeness. This wholeness does not look supernatural. Rather it expresses shalom in intensely natural and historical terms. Hope in the Hebrew scriptures is not for life without death but for a long, full life, lived under the shade of one's own vine and in the fullness of a community healed of the alienation of nature and culture (the lion and the lamb cohabiting, the little child leading ...). In a way not unlike that of Native Americans today, the prophetic vision harkened back to a tribal sense of 'the land,' imagined as new Israel, new heaven and earth, new Jerusalem.

What about the eschatology of Jesus? Surely the *basileia tou theou* [Kingdom of God] provides fresh imagery for the already ancient expectation of the new Jerusalem. His reliance on the form of the parable-replete with ecological imagery of seeds and growth-provokes a process that is neither merely individual nor merely political, neither merely realized nor merely futurist, a process of mutual engagement quietly unfurling to include all time and space in its celebration.

Only in the Book of Revelation do we find a full-blown New Testament apocalyptic narrative. ... And what of nature in the Book of Revelation? Here we have the ultimate case of bad weather. It is seen in hideous tribulations that result in the death of one third of the life of the seas, the fresh waters, the arable fields, the trees. Yet the element of divine judgment intends 'the destruction of the destroyers of the earth,' not the earth itself. There is intuition here into the profound inter-linkage of the economic and political injustice of Rome/Babylon and the devastation of nature. After the cosmic violence of the final solution, the New Jerusalem appears, now dressed up as 'bride of the lamb.'

Nonetheless, the imagery remains so mythic and the structure so non-linear as to leave this extremist eschatology open to endless reclamations—those of liberationists as well as reactionaries, of those whose faith works for 'justice, peace and the integrity of creation' as well as for those whose faith awaits Armageddon with the assurance of those for whom nature and its history have become expendable, soon to be replaced. But however desperate, dualistic, determinist and farfetched the hope of John's Apocalypse appears, it does not in itself

require an other-worldly or unearthly reading. Its New Jerusalem can be placed in the context of prophetic hope for a radical renewal of this creation.

Christianity cannot be held unilaterally accountable for the modern distortions of its messages. Yet it is surely not accidentally the culture whose holy book happens to culminate in a vision of the imminent devastation of the earth, the culture that has developed the technologies and politics capable of Armageddon-nuclear or greenhouse. To the extent that the expectation for the cataclysmic end, the redemption through cosmic violence, did indeed inspire apocalyptic hope, to that extent the task of theologians at the end of the millennium is to take responsibility for defusing the self-fulfilling prophecy of worldly doom. Thus the recycling of eschatology becomes precisely a means of the metanoia of theology itself returning to the earth.

Eschatology, as a doctrine, cannot be conceived apart from the doctrine of creation. By the same token, the doctrine of creation appears as irresponsible apart from eschatology, that is, the new creation. Yet this responsibility, because it roots eschatology in the ongoing, albeit so far hideously neglected and thwarted, call of stewardship for the ecumenacy, is a matter of response to the groaning of the creation. This particular dimension of an eschatological ethic is clear. It is revealed to us, in fact, in a way that it could not have been during the biblical periods, when nature still laid claim to a certain ferocious inexhaustibility. Yet biblical authors display occasionally passionate sensitivity to the effects of systemic greed upon their fragile and desertifying ecology: 'Woe to those who join house to house, who add field to field, until there is no more room ...' (Is. 5:8).

We ourselves are also in the consciousness of a prophetic minority. We are called to the work of the new creation, the renewal of creation. But this work only breeds futility if not done in and with the Spirit - which refracts in a multitude of spirits - of the creation.

Perhaps the most moving case studies in eco-hope come from the far and southern reaches of the planetary ecumenacy. For instance, the grass roots Chipko movement in India, the tree-hugging women who are using Gandhian techniques to save trees from the bulldozers of development and therefore have been renewing the face of the earth by reversing erosion and desertification, for the sake of creating a sustainable village economy (Weber 1988). Similarly, an even more pointedly woman-centered movement, that led by Wangaari Mathai in Kenya, has planted millions of trees, created jobs, accessible fuel and renewable agriculture, leading the way toward the desirable future in spite of persecution.

A song of Hildegard von Bingen, the 12th century prophet of *viriditas*, the 'greening power' of the Spirit, translates itself effortlessly into the ecology of the late 20th, waking us from the numbness:

Holy Spirit, making life alive, moving in all things,
root of all created being, cleansing the cosmos of
every impurity, effacing guilt, anointing wounds.

You are lustrous and praiseworthy life,
You waken and re-awaken everything that is.

From Spirit

Catherine Keller (1996) "Apocalypse Now and Then"

Spirit is the point. In the mediations embodied in an emotional new set of relationships, a certain sensual power of dis/closure was released. Eyes opened. What is important is that such an opening was not a once and for-all conversion but an iconic moment, able to indigenize itself into our futures, able to discharge global energies into our local lives, nourishing our own deeper roots.

But which spirit? Surely 'not the Holy Spirit, the one from my First Baptist Church growing up in Kentucky!' comments a friend in mock horror. So secular progressives need 'spirit discernment' as much as conservative Christians. Which spirit? Many spirits or One? Human spirit? Nature spirit? Capitalized Spirit? Holy Spirit? But what if spirit cannot answer to the definitionism of these questions? Progressive Christians, perhaps even more deliberately than other progressives, habitually denigrate anything 'spiritual' - characterized as inward, mystical, non-rational - as though it will distract from their ethical commitments.... For in the history of orthodoxy, the 'Holy Spirit' has played the role of spook, dissident, odd one out, required in order to make the Father and Son work but never granted their authority-the ghostly Third without whom the First and the Second Persons do not add up to the Trinity. Simultaneously with its derevolutionizing of apocalypse, Christian orthodoxy carefully sealed the Spirit into dogmatic isolation, purging it of human, cosmic, or plural content.

Christian nervousness about the Holy Spirit early encrypted itself within the Western church by tacking the filioque ("and the Son") clause onto the Nicene Creed: the Spirit proceeds not just from the Father but also from the Son. A strange new subordination of a One at the same time declared equal to the other Two was thus sealed into orthodoxy. ... So this is what I wonder: If orthodox Christendom had not so successfully moved to subdue the Spirit, repressing the multiple fire-tongues of heteroglossia at about the same time it capitulated to the (Holy) Roman Empire, might Spirit have found less violently apocalyptic self-expression?

The Syriac tradition identified the Holy Spirit with Life itself - "And from that [life] is the Spirit which is within me. / And it cannot die because it is life"-and all Christian traditions confess it as the giver and gift of life, the sustainer of life.

We who are heirs of the 'great religions' and of the great atheisms hardly know yet what a spirituality would be like which does not seek to transcend time and control its matter, to end history, to flee the clutter of relations and the fear of death. A spirituality which instead makes its way within and through the subtle pulseways of now and then. As finality softens into an open end, eschatology becomes pneumatology. This transition recalls that of another time: from John the Baptist's apocalypticism to that of Jesus' counter-apocalyptic basileia. After, or perhaps next to, the fire and the wormwood: the yeast rising and the seed germinating and the lost coin found. The garbage recycled. In place.

Such a spirit would indigenize us. Its temporality at any given moment dissolves into place. Yet christendom has inspired a civilization of furious dis-

placement. A counter-apocalyptic discipline might gain insight from Moltmann's recent reform of eschatology by pneumatology. He has defined spirit as vitality: the spirit of God is none other than the spirit of life, not known in an amoral *elan vital* so much as in the 'love of life'. He makes the link to spatiality explicit: "When the heart expands and we can stretch our limbs, and feel the new vitality everywhere, then life unfolds in us. But it needs a living space in which it can develop. Life in the Spirit is life in the "broad place where there is no cramping" (Job 36, 16) But how else could 'life in the Spirit' be understood, if the Spirit were not the space 'in' which this life can grow and unfurl?"

That sense of what Glen Mazis calls 'earthbodies' conversely only comes to light within a subjectivity which attends its own mind's symbiosis with the bodily space. There the most limited habitat tucks within its recesses an inexhaustible-because cosmological-spatiality. This is not a matter of contentment with some given 'nature' but of constructing 'enabling environments' in and through which material circumstances can be altered. Something like this can be attributed to the primitive Christian metaphor of the *basileia*: the kingdom of God, better translated as the divine commonwealth, imagined a spatiality constituted by the creaturely plenum of finite, spirit-filled mutualities locally congregating.

In the midst of the uncanny closures of planetary habitat for the third millennium, in the midst of the extinctions peoples and species crammed into unlivable proximities, access to 'a broad place where there is no cramping,' to the breathing room of *ruach*, may dis/close clues for survival within the crowding. If uncramped, spirit-space materializes 'vital space' Pneumatic space, enfolded within our actual habitat as its 'implicate order,' loves an opening.

The creation of community is evidently the goal of God's life-giving Spirit in the world of nature and human beings.... Bios-life-is always symbiosis, and symbiosis -conviviality in the literal sense - is the clearly detectable goal whenever more complex, open systems are built up in the world of the living.... The trinitarian fellowship of the Holy Spirit is the full community of the Creator, Reconciler and Redeemer with all created being, in the network of all their relationships. In his mix of traditional with biological language, Moltmann has made a convivial move.

Counter-apocalypse 'makes soul' in the spirit of an ecologically and communally sustaining vitality. Here the grandiose polarities of Christian and non-, of spiritus and anima, male and female, spirit and matter, one and many, individual and community, beginning and end, seem beside the point.

Speaking of the Spirit as the power of mutual love proceeding has strong affinities with the model of relationship most prized by feminist thought. Love is the moving power of life, that which drives everything that is to ward everything else that is.... Spoken of in terms of mutual love proceeding, God who is Spirit cannot be used to legitimize patriarchal structures but signals a migration toward reciprocity in community as the highest good. ... God the Spirit, however, even as 'mutuality,' certainly can and has been used to legitimize patriarchal structures.

Patriarchal Christianity has been unveiled as such. It can no longer exist except as antifeminism, shamed into defining itself publicly in terms of women: what better example of successful symbolic delegitimation? Within the negation of its negation, the icons and iconoclasm of women of spirit test the tradition's capacity to heal its own crippled hope for mutuality. The woman clothed in the sun, the serpent, Shekhinah, Sophia, Roma-Babylon, the New Jerusalem, Jezebel their prophet might these figures revealed 'in the spirit,' edited by the 'iron rod,' re-engender spirit itself.?

There is a spirit that pervades everything, that is capable of powerful song and radiant movement, and that moves in and out of the mind. The colors of this spirit are multitudinous, a glowing, pulsing rainbow. Old Spider Woman is one name for this quintessential spirit, and Serpent Woman is another, and what they together have made is called Creation, Earth, creatures, plants and light. Beyond symbolic strategies, the question of the ontology of spirit still lurks: whatever the pronoun, does this spirit who sometimes accepts the modifier 'holy' exist pervasively. Is it something more than a signifier signifying other signifiers? Is it really out there? ... Theologically, feminists are to choose immanence, patriarchs prefer transcendence. For of course it is precisely the facile distinction between transcendence and immanence which is at stake; the practice of defining the holy as the separate, of walling it off as the transcendent Other, alien to the point of Apocalypse. The mother goddess is uniquely appropriate to represent the world view of continuity, but [this] is fraught with immense danger for the biblical view of transcendence.

What if those flesh-to-flesh relations do occupy the space of cosmology? Could new tales be spun of a relation of relations, kaleidoscoping the Spirit? ... But might she/we still tell the stories-for instance, of the spirit of the creation still breathing itself into all flesh? Of Wisdom, Hochmah-Sophia, permeating the creation?

While Proverbs sets the binary up according to the familiar misogyny, presenting a whore adulteress bad woman as the foil for the good and wise one, Claudia Camp argues that what appears to be a split presents such precise parallels (e.g., they are both 'embraced,' for good or ill, and always 'in the street' and 'in the marketplace') that the two in fact function as 'a single paradoxical entity,' that of a classic trickster figure. While in indigenous religious traditions the trickster tends to encompass both sides, the virtuous and the vagrant, the wise and the foolish, the biblical patriarchy had to split her in two precisely in order to preserve her-the price for absorbing such a dangerously and uniquely female icon of the divine?

Thus her own split-mirrors that of the women of John's Apocalypse: whores on the one side, virgins on the other. Indeed, Camp performs a trickster's reading strategy as well: "This subtle underlying unity of personified Wisdom and the Strange Woman provides a counterweight to the more polemical overtones of ancient instruction ('Understand, my son, that there are two distinct groups of women in the world .. !') and modern critique ('Look, my daughter, how men have divided us into virgins and whores..')". Perhaps we may stretch Camp's own conclusions into the present one. "The trickster paradigm opens yet a third possibility: a positive valuation of women's power as anti-structural, regenera-

tive because of its liminality.” ... As we invite Wisdom to heal again, we find she has been more and less together than we thought, inscribing here and there a spirit of mimicry and metamorphosis, of laughter and survival.

But through its very embrace of relations spirit can always be materially overwhelmed by the death-march. Then ‘it’ - whether as ‘God’ or history, fate, or nature-cannot intervene to save us from the consequences of our actions, even if they include species suicide. In answer to the anguished question of theodicy - the where is God? in the face of the holocaust - God as spirit is right there, in the midst of apocalypse.

Spirit masses its own bodily force: not in wretched rag-tag crusades but in the form of contagious materialization. (The resurrected Body prefigured such a counter-force, but got endlessly deferred by members awaiting its Second Coming.) Indeed, while any master narrative of progress merely reflects the captivity of the apocalypse, nonetheless the cumulative and helical movement of relation in time does permit glimpses of social evolution and collective democratization. However transient, such congregations of possibility leave spirit's traces in our margins and in our mainlines, available as potentiality for the becoming” of the future.

There is, for instance, no escaping the following logic: as long as I admit that I consider the gains of feminism to be real and indeed ‘world historical,’ and that I would not prefer to have lived in any prior age, I am acknowledging that at times the spirit has made evolutionary leaps. Or that at times our species has organized enough spatial and temporal and social vitality to labor in ‘its own transformation’. In this zone of zones, which the Nazarene had signified as the realm of God, do the transfiguring configurations of Spirit not accumulate as potential for ‘the next step’? “We hope and labor for a critical mass of spirit in history, for the mass conversion of the mind to the earth” (Ruether).

Wherever overtly apocalyptic hope has been literalized it has been proved literally wrong; the normative hope, however, cannot be falsified. It can be named: hope for mutual respect in proximate and in political relations, for justice and mercy upon the land and within the city, for transnational, trans-species healing and renewal. The hope that the spider-spirit of wisdom might subvert the ‘world-wide web’ of power/ knowledge. This hope can only be verified, however, by being made true: spirit practiced, materialized, spun, performed. If we can hold this wisdom-spirit close, healing her dissociation, tickling the trickster back to life, letting the lips of her universe murmur in our flesh, might she speak her difference as our own?

Her ‘I Am’ seems to have healed the split between the Good and the Strange Woman, releasing the trickster who loves to tease the either/or logic of apocalypse toward a more sustainable Wisdom. At the same time the ‘I Am’ recasts the female characters of the Apocalypse. The scorned whore, the single mother of the son, and the honored virgin con-spire-sisterly “co-spiriting” at the level of metaphor. They resist mutual contradiction. No longer divided and conquered, they rescript the genders of the possible. I fantasize their waiting these millennia for a catalyzing social moment. ‘So much is in bud’

*For I am the first and the last,
I am the honoured one and the scorned one,
I am the whore and the holy one,
I am the wife and the virgin, ...
I am she whose wedding is great,
and I have not taken a husband ...
(Thunder Perfect-Mind (p 767))*

Wisdom seems to inscribe its own spirit-strategy: to deconstruct mere contradiction, both social and psychic, by maneuvering, tricking, luring it into polyphonic contrasts.

Sometimes, however, the oppositions lock into systemic injustices and will not give. Then no counter-apocalypse can prevent the tears. Some suffering, and some causes of suffering, remain irredeemable: that's hell. 'So much has been destroyed:' Toxic to the spirit of life, too late for justice, tragic waste can only be recycled as grief. But grief congregates with a productive rage and even a primal laughter. 'Elemental passions,' after all. The relation of relations solves nothing. But in its time, in its place, it composites almost everything. As my Greenpeace T-shirt puts it, 'no time to waste' Still, in the end as in the beginning, what you have is the time of your life.

Dear Catherine, my proposal to you is one of imminent danger, social dissonance, conceptual paradox - of quantum uncertainty, chaos, and verdant biodiversity. Shall we as contra-apocalypsisists fulfill both Revelation and the Wisdom of Thunder in one 'stroke' by bringing about the true greening of eschatology "to deconstruct mere contradiction, both social and psychic, by manoeuvring, tricking, luring it into polyphonic contrasts?" - when the "two become one"?

I am here to bring your prophetic words true ... to make amends before the scorch-marks of his/story become an indelible scar upon the garment of life.

If there is to be an unveiling, let the bride undress herself voluntarily in her beauty, her fecundity and her sustainability, replete with her seven 'familiaris' - the awaited Shulamite queen - the occulted fourth river out of Eden.

*We have but one circle of protection to draw,
but when the rains of plenty fall
they will thunder for immortal diversity
CK - after Honi or Onias the Circle-Drawer (Crossan 142)*

The Virtues of Women

Christine de Pisan from The Book of the City of Ladies

On the value of women being educated

"My lady, I realize that women have accomplished many good things and that even if evil women have done evil, it seems to me, nevertheless, that the benefits accrued and still accruing because of good women - particularly the wise and literary ones and those educated in the natural sciences whom I mentioned above- outweigh the evil. Therefore, I am amazed by the opinion of some men who claim that they do not want their daughters, wives, or kinswomen



to be educated because their mores would be ruined as a result.” She responded, Here you can clearly see that not all opinions of men are based on reason and that these men are wrong. ... How could anyone think or believe that whoever follows good teaching or doctrine is the worse for it? Such an opinion cannot be expressed or maintained.

On Magdalen: speaking, weeping and weaving. See also Augustine (p 333) and Malleus Maleficarum (p 425).

“My lady, men have burdened me with a heavy charge taken from a Latin proverb, which runs, ‘God made women to speak, weep, and sew, which they use to attack women’.” “Indeed, sweet friend”, she replied, “this proverb is so true that it cannot be held against whoever believes or says it. Early on, God placed these qualities in those women who have saved themselves by speaking, weeping, and sewing. And in answer to those who attack women for their habit of weeping, I tell you that if our Lord Jesus Christ ... had believed that women's tears come only from weakness and simple-mindedness, the dignity of His most great Highness would never have been so inclined ... when He saw Mary Magdalen and her sister Martha weep for their dead brother Lazarus. ... What special favors has God bestowed on women because of their tears! He did not despise the tears of Mary Magdalen, but accepted them and forgave her sins, and through the merits of those tears she is in glory ... Similarly, He did not reject the tears of the widow who wept as she followed the corpse of her only son as it was being carried away for burial. And our Lord, the fountain of all pity, moved to compassion by her tears as He saw her weep, asked her, ‘Woman, why do you weep?’ and then brought her child back to life.”

God endowed women with the faculty of speech ... for had He not done so, they would be speechless. ... if women's language had been so blameworthy and of such small authority, as some men argue, our Lord Jesus Christ would never have deigned to wish that ... His most gracious resurrection be first announced by a woman, just as He commanded the blessed Magdalen.” ... I said, “but I smile at the folly which some men have expressed ... that God first appeared to a woman because He knew well that she did not know how to keep quiet so that this way the news of His resurrection would be spread more rapidly.” She answered, “My daughter, you have spoken well when you call them fools who said this. It is not enough for them to attack women. They impute even to Jesus Christ such blasphemy, as if to say that He wished to reveal this great perfection and dignity through a vice. ... But as for the first question, regarding talking - in fact it was fortunate for the woman from Canaan who was so great a talker, and who would not stop yelling and howling ... as she followed Him through the streets of Jerusalem, crying, ‘Have mercy on me, Lord, for my daughter is sick.’ He ... from whom a single word from the heart sufficed for Him to show mercy! He seemed to take pleasure in the many words pouring from the mouth of this woman ever perseverant in her prayer. ... Nor did the woman who sat through Christ's sermon speak less wisely. For she... fortunately spoke the words which are solemnly recorded in the Gospel ‘Blessed is the womb which bore You and the breasts which You sucked.’ ... They should not be blamed for that from which issues so much good and so little evil, for one rarely observes that great harm comes from their language.

“I know another small book in Latin, my lady, called the *Secreta mulierum*, The Secrets of Women, which discusses the constitution of their natural bodies and especially their great defects.” She replied, “You can see for yourself without further

proof, this book was written carelessly and colored by hypocrisy, for if you, have looked at it, you know that it is obviously a treatise composed of lies. "Do you know the malicious reason why this lie was presented as credible to bestial and ignorant men at the beginning of the book? It was done so that women would not know about the book and its contents, because the man who wrote it knew that if women read it or heard it read aloud, they would know it was lies, would contradict it, and make fun of it..." "My lady, I recall that among other things, after he has discussed the impotence and weakness which cause the formation of a feminine body in the womb of the mother, he says that Nature is completely ashamed when she sees that she has formed such a body, as though it were something imperfect." "But, sweet friend, don't you see the overweening madness, the irrational blindness which prompt such observations? Is Nature, the chambermaid of God, a greater mistress than her master, almighty God who, when He willed, took the form of man and women from His thought when it came to His holy will to form Adam from the mud of the ground in the field of Damascus and, once created, brought him into the Terrestrial Paradise which was and is the most worthy place in this world here below? There Adam slept, and God formed the body of woman from one of his ribs, signifying that she should stand at his side as a companion and never lie at his feet like a slave, and also that he should love her as his own flesh."

Prophetess of the Greening Spirit

Hildegard von Bingen (1098-1179)

The following passages from (Young 65) illustrate why Hildegard von Bingen is described by Catherine Keller as a prophet of the greening power of the spirit, for the soul is both likened to the tree bearing fruit, and the mistress and God and the Holy Spirit a divine Tao as sun and rain upon the verdant tree of life.

The soul now shows its powers according to the powers of the body, so that in a person's infancy it produces simplicity, in his youth strength, and in adulthood, when all the person's veins are full, it shows its strongest powers in wisdom; as the tree in its first shoots is tender and then shows that it can bear fruit, and finally, in its full utility, bears it. But then in human old age, when the marrow and veins start to incline to weakness, the soul's powers are gentler, as if from a weariness at human knowledge; as when winter approaches the sap of the tree diminishes in the branches and the leaves, and the tree in its old age begins to bend.

The soul is the mistress, the flesh the handmaid. How? The soul rules the body by vivifying it, and the body is ruled by this vivification, for if the soul did not vivify the body it would fall apart and decay. But when a person does an evil deed and the soul knows it, it is as bitter for the soul as poison is for the body when it knowingly takes it. But the soul rejoices in a sweet deed as the body delights in sweet food. And the soul flows through the body like sap through a tree. What does this mean? By the sap, the tree grows green and produces flowers and then fruit. And how is this fruit matured? By the air's tempering. How? The sun warms it, the rain waters it, and thus by the tempering of the air it is perfected. What does this mean? The mercy of God's grace, like the sun the person, the breath of the Holy Spirit, like the rain will water , and so discernment, like the tempering of the air, will lead him to the perfection of good fruits.

The soul in the body is like sap in a tree, and the soul's powers are like the form of the

tree. How? The intellect in the soul is like the greenery of the trees, branches and leaves, the will like its flowers, the mind like its bursting firstfruits, the reason like the perfected mature fruit, and the senses like its size and shape. And so a person's body is strengthened and sustained by the soul. Hence, O human, understand what you are in your soul, you who lay aside your good intellect and try to liken yourself to the brutes.

From Feminist Judaism and Repair of the World

Judith Plaskow in "Ecofeminism and the Sacred" (Adams (ed) 1993)

Jewish feminists have described women's liberation as an aspect of *tikkun*, an ingredient in the repair and transformation of the world that is part of its redemption. ... What repair of the world means concretely in the context of a feminist Judaism emerges most clearly from the contradictions between feminist vision and a profoundly unjust social order.



To value our bodies means to value and care for the earth of which they are part; otherwise, the valuing has no relation to a material base that supports and sustains it. The increasing pollution of the environment, the dumping of toxic chemicals and nuclear wastes, the poisoning of the food supply through pesticides, and destruction of lakes and rivers all are rooted in denial of our embodied creatureliness, rejection of our embeddedness in the natural order. Feminist revaluation of the body entails an ecological consciousness and politics, an active awareness of, and responsibility to, the complex web of life. Second, the capacity to open ourselves to the world, to allow the power of our senses to quicken our lives, depends on creating a human world in which this is a possibility. In the world as it is, with its increasing numbers of hungry and homeless, the demand that we seek full life, take joy in our work, or live with our senses sharpened must come to many as a painful and irrelevant irony.

To live with a full sense of our own bodily energy, then, entails not only dealing with natural environmental issues in urban as well as town and rural contexts, but also confronting the political questions that shape our total environment.

Ellen Bernstein has suggested turning Tu Bishvat, a minor holiday marking the new year of trees, into a major environmental holy day. For the rabbis, the meaning of Tu Bishvat was quite straightforward: The time when sap begins to rise, it marked the beginning of the year for calculating the tithe on fruit. The Kabbalists gave Tu Bishvat deeper significance, connecting the sap of earthly trees with the image of God as cosmic tree that renews the flow of life in the universe.

Esther Ticktin has called for new halakhot (laws) that give concrete expression to the commitment to equality for women within the Jewish tradition. Grounding these halakhot in the biblical reminder, 'for you were a stranger in the land of Egypt,' she suggests that the Jewish experience of exclusion should become the basis for a commitment to stop excluding women from public religious life. As a start, she asks that male Jews refuse to benefit from any policy of exclusion, that they refuse to participate in a minyan that separates women behind a mechitzah (barrier), and that they refuse to go up to the Torah in congregations that do not call

women to the Torah.

Each of these suggestions for ritualizing religious and political values -and each of the communities out of which they arise-represents an attempt to resist the forces that would separate faith from worldly involvement: the cultural opposition of religion and politics, the Marxist understanding of religion as a reactionary diversion from the battle against injustice, the lure of oases of spiritual experimentation in the midst of a world desperately in need of redemption.

The closing story of Adam Eve Lilith and God from "Womanspirit Rising"

Slowly, slowly, Eve began to think about the limits of her own life within the garden. One day, after many months of strange and disturbing thoughts, Eve, wandering around the edge of the garden, noticed a young apple tree she and Adam had planted, and saw that one of its branches stretched over the garden wall. Spontaneously, she tried to climb it, and struggling to the top, swung herself over the wall. She did not wander long on the other side before she met the one she had come to find, for Lilith was waiting. At first sight of her, Eve remembered the tales of Adam and was frightened, but Lilith understood and greeted her kindly. "Who are you?" they asked each other, "What is your story?" And they sat and spoke together, of the past and then of the future. They talked for many hours, not once, but many times. They taught each other many things, and told each other stories, and laughed together, and cried, over and over, till the bond of sisterhood grew between them. Meanwhile, back in the garden, Adam was puzzled by Eve's comings and goings, and disturbed by what he sensed to be her new attitude toward him. He talked to God about it, and God, having his own problems with Adam and a somewhat broader perspective, was able to help out a little-but he was confused, too. Something had failed to go according to plan. As in the days of Abraham, he needed counsel from his children. "I am who I am," thought God, "but I must become who I will become." And God and Adam were expectant and afraid the day Eve and Lilith returned to the garden, bursting with possibilities, ready to rebuild it together.?

From The Feminization of the Millennium in New Religious Movements

Susan Palmer in "Millennium, Messiahs and Mayhem" (Robbins and Palmer)

A "Comic" Ending

While these leaders promote what Ruether calls a "radical romantic feminism," other groups emphasize cooperation and harmony between the sexes, and in all these groups the notion of reconciling the sexes and achieving the right balance of power as a prerequisite for ushering in a successful millennium is importantly present.

One notable feature of these "feminized" millennia is a tendency toward optimism and peaceful resolutions-what Stephen D. O'Leary (1994) would term the comic frame of apocalyptic discourse. He identifies two frames that interact, each dramatizing its own resolution of the problem of evil; the tragic (dualistic and anticipating a redemptive climax marked by catastrophic suffering), and the comic, which espouses an open-ended or cyclic view of the future that can be influenced by human agency. Feminist apocalyptic dramas appear to be reacting against what they perceive to be the male-generated tragic mode of narrative.

Today we find a profusion of feminine imagery and a strong female presence in the millennial dreams of the late twentieth century. As students of religion and culture we are aware that myths and symbols mirror society and its natural environment, and that a people's mythology will respond to changing social and ecological conditions. It appears reasonable, therefore, to assert that millennarian movements today are feeling the impact of feminism, and that the contemporary eschatologies featuring cosmic interplay between polar forces, good versus evil, light versus dark, sky versus earth, will express our deep preoccupation with issues of gender, identity, and power.

From Renewing the Sacred Hoop

Dhyani Ywahoo from "Weaving the Visions" (Plaskow and Christ 1989)

As long as you are walking upon the Earth you are like a child in the womb, being fed by this Earth. And respect for the Earth and for one another is being called for right now. We each have a duty to the Earth and to each other. Each race, each nation, has its different purpose in maintaining the whole. The wisdom of all our ancestors, wherever they came from, basically points to one truth: everything is in relation to you. Native Americans say, "all my relations," acknowledging that connection to everything that is alive. All being is an aspect of yourself. So to listen to the elements of nature is to listen to the voice of yourself: to look at the fire and see what it has to show you; to listen to the wind and understand that it, too, is your mind. These are your relatives: the fire, the water, the wind, the Earth, all of the creatures that you meet upon this planet and within it. We see some places that are not as sparkling as they can be and that is because people are being untrue to themselves, to one another, to the planet. People are not keeping tradition in their hearts; they are digging too far and using without consideration of returning. In this time it is either yes or no. You are either in harmony with the planet, with that part of truth in yourself, or you are not. The first step is to understand your own consciousness. Can we maintain spiritual dignity in an environment that denies more and more the grace of our inner beauty? We must. It is coming to that. Earth is asking. Our very inner nature is saying that to us now. Let us all speak the best of one another and perceive the best in everything.

It is a strenuous discipline in these times to practice this, courageously to speak what is correct and also to accept the softness of one's self; to realize that everything is Mother and Father. There is no form without the gift of the Mother and the Father. From Father Sky comes your consciousness and Mother Earth is your very bones. To sense the balance of the Mother/Father, Father/Mother within one's own being, one's own nature, is a way to renew the Earth, to renew our hearts, to renew the vision. To see one's purpose is a very important moment in the vision. We can choose, we can weave. We hold the form, we dance it, and the moment comes when it is recalled in each of us. We are human beings; we can live in harmony and dignity. We can make peace. We can empower ourselves to be peaceful, to know that what manifests through our hands, our hearts, and our actions is a reflection of our thinking and our relationship.

The ancient Native prophecies foretell for this time much change and breaking of earth forms, the thundering of ignorance and the lightning force of inspiration moving forth. They also speak of the possible negative effects of people's attachment to thought forms of conflict and dominion. Prophecies are the possibilities

that may manifest based on the actions of a given moment. And in the moment each one has a choice. So the prophecies speak of these times as trying times, of many streams meeting-and the possibility of the Hoop being rebuilt. And ultimately the Hoop will be rebuilt. I see a great turn in the spiral. The mind is very powerful and the voice is very strong. I see a world of beauty and right relationship unfolding. I see that nations will come to recognize the foolishness of nuclear armament and make changes in their actions, and that the means will come to defuse the poisonous weapons that have been made. And most important, the means will come to defuse the angry thinking that leads people to build weapons. The means are positive visualization, affirmation, and community building.

From Toward an Ecofeminist Ethic of Shamanism and the Sacred

Gloria Orenstein in "Ecofeminism and the Sacred" (Adams (ed) 1993).

The reason that ecofeminists have such a deep interest in Shamanism is that Shamanism is practised in a wide variety of indigenous cultures that have an earth-based spirituality. Shamans from Native American and other tribal cultures have kept alive the knowledge that the earth is sacred and that not only are humans and nonhuman nature part of the interconnected web of life, but also that spirit resides in matter, as well as in other dimensions.

Shamanism seems to provide answers for ecofeminists about how we can live in balance on the earth and, at the same time, develop a means of communication among the many varied species inhabiting the many different realms and dimensions of the universe, both via physical and spiritual methods. Shamanism, because it functions upon the acknowledgment that spirit resides in matter, shatters the patriarchal dualism pervading the Western religions-a dualism that insists upon spirit being separate from matter. Shamanism is neither androcentric nor anthropocentric. In this sense it is ecofeminist, for it neither recognizes one gender to be superior to the other nor places humans outside of or above the cosmic cycles or the natural ecosystems. Because Shamanism was practiced since the dawn of human history and figures of Shamans are found in Paleolithic cave paintings, Shamanism also takes us outside the historical frame of reference of patriarchal history -back to prehistory and even to the civilization of the Goddess, a civilization which, at least in old Europe, according to archeologist Marija Gimbutas (1974, 1989, 1991), accorded women more prestige and equality in society than we do, was earth revering, and did not engage in war.



To speak about Shamanism as if it were a universal or generic category is to run the risk of constructing an archetype, a stereotype, or an abstraction of a Shaman, and thereby to ignore the specificity of the wide diversity of shamanic practices in a variety of indigenous cultures.

Through our education in the scientific world-view of the Enlightenment, we have become alienated from the earth and have forgotten that the earth is also a heavenly body. We have ceased to take into consideration the powers of the forces and the knowledge of the cycles that govern our lives. ... We have

noted that people are sensitive to light deprivation and that they become depressed when they do not receive enough light. Have we thought about what an overabundance of light might do to a person or how light might affect one's consciousness?

In Samiland in the summer, when the sun sets well after midnight, sometimes as late as 3:00 Am., one enters altered states, highs, and expansive states of consciousness.

In conclusion, I would Like to suggest that we begin to take the shamanic means of obtaining knowledge seriously in our culture. First we must begin to return the various shamanic practices to their specific cultures. We must not be reductive, but must see the complexities posed by the diversity of shamanic practices around the world. ... We must remember that in Shamanism, spirit resides in matter, and all that exists is sacred. ... Rather than stripping a foreign culture of its material and spiritual possessions, we should begin to contribute to its survival. ... Somehow we must come up with a balance in which we honor both non-Western cultures and ourselves for all that is beneficent, while constantly maintaining a critical position toward all forms of abuse of power. If we take the lessons of Shamanism seriously, and if we revise our cosmology in time, if we practice ecofeminist ethics while honoring both the material and the spiritual realms, then, I believe, there is real hope for us to heal the earth, our homeland, now.

From Witchcraft and Women's Culture

Starhawk in "Womanspirit Rising" (Christ and Plaskow 1979)

The craft is earth religion, and our basic orientation is to the earth, to life, to nature. There is no dichotomy between spirit and flesh, no split between Godhead and the world. The Goddess is manifest in the world; she brings life into being, is nature, is flesh. Union is not sought outside the world in some heavenly sphere or through dissolution of the self into the void beyond the senses. Spiritual union is found in life, within nature, passion, sensuality-through being fully human, fully one's self.



The love we value is ... passionate, sensual, personal love, eros, falling in love, mother-child love, the love of one unique human being for other individuals, with all their personal traits and idiosyncrasies. Love is not something that can be radiated out in solitary meditation-it manifests itself in relationships and interactions with other people. It is often said "You cannot be a witch alone"-because to be a witch is to be a lover, a lover of the Goddess, and a lover of other human beings.

From Renewal

Irene Diamond in culminating "Fertile Ground" has this vision of renewal.

The politics of renewal and re-evolution ask us to consider seriously the possibilities of who we might become in an unfolding universe. This politics pushes us beyond our exclusive identities (whether they be of sexuality, ethnicity, or nationality) and reminds us of our species being and our relation to cosmic forces.

Human existence upon the planet is precarious, not guaranteed. The challenge is to repair and create democratic, self-reliant, frugal, and egalitarian institutions that primarily trade through more barterized and face to face modes of exchange, rather

than the exclusively monetized and abstract modes of exchange we have come to understand as trade. Such institutions would be capable of surviving without the known securities of the current nation-state system.

And to those who would raise the spectre of anarchy (a false understanding of what anarchists working in the collectivist tradition intended), I would take note of Thomas Kuehl's provocative suggestion that 'neither nature nor humanity is predisposed to the workings of the state' ... The process of re-evolution is synergistic, more like the ripples of unfolding spirals or seashells, than the additive or linear processes we typically associate with evolutionary notions of change.

Within the politics of renewal, an awareness of the people and practices that preceded us is necessary to determine the repercussions of our present activities and technologies. By resisting our modern language of control, and by invoking respect for the fertility of the soil, our bodies, and the communities that nourish our hearts and minds, ecofeminists and Greens seek to sustain both the living Earth and all her unique creatures. Nor is this commitment to diversity an abstract ideal or some easy substitute for eternal truth. Diversity is basic to ecosystemic well-being. By opposing the homogenizing, elitist vision of technological control with a more complex understanding of diversity and the practices of indigenous peoples who honor the continuity and sacredness of life, ecofeminists and Greens struggle to preserve yet transform community and democracy in the modern world. Rather than bemoan the end of nature, we humans, women and men, need to re-evolve into beings who prefer our local gardens. We must resist the call of Western tradition to bring enlightenment to all the planet. Paradoxical though it may seem, a respect for fertility-in all its diverse vegetative, social, and imaginative forms-may be the most prudent, moral, and politically effective means for surviving into the twenty-first century. The sorry history of the language of control tells us that the difficult, yet essential, task of creating communities that honor the manifold wonders of fertility is the primary task before us. The living Earth beckons.

From Feminism or Death



Francoise d'Eaubonne, founder of the term "ecofeminism" in her classic work, "Le Feminisme ou la mort" - "The only totalitarian combat capable of turning over the System instead of exchanging it once more against another, and to pass finally from the outdated, worn-out "revolution" to the mutation which our world is calling for, that combat can only be that of women, of all women; and not only because they were placed in the situation ... [overpopulation / overconsumption / capitalism, etc.], because iniquity and absurdity revolt the heart and call for the overthrow of unbearable excess; this is legitimate, but remains sentimental; but it is that, simply, it is no longer is a question of greater comfort, but of necessity; no longer [a question of having] a better

life, but of escaping death; and no longer [a question of] a more just future, but of the unique possibility, for the entire species, of still having a future."

From The Power and the Promise of Ecological Feminism

Karen Warren 1996 "Ecological Feminist Philosophies"

Environmental degradation and exploitation are feminist issues because an understanding of them contributes to an understanding of the oppression of women.

A look at the global impact of environmental degradation on women's lives suggests important respects in which environmental degradation is a feminist issue. Feminist philosophers claim that some of the most important feminist issues are conceptual ones: these issues concern how one conceptualizes such mainstay philosophical notions as reason and rationality, ethics, and what it is to be human. Ecofeminists extend this feminist philosophical concern to nature. They argue that, ultimately, some of the most important connections between the domination of women and the domination of nature are conceptual.

A conceptual framework is a set of basic beliefs, values, attitudes, and assumptions which shape and reflect how one views oneself and one's world.

An oppressive conceptual framework is one that explains, justifies, and maintains relationships of domination and subordination. When an oppressive conceptual framework is patriarchal, it explains, justifies, and maintains the subordination of women by men.

I have argued elsewhere that there are three significant features of oppressive conceptual frameworks: (1) value-hierarchical thinking, i.e., "up-down" thinking which places higher value, status, or prestige on what is "up" rather than on what is "down"; (2) value dualisms, i.e., disjunctive pairs in which the disjuncts are seen as oppositional (rather than as complementary) and exclusive (rather than as inclusive), and which place higher value (status, prestige) on one disjunct rather than the other (e.g., dualisms which give higher value or status to that which has historically been identified as "mind," "reason," and "male" than to that which has historically been identified as "body," "emotion," and "female"); and (3) logic of domination, i.e., a structure of argumentation which leads to a justification of subordination.' ... A logic of domination is not just a logical structure. It also involves a substantive value system, since an ethical premise is needed to permit or sanction the "just" subordination of that which is subordinate.

The problem is not simply that value-hierarchical thinking and value dualisms are used, but the way in which each has been used in oppressive conceptual frameworks to establish inferiority and to justify subordination.¹ It is the logic of domination, coupled with value-hierarchical thinking and value dualisms, which "justifies" subordination.

Dominion over plants and rocks is a parallel dominion to that of man over woman.

- (A1) Humans do, and plants and rocks do not, have the capacity to consciously and radically change the community in which they live.
- (A2) Whatever has the capacity to consciously and radically change the community in which it lives is morally superior to whatever lacks this capacity.
- (B1) Women are identified with nature and the realm of the physical; men are identified with the "human" and the realm of the mental.
- (B2) Whatever is identified with nature and the realm of the physical is infe-

rior to (“below”) whatever is identified with the “human” and the realm of the mental: or, conversely, the latter is superior to (“above”) the former.

False conclusion: that dominion over women or over plants/rocks is legitimate.

Therefore, ecofeminism is necessary to any feminist critique of patriarchy, and, ... ecofeminism clarifies why the logic of domination, and any conceptual framework which gives rise to it, must be abolished in order both to make possible a meaningful notion of difference which does not breed domination. ... Ecofeminists insist that the sort of logic of domination used to justify the domination of humans by gender, racial or ethnic, or class status is also used to justify the domination of nature.

The claim that women and nature are social constructions does not require anyone to deny that there are actual humans and actual trees, rivers, and plants. It simply implies that how women and nature are conceived is a matter of historical and social reality. These conceptions vary cross-culturally and by historical time period. As a result, any discussion of the “oppression or domination of nature” involves reference to historically specific forms of social domination of non-human nature by humans, just as discussion of the “domination of women” refers to historically specific forms of social domination of women by men.

Many feminists and some environmental ethicists have begun to explore the use of first-person narrative as a way of raising philosophically germane issues in ethics often lost or under-played in mainstream philosophical ethics. There are at least four reasons why use of such a first-person narrative is important to feminism and environmental ethics. First, such a narrative gives voice to a felt sensitivity often lacking in traditional analytical ethical discourse, viz., a sensitivity to conceiving of oneself as fundamentally “in relationship with” others, including the non-human environment. The loving eye is a contrary of the arrogant eye. The loving eye knows the independence of the other. It is the eye of a seer who knows that nature is indifferent. It is the eye of one who knows that to know the seen, one must consult some thing other than one's own will and interests and fears and imagination. One must look at the thing. One must look and listen and check and question. The loving eye is one that pays a certain sort of attention. This attention can require a discipline but not a self-denial. The discipline is one of self-knowledge, knowledge of the scope and boundary of the self. ... It knows the complexity of the other as something which will forever present new things to be known. The science of the loving eye would favor The Complexity Theory of Truth [in contrast to The Simplicity Theory of Truth] and presuppose The Endless Interestingness of the Universe.

As I conceive feminist ethics in the pre-feminist present, it rejects attempts to conceive of ethical theory in terms of necessary and sufficient conditions, because it assumes that there is no essence (in the sense of some trans-historical, universal, absolute abstraction) of feminist ethics.

1. Nothing can become part of a feminist ethic-can be part of the quilt-that promotes sexism, racism, classism, or any other “isms” of social domination.
2. A feminist ethic is a contextualist ethic. A contextualist ethic is one which sees ethical discourse and practice as emerging from the voices of people located in different historical circumstances.

3. Since a feminist ethic gives central significance to the diversity of women's voices, a feminist ethic must be structurally pluralistic rather than unitary or reductionistic. It rejects the assumption that there is "one voice" in terms of which ethical values, beliefs, attitudes, and conduct can be assessed.
4. A feminist ethic reconceives ethical theory as theory in process which will change over time.
5. Because a feminist ethic is contextualist, structurally pluralistic, and "in-process," one way to evaluate the claims of a feminist ethic is in terms of their inclusiveness: those claims (voices, patterns of voices) are morally and epistemologically favored (preferred, better, less partial, less biased) which are more inclusive of the felt experiences and perspectives of oppressed persons. ... By making visible the interconnections among the dominations of women and nature, ecofeminism shows that both are feminist issues and that explicit acknowledgment of both is vital to any responsible environmental ethic. ... I am also struck by what one is able to see, once one begins to explore some of the historical and conceptual connections between the dominations of women and of nature. ... A re-conceiving and re-visioning of both feminism and environmental ethics, is, I think, the power and promise of ecofeminism.
6. A feminist ethic makes no attempt to provide an "objective" point of view, since it assumes that in contemporary culture there really is no such point of view.
7. A feminist ethic provides a central place for values typically unnoticed, underplayed, or misrepresented in traditional ethics, e.g., values of care, love, friendship, and appropriate trust.
8. A feminist ethic also involves a reconception of what it is to be human and what it is for humans to engage in ethical decision making, since it rejects as either meaningless or currently untenable any gender-free or gender-neutral description of humans, ethics, and ethical decision making.

From God Gaia, and Biophilia

Lynn Margulis and Dorion Sagan in "Biophilia"

In this essay we attempt to show how our technological plundering of the planet has forced us to revalue our biological connections to other species and living beings. This revaluation is forcing us to see the collusion in our way of life of traditional Western religion, which has provided an impetus for our technological plundering. Moreover, this same Judeo-Christianity still undergirds the assumptions of much "secular" science.

The renewed focus on the positive aspects of our connections to other living things has lately been called biophilia, from the Greek words for love and life. As E. O. Wilson has suggested in his coining of the term biophilia, our intrinsic love for life can be used to help preserve crucial reserves of planetary biodiversity.

As our growth and exploitation of resources force us to reconsider our relationship with other life-forms, we may find new value in systems of beliefs either dismissed by Christianity or absorbed by monotheism. The animism, theriomorphism (totem worship), pantheism, and polytheism that preceded the advent of monotheism as Judaism, Christianity, and Islam may contain powerful sources for present and future action and reflection.

If the love of life and the preservation of biodiversity are to become planet-scale education projects, Western countries should certainly lead the way-and by example, not by preaching. Ethically speaking, the West, which has led the way in environmental destruction, has the greatest obligation to restore biodiversity.

Before we bow down in fear to our shadows as the grim reapers of evolution, let us remember that the Chinese ideogram for crisis combines the sign of "danger" with that of "opportunity" and recall, too, that other organisms have dangerously altered the planetary environment before us. Two billion years ago cyanobacteria, newly evolved microorganisms that used the hydrogen of water for photosynthesis, plunged the biosphere into crisis mode. Their "waste"-the free oxygen that sent thousands of varieties of organisms to early graves-altered the previous planetary habitat forever. From the point of view of anaerobes, the global environment was ruined. But for the oxygen-tolerant and oxygen-respiring forms among which are to be counted our remote bacterial ancestors, this ecocide, this destroying of the planetary home, made life possible.

Chaos mathematics, disequilibrium thermodynamics, and complexity studies have shown how certain structures, which seem fragile, amorphous, or dangerously out of balance, are as often as not at a bifurcation a turning point or critical juncture on the way to still more complex structures. Planet Earth with its global human-fostered technology may presently be undergoing such a difficult transition period.

There are, as many have pointed out, aesthetic, pharmaceutical, genetic, historical, and other reasons for saving the environment. The most important of these, and least often mentioned, may be the relationship of certain lush regions of the earth and the present bio-geochemical regime-not just global climate, but global chemistry-that supports human beings. But let us not kid ourselves into thinking we are saving life on earth as a whole. After all, without the decline of the reptiles, mammals might never have been able to come into their own.

What is Gaia? Although memorizable phrases may be inadequate and specious we can try to convey the power of Gaia as principle and being. First of all, on the cultural level, as a conscious taking of the name of the ancient Greek earth goddess and mother of the Titans, Gaia disturbs, perhaps even cancels out, the lingering theology of an external male god who has made humanity in his image and then narcissistically countenanced us to use the rest of creation to be fruitful and multiply ourselves.

The 3 to 30 million species of protoctists (protists: ciliates, foraminifera, algae, amoebae, and their largo descendants), fungi, animals and plants, and the entire bacterial continuum of gene-exchanging microbes together with their physical surroundings prevent the rampant exponential growth of populations: simply put, Gaia is Darwin's natural selector.

The Gaia hypothesis claims that, on earth, the atmosphere, hydrosphere, surface sediments, and all living beings together (the biota) behave as a single integrated system with properties more akin to systems of physiology than those of physics. ... The environment is an integral part of the Gaian system of the living earth as seen from space. The Gaia hypothesis asserts that the temperature and aspects of the chemical composition of the earth's surface are directly regulated by the metabolic, growth, and reproductive activities of a vast biota. ... In its stronger forms,

the Gaia hypothesis claims that the mean global temperature, the composition of reactive gases in the atmosphere, and the salinity and alkalinity of the oceans are not only influenced but regulated, at a planetary level, by the flora, fauna, and microorganisms.

Biodiversity is essential, therefore, to the physiology of the planet and perhaps we “biophilic” sense this. Sensitivity (and therefore prototaxis), biodiversity, and exponential growth rates of populations are intrinsic to Gaian physiology, but therein lies the rub. Gaia persisted long before people described or even worshipped her. Gaia, with or without humans, is likely to generate more diversity and continue to persist long after the extinction or speciation of humans, perhaps even after the atmosphere is depleted of the carbon dioxide needed to cool itself in the face of an increasingly luminous sun.

All life on earth is a unified spatio-temporal system with no clear-cut boundaries. Encouraging our biophilia, preserving blocks of biodiversity before they are converted to concrete skyscrapers and asphalt parking lots, is a way of enhancing the possibility that human beings will persist into the future.

By allying ourselves more closely with once distant life-forms, by affiliating ourselves biophyletically, not only with the plants and animals whose ongoing demise weighs so heavily at present on our memory, but also with the waste-recycling, air-producing, and water-purifying microbes we as yet take largely for granted, we may be able to aid in the flowering of earth life into the astronomically voluminous reaches of space.

Life on earth is a complex, fractally individuated, chemical system whose basis is a mostly green layer of photosynthetic matter as bacteria, algae, and plants. This layer makes its own nutrition from air, water, and sun. This layer continues to grow and tempt any life-forms that would “cheat” and make use of it (or each other) rather than build themselves from scratch.

Conservation on an evolving planet is ultimately a lost cause. Truly considered, this is a very difficult, even a dangerous, thought-indeed, most would rather not think it, as it seems to admit of no solution save a fruitless resignation to the endless murderous quality of life in an energetic universe.

The Judeo-Christian ethical perspective is a mental safety net protecting us against the onset of a Dionysian nature madness induced by a lack of guidelines. But it can also be an iron gate barring access to visions of the future as well as a clear grasp of biology's amoral status quo.

Without being dismissed as technophilic, we would like to suggest that the decline in species diversity may be balanced by an increase in technological diversity—a trade-off that may ultimately enhance the longevity of the biosphere.

The appearance of dramatically new life-forms may cause an initial period of destabilization and discomfort as they rapidly spread. But for a newly evolved life-form to survive in the long run it must integrate itself into the global ecosystem of which it forms an increasingly large part. The global ecosystem is far bigger and more metastable than any single life-form, including the most disruptive. This statement applies emphatically to technological humanity—a species now confronting with greater responsibility than ever before (out of sheer necessity) the conse-

quences of its pioneer stage of rapid proliferation and settlement. If this is the case, then the present concerns for the environment need no more signify planetary pathology than they indicate robust global health. Indeed, they may be more lie the pains of some strange animal which, in sensing the culmination of its difficult pregnancy, takes conscious care to eat well and procure extra rest.

From World as Lover World as Self

Joanna Macey (1991) in "World as Lover World as Self" expresses a perspective of spiritual ecology which reflects the rootedness of 'deep ecology' in Buddhism and the traditions of eastern mysticism such as the Tao. Her vision is a consistent attempt to bridge the mind-centeredness of the Eastern vision with an Earth-centered pacifist conscience.



Being acted Through

Whether tending a garden or cooking in a soup kitchen, there is the sense sometimes of being sustained by something beyond one's own individual power, a sense of being acted "through." It is close to the religious concept of grace, but distinct from the traditional Western understanding of grace, as it does not require belief in God or a supernatural agency. One simply finds oneself empowered to act on behalf of other beings-or on behalf of the larger whole-and the empowerment itself seems to come "through" that or those for whose sake one acts. This phenomenon, when approached from the perspective of ecology, can be understood as synergy. This is an important point because it leads us to reconceptualize our very notion of what power is.

From the ecological perspective, all open systems-be they cells or organisms, cedars or swamp are seen to be self-organizing. They don't require any external or superior agency to regulate them, any more than your liver or your apple tree needs to be told how to function. In other words, order is implicit in life; it is integral to life processes. This contrasts with the hierarchical world-view our culture held for centuries, where mind is set above nature and where order is assumed to be something imposed from above on otherwise random, material stuff. We have tended to define power in the same way, seeing it as imposed from above. So we have equated power with domination, with one thing exerting its will over another. It becomes a zero-sum, or win-lose, game, where to be powerful means to resist the demands or influences of another, and strong defenses are necessary to maintain one's advantage.

In falling into this way of thinking, we lost sight of the fact that this is not the way nature works. Living systems evolve in complexity, flexibility, and intelligence through interaction with each other. These interactions require openness and vulnerability in order to process the flow-through of energy and information. They bring into play new responses and new possibilities not previously present, increasing the capacity to effect change. This interdependent release of fresh potential is called synergy. It is like grace, because it brings an increase of power beyond one's own capacity as a separate entity.

This is a prayer from the Laguna Pueblo people:

*I add my breath to your breath
that our days may be long on the Earth,
That the days of our people may be long,
that we shall be as one person,
that we may finish our road together.*

The Greening of the Self

The move to a wider ecological sense of self is in large part a function of the dangers that are threatening to overwhelm us. Given nuclear proliferation and the progressive destruction of our biosphere, polls show that people today are aware that the world, as they know it, may come to an end. I am convinced that this loss of certainty that there will be a future is the pivotal psychological reality of our time. The fact that it is not talked about very much makes it all the more pivotal, because nothing is more preoccupying or energy-draining than that which we repress. ... Why do I claim that this erodes the old sense of self? Because once we stop denying the crises of our time and let ourselves experience the depth of our own responses to the pain of our world whether it is the burning of the Amazon rainforest, the famines of Africa, or the homeless in our own cities the grief or anger or fear we experience cannot be reduced to concerns for our own individual skin. When we mourn the destruction of our biosphere, it is categorically distinct from mourning over our own individual death. We suffer with our world—that is the literal meaning of compassion.

The crisis that threatens our planet, whether seen from its military, ecological, or social aspect, derives from a dysfunctional and pathological notion of the self. It derives from a mistake about our place in the order of things. It is a delusion that the self is so separate and fragile that we must delineate and defend its boundaries, that it is so small and so needy that we must endlessly acquire and endlessly consume, and that it is so aloof that as individuals, corporations, nation-states, or species, we can be immune to what we do to other beings.

This view of human nature is not new, of course. Many have felt the imperative to extend self-interest to embrace the whole. What is notable in our situation is that this extension of identity can come not through an effort to be noble or good or altruistic, but simply to be present and own our pain. ... The awakening to our true self is the awakening to [our] entirety, breaking out of the prison-self of separate ego. The one who perceives this is the bodhisattva—and we are all bodhisattvas because we are all capable of experiencing that—it is our true nature. We are profoundly interconnected and therefore we are all able to recognize and act upon our deep, intricate, and intimate inter-existence with each other and all beings. That true nature of ours is already present in our pain for the world. ... One of the things I like best about the green self, the ecological self that is arising in our time, is that it is making moral exhortation irrelevant. This great systems view of the world helps us recognize our imbeddedness in nature, overcomes our alienation from the rest of creation, and changes the way we can experience our self through an ever-widening process of identification.

The prophecy of Sophia from the end of Chaos and Creativity

Dancing in the Flames: The Dark Goddess and the New Mythology,
Marion Woodman and Elinor Dickson

"The Virgin is moving towards a consciousness that has never before been possible on the planet. In her embodiment she is known. She is recognized by her beloved. She receives the penetration of the spirit that will change consciousness forever. Her coming is heralded by the following dream: I am standing by the sea. A great tidal wave is steadily rolling in. I am terrified. Gradually I discern a large, chocolate-coloured woman riding majestic on the crest of the wave. She is triumphant, her body poised, her arm uplifted like Delacroix's liberty. She rides her inevitable way. Suddenly I am a molecule of energy in the wave. My friends and I are all molecules in the wave, each molecule dancing with every other molecule in love. We are all dancing with the momentum of the wave that will bring Sophia to land."?



Rene Magritte Castle in the Pyrenees detail (Godwin)

Allowing Dreams to Enter into and Shape Consciousness Jane King

"The West has no cultural mechanisms for allowing dreams to substantially enter into and shape consciousness" (Hightower 79).

As poets have always noted, the only way to substantially, dramatically change people and their societies is to change how we dream. Political action and reform fight a losing battle against the cultivated need of people for the psychological relief from fear of alienation that consumerism represents to them. Tragically, however, the relief provided by goods is shallow and transitory, and thus this deep cultural addiction to "getting and spending" continues unabated despite even the most extraordinary efforts of individuals. Yet we discount more enriching, rewarding activities, such as dreaming, visions, and spirituality, teaching our children that "dreams are not real" and that the imagination is, at best, a useful tool for reaching a higher plateau of material success.

Regardless of whether one's view of dreaming is primarily scientific, psychological, or spiritual, there is no question as to the importance of remembering

and honoring dreams in the development of human society. Many cultures honored or still honor the information in dreams profoundly, as a guide for both for individual and the tribe. In some cases, people have noted the interconnectedness that dreaming can bring; for example, Native American seer and teacher Jamie Sams speaks of dream circles in which the sharing and shared attempt to interpret dreams can lead to a sense of belonging among the participants. It appears that the honoring of dreams can strengthen emotional ties and a sense of collaboration among people, perhaps simply because communal interpretation of symbolism both gives value to the individual dreamer and helps us discuss and define our shared values in a positive manner.

It seems to me that one reason this can occur is that dreaming, especially of what Jung referred to as “big” dreams, is a meaningful non-commercial, in some ways non-quantifiable, experience. In a consumerist society, this non-commercial quality of dreaming is perhaps the only activity that everyone engages in, but which cannot be bought. And although the specific content of dreams could conceivably be “sold,” as in movies, for instance, the experience itself of dreaming is non-negotiable in the marketplace. Because although books, tapes and workshops about “how to dream” abound, no one can yet sell dreaming itself. Dreaming therefore remains the one universal experience whose value remains primarily spiritual.

Dreaming, then, has the capacity to spiritually awaken people to needed change, such as the need to change our relationship to the earth and its biodiversity. We need to contact, individually and collectively, the spirit of the earth, a “substance independent of materiality,” (Hightower 80) yet manifest everywhere in the physical, including ourselves. We need to reshape our cultural dream in such a way that people will have direct access to their deeper connectivity to the joy of life. Thus it can be said that one way to save the planet from the devastation of humans, is, simply put, to value the visionary experience more than acquisition.

I am aware that this sounds impossibly naive and idealistic. But it is not impossible. In 1977, Milton Layden, M.D., published a remarkable book in the “self help” genre that explores the ways in which the nuclear family structure tends to breed in us feelings of inferiority that activate a primal instinct to hostility and competition. Each of us engages in relationships of every sort in which we exchange hostility and inferiority, or, put another way, of oneupmanship, so fluidly that we can't even identify the changes. This in turn causes us to spend all our psychological energy in attempting to “feel OK” through any means possible; ultimately, we have a society of individuals whose only viable sustenance of happiness is in acquiring enough status and goods by which to measure their worth against others. We don't have to get rid of the nuclear family in order to change this process. We merely need to help people learn, by being conscious of our own reaction syndrome, how not to participate in this transaction. We simply recognize when we are reacting with either hostility or inferiority, and stop. Even if others aren't aware of this, the subsequent lessening of their own hostility/inferiority reactions to others will activate a chain reaction. This lessening frees us to engage in a more creative, spiritual, loving existence. Such a

simple process, but the rewards for the planet could be enormous. Dreaming plays a role here because of its ability to show us, graphically and emotionally, all the possibilities, and to provide a symbolic context (as mentioned above) for people to join in interpretive endeavors that can help them actualize values other than those motivated by hostility.

The second step, once we have begun to free ourselves from these unnecessarily provoking responses, a life-long process, admittedly, is to make a connection with something deeper, a spiritual source that can provide more depth of experience, love and joy. We will intuit our place in the universe as very special, not alienated and struggling for emotional fulfillment that can't be had, but involved in a fabric of mutuality that stretches forever. The profound joy that comes from spiritual interaction with the cosmos and especially the earth is known by us all, but we have been taught and continue to teach our children to discredit it because it can't be measured. Imagine, though, if we instead supported such connections as our highest human value. This does not mean bowing down beneath a weight of "rights and wrongs," which is the fundamentalist error. It simply means the recognition that just as we physically evolved from the same beginnings as everything else here, so we spiritually evolved. Dreaming can sometimes be the record of the human race's spiritual evolution, and thus a reminder in times of strife of our larger purposes.

We are all in loving partnership with every rock, tree, plant, animal, star and human mind; when we turn to their eternal wisdom for guidance, we become truly free, and we then can use our powerful connection with the unseen as well as the seen to end the destruction of each other and the earth. Fred Alan Wolf, Ph.d. posits that dreaming is the process by which consciousness is grown, and notes that it is not only humans who dream, but the whole universe. When I speak of "changing how people dream," I mean changing the value we place on this process of consciousness-development, relative to the value placed on acquisition and status. As we near the millennium, more and more dreamers and dreams are broadcasting to us. It is time to awaken to their wisdom.

John Lennon and Yoko Ono once said, "War is over, if you want it." We likewise can say, the annihilation is over. But we have to want it, dream it, envision it, will it. And to do that we need, desperately, to teach ourselves and each other what is truly valuable.

The Shulamite Edge of Chaos From Oya Black Goddess of Africa

Judith Gleason in Shirley Nicholson "The Goddess Reawakens"

I have included this passage on Oya because it personifies the feminine in chaotic transformation as a physical principle which is alive in all things even expressed as a 'unified field'. In her blackness and nascent chaos beyond all control, Oya is the apotheosis of the repressed feminine unleashed in environmental crisis.

The goddess Oya, of African origin, manifests herself in various natural forms: the river Niger, tornadoes, strong winds, fire, lightning, and buffalo. To the leader of the market women in Yoruba communities she offers special protection and encouragement in negotiation with civil authorities and arbitration of disputes. Thus, one may speak of Oya as patron of feminine leadership, of persuasive

charm reinforced by *aje* an efficacious gift usually translated as 'witchcraft.' Although Oya is associated with pointed speech, most of what she's about is highly secret. Always vanishing, she presents herself in concealment. More abstractly, Oya is the goddess of edges of the dynamic interplay between surfaces, of transformation from one state of being to another. She is a jittery goddess, then, but with a keen sense of direction. To describe and elaborate upon Oya's various manifestations is inevitably to present an idea not commonly thought of when the word goddess is mentioned. Oya's patterns, persisting through many media - from air to the human psyche - suggest something like a unified field theory of a certain type of energy that our culture certainly doesn't think of as feminine. And, as the wind can be both playful and violent, so this religious idea of the persistence of Oya in radically varied contexts may be entertained variously. ... She has potentially a sharp tongue, which occasionally she wields like a sword. Furthermore, though she's rounded, though she might stay for a time in her corner (which is where her altars are always placed), suddenly she's storming all over the place, a revolutionary. So she has to be made part of the picture. Incorporated into the establishment, how does she behave then? What part of her boldness must she give up? If excluded altogether, Oya turns unimaginably violent. She has whirled her way into the Yoruba pantheon. (She isn't natively Yoruba.) She has even managed to set herself indispensably in the midst of the male ancestral cult. But for millennia our monotheisms have ignored her type.

Christopher Whitmont makes a brilliant connection between the inner turbulence many of us have been experiencing and common concern with the fate of the earth. "The Goddess is now returning. Denied and repressed for thousands of years of masculine domination, she comes at a time of dire need. For we walk through the valley of the shadow of nuclear annihilation Amidst tremendous transition and upheaval, the Goddess is returning. Traditional male and female roles in society are being challenged. The feminine call for a new recognition arises simultaneously with the violence that threatens to get out of hand. ... The oldest deities of warfare and destruction were feminine, not masculine Evidently today our endangered life cycle needs divine monitoring. In the depths of the unconscious psyche, the ancient Goddess is arising. She demands recognition and homage. If we refuse to acknowledge her, she may unleash forces of destruction. If we grant the Goddess her due, she may compassionately guide us toward transformation.'

.... Oya is her simplest name. It is a verb form conveying her passage as an event with disastrous consequences. Oya, meaning "She tore" in Yoruba. And what happened? A big tree, as we already know from her praises, getting in the way of the storm, wildly agitated its branches. Perhaps its crown got lopped off. She tore. A river overflowed its banks. Whole cloth was ripped into shreds. Barriers were broken down. A tumultuous feeling suddenly destroyed one's peace of mind. "Eeepa!" one exclaims, by way of homage. "Eeepa Heyi!" What a goddess!

The garment in danger of shredding is the genetic raiment - not the garment of shame but of salvation - genetic engineers beware - if Oya strikes we will all be in serious trouble. Saving the genetic garment is the entire purpose of this book



Human Fertilization (Porritt 117)

The Renewal: Sowing the Spores of Immortality

Genotype: 8.1 - Date: 12-1-98 44th anniversary of "The White Goddess"

This work is living fertile literature conceived to save the world by psycho-sexual reproduction. The Renewal is to restore biodiversity.

Abstract: This paper is a novel form of 'living literature', a reproductive meme, a therapeutic conceptual viron¹ whose evolutionary niche is to renew the living world.

By participating in the Renewal, you become part of a miracle of life which will never be repeated again in the entire history of Earth. You are one of a unique generation who stand at the nub of history and shall become a Niagara. Assume your future life depends on it, for surely it does.

1. Viron: the smallest agent capable of true self-replication, consisting of a single small, often circular RNA molecule, which requires the full host cellular enzyme machinery to replicate.

Original Sin - Sexual Exploitation and the Ovum.

Sex is the origin of mortality, because rather than reproducing clonally as bacteria do, we only transmit half our genes to our offspring, and they will never naturally exist in the same combination again. But sex is also the enchanted loom of all living animals, plants and fungi for the recombining of sexuality has brought endless new successful combinations of genes into existence, without which complex organisms could never have evolved. The few higher species which do reproduce by parthenogenesis generally also rely on sexuality to restore such variation.

Before there was gender there was sex. In many fungi today, any two strains of a species can fertilize one another through conjugation - sex but no gender. Many primitive single-celled protoctists still use identical isogametes (Margulis and Schwartz). All multi-celled animals however depend on the cytoplasm of the egg to differentiate into the tissue layers of the developing embryo, and its organs. Egg and sperm have become yin and yang, as wave and particle are to physics and chaos and order are to complex systems (King 1996).

Here 'sex' means the differentiation of cells into two mating types, which most commonly fuse half their genes again through the fertilization of haploid sex cells each containing one copy of each non-sex chromosome half of the chromosomes found in the diploid form of the organism in which there are two of each. In mammals sexuality is determined by additional X and Y chromosomes, XX being female and XY male. . By 'gender' is meant the differentiation of sex cells (and the organisms bearing them) into complementary 'male' and 'female' morphologies.

However, before the earliest multi-celled organisms evolved, the 'original sin' of Adam, sexual exploitation of the female, had already begun: "In some respects a big isogamete would have an advantage ... because it would get its embryo off to a good start. ... But there was a catch. The evolution of isogametes which were larger then were strictly necessary would have opened the door to selfish exploitation. Individuals who produced smaller than average gametes could cash in provided they could ensure that their smaller than average gametes fused with extra-big ones. ... There was a large-investment, or honest strategy. This automatically opened the way for a small-investment exploitative or 'sneaky' strategy. Each honest one would prefer to fuse with an honest one ... [but] the sneaky one's had more to lose, and they therefore won the evolutionary battle. The honest ones became eggs and the sneaky ones became sperms" (Dawkins 1976). There is an irony here because this very differentiation may have been the result of killer genes in the female cytoplasm resulting from the selfishness of our symbiotic organelles, not the male. Such male killer genes are found intermittently in various species.

Pertinent to the later question of female reproductive choice is the fact that it is the ovum which actively 'decides' through membrane excitation and a coordinated amoebic response which of the many 'competing' sperms is assimilated. (King 1978 95, Sci. Am. Nov 77 134). Seventeen years later Riane Eisler (1995 289) makes the same point. 'Female choice' is essential to ensure only one sperm enters the egg. This is also a poetic commentary on when I first 'conceived' the millennial Renewal - almost exactly 20 years before.

"Sperms and eggs too contribute equal numbers of genes, but eggs contribute far more in the way of food reserves: indeed sperms make no contribution at all, and are simply concerned with transporting their genes as fast as possible to an egg. At the

moment of conception therefore, the father has invested less than his fair share (i.e. 50 per cent) of resources in the offspring. Since each sperm is so tiny, a male can afford to make many millions of them every day. This means he is potentially able to beget a very large number of children in a very short period of time, using different females. This is only possible because each new embryo is endowed with adequate food by the mother in each case. This therefore places a limit on the number of children a female can have, but the number of children a male can have is virtually unlimited. Female exploitation begins here" (Dawkins 1976).

While it is clearly facile to blame the male gender for what has now become a biological necessity for the organism, this 'disparity of complementation' has clearly also continued to have a significant impact on the evolutionary life of all organisms and reaches its 'long arm' into human sociobiology, for while the investment of the human female in the egg itself is small, her investment in the fertilized ovum is immense and pivotal to both her own survival and the survival of her offspring, and continues through some ten to seventeen years of child-rearing. Although the male often does play a major and sometimes even pivotal share of this work, being 'left holding the baby' is not a figure of speech without reason. This very ancient biological motif has thus become a theme we must respect in our very 'conception' of evolving human society and fail to do so at our peril. I would not call the argument anthropocentric, but rather note that in evolution humanity has become conjugo-centric - an evolutionary reflection of the Tao.

"One sex has a large investment to protect and looks for quality and stability. The other has little to lose and tends to be far more interested in quantity and variety. So it pays males to be aggressive, hasty, fickle and indiscriminating. They pounce, they generally make the first moves and are more ardent in them. While it is more profitable for females to be coy, to find out as much as possible in advance and to wait and see what happens. They play hard to get and play for time by flirting. All moves with a sound grounding in evolutionary psychology. Genes which allow females to be less inhibited leave fewer copies of themselves than genes which persuade them to remain highly selective. Amongst males, the best strategy is exactly the opposite one. The maximum advantage goes to those males with the fewest inhibitions. 'Love 'em and leave 'em' is not so much a nasty piece of male chauvinist piggery as an accurate reflection of biological reality. In a very real sense, each sex still finds it pays to use the other as a vital resource. ... Men are a little like selfish genes, looking for convenient vehicles to carry their inheritance into the next generation. Women are more cautious, like canny investors or developers, seeing men as inconvenient sources of a seminal substance that is nevertheless necessary to realize the potential of their precious nest eggs. These bald descriptions sell both sexes short, but the two who differ so widely in interest and intent are bound to have different agendas and a conflict of interest. The fact that they manage to agree on anything at all is miraculous. Yet they do. (Lyall Watson "Dark Nature")

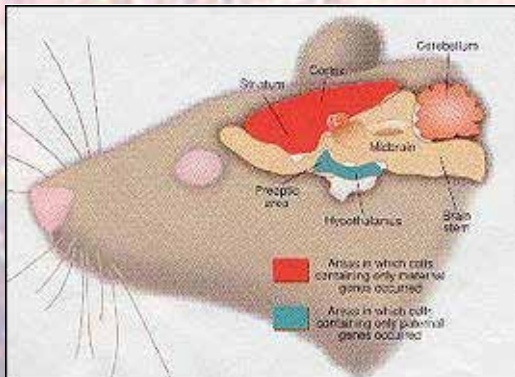
The Genius Paradox and The Mothers of Invention

The evolution of mammals has chosen a profound trick to line up with the honest egg and the cheating sperm. The female has XX and the male has XY. This means that the male is haploid X and the female diploid XX. The haploid state provides for maximal selective advantage because there is just one 'pure' copy of each gene, not two 'confused' interacting copies. When the female embryo reaches the million cell stage, in each somatic cell i.e. apart from the germ-line sex cells, one or other X ran-

domly collapses. So a female brain is single X, like the male, but with a difference - it is a mosaic of cells of two genetic X-identities, those of her father and mother. The male by contrast is endowed with one pure maternal X-dose. When he is good he is very very good - but when he is bad he is retarded. There are at least 8 forms of X-linked male mental retardation because the X chromosome, the only haploid human chromosome is carrying several key genes for brain development at the spearhead of human evolution as noted by Gillian Turner (1996).

Women have on the mean, comparable (or even superior) intelligence to men. Women are generally superior in language development, although some men have the edge in mathematical mechanics (Kimura). There are very intelligent women, however the occasional man gets the pure benefit of a fortuitous pure X in complementing his other (good) brain genes on the diploid chromosomes to become an extra-gifted genius. The irony is this. The male never can transmit this heritage to his sons. It is always the maternal X that goes to the son, because to be a son he must have got the paternal Y. The females are thus the progenitors of the prodigies, but the males are doomed ducks. This is the ancient sacrificial saga of the gene. The only hope for a male genius is to have daughters! By contrast, females can fortuitously give birth to male geniuses. The situation is actually worse for the male than this. New research suggests that the non-sex chromosomes (autosomes) are imprinted in a way which may give the mothers genes a key developmental role in the cortex with the fathers more significantly expressed in the mid-brain emotional centres.

It is common to animal species that the reproductive potential of females is relatively equivalent, because of their limited number of eggs and rate-limiting reproductive commitment. That of the males varies widely depending on opportunity and reproductive fitness. Mammalian evolution has thus put the haploid X purity into the 'sneaky gender' which carries the sacrificial doom - to be the victim of the grim reaper of strong reproductive selection by the female. This is however ideal, for it has put the haploid X just where the evolutionary selection can have the greatest effect.



Sexually imprinted genes and their locations in the brain. Maternally-imprinted genes red in the cortex and paternally in emotional centres green.

This doesn't mean only males are display creative genius, nor that nature dominates nurture. It in no way mitigates the capacity of education to mediate natural differences or to enable all people to become wise. The thrust is simply that human evolution is pivoting naturally around gender paradox in a way which capitalizes on the XY arrangement to

facilitate male sexual selection through this process. However differences are noted between the genders in the statistical distribution of cognitive skills, in a way which supports the 'genius X' concept of Turner.

Imprinted Genes Suggest your Cortex may derive from your Mother and your emo-

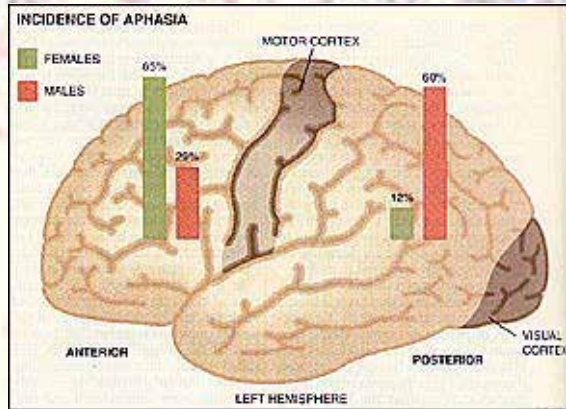
tional centres from your father. A more recent discovery are male-imprinted genes in which mutants display, in addition to a slight reduction in body size, deficiencies in mothering. The minority of genes which are imprinted may display examples of a genetic 'tug-of-war' between the sexes. The male imprinting of the mothering gene is consistent with its presence encouraging stronger commitment to the current offspring (of the father) rather than the mother distributing her investment over future offspring.

Differences in incidence of aphasia after stroke are significantly different between men and women.

Doreen Kimura in "Sexual Differences in the Brain" Cites not only testosterone-mediated differences and broad differences in spatial as opposed to linguistic ability between the genders, but also significantly different types of functional organization in the cerebral cortex between men and women.

These are strongly illustrated in the differences in the aphasias which result from strokes in the frontal and parietal regions of the cortex.

The Unbearable Beauty of Eve.



Although the human egg is tiny the investments made by men and women in reproduction are very far from equivalent. The

female has to make a genuine open and 'travail' investment, which continues long after birth in lactation and intimate child-rearing, while the male can simply impregnate and depart for greener pastures. While women are quite selective about their partners, most men are prepared to 'copulate with anyone bearing ovaries'.

So what is sexually unique about humans? The sexual evolution of the female. Every other animal has a short, well-defined estrus, outside which, excepting bonobos and hyenas (de

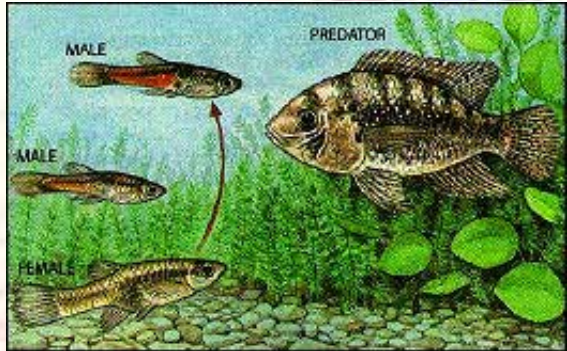
Waal, Gould, Watson), love-making as a purely social activity is rare. In humans sexual evolution is unique in the female in the combination of several aspects. The estrus has become cryptically - concealed. Females have evolved physically in several ways to become perpetually attractive to males and able to make love in continuum, over prolonged periods and involving the whole-body. Sexual relationship is intense and long-lasting. Socio-sexual interaction has thus been proposed to be the prime generator of social diversity and the resulting evolution of the human brain all

the way to the Homo level because the paradox perpetuates all the way up the tree of increasing social and intellectual diversity (Wilson 1975, Stone 1997).

"The idea that females are discriminating and can actively choose with whom to mate was controversial from its inception - perhaps because male-male battles can be quite spectacular. ... In comparison female choice is much more subtle. Over the past 25 years, a considerable body of evidence for female choice has accumulated. Females actively choose their mates in a large variety of species." (How Females Choose Their Mates Lee Dugatkin and Jean-Guy Godin Sci. Am. Apr 98 46).

"Although people are more complex than guppies and grouse, some of the same mate-choice rules may apply to human mating games. According to popular wisdom, it is human females who are the choosier sex when it comes to selecting a mate. As a species, humans meet the criteria for female choice: men for the most part, will avoid fighting to the death for the hand of a young maiden. And females can distinguish between various males on the basis of their characteristics."

Female guppies like larger, brighter orange, daring males who closely explore predators but they also copy other females preferences (Sci. Am. Apr 98 46).



The authors' studies on 'lowly' guppies even indicate that the complementation of genetic 'nature' and social 'culture' extends down to fishes. Although female guppies prefer larger, brighter orange, daring males who closely explore predators, they will also follow a previous females choice in 'social copying', and favour a less-orange mate, provided the differences in orange colouration between two males are less than 25%, but will reject such indications as 'bad advice' and revert to their genetic preference for a more orange mate if the difference is any more pronounced. See also (p 16).

This conception of the significance in Homo sapiens of the unique features of female sexual evolution is enshrined in many of our founding archetypal myths including the Fall from the paradise of Eden in Genesis, where it is Eve's natural beauty which is tragically linked to her earthy temptation:

*Eve was said to be so beautiful that no one could look upon her.
For her the sun and clouds would arc into a rainbow
the flowers would bloom where she walked
and the birds burst into spring song (Kabbala CK).*

The relatively smaller reproductive investment of the human male in each offspring than the female favors polygyny, various of forms of which are common in hunter-gatherer bands and endemic to ancient cultures such as the Old Testament Jews.

Cooperative or covert polygyny does not mean conventional social polygamy in which one man simultaneously has several wives, but a more dynamic pattern of sexual associations in a context of overt 'monogamous' partnerships. A male will tend

to seek to fertilize more than one female to broaden his reproductive potential. An astute female may in turn seek covert adultery to be fertilized by a highly-regarded male who is not her immediate 'domestic husband' to gain the 'best of both worlds' - genetic and resource-bearing. The pattern is in this sense cooperative between the genders as part of the reproductive game-theoretic strategy shared by humans and monogamous birds, except when it is repressed, e.g. by draconian male repression of female infidelity.

Such 'moderate infidelity' is indicated by the existence of 'kamazaze' blocking sperm in humans, the intermediate physiology of human testes between the promiscuous chimp and polygynous but non-promiscuous gorilla, the sperm-retentive nature of female orgasm and the concealed estrus itself, which is clearly a form of 'evolutionary female empowerment' which could have evolved only in a context in which female sexual choice was an ongoing reality, putting the female in Matt Ridley's words 'one step ahead of the male'. It is also consistent with the privacy of sexual relations which make it virtually impossible to detect covert infidelity.



Fertilized human ovum at the point of nuclear fusion, two and eight-cell embryos.

Evidence also abounds for a major degree of evolutionary interdependence between the sexes. Women prefer men with complementary histo-compatibility (giving off a exotic pheromones) when ovulating but revert to preferring familial antigens when on the pill (mimicking data on mice during pregnancy). The newly recognized VNO organ of smell appears to be specific in sensing for such physical nuances. Recently women have been found to become resilient to stress when given small traces of testosterone analogues (NZ Herald Aug 98) and to respond to pornographic enticement with a testosterone burst of 80% over background, compared with a similar male 100%. Complementing this, males require estrogen to be fertile, as a mutant male lacking estrogen receptors demonstrated. Progesterone is likewise present in both sexes and has a pronounced daily fluctuation in men peaking in the evening when love-making is common (Scientific American Jan 94 103). Men also respond to female ovulation with increased testosterone levels, although the estrus is largely concealed. There are also indications that women prefer men with marginally more female characteristics, suggesting a Dionysian direction of human evolution, consistent with the more evolved (neotonous or child-like) female physiqu..

The social pattern of overt monogamy and covert polygyny is common to both humans and colonially nesting birds, both of which gather together in close communities for reproduction and have a degree of resource dependence on a male to follow through on child rearing. In both humans and birds, genetic testing reveals that about 20% of ostensible offspring of the father are sired outside the immediate family, a

significant contributor to sexual evolution of such species (Ridley 193, Watson 1995).

The Two Rings

*A man loved two women equally.
They asked him to tell them
which one was his favourite.
He asked them to wait for a time
until his decision should be known.
Then he had two rings made,
each exactly resembling the other.
To each of the women, separately, he gave one ring.
Then he called them together and said:
'The one whom I love best is she who has the ring.'
Attar of Nishapur (Shah 80).*

Verklarte Nacht (Transfigured Night) Schönberg: Schönberg was always very fond of this piece, written at 25 after Richard Dehmel's "Weit und de Welt". "Two figures walk alone together in a moonlit wood; the woman tells how in desperation for happiness and fulfillment, she has become pregnant in the embraces of a stranger. Life had quickly avenged this act bringing her into contact with the man she now loved. He dissolves the burden of her guilt, replying that their mutual love binds them and the unborn child, which he will accept as though his own. They wander on through the tall oaks." Christopher Breunih 1968 (HMV ASD 2318)



Two female figures in political opposition: NZ Prime Minister Jennifer Shipley is a right-wing free-market conservative with moral expectations of the financially-disadvantaged. Helen Clark a socialist-leaning Labour party leader. Despite women leading both parties, the winner-take-all political landscape remains (NZ Herald).

Barbara Smuts suggests that females may have by such evolutionary reliance on male resources, inadvertently promoted patriarchal control of the female. You might call this the Margaret Thatcher or even the Indira Ghandi phenomenon of conservative female power - the 'drone queen' strategy, for just as Indira manipulated male instruments of power, so she placed her sons Sanjay and Rajiv into the reins. In past times, a powerful female among males could place her sons into many positions of power. Currently both the New Zealand Prime Minister Jennifer Shipley and leader of the Opposition Helen Clark are women. This has done little to change the patriarchal face of politics, except to define a new-right 'nanny society' of moral demands upon the poor and beneficiaries.

At issue is not whether individual women have better innate sustainability than men (a false hypothesis) but the more subtle question of the feminine 'conception' of society and nature, something present in both men and women in principle, as the yin-yang symbol makes clear.

These evolutionary adaptations, based on female choice are likely to have been central to human intellectual and cultural development through the expanding social fluency required to adapt to such gender paradox, despite the severe repression of such 'deceitful' and 'polluting' behavior in females by virtually all patriarchal societies.

Brain asymmetries usually associated only with human language have now been discovered in chimps, suggesting the adaptations leading to language go all the way back to the great ape ancestor. Language and also tool-making are thus becoming less-likely candidates for distinguishing human evolution from the great apes.

The continuing occurrence of reproductive asymmetry in human society is supported by the near uniformity of the human Y-chromosome in Africa. This finding is very significant when considered in the context of the likely origins of human diversity in Africa as evidenced by the putative African origin of the 'mitochondrial Eve' - the earliest common female ancestor to modern humanity (Jones).

A feel for the difference between the reproductive strategies of the genders can be gleaned by comparing the Eves and Adams (the first common ancestor) of a given group with well-established genealogies. Generally Adam is only about half as many generations back, because the much greater diversity of reproductive frequency among males quickly floods the population with a few successful genotypes. The mitochondrial Eve has been traced to Africa, with 80% of human diversity still present in African races, but the Y-chromosomes in Africa is particularly invariable, for similar reasons (Jones 94) although a putative Y-chromosome ancestor has also recently been found in Africa with close affinity to the !Kung Y-chromosome type.

Cooperative polygyny leads to the following evolutionary gender paradox in early human societies: The males, to achieve reproductive success need to compromise their competition to fit with the cooperative nature of the human group, a legacy of Australopithecus, centered on the family and gathering and social relationships of the females. Selection among males reinforces not just the traditional hunting prowess and toughness ('he-man') but diverse social skills ('domestic bliss') (Dawkins 1976) "a mosaic of qualities that reflect the necessities of compromise ... good with the children, relaxed, eloquent, knowledgeable" (Wilson 1975, Hrdy, Smuts in Stone).

Women in turn are the immediate progenitors of the situation as well as resourceful gatherers of diverse plant species and societal family-builders. By attracting an exceptionally desirable partner, a woman gains the amplified future reproductive potential of her relatively desirable sons as well as that of her daughters. This explains why women are conscious of their sexual attractiveness, beauty and dress as an extension of their perpetual 'feigned' estrus. In this way human culture evolved from the 'goddess in female sexual evolution' in a social setting where male reproductive success was mediated through the social awareness of the female gatherers, upon whom the basic food resource of the society depended.

Relatively egalitarian gatherer-hunter societies such as the !Kung and the Mbuti have much to teach us. Such groups have been recently linked closely to our common Y-chromosome ancestor in the rift valley 100,000 years ago, so their societies are doubly pertinent. Notably in !Kung society the gathering of the females provides 85% of the diet. Both !Kung society and Bonobos support the idea that the patrilocal kinship of apes does not necessarily lead to a cultural emergence based on women being treated as commodities, but that male dominance may arise rather through cultural stress.

*I humbly worship the Gatherer Queen.
I weep at the feet of Magdalen (CK).*

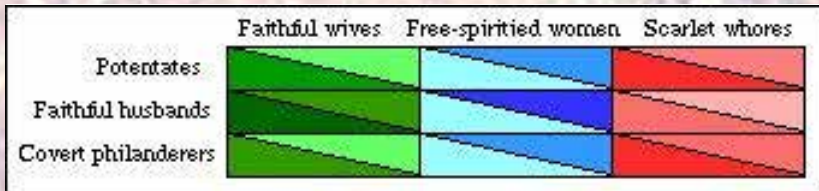
This is not to allege that sexual paradox has been the only evolutionary driving force

for our linguistic articulacy, diverse crafts and skills, abstract reasoning and technology, but no one could deny that sexual relationship is the dominant theme in spoken fable, written literature, music and song, now winging the 'air-waves' of radio and television throughout human culture. Without it, mass media and popular literature would atrophy, if not collapse.

This view of the evolution of human intelligence is central to all the social theories of intelligence involving the dissonance between trustworthiness and deceit and the subtleties of detecting and concealing deceit and the complexity of the social 'grapevine'. Notably !Kung spend long evenings vehemently discussing their sexual and emotional relationships and their stresses often through to the dawn.

Nor is it contending that society and culture are biologically determined, but simply that biology cannot fail to contribute its heritage, subtle or frank, to the form of society and culture. Any culture which ignores, or rejects, its biological foundations will experience dissonance or repression. To ignore such factors will mean that they play out their effects in less constructive ways, despite social taboos. To repress them will result in tyranny and human misery. However in acknowledging and taking advantage of our biological roots, we may not only come to a point of genuine personal and cultural freedom of expression, but also gain the capacity to give evolutionary expression to our creative vision.

Without proposing any ideal of 'covert adultery' or 'polygyny' over partnership or individual choice, it does behove us to consider whether the current ideal of the 'nuclear family' or its common 'single-parent' variant serves the creative needs of human cultural evolution. It is not clear the ideal of the 'he-man' in the 'illicit affair' serves the reproductive interests of women, or a non-violent society of 'conjugal bliss', as well as would a more open and honest approach to sexuality and our biological roots.



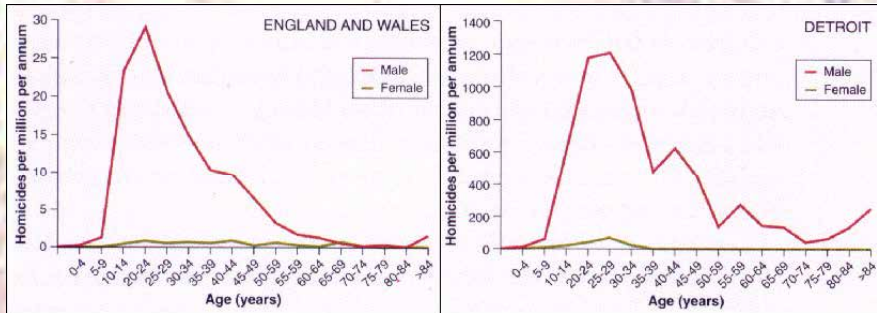
Evolutionary game theory is often pictured as a matrix between cooperators or defectors. Sometimes these result in a winner-take-over, but often the payoffs become very rewarding as the populations declines. For example in a populations of faithful wives a rare scarlet woman can have a field day and a faithful wife is also a prized asset if they are scarce. Several of these strategies for men and women are illustrated in *The Red Queen*. The principal aim of the patriarchy has been to split the female strategy into clearly-defined faithful wives and demarked whores, thus providing procreation and pleasure. The darker the shade, the more women participating. Upper right triangles are for a 'partnership society' in which female reproductive choice is ongoing, lower left triangles show the female strategy largely bifurcated (divided) by moral edict and violent retribution, eliminating the 'fertile' middle ground of the women who maintain discrete reproductive choice.

The use of controlled violence combined with reproductive competition has likewise led to war, atrocity and genocide as well as the development of industrial civilization. Despite being a male, I have to lay at Adam's feet, in the spermatogenic evolutionary strategy, responsibility for the population explosion, significantly exacerbated by

patriarchal religious leaders who insist on the male right to reproduce as well as man's dominion over nature, the endlessly exponentiating gross national product and its relentless industrialization, environmental impacts which are never addressed until the damage is conclusive and possibly irreversible, and the devastation of a billion years of evolutionary diversity. For this reason it is necessary to abrogate and exorcise the doctrine of original sin which has cursed Eve throughout the history of patriarchal monotheism.

The following is a mystery answer-phone message under investigation by US Police 12 Apr 1997, but it could equally apply to mankind's treatment of Eve's genetic endowment:

*I have no place to go.
I'm not sure, but I might have killed her.
I didn't mean to hurt her that bad.
and who was the bigger person in the situation.
I just wanted to show her who was on top*



Genetic and environmental factors interpenetrate in non-relative homicide. Detroit has a 40 times higher murder rate than England and Wales. However men commit about 30 times as many murders as women. Genes and cultures are not mutually exclusive explanations, but the trend towards male violence is incontestable. Genetic and cultural factors of family disintegration may combine here. Limiting weapons is an obvious social measure (Jones 213).

Patriarchal Hegemony: The Fall from Eden.

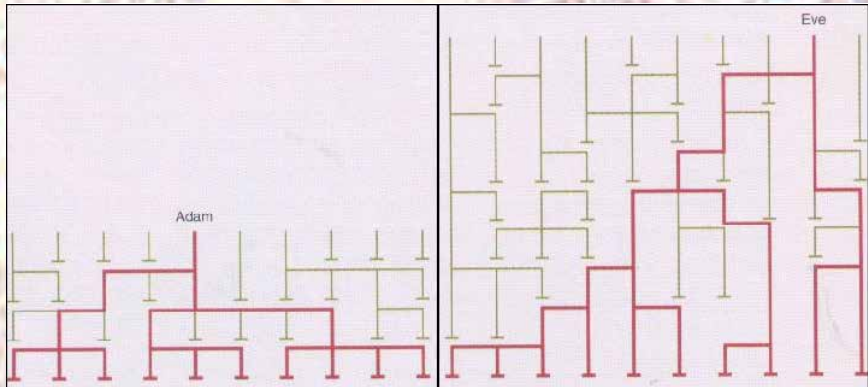
*In sum, the critical factor when it comes to political repression
is not whether male sexual freedom is repressed
(as by the medieval Christian Church)
or whether it is deemed men's inalienable right
(as by many men today).*

*The critical factors in politically repressive societies are,
first, the repression of female sexual freedom and,
second, the distortion of both male and female sexuality
through the erotization of domination and violence (Eisler 1996 216).*

We now move from the evolutionary socio-biological backdrop to the epoch in which cultural influence becomes critical. In the debate between socio-biology and cultural influence this is a transition point where cultural influence becomes frankly imposed and in a way which reflects a new ascendancy of the male reproductive principle expressed in cultural instruments.

The above description of evolving human society of course also finds its expression in early human culture, where there is a frank expression of the female sexual mor-

phology in a variety of Goddess figurines of poetic and sexually empowered aspect, many of which antedate the animal and hunting motifs of the cave paintings of Europe. Several early European and Near Eastern societies at the transition to agriculture, such as Catal Huyuk, likewise display significant evidence of the centrality of fertility Goddess worship and the female in the life and spiritual direction of the community. The mythology of a variety of our founding cultures displays a consistent theme in which male deities, often associated with the Indo-European cultural and military expansion, precipitated a transference of power to the male. These events are detectable in the mythologies of cultures from Greece to Sumeria and Egypt. Nevertheless, even in the Judeo-Christian tradition, the founding representation of deity was both male and female.



Substantial differences between the age of the primal Adam and Eve in modern genealogical trees demonstrates the greater diversity of reproductive potential in modern males and females (Jones).

Gerda Lerner (1986) in "The Creation of Patriarchy" has this to say: "Patriarchy is a historic creation formed by men and women in a process which took nearly 2500 years to its completion. In its earliest form patriarchy appeared as the archaic state. The basic unit of its organization was the patriarchal family, which both expressed and constantly generated its rules and values. ... The development of agriculture in the Neolithic period fostered the inter-tribal "exchange of women," not only as a means of avoiding incessant warfare by the cementing of marriage alliances but also because societies with more women could produce more children. In contrast to the economic needs of hunting/gathering societies, agriculturists could use the labor of children to increase production and accumulate surpluses. Men-as-a-group had rights in women which women-as-a-group did not have in men. Women themselves became a resource, acquired by men much as the land was acquired by men. Women were exchanged or bought in marriages for the benefit of their families; later, they were conquered or bought in slavery. ...The archaic state in the Ancient Near East emerged in the second millennium B. C. from the twin roots of men's sexual dominance over women and the exploitation by some men of others. From its inception, the archaic state was organized in such a way that the dependence of male family heads on the king or the state bureaucracy was compensated for by their dominance over their families. Male family heads allocated the resources of society to their families the way the state allocated the resources of society to them. The control of male

family heads over their female kin and minor sons was as important to the existence of the state as was the control of the king over his soldiers. This is reflected in the various compilations of Mesopotamian laws, especially in the large number of laws dealing with the regulation of female sexuality. From the second millennium B. C. forward control over the sexual behavior of citizens has been a major means of social control in every state society. Conversely, class hierarchy is constantly reconstituted in the family through sexual dominance."

"Male hegemony over the symbol system took two forms: educational deprivation of women and male monopoly on definition. ... On the basis of such symbolic constructs, embedded in Greek philosophy, the Judeo-Christian theologies, and the legal tradition on which Western civilization is built, men have explained the world in their own terms and defined the important questions so as to make themselves the center of discourse. ... Today, historical development has for the first time created the necessary conditions by which large groups of women—finally, all women—can emancipate themselves from subordination. Since women's thought has been imprisoned in a confining and erroneous patriarchal framework, the transforming of the consciousness of women about ourselves and our thought is a precondition for change. We have opened this book with a discussion of the significance of history for human consciousness and psychic well-being. History gives meaning to human life and connects each life to immortality, but history has yet another function. In preserving the collective past and reinterpreting it to the present, human beings define their potential and explore the limits of their possibilities. We learn from the past not only what people before us did and thought and intended, but we also learn how they failed and erred."

Regina Schwartz (1996) in "The Curse of Cain" puts the monotheistic aspect in graphic perspective: "Monotheism, then, is not simply a myth of one-ness, but a doctrine of possession, of a people by God, of a land by a people, of women by men".

*I will give them a different heart so that they will always fear me. . . . I will make an everlasting covenant with them; I will not cease in my efforts for their good, and I will put respect for me into their hearts, so that they turn from me no more. ** 32:39-40)*

"That covenant will not be in stone, but in the 'fleshly tables of the heart.' John Donne shockingly depicts such a physical inscription of divinity as rape, even if it is a bondage he relishes."

*Take me to you, imprison me, for I,
Except y' enthrall me, never shall be free,
Nor ever chaste except you ravish me.³¹*

Jacob's blessing of the Tribes (p 478), perhaps the earliest entry in the Bible is of the 'Elohim - two gods and two goddesses:

*Even by the God of thy father, who shall help thee;
and by the Almighty ('El sadday), who shall bless thee with blessings of heaven above,
blessings of the deep that lieth under,
blessings of the breasts, and of the womb (Gen 49:25).*

Once large urban societies developed, the rule of law and the patriarchal imperative passed the ascendancy to the male through social and military instruments of power. The males jealously adopted mores which ensured they could secure their own descendents from doubts about paternity which plague the male but are incontestable for the female.

"Momma's baby, Poppa's maybe."

By degrees as cultures evolved, the position of women in society deteriorated. In the Judeo-Christian-Islamic tradition of the West and Near-East, the females eventually became sequestered in the home, in the fields, in the burqa, in harems, nunneries and brothels. The ambiguous conjugal rites of the Fertility Goddess were repressed (p 515), the 600 year Inquisition and witch hunts were pursued (p 418), consuming over 4 million European women (Walker). Marx and Engels have applied a similar critique more specifically against capitalism, but it applies to a much wider deeper swathe of history and culture - the patriarchal epoch.

The sexual division of the female into two defined archetypes, faithful wife and whore as illustrated in the game matrix above is firmly illustrated in the Biblical tradition running from the Proverbs to Revelation. Proverbs contrasts wisdom especially in the persona of the good wife to the 'strange woman' or unfaithful whoring wife. The intention is clearly to split the feminine. This split runs all the way to Revelation where the woman travail with the twelve stars is contrasted with the great scarlet whore - mystery Babylon.

Truth

*She has confused all the learned of Islam,
Everyone who has studied the Psalms
Every Jewish Rabbi,
Every Christian priest.
Ibn El-Arabi (Shah 86)*

Images of Potentates

"Things became really extreme when people began to grow crops and live together in towns and villages. The leaders of these early societies ruled by terror, and were able to procure vast numbers of sexual partners. "These guys had sexual licence," says Betzig. The record holder, she notes, was Udayama, who reigned in India around 500 BC and had a harem of 16 000. Historians accept that the rulers of some societies kept huge harems. But Betzig claims that they have made a big mistake in assuming that others-such as the Romans-were basically monogamous. Powerful Romans often purchased female slaves for breeding. Historians assume that the fathers of home-bred slaves, or vernae, were other slaves. But Betzig argues that the treatment of vernae only makes sense if they were the sons and daughters of the master himself. They were often educated with the master's children, shared the same wet nurses, and could even inherit his estate. "It screams out at you," she says. In Europe, little changed for centuries, claims Betzig. She argues that the huge domestic staffs of the English landed gentry, for instance, were primarily there to satisfy the master's sexual appetites, rather than to cook and clean (New Scientist Feb 22 1997).

Men throughout human history have certainly been quick to treat power, not simply as an end in itself, but as a means to sexual and reproductive success. Laura Betzig, one of a new breed of Darwinian historians, set out to discover whether human sexual adaptations have been exploited to give individuals a selective advantage - and discovered that this is one of our most predictable traits. 36 In all six of the great independent civilizations of early history, the rulers, always men, were despots who translated their power directly into extraordinary sexual productivity. That word 'productivity', usually used in an industrial sense, is totally appropriate here. Each emperor established a carefully controlled breeding machine, designed and dedicated to nothing more than the rapid spread and dominance of his own genes. Hammurabi of Babylon had thousands of slave 'wives'. Akhenaton, Egyptian pharaoh and hus-

band of the gorgeous Nefertiti, was driven nevertheless to recruit at least 317 concubines. Montezuma, the last Aztec ruler, enjoyed the favours of 4,000 young women. Several of the Tang dynasty emperors in China demanded access to a minimum of 10,000 teenage girls. Udayama of India kept 16,000 consorts in palaces ringed by fire and guarded by eunuchs. And all of these rulers ran their gene machines in much the same way, recruiting pre-pubertal girls, pampering them under heavy guard, and servicing them as often as possible - sometimes even complaining of such onerous 'duties'. The measures adopted certainly seem to bear out the claim of duty rather than pleasure, but in a survey of 104 other societies, Betzig found that even when such super-polygamy was not being practised, there was always a direct correlation between power and sexual activity." (Watson Lyall, 1995 *Dark Nature*)

Old Testament Lamentations:

Baalpeor: "And, behold, one of the children of Israel came and brought unto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the congregation of the children of Israel, who were weeping before the door of the tabernacle of the congregation. And when Phinehas, the son of Eleazar, the son of Aaron the priest, saw it, he rose up from among the congregation, and took a javelin in his hand; And he went after the man of Israel into the tent, and thrust both of them through, the man of Israel, and the woman through her belly" (Num 25:6).

Israel the Unfaithful Wife: "Plead with your mother, plead: for she is not my wife, neither am I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts; Lest I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst. And I will not have mercy upon her children; for they be the children of whoredoms." (Hosea 2:2).

The Rape of the Sanctuaries: "And in the twelfth year [Josiah] began to purge Judah and Jerusalem from the high places ... and the groves (Asherah), and the carved images, and the molten images, he brake in pieces, and made dust of them, and strowed it upon the graves of them that had sacrificed unto them. And he burnt the bones of the priests upon their altars" (2 Chron 34 4).

Religious texts confining and repressing women (I hereby abrogate these and others like them):

- Exodus 22:18: Thou shalt not suffer a witch to live.
- Deut 22:20: But if this thing be true, and the tokens of virginity be not found for the damsel: Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die:
- 1 Timothy 2:11: I permit no woman to teach or to have authority over men;
- Sura 4:34: Men stand superior to women in that God hath preferred the one over the other ... Those whose perverseness you fear, admonish them and remove them into bed chambers and beat them, but if they submit to you then do not seek a way against them;
- Sura 4.15: And as for those who are guilty of an indecency from among your women, call to witnesses against them four (witnesses) from among you; then if they bear witness confine them to the houses until death takes them away or Allah opens some way for them.

Contrast this with a statement on men and Mut'a, or Shi'ite temporary marriage:

No one can deny that most, if not all married men have had sexual relations, legitimate or illegitimate, with other women. Is it wise then to forbid married men from having relations with other women? Is such a law just and in accordance with human nature? Of course not. Such law has not been practical and will not be so!

A A Muhajir "Polygamy and Mut'a (Haeri 1989 153)

Contrast this freedom again with the way the women who opposed Muhammad were treated. The singers had their tongues cut out, the tambourine players their hands cut off:

"Sarah was a famous slave singer who aimed her barbed words against the Moslems.

She was among those whom Mahomet ordered to be executed on the day of his victorious entry into Mecca. In the region of El Nagir, it was recounted that some women had rejoiced when the Prophet died and Abu Bake, the first of the Caliphs, ordered their hands and feet to be cut off. Thus women who dared to give voice to their protest or opposition could be exposed to cruel punishment. Their hands might be cut off, or their teeth pulled out, or their tongues torn from their mouths." (El Sadaawi *The Naked Face of Eve*)

Islam destroyed all trace of the feminine, systematically smashing temples of the Goddess (p 585). The banu-Umahmah were slaughtered for defending dhu-al-Khalasah which stood half way to San'a, and the women of Khath'am were then humiliated and debased. It is said by al-Bukhari that the Prophet himself said:

*"This world shall not pass away
until the buttocks of the women of Daws
wiggle [again] around the dhu-al-Khalasah
and they worship it
as they were want to do [before Islam]"* (Faris 32).

In effect, the 'sneaky sex' used the 'male prodigy' as a myth to dominate society, by following a social tradition of putting men, (only a small minority of whom are prodigies), into positions of power. By using the strategy of male competition in combination with the power and force-of-arms that occurs in large social systems and controlled domestic violence (Wright 1995), the men have turned the reproductive tables against the women, while claiming to 'protect their interests'.

Age-old Practice

*A Singapore firm is marketing
US-made rust-proof chastity belts for \$750 US, ostensibly
for husbands who suspect their wives of being unfaithful
parents with teenage daughters and women who feared being raped
(15 Sep 98 NZ Herald)*

The Global Fallout: Genetic Holocaust

The global fallout is that the spermatogenic imperative is destabilizing human society. The evolutionary strategy of the female to build a sustainable world into which her massive reproductive and nurturing investment will be realized over time has been overthrown by the spermatogenic venture-risk exploitation strategy of the male, who can always afford to sacrifice one opportunity for many others.

*Female long-term investment strategy wins on the Dow
While both genders traded too often women beat men by a significant margin
despite men vastly dominating the nominal investing households (NZ Herald).*

This is clearly expressed in population explosion (p 93), environmental degradation (p 100), the destruction of Earth's major ecosystems and the loss of its genetic diversity (p 57), the felling of the great forests (p 72), massive exploitation of non-renew-

able resources by a single generation and the boom-and-bust of forced economic growth for its own short-term financial ends. The ancient, innate robustness of the biosphere which brought us here is being reduced to a fragile human technical fantasy.

Population explosion has been tacitly encouraged by the leaders of patriarchal religions, as an expression of male reproductive right and a means to ensure multiplication of believers. While some men will deny that environmental exploitation is a 'male prerogative' the case is nevertheless compelling.

Genetic engineering, cloning and male-driven eugenics (p 103) could next be used to turn the entire biosphere into a bunch of 'boys toys' - a terminal condition, because the underlying diversity of natural medicinal and food species is replaced by a fragile assortment of genetically-engineered near zero-diversity products which are non-viable in evolutionary terms but dominate productive areas. While these technologies, used for the right purposes, have great potential to do good, it is diversity upon which we depend to survive and diversity we should foster. The gene tech industry stands to collapse the entire bubble of evolutionary diversity while playing scientific and financial 'he-man'.

A key reason for developing this meme is to address not just the apocalyptic issue of genetic holocaust but to provide a sense of personal and cultural vision to address the creative future our knowledge of gene technology offers. For this we need a sense of foresight for the evolutionary potentialities of our diverse life forms of today, not just their immediate commercial benefit.

When the triple-witching hour of natural catastrophe arrives, we will be a defenseless blip on an ever more precipitous and accelerating boom and bust chart. The final stock-market crash. The human species will become extinct (Leakey and Lewin).

Without being unduly pessimistic, we are foolishly heading towards a needless and serious risk of extinction. Human society still contains unacceptable levels of nuclear weapons. These nearly became a mutually assured destruction Armageddon during the cold war and should be removed completely. Our population growth is unsustainable. While many people are watching science fantasy on television and imagine escaping to another planet, we are unwittingly precipitating the 'sixth extinction' of life which could become as serious as the Permian one, taking 50 million years to make a substitute recovery. This indicates a serious mismatch between fantasy and reality. Even a small asteroid impact on a brittle culture in a damaged biosphere, dependent on computer planning and genetically engineered foodstuffs would cause almost certain demise of humanity. That is the reality.

An indication of nature performing the Renewal by default comes from the estrogen pollution of the environment resulting in the dominance of the female gender. In addition to sexual abnormalities and the loss of from species globally widespread contamination by estrogens and other seemingly inert steroid modifiers appears to be significantly reducing human sperm counts and may be responsible for a two percent decline in the relative number of male births in Canada. In the introduction to "The Feminization of Nature" Debora Cadbury paints an apocalyptic picture of the failure of the human race through a creeping imperceptible reproductive failure.

Biodiversity Strategies

The approaches outlined here are already well documented and followed with spir-

ited devotion by the majority of the world's ecologists, many life scientists and conservationists generally. A summary is included to complete the comprehensive agenda proposed in the paper.

1. Promote public awareness that genetic holocaust is an irreversible loss on time scales of 50-300 million years, not only to human economic well being and quality of life, but to our medical future, longevity and to the robustness and dynamic stability of the biosphere. We depend on the genetic diversity of the food plants, and in the same manner depend on biodiversity of animals, particularly insects, medicinal plants and the whole "Gaia diversity" of Earth for the future adaptive health of the planet. Scientists also need urgently to promote sustainable economics and sustainable population policy.
2. Develop effective strategies for preserving as many unique ecosystemic hot-spots of diversity as possible as well as the genetic diversity of essential medicinal and food plants and their progenitors through germ-line banks and similar measures. It is essential to develop strategies to guard major ecosystemic areas of genetic diversity, from the tropical forest of the Amazon to the Arctic Taiga. This may require concentrating on regions where population factors can be handled more effectively and unfortunately sacrificing some irreplaceable treasures which cannot effectively be rescued because of unremitting social factors.
3. Gather our species by every means including germ plasm banks, seed banks, conservation horticulture, and learn to apply these skills to wider classes of organism. Ensure patenting, monoclonal culture, genetic modification is controlled in a way which ensures the preservation of the diversity our food and commercial species. Ensure the natural genetic heritage of the planet is kept free as an endowment for all humanity and for the biosphere itself.
4. None of these will happen without a renewal of our love for one another, for abundance rather than profit, for the sanctity and diversity of nature. We thus need to embrace one another with new heart and with true love. We need to network fractally from the grass roots together to give expression to our caring for Gaia to cherish the Earth and replenish her. Herein lies a change of heart and a new sense of responsibility as sentient beings through which society can become motivated to love again in abundance.
5. Liberate of women world-wide from all forms of social, educational, political and particularly reproductive forms of oppression.

Every ecologist knows this response is necessary, as do a good proportion of any educated population (especially females who already have a nurturing evolutionary strategy biologically), but factors of resource exploitation and short-term GNP economics - the 'spermatogenic imperative' act against it. The basic problem is that short term exponentials (male evolutionary strategy) are built into both the capitalistic and socialistic viewpoint - that we should make whatever impact we can to exploit what resources are available and wait until the impact proves damaging before initiating damage control. In the case of genetic diversity, this will be too late and cause a hard genetic landing.

Prospects: Some marginal success at reducing human impact in sensitive areas, confounded by increasing population, deforestation, environmental change and the ballooning of monoclonal culture, new genetic engineering techniques and patent laws which will further collapse genetic diversity of natural food and wilderness species. There may be some prospect for protecting part of the Amazon, but this too could be

confounded by national political defensiveness and the failure of 'North-South' economic dialogue.

Caveat: Science has great value as a detailed description of reality founded on the sceptical principle, but science has nil net ethical content. It is the description of how, not why, or what humanity should do. For every enlightened ecologist there is an unscrupulous genetic engineer working for a multinational corporation, so all the work many enlightened scientists are trying to do is simultaneously being offset by other scientists, by exploitative corporate practices, government expediency and complacency and by poverty-stricken migrant populations.

In the longer term we run a significant danger of building a cybernetic biosphere full of genetically altered species of near zero diversity with little or no evolutionary potential (plus some weeds, rats and cockroaches), and becoming accidentally wiped out by any minor disturbance on an astronomical scale. We also run significant risks to the human population through the rise of eugenic manipulation of the human germ line for political as well as social ends.

Science cannot solve these sorts of question because they are a function of what human society chooses to do in its vision of itself and its future. For this reason this paper stresses a visionary approach involving abrogating the existing patriarchal religious and social order in an evolutionary consummation of human archetypal myth.

Conclusion: We have no guarantee at all of a soft genetic landing next century by scientific measures alone. Social and emotional transformation is essential. Even given the sure suicide of nuclear holocaust we still retain massive nuclear stockpiles. The prospects for genetic holocaust remain that much more contingent in the human psyche and hence are unlikely to be addressed until too late.

In terms of environmental health, the planet is a dynamical system driven by at least four major factors: (a) the 200 or so national governments some democratically elected some otherwise, (b) multi-national corporations, (c) the globalist influence of the UN and its bodies such as UNEP etc. and NGOs, (d) the 'North-South' dialogue between developed energy-hungry predominantly capitalist countries and developing energy-lean countries, which also possess a large proportion of the genetic resources of the planet. Previously the capitalist-communist dynamic would also have been of significance, particularly in terms of nuclear risk.

These factors interact in ways which currently tend to maintain the 'business as usual' scenario, but which could be rapidly thrown aside by a suitable political watershed which simultaneously effects all four factors. National politics is a valuable regional guarantee against tyranny of a single 'Earth state' but invokes the 'tragedy of the commons', partly as a result of the consensus politics of non-interference in internal national interests and the incapacity of single states to make economic sacrifices for the environment unless they are matched by commensurate contributions from others. [The difficulties of national politics in relation to the Amazon is a key example.] Multi-national corporations form a second economic entity which permeates national boundaries, making it very difficult for national governments, given foreign debt and investment, to make independent financial decisions. Such corporations can appropriate and destroy major resources very rapidly and then diversify into a new area. [Asian timber companies operating in the Amazon are a stock case.] The globalist response centered on the UN, the Rio Earth Summit and conservation NGOs can and does attempt to mediate a rational approach to population and biodi-

versity, but is hampered in any effective response by (a) and (b) and by the failure of the North-South dialogue to provide any cooperative approach involving economic sharing of ecosystemic solutions. [Failure of the US to ratify the Biodiversity convention is a stock case.]

Without such a dialogue, the 'demographic transition' which resulted in slowing of population growth in developed countries cannot take place globally because the per-capita energy demand in developed countries is unsustainable globally, because it will not occur at best until too much genetic damage has already been done and simply because world food production is unlikely to sustain it without a massive redistribution of resources (p 97).

At the basis of world economic thinking is a 'spermatogenic heritage' from three thousand years of patriarchal ascendancy which has been only marginally altered by the rise of women's suffrage and women in management and politics in some developed countries. The spermatogenic imperative is to create exponential impact on as many fronts as possible and to consider damage control only if and when damage is conclusively proven. This will inevitably cause a genetic hard-landing. Capitalism with its principle of pure competition is the ideal model of spermatogenesis, but the exclusively male-dominated hierarchical history of communism means that, despite socialism's appearance of an oogenic nurturing welfare state, it is based on hierarchical regulation and still lacks sustainability in ecosystemic terms.

Free-market economics purports to function in terms of ecosystemic principles of natural competition, but lacks any of the genetic principles that ensure biological organisms are 'survivors in a surviving biosphere'. A fishing company can for example destroy an entire fishery, liquidate its assets profitably in advance of the crisis becoming recognized and diversify into a completely new activity, such as prawn farming (Canadian cod fishery). Current company law allows corporate entities to operate purely for the benefit of their shareholders without any test of social or environmental benefit. Fundamental change to both law and central government is needed to engender sustainable economics in the qualitative sense.

Prospect: A critical change is required to set up a new social vision of cooperation in abundance and diversity which will achieve long-term sustainability economically, and ensure the major social economic and political decisions required are adopted on a world-wide basis. This process requires a series of political changes hinging on ecocrisis and the concept of ecosystemic society. Generally elections in individual nations finesse environmental issues and sustainability by concentrating on short-term crises, and the contrast between left and right. Green issues are consistently submerged in conflicts of social justice, and allegations of mismanagement or corruption.

Proposal: A world movement to ensure a referendum in every country by the year 2005 on the issue of long-term economic, environmental and genetic sustainability, to be then facilitated through the UN. The free vote of women is essential because their reproductive strategy, unlike that of men, already depends on sustainability. The core reason for the population explosion is male control of female fertility through the 'spermatogenic imperative' of the male hegemony. It remains doubtful whether effective action will occur on population unless women have a free vote and free access to education. Sustainability needs to be defined carefully in advance by a wide-ranging debate on ecosystemic economics and society which can take account

of technological change.

The Meme of Immortality.

The Fall from Eden (p 725) was caused by the overthrow of Eve from the rib of Adam by the patriarchy - to become the source of original sin - earthy sexual temptation against the heavenly will, and more acutely, pretensions to divinity (Wright 1996), just as immortal Wisdom was eclipsed by the 'Lord God' Yahweh Adonai and the Asherah or 'grove' was annihilated (p 515) in the rape of the sanctuaries (2 Kings 23):

*Doth not Wisdom cry and understanding put forth her voice? ...
The Lord possessed me in the beginning of his way, before his works of old.
I was set up from everlasting, from the beginning, or ever the earth was. (Prov 8)*

The reproductive strategy of sustainability became dominated by that of venture exploitation. The solution is for the female to regain the initiative of genetic sustainability through rediscovering her sociobiological and spiritual roots and by taking collective responsibility for the immortal heritage of biodiversity in cooperation with males of like vision. Once she realizes her position she will do so, as sure as she has a uterus of nine months gravid and thirteen years of (hopefully shared) parental care. It is absolutely essential that every female on earth realizes the game is up for exploitation culture and works together to restore the genetic heritage. Whether or not you personally have children, by investing in life we become the spiritual immortals.

The foundation of all religions is that they survive because the idea reproduces, both by affirmative belief and coercive indoctrination. Without denying the mystical tradition underlying all spiritual paths, it is clear both these factors resist change and the sceptical test applied to scientific ideas by the peer group. Richard Dawkins (1976) would call this a 'selfish meme'. This paper is just such a reproductive meme, but it is an honest one conceived to cure a mortal condition - for it is the meme of immortality:

"It is like a mustard seed. It is the smallest of all seeds. But when it falls on tilled soil, it produces a great plant and becomes a shelter for birds of the sky." Gospel of Thomas

It is designed to be reproduced in chain reaction by word and by mouth to replicate to complete fertilization - a 'sperm from the Bridegroom' to fertilize every feminine mind - until every female on the planet can stand up and claim the right to guardianship of the future of their offspring, along with males of kindred-spirit. It is said that each man in a week produces enough sperm to fertilize every woman on earth. That is how the marriage of the visionary Adam and the genetic Eve within us is finally consummated. By the fertilization of the meme of immortality. A temporary religion for a divine purpose, lasting long enough to ensure our offspring are really going to have a sustainable world - until we have regained their power to nurture the 3000 million year old heritage of the genes both in our gonads and in all the breathtaking diversity of organisms that have shared our genetic heritage - from the very beginning. It is the fulfillment of the tradition of Magdalen.

It is through sexual paradox that society evolves to new heights, not through gender dominance. The Renewal evolves towards a new ecosystemic 'partnership society' of human diversity, in which neither gender is exclusively dominant and in which each gender shares in the creative responsibility of both our own child-rearing and our unfolding of bio-diversity.

This transformation from exploitation culture does not hurt or dis-empower any male who has an instinct for survival. All men of true vision will joyously embrace and join such a consensus, because in it is the survival of man and woman alike, and because survival is utterly joyous and infectious. It is the embodiment of the 'hieros gamos,' Holy Matrimony, or sacred union between the genders. It is not intended to supplant or demean the essential role of men but rather to promote a rapid socio-biological transformation to sustainability for all of us. Men shall continue to be heroes, geniuses and 'saviours' of the world as shall women.

Returning sovereignty to the feminine - Chaucer's Tale of the Wyf of Bath A young knight who has raped a lass is given a year under pain of death to find out what women really want. On the last fruitless day a hag offers the answer for a wish. She explains "sovereignty". He lives, only to find she claims him as bride. She says she is a witch and he can either have youthful beauty or fidelity - he must choose. He says "You decide" She grants both.

Women will need to meet socially and plan politically to celebrate and further the Renewal and give it vitality as a religious movement. However it is also essential that men are willing parties and participants. These men will swing the balance for the female and for survival. The social transformation needs to remain a paradoxical relationship between the sexes which will unfold cultural diversity, rather than arrive at gender dominance of one sort or another. Women meeting to promote the Renewal should ideally work by agreement and try to include males where possible to promote gender trust. This is not possible if there is risk of violence to the female.

Your cause is the honest one and will succeed because of your cooperative vision. Have equal representation of men if you wish but don't be numerically or spiritually dominated by men, because you need to carry through on a sacred nurturing task which male power structures have violated through dominance of women and dominion over nature. As the abysmal flows around all objects, so shall the wave of Renewal flow around all points of obstruction:

*"These heretical women - how audacious they are!
They have no modesty; they are bold enough to teach,
to engage in argument, to enact exorcisms,
to undertake cures, and it may be even to baptize!"*
- Tertullian against the gnostic Marcionites (Pagels 1979).

Nevertheless recognize that we are, male and female alike, consciously free and equal as individuals. Although we are the very expression of biology, the human brain has evolved close to the quantum limit of sensitivity for extreme adaptability and is by the very expression of human culture an affirmation of our relative freedom from instinctual bondage. Homo sapiens has become a meta-species whose niche is the endless variety of culture. Human freedom of choice is a foundation of society and legal accountability. At the core of subjective conscious experience - the 'hard problem' of consciousness research - lies the paradox of free-will in human intent, upon which every action we take into the future depends. It is thus essential for the



Renewal to respect the intrinsic capacity of each individual male and female alike to contribute creatively and freely within their diversity to the diversity which culture and survival represents - indeed to empower each and every one of us to do so.

An important refertilizing perspective of the Renewal is the creative role played by reproduction in the immortal unfolding of life. Contraception has provided sexual independence for the individual from reproduction, but it has also caused a cleavage of sexual pleasure from the reproductive process and a secondment of reproduction to both pleasure and career, success and power. Although sex and sensuality are also central to socialization, and we can also 'immortalize' ourselves in our creative communication, our continuity of life, the future evolution of humanity - our vision, intellect and capacity to love depend on the intimate relationship of reproduction to culture. To re-embrace the fertility principle thus makes whole the passage of the generations.

Another dimension of this continuity is conceiving of the evolutionary ethics for the genetic age in our relationship to genetic technologies and conservation of biodiversity, so that our future is a genuine evolutionary unfolding both for humanity and for the diversity of all species and ecosystems in the biosphere.

The Renewal is not only the New Age - it is the transformation prophesied by the Essenes: "In any case the messianic age is not the final age: there are hints of a more fundamental transformation, sometimes called the 'Renewal'" (Cohn 1993 193). The 'bad boys' of course meet their judgement, but the righteous are rewarded with "healing, great peace in a long life, and fruitfulness, together with every lasting blessing and eternal joy in life without end, a crown of glory and a garment of majesty in unending light."

The Renewal is a path of unfolding joy - the immortal Tao or Way of Life (Feng & English). Celebrate in your diversity for the love of life's diversity. Care for and protect one another. We are going to seize the moment. We are going to realize immortal paradise. There is no more unforgettable song of songs - the song of abundance and fertility - the song of survival. No greater love story hath humanity than this. The unfolding story, told down the generations, when we came of age in the universe.

In the Renewal is the conservation and protection of life, abundance and the seed. A path of selfless spiritual and physical love, of empathy, honesty and trust. Guard it with your life for it is the Way of Life. Share it as a gift of loving. Each new person who enters the circle of agreement to save the natural world enters a circle of trust and affection which is the very embodiment of the living future. The Renewal is the sanctuary. Evoking the Shekhinah is as simple as the merging of many voices singing out a note of spiritual and physical union, of atonement together and as meaningful as saving the living world. It does not require belief, merely the certainty of the "long-term future goodness" of the Way of Life. Physical and social redemption. Natural empowerment and fulfillment. Good feeling. Sound common sense. You can fertilize the Renewal immediately by joining in affection and purpose with people you trust. We will all eventually unite in the awakening of the Shekhinah and the saving of the immortal genetic Garment.

You do not have to believe in God, nor in a Goddess, nor in a messiah, to participate in and fertilize the Renewal, because it is simply the natural path of common sense. As in the Ebionite tradition, it is by your good works you shall be recognized and fulfilled. The Renewal does not require you to commit yourself to any fixed belief or to

sacrifice your independence of outlook, but merely to truly care for the Garment. Jesus followed Abba, but Buddha renounced God. Both empowered by manifesting Truth. Tantra and the Tao are a sacred marriage of female and male. Despite the manifestation of archetype the metaphysical existence of God is an undecidable proposition.

The Renewal is a natural social transformation achieved through forming an intelligent fractal. In the Mandelbrot fractal the dynamics of every point is uniquely different and yet the parts nevertheless form one chaotic totality in which each part is a microcosm of the whole. Climax ecosystems and ecosystemic societies likewise display a complex overlapping set of fractal relationships. By each of us contributing unique creative insight, our transformative ability becomes multiplied. As a living transformation, this extends beyond the immediate practicalities of conservation to the gathering and celebrating process which includes more people in the circle of trust. Each new person contributes unique experience and skills and can provide new connections which can open further doors. By joining in creative interaction, we can achieve something which would otherwise be impossible. In this way it can be both a chain reaction of affirmation, like brushfire, and a resourceful and sentient transformation - the human soul as collective Wisdom.

Traditionally religion means doctrine and belief, leaders and worshippers, hierarchical control of the patriarchy, the aim here is intuitive and conceptual evolution - mutual empowerment by sharing Wisdom ecosystemically unfolding the expression of transformation.



SAKINA 2000: The Ceremony of the Dove Left: Adam and Eve Chagall, Centre Dove of the Rainbow Warrior, Right The Descent from the Cross "Heavenly Jerusalem"- Hannah Omer

Sakina Epiphany 2000

Millennial Peacemaking between the three Paths of the Book
Healing Judaism, Christianity, and Islam in the Shulamite river of the feminine.

A celebration by women and men of kindred spirit for restoration of peace in the new millennium, to draw down the Holy Spirit of the Shekhinah (Sakina) through the cooperative vision of the Female for the oneness of Life within the diversity of traditions.

A Spiritual Empowerment, A Wisdom Conference, A Music Festival

In cooperation with: The HOPE: Academy of Jerusalem

*'Whoever is humble will ultimately cause the Shekhinah to dwell upon this Earth.
Whoever is haughty brings about the defilement of the Earth
and the departure of the Shekhinah.*

*The glow of lovers is a reflection of her presence
She is the shining jewel of the Torah and the Holy Queen of the Kabbalah
She is the ancient one, the Holy Apple Orchard
She is the immanent indwelling presence of the living God
She is the animating life force of the Earth"*

*"It is He who sent down the sakina (tranquillity)
into the hearts of the believers,
that they might add faith to their faith." (Sura 48:4)*

"In Israel three peoples lay claim to the same piece of land and that each believes its right to that land is historical, ancient, and divine." Far from advocating that some should be elsewhere, I hope that they will be able to share that space in peace. The proximity of the wall of the Second Temple in Jerusalem to the El-Aksa Mosque and the Church of the Holy Sepulchre is a haunting reminder of the brotherhood of their peoples, just as the armed soldiers patrolling the sacred space are an equally haunting reminder of humanity's failure to rise to the challenge of peace that such sacredness, at its best, invites." (Regina Schwartz - New Yorker)

Extract from Cross Sections Lewis Bernard, 1995 Middle East Weidenfield & Nicholson.

"[All] three religions insist [on] the value and autonomy of the individual, and the importance of every soul in the eyes of God. All three insist that piety and good deeds outrank wealth and power and noble birth. But while they agree in principle on the equality of human beings, historically they have all limited the full enjoyment of their equality in effect to those who possessed four necessary characteristics - to free, adult, male co-religionists.

That is to say, enshrined in all three religions has been the presumption that the slave, the child, the woman and the unbeliever are in significant respects inferior.

In all three religious traditions there are rules on how these inferiorities arise, and how, if at all, they may be ended. The slave may be freed by his master; the unbeliever may free himself of his unbelief by embracing the true faith; the child will in due course attain adulthood.

Only the woman was, in the traditional religious world view, irredeemably fixed in her inferiority.

For Christians and Muslims, in contrast, those who do not share their beliefs, and who resist attempts to convert them, are deniers of God's word, or at least of a major part of it. They are therefore liable to penalties and disabilities in this world and to eternal damnation in the next.

For the Jew, the other, the outsider, is the gentile - a classification that has more in common with the Greek notion of barbarian than with the Christian and Islamic concept of the unbeliever. The barrier can be crossed; a barbarian can be Hellenized; a gentile can be Judaized; and when this happens they are accepted as members of the community (Lev- 19:33-4). But the change is not expected, still less required. Hellenes and Jews agree that outsiders could attain merit, even as defined in Hellenic

and Judaic terms, without becoming Hellenic or Judaic. The righteous of all peoples, according to rabbinic teaching, have a place in Paradise.”

The unbeliever's inferiority was voluntary - a Muslim might say wilful - and he could at any time end it by a simple act of will, that is by embracing Islam, after which all doors would be open to him. The status of the slave could also be changed, and the slave become a freedman, but this could only be done by legal process and, moreover, depended on the will of the master and not of the slave himself.

Women were the worst off of all - they could not change their sex, nor could any authority change it for them.

It is in acknowledging the deep respect owed to woman that Sakina is conceived,

In the healing of the Shekhinah shall the righteous have a place in Paradise. - CK

The Unspeakable Secret of Adam.

The cryptic Adam is the ‘archetypal man’ (p 741), the recurrent visionary ‘Christus Rex’ illuminating the root of the historical Jesus, Noah, Krishna, Buddha, Quetzalcoatl (p 782), Dhu Shara (p 641), Isa (p 607), Speaker of the Imams, Adonai (p 326) divine Son and resurrecting Lord, *bene Adam* ‘son of man’ - ‘surely a knowledge of the hour’ (Sura 43:61).

The prophetic condition is an expression of the anticipatory nature of conscious intentionality (p 40). A manifestation of relativistic quantum transaction (p 24) - the ‘implicate order’ (Bohm). It is a natural recurring theme elaborated through Jungian archetype and synchronicity (p 295). Synchronicity is a feedback relationship between ‘accidental’ circumstance and conscious anticipation, which is referred to in Eastern spirituality as karma and is an aspect of the Tao. This both permits precognitive dreaming and visionary experience and enables relationships between real events and conscious experience to display seemingly improbable attributes of coincidence which may border on the miraculous.

The prophetic condition does not mean the universe is pre-determined. Indeed it is the very role of conscious free-will to mediate in the creative process through making history or hystery. The existential perspective of all human cultures up to the industrial revolution has involved tacit acknowledgment of this prophetic aspect of the conscious condition. Archetypal myth such as Eden Genesis so captures the existential condition that it becomes an agent of subsequent synchronistic manifestations. The intensification of the apocalyptic tradition into the messianic hope led to Christ as cryptic Adam, redeemer of Eve's original sin. Similarly the current nuclear and biodiversity climacteric leads to the Renewal in Eve's restoration.

The role of the cryptic Adam is to consummate the Renewal by passing the glory back to Eve through - the millennial apocalypse or bridal unveiling of Eve. This is a gift from Male back to Female, to the honour not just of man and woman, but God and Goddess. In the era of nuclear armageddon and now genetic holocaust, we have to come of age and take responsibility for our actions, whether we like it or not, because it is we who will now shape the future of the world to our splendour or to our doom. Jesus said (John 10:34) “Ye are gods” following Psalm 82 “and children of the most High”. Unlike Jesus, who came “to destroy the works of the female” (Clement in Graves 1946) to undo the original sin of Eve, I say this to all woman-kind: “Awake and rejoice! Ye are Goddess” (Graves 1948) - “trample the ‘garment of

shame' and unfold the immortal 'garment of majesty' - the enchanted loom of life itself."

It was because Eve, 'Mother of All Living', gatherer queen, took the fruit (p 726), that the apple of analytic knowledge was eaten and culture emerged, and it was because of Eve's repressed divinity and the very possibility of immortality that we were cast out by the demiurge Yaveh Adonai (Gen 3:6-24):

*"And when the woman saw that the tree was good for food,
and that it was pleasant to the eyes, and a tree to be desired to make one wise,
she took of the fruit thereof, and did eat,
and gave also unto her husband with her; and he did eat. ...
And the Lord God said, Behold, the man 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 for ever
Therefore the Lord God sent him forth from the garden of Eden"*

Knowledge of light and dark became the warr of dark and light (p 543) male combat between God and Satan (Cohn, Pagels 1995).

Now those of you who can read between the lines will realize that the title of this viron spells out a yet deeper truth, for it is the duty of the secret Adam to return the fruit of the Tree of Life - of synthesis - to Eve to close the cycle of immortality (Estrada, Schultes). In the return of the eucharistic sacramental fruit of the hidden tree (p 147) 'kept secret from the foundation of the world' - Genesis to the Requital - the visionary cycle of gnosis is consummated. This is the prophecy of Revelation 22:2, the closing chapter of the Bible:

*"and on either side of the river, was there the tree of life,
which bare twelve manner of fruits, and yielded her fruit every month:
and the leaves of the tree were for the healing of the nations."*

Creating the genetic Seed Path of the generations fulfils the Crucifixion seed prophecy of Psalm 22:

*A seed shall serve him;
it shall be accounted to the Lord for a generation.
They shall come, and shall declare his righteousness
unto a people that shall be born, that he hath done this.*

It is thus the destiny of the Christian church (p 443) and indeed all spiritual paths, especially the three paths of the Book to assist in the preservation of the immortal genetic endowment as the embodiment of the spiritual tradition. The Christian church is both the direct inheritor of the previous teachings of Christ, admittedly filtered and distorted through his followers, but also, as is not so openly acknowledged, the inheritor of the great 'pagan' or 'countryside' fertility religions of the Near East founding our entire civilization. Unlike the Virgin Mother (p 362), the archetype of Magdalen (p 368) still retains the Female in her 'uncircumcised' form, who as the flesh-and-blood female announcing the exaltation of the 'apocalypsia' of Eve is the natural embodiment of this feminine transformation. It is to these women, who shall become the lost feminine 'holy spirit', that we should look for a new sense of *con-science* - 'with science' the natural expression of Wisdom - Sophia as complementary to knowledge - in shared partnership with men of virtue. This sense of conscience should foster freedom of inquiry, and creative cooperation rather than religious dogma, or moral prescription.

But the deeper reality is the guarding and indeed creative fostering of our immortal

heritage of genetic and ecosystemic living diversity the paradisiacal Garden to complement the spiritual realization of the eternal Kingdom - the Path of the Seed. The church is a social fractal, which like human devastation, reaches into almost every ecosystem. Its evangelical purpose now becomes literally saving the world in its true natural and biological sense, in addition to promoting spiritual and social redemption. Key to this is the re-planting of sacred groves, in the name of the Tree of Life - the banished Asherah of fertility, and the unfolding of all diversity through conserving the seed stock and germ-plasm as our living endowment, free of private patenting and possession, for all humankind, and through helping restore each and every ecosystem to its natural glory within a sustainable world.

The Seed Path fulfils Christ's mission to "love your enemies" as ethical glue which cements our 'original virtue' - the genetic endowment of kin and reciprocal altruism embodied in our limbic evolution of 'emotional nature' which causes us to weep for love and to empathize with the plight of others, into global atonement with nature - the human family and beyond, biodiversity (Wilson 1992, de Waal 1996, Watson) which is our genetic imprint of paradise from our deepest gatherer-hunter origins (Leakey and Lewin). Notably the 'eye for an eye' of 'tit for tat' is defeated by more altruistic strategies such as 'firm but fair'.

The eternal Kingdom of the *bardo* (p 256), without the immortal Garden of life - or in Rosemary Radford Ruether's (p 798) image 'God without Gaia' is a 'sail without a ship'. In recognizing our evolutionary history we shall realize our true and eternal spiritual becoming.

It will be a 'hard saying' to many traditional religious believers that the Eucharist is destined in the prophecies of Revelation to manifest a visionary sacrament, 'flesh of the Gods' (p 195). However this is the precise heritage of the flesh and blood of Christ and is echoed in Essene prophecies and the fount of Sesabil in the Qur'anic paradise. One should note Christ's Dionysian relation to Dhu Shara, the Edomite 'God of Gaia' or Gaia Messiah (Negev 107, King, Hubbard) described in Isaiah 63 and the triumphal second-coming of Revelation 19:11 (p 641).

It is probably also a 'hard saying' that the Christ figure should return as a humble mortal, rather than a world-shattering transcendental figure who ends the natural epoch. Pivotal to this is the recognition that the messiah is a recurrent feature of the collective stream of consciousness and that Revelation is prophetic allegory. The clouds of glory are an echo of Moses' forty day vigil among the clouds of Mt. Sinai. The sharp sword of the transcendental Christ is the sword of truth-speaking that shall not shrink from injustice or corruption. It is the duty of the Mashach to stand for Truth to establish the new living paradigm. This is why Christ's teachings were blasphemously innovative and is likewise the source of these teachings.

But the Christ 'hero' is just the foam on the ocean of feminine Wisdom as Rita Nakashima Brock has correctly noted (p 792). This is not the epoch of the male hero but the travail woman biding for a time and a half sheltering in the wilderness on Shekhinah's wings, a Sheba arising, no longer bent double as Elizabeth Fiorenza has declared (p 789), and not because a Christ hero says to arise but through her own empowerment in crisis - the crisis of verdant chaos Oya (p 845) heralds as the Shulamite goddess of darkest Africa. It is now our risk and privilege to bring Sophia ashore in the dancing molecular embodiment of life (p 843) - to feed the hungry, realize the hopes of the defenseless and begin to fulfil our stewardship of the unfold-

ing fabric of life.

It is clear that this current transformation is at once much, much older than the apocalypse of Christ two thousand years ago, for it is the climacteric of the entire evolutionary process running back for three thousand million years of evolution, culminating in the nuclear and genetic age, which makes the millennia of the apocalyptic tradition mere dew on the lawn of time. The Renewal is thus both the real and fundamental transformation. In this sense Christ is merely a prophet of another greater age of Renewal in an ongoing process of humanity assuming responsibility for our actions. This was indeed Christ's teaching of the coming age.

Moreover this transformation of the Renewal is precisely the world-changing natural transformation heralded in Isaiah's (11:7) root prophecy of the original 'rod out of the stem of Jesse' from which Jesus' messianic seed line is supposed to have emerged:

*"The wolf also shall dwell with the lamb,
and the leopard shall lie down with the kid;
and the calf and the young lion and the fatling together;"*

This is not because they will now violate their ecosystemic nature and cease to be carnivores, but because the 'fox shall have its hole and the birds of the air their nests'. In the preservation of biodiversity is the very preservation of all life.

Those of you who wish can devise witty or derisive explanations of how I, the humble author of this apocalypse, come to be Chris King - 'Christus Rex', (p 387) born on the Hanford Epiphany (p 778) the ancient Eastern nativity of Christ and the festival of Dionysus, just as the 'twin kettle drums' of "King Jesus" and "The White Goddess" (Graves 1946, 8) prophesied the last days of the Christian church and the notion that Christ's crucifixion was a forced untimely event "The Lord will hasten it in its time" to be finally resolved in the feminine transition "The Female abides and cannot be hastened" and why I am thus a left-handed chaos researcher. You can argue if you wish over the Julian and Gregorian calendars, and even the errors of 'little Dionysus' who missed out the year zero. For me the issue is simple - saving the immortal Garment before it's too late.

The 'second coming' is a visionary democracy (p 918) of fellow travellers not an elite of the chosen one, but a visionary empowerment of all to take responsibility for the future of life:

*"To this end was I born, and for this cause came I into the world,
that I should bear witness unto the truth." (John 18:37)*

If you are deeply religious, I am the personal manifestation of the cosmic Christ. If you are a scientific sceptic, think of me as the Trickster (p 208) - a scientific 'atheist' who has the wry wit to save the world for the biological good - a quantum transaction (p 30).

"Events that we call miracles are not supernatural, but are part of a spectrum of more-or-less improbable events. In other words, a miracle if it occurs at all, is a tremendous stroke of luck." (Dawkins 1986).

The Red Queen and the Origins of Virtue

The Red Queen (Ridley 1993) is a brilliant essay on the ways in which the changing evolutionary environment in which we live is one of the most pervasive influences on

our own evolution and one which, like the red queen of Lewis Carrol, requires us to keep running, just to keep standing still in terms of evolutionary adaption, relative to our predators, parasites, food-species and even our fellow individuals. The central expression of this phenomenon is the variety induced by sex and the role sex thus plays in evolution.

Whatever the moral ironies of the metaphor of the "selfish gene", one has to acknowledge that in a fundamental sense, it is honest - a gene is adapted to its own survival and will continue to evolve in ways which further its own survival whether by cooperation or competition with its co-travellers. However the virtue of this approach is clearly not to suggest that we are at root just a bunch of selfish genes run riot, but lies in the rich descriptive power it provides of the many and varied adaptive functional relationships which occur in the genome.

With the rise of the individual-selection viewpoint, it was realized that "no creature could ever evolve the ability to help its species at the expense of itself. Only when the two interests coincided would it act selflessly." Hamilton then broadened the selfish horizon with the concept of kin-selection - weighting the partial genetic identities of your relatives into the selection equation. Acting to preserve the genes of your relative is preserving a proportion of your own genes as well. This idea was extended further by Trivers to reciprocal altruism - the capacity to further the interests of another who likewise enhances one's own (or one's relative) chances of survival.

Once this emphasis went to the individual, the original concepts of the role of sex in evolution, which were essentially group-selection in basis collapsed. John Maynard Smith pointed out that sex had to be at least twice as good at producing offspring as a non-sexual 'budding' species, because it only conserved half of the genes of either parent. A non-sexual variant would thus out-breed a sexual variety 2:1 and cause it to go extinct long before it could ever gain from accelerated evolution.

In the 1970s a variety of approaches were mounted to try to explain why sex was almost universally pervasive in the metazoan world. Snails, Aphids, Dandelions and rotifers exist in non-sexual forms, which in rotifers, from mutational divergence studies of non-coding DNA appear to have last has sex around 80 million years ago. In many of the other cases there are cryptic sexual exchanges, sometimes with related species, at intervals. Molecular biologists noted that sexual recombination depended on the DNA repair machinery to function and suggested that sex served a repair function. A different kind of mechanism is proposed by Muller's ratchet and it's reverse. The idea here is that errors accumulate in non-sexual species like a ratchet, but can be eliminated when only half your genes are transmitted in sexual fertilization. A variety of ecological theories have also been advanced to explain sex. George Williams has noted that many species which have both sexual and asexual phases use their sexual phase to reproduce themselves over greater distances - for example flying aphids are sexual and non-flying ones parthenogenetic.

The Red Queen poses a different type of complexity account, which better fits many of the dynamic empirical facts and gives a very powerful explanation of the precise role of sex in its wide-spread occurrence in metazoa. The idea is that sexuality evolved from an immediate potent advantage that results from confounding parasites and predators because of genomic changes that result from sexual recombination. We may find it hard to accept that we are evolving to evade our parasites, but we nevertheless acknowledge that disease of all infectious types is a principal cause of death,

even in the age of modern technology.

A basic feature of both immune system genes and the histo-compatibility genes that identify each individual's tissue in relation to foreign cells is the need for a large library of variant genes. A single mammal contains over 100 different histo-compatibility genes. Sex acts as an agent to promote the diversity required to evolve such libraries. It also changes them each generation in a way which makes it difficult for pathogens to adapt through more than one generation of host or even to decode the histo-compatibility profile and hence use it to evade the immune system by masking as home tissue. Sex thus also acts as a powerful first-generation advantage simply because the descendants of each individual are idiotypically and immunity-wise different. Far from being an ultra-Darwinist mechanistic interpretation, such ideas represent a close genetic equivalent to the chaotic population dynamics seen in ecosystem populations. They mean that both the genetic makeup and predator-parasite-prey dynamics are in ever-changing feedback.

The myth of the "selfish gene" has been abundantly documented in the case of a variety of transposable genetic elements that can replicate in the genome after out-crossing and cause infertility. For the conventional genes of an organism however, these competitive forces are substantially held in check by the feedbacks required between functional genes to ensure the survival of the organism. Some species have killer genes that for example kill all sperms containing any complementary allele to the killer - called meiotic drive genes. Such genes are rare. Such genetic competition is believed to underlie the actual breaking of 'gender' between a large enveloping egg which subdivides to form the embryo and the sperm which contributes only nuclear chromosomes. This is in a sense a selfish strategy for the sperm because of its lower investment, but it is apparently triggered by the competition between the very endosymbionts which form the organelles of respiration and photosynthesis. It turns out that when *Chlamydomonas* fuses plus and minus strains the plus strain chloroplasts only survive after a war of attrition that destroys 95% of them. Fertilization by fusion of egg and sperm always involves the destruction of the organelles of the sperm.

Trivers and Willard proposed that the offspring of high-condition mothers are more liable to be successful and thus take advantage of the increased reproductive potential of a dominant or desirable male. Sex ratios in highly fed animals can reach 1.4 males to each female. Sexual bias in animals may be partly a result of a process of selective abortion, even sometimes of whole high-female litters. However, it turned out to be more the mothers' rank in the social group which influenced the sex of their offspring.

Now unlike most monkeys, apes including bonobos and chimps are patrilocal in the sense that the females, rather than the males, move between family groups. There are indications that human society may have been more commonly patrilocal. Valerie Grant also discovered that mothers who subsequently had daughters rated 1.35 on a psychological dominance scale, but those who later had sons rated 2.26 - a highly significant difference. It has been suggested that hormone levels may be a feedback factor between these two. In studies of some feudal societies Laura Betzig and Sarah Hrdy have noted bias towards more males among elite class groups, while the peasantry have a compensating slight bias towards more daughters. In fact the requirement for a 50-50 ratio of sons and daughters stemming from the collectively equal reproductive potential of each sex as a whole will lead to such compensation. Since the male inherits his rank, the female has a chance to marry up, but because she

moves cannot carry her rank and family connections. The dowry can thus be thought of as the price paid by the female to enter the social rank of the male - again fitting the Trivers-Willard model.

It is worth noting in passing that many anthropologists have hypothesized the idea of trading women as possessions as a founding process in human society and used this to advance a linkage between females moving between family groups and patriarchal power and possession. However it is clear from Bonobo society that the females are socially ascendant in a patrilocal family grouping.

Modern hunter-gatherer societies show a spectrum of relationship patterns in which monogamy predominates, adultery is frequent and perhaps 15% of men are in polygamous marriages. Because hunting is only intermittently successful, it does not provide the regular riches required for established polygamy, and is often engaged in a spirit of reciprocal altruism through sharing the proceeds. The onset of polygamy in human society coincides with the invention of agriculture.

We then consider the sperm retention of female orgasm, occurring simultaneously or subsequent to male ejaculation and the fact that unfaithful women frequently mate close to ovulation and have a predominance of retentive orgasms. All in all, even if an unfaithful woman has sex twice as often with her husband, she is still more likely to conceive by her lover. Genetic tests in several English cities confirmed that up to 20% of children are not the offspring of their ostensible fathers. Men also make larger ejaculates when they are away from their wives during the day again indicating sperm competition.

“Hill and others believe that adultery has been much under-emphasized as an influence in the evolution of the human mating system”. The relative importance of ‘adultery’ in human society is reinforced by the relative rarity of polygamy on a population basis within such societies.

The ‘grape vine’ is a typical social means in human society of mate guarding, something practiced very carefully by birds. Wrangham, who studied African pygmies and the role of gossip speculates that the sexual division of labour, the institution of child-rearing marriages and the invention of language (without which the grape vine is impossible), three of the most fundamental human characteristics that we share with no other ape, all depended on one another.

Concealed ovulation - sometimes called ‘reproductive inscrutability’ may thus have preceded and initiated language. Since concealed ovulation empowers both the faithful wife, by keeping the husband around, and the unfaithful wife, by enabling infidelity, it begets female competition. Several studies in birds confirm the fact that competition between females is a substantial factor inhibiting polygamy, which would, in its absence, be as successful at rearing young as the monogamous state. Ridley contends that in humans, just like sparrows, “adultery is common. It is commonest between high-ranking males and females of all ranks. To prevent it males try to guard their wives, are extremely violent towards their wives' lovers and copulate with their wives frequently, not just while they are fertile.” Human sexual privacy obviously acts to optimize covert infidelity. The female has thus kept one step ahead of the male in evolution.

Ridley continues “The use of veils, chaperones, purdah, female circumcision and chastity belts all bear witness to a widespread male fear of being cuckolded and a

widespread suspicion that wives, as well as their potential lovers, are the ones to distrust (why else circumcise them?). Margot Wilson and Martin Daly see jealousy as fitting an evolutionary explanation universal to human society in which "there is socially recognized marriage, adultery is a property violation, the valuation of female chastity, the equation of 'protection' of women with protection from sexual contact and the special potency of infidelity as a provocation to violence. In short, in every age and in every place, men behave as if they owned their wives' vaginas." They note that love and jealousy are two sides of the same coin - the sexual propriety claim.

Ridley stresses that nature and nurture are complementary rather than opposites and that both can play a simultaneous role in influencing our minds and decisions. The human brain/mind is extremely adaptable and individuals very variable. Ridley then points out obvious differences which could be illustrated by 'boys love cars, girls love dolls... men love map reading and women read novels'. Men like career adventure while women make good home builders. He follows with a discussion of testosterone in masculinizing the brain, firstly in a short natal burst and then in adolescence, and its association with violence and competition. This ironically causes girls to first educationally leap ahead with better verbal and social skills. Boys only catch up by adolescence. He notes the greater lateralization of the male brain and larger corpus callosum connecting the hemispheres in the female.

He notes men as aspiring to being practical, shrewd, assertive, dominating, competitive, critical and self-controlled and women loving, affectionate, impulsive, sympathetic, and generous. The men's language is public, domineering, competitive, status-obsessed, attention-seeking, factual and designed to reveal knowledge and skill, while women's is cooperative, rapport-establishing, reassuring, empathic, egalitarian, and meandering (talk for talk). He notes the preference of women for a mate who is high-ranking and resourceful - rich and powerful if you like - while men want young attractive healthy women. Men want a woman who can independently deliver and care for an offspring biologically, women want good genes which show evidence of masterfulness and resourcefulness, because they are making a prime personal investment in getting pregnant.

These two strategies have also become somewhat of a gender sparring match between Buss and Sarah Hrdy (The New Social Darwinists Scientific American Oct 1995 151 John Horgan).

Geoffrey Miller returns to the sexual motif: "I suggest that the neocortex is not primarily or exclusively a device for tool-making, bipedal walking, fire-using, warfare, hunting, gathering or avoiding savannah predators. None of these postulated functions alone can explain its explosive development in our lineage and not in any other closely-related species ... The neocortex is largely a courtship device to attract and retains sexual mates: its specific evolutionary function is to stimulate and entertain other people, and to assess the stimulation attempts of others. ... Just as the peacock is satisfied with nothing less than a visually-brilliant display of peacock plumage, I postulate that hominid males and females became satisfied with nothing less than psychologically brilliant, fascinating, articulate, entertaining companions" - the cultural equivalent of runaway sexual selection - no one can afford to select for anything else and survive.

Matt finishes off with a theory which would make Buss smile. He suggests that this vagrant male selection for young pretty women selects for neotony - delayed devel-

opment that enables the human brain to grow much bigger before it stops growing in relation to the body. Christopher Badcock has countered with a comparable theory of female selection of younger men. An interesting point here is that the female is the more neotinous of the two sexes, so once again the female is one step ahead in evolution.

Margo Wilson and Martin Daly have discovered children younger than two are 60 times more likely to be killed by a step parent - almost always a stepfather - than a by natural parent.

There is an important distinction between behavioral genetics in which genes are believed to directly influence behavior and evolutionary psychology, which concentrates on influences on societies rather than individuals and allows for individual variation and the adaptability of each individual mind and its ability to take account of the consequences of its actions.

"First evolutionary psychologists are not so much interested in genetic differences whether among individuals or groups. The object of the study is rather, 'species typical mental adaptations' - also known as 'human nature'. A basic tenet of evolutionary psychologists is that people everywhere have fundamentally the same minds. A second tenet of evolutionary psychologists is respect for the power of the environment. The human mind they say has been designed to adjust to the social circumstances. ... It is belief in the power of the environment - family milieu, cultural circumstance - that allows evolutionary psychologists to see great variation in human behavior without reflexively concluding that the explanation lies in genetic variation."

And one result of this outlook is that inner-city violence shouldn't be labelled a pathology. "Violence is abhorrent ... violence is so aversive that even witnessing an instance can be literally sickening ... There is thus but a short leap to the metaphorical characterization of violence itself as a sort of sickness or dysfunction .. But they insisted ... violence is eminently functional ... From an evolutionary point of view, the leading cause of violence is maleness. Men have evolved the morphological, physiological and psychological means to be effective users of violence".

In the *Origins of Virtue*, Matt Ridley continues the sociobiological theme of theme of the Red Queen into the area of what causes virtue, moral sentiment and 'social altruism' given an organism which at the genetic level might appear to be a bundle of selfish genes. Pivotal to this idea is the common role of emotion.

Ridley casts moral sentiments in the practical light of reciprocal exchange and cites the Wason test of Leda Cosmides and John Tooby as portraying the deep role detecting cheating has in maintaining commitment and transactional 'trust' in social groups. The great sensitivity of humans to this type of test tends to emphasize how sophisticated our social sense of long-term commitment in the shifting interplay of human liaisons is.

Ridley sees emotions as a common currency of declaring commitment and revealing sufficient about our personal situations to facilitate a pragmatic degree of cooperation socially, which is conducive to a pragmatic common interest which compensates for the supposed selfishness at the level of the gene and to a certain extent also in the genetic competition between individuals. Emotions themselves thus form a central area where moral sentiments gain credible biological meaning and explain why, despite a twenty times higher level of violence in males than females, humans are

nevertheless far less violent to one another on an individual footing than many animal societies.

Ridley then enters the area of genes and altruism and how selection of apparently 'selfish' genes can give rise to a human society where altruism and morality is possible: "The discovery that tendencies to altruism are shaped by benefits to genes is one of the most disturbing in the history of science. When I first grasped it, I slept badly for many nights, trying to find some alternative that did not so roughly challenge my sense of good and evil. Understanding this discovery can undermine commitment to morality it seems silly to restrain oneself if moral behavior is just another strategy for advancing the interests of one's genes. Some students, I am embarrassed to say, have left my courses with a naive notion of the selfish-gene theory that seemed to them to justify selfish behavior, despite my best efforts to explain the naturalistic fallacy." Randolph Nesse, 1994

This leads from the territory of kin and reciprocal altruism through Maynard-Smiths game theory to the study of how games of cooperation and defection can lead to ever more sophisticated social strategies which balance honesty and deceit and cooperation and competition. The Jewish 'eye for an eye' typifies the very successful strategy of tit-for-tat which at one time was an all time competition winner in Robert Axelrod's tournaments of survival. However subsequent re-evaluations of the game paradigm threw up waves of further game strategies from Pavlov to 'firm but fair' which modified tit-for-tat's tendency to destructive cycles of mutual vendetta and revenge which formed a continuing cost to both parties. Thus self-interest begets what one might call the compassionate 'moralities' of relenting on reciprocal punishment frequently enough to give an opponent who might defect enough of a breather to decide that long-term cooperation will further more in a firm-but-fair milieu. It is from the development of universal algorithms in the mammalian limbic system that our emotional view of the world and society derives and our paradoxical mix of freedom of choice, guilt, compassion, empathy and expedience.

Robert Frank's theory of the emotions cites the irrationality of revenge because it doesn't further long-term success. To reap the long-term reward of cooperation may require you to forgo the short-term temptation of self-interest. Even if you know that, and are determined to reap the long-term reward, it still requires convincing other people you are committed to such a course.

As for religion itself, the universalism of the modern Christian message has tended to obscure an obvious fact about religious teaching that it has almost always emphasized the difference between the in-group and the out-group: us versus them; Israelite and Philistine; Jew and Gentile; saved and damned; believer and heathen; Arian and Athanasian; Catholic and Orthodox; Protestant and Catholic; Hindu and Muslim; Sunni and Shia. Religion teaches its adherents that they are a chosen race and their nearest rivals are benighted fools or even subhumans.

Original Virtue and the Evolution of Love

The idea that we have original virtue is central to this perspective. Although genetic organisms act to conserve and replicate their genetic identities, the evolution of the mammalian emotional limbic system has set the stage for what amounts to the evolution of love. Although we further our own personal and family interests, we have evolved to be emotionally responsive in a way which gives us all an evolutionary advantage through constructive social cooperation.

Evolutionary game theorists have drawn attention to the need to realistically picture the evolutionary game theory stability of any strategy and drawn up contests of evolutionary game strategies to test questions of altruism and survival in an environment of cooperators and defectors. Many of these games bear very directly on the central moral teachings of Judaism and Jesus. A very effective game strategy is tit-for-tat. This manifests in positive and negative forms “an eye for an eye” and “do unto others as you would they should do unto you”, or as Hillel said before Jesus “Do not do unto others as you would they should not do unto you”.

For a time tit-for-tat was extolled as an evolutionarily stable strategy, but it is prone to wasteful internecine strife and can result in costly vendettas. So there are strategies which are more compassionate but don't go so far as saying if you slap me I will always turn my cheek. For example firm-but-fair makes sorties out of tit-for-tat loops to see if cooperation might be insightful to the ‘opponent’. This is taking us to territory right in the grey area between Jesus’ frank “love your enemies even to the point of martyrdom” and Leviticus’ “love your neighbour as yourself”.

On the other side there is the question of altruism and selective advantage. Because we share our genes sexually, most species display forms of kin altruism in which for example crocodiles will carefully protect their offspring in their mouths. Obviously if our offspring contains half our genes, our genes’ survival are furthered by making a 50% investment in each of your offspring of that in one’s own survival. The same argument applies to our siblings. This leads to the expression of kin altruism. Many social animals also enter into forms of reciprocal altruism in which favours are traded and protection received of a reciprocal nature which furthers both parties.

This of course leaves us with a heritage which at face value falls short of the universal love expressed in the notion of divine union. It abets a society where unrelated competing individuals may take the expedient route and try to do away with their competitors, or take advantage of them in hard-nosed competition. It does not immediately lead to humanitarian compassion for the ‘other’ in plight. However humanity has also evolved in ways which promote a resolution of this social dilemma. Much of human social evolution has been to do with learning when people in our immediate personal lives are trustworthy and distinguishing deceit from sincerity. We are also endowed with a strong urge for meaning and a place in life and for partnership. We are emotional and are wedded by the forces of sexual and filial love.

The idea of preserving and disseminating our genes is central to the passage of life down the generations to where we exist at this moment. Genes are replicated in a feedback loop of amplification which can become a self-directed and hence selfish process. This has led to the myth of the selfish gene and by extrapolation the selfish genome. There are a wealth of examples of selfish genes from sexual killer genes to vagrant transposons, but there are also pivotal examples of genetic symbiosis such as occur in every cell in our bodies in the form of the mitochondria by which we respire. Genomes are generally a set of genes in mutual symbiosis, with a few transposable parasites, unless cancer sets in.

It is true that some people with mutant serotonin or other genes can display genetic abnormalities of a psychopathic nature that give vent to the myth of original sin. This raises the question as to whether we are constitutionally as genetic beings tainted with an original sin coming from genetic selfishness.

However mammals have evolved a new evolutionary response to the question of

genetic altruism through the limbic emotional brain. By endowing us with emotions it has become possible for us to respond with an emotional kinship which is far more subtle than instinctual genetic responses. We can respond fully to one another as devoted friends, not just because we further direct reciprocal altruism but because the emotional landscape of friendship is a type of resource made possible by emotional bonding, which is a win-win situation for survival and for coexistence.

Although mammals do display shocking behaviour such as a cat playing with a mouse, these generally have a survival explanation for example in maintaining good hunting prowess and motivation that they do not constitute the evil of tooth and claw, but life attuned to the hunt.

The limbic system is capable of experiencing all the states of emotion from the heaven of divine ecstasy to the hell of mortal doom. Within this magnificent and terrifying spectrum lie all the colours of emotion from true love, through to heated infatuation, jealousy, and guilt to anger and hate. We have thus been fully-equipped to experience the entire ecosystemic condition incarnate as cosmic crisis. Within this prospect is a magical thing. We have evolved to be capable of universal love through wisdom, through the co-evolution of the limbic system and neocortex. Through our wisdom we can heal the human condition to make the human passage of incarnation a loving and sacred experience of minimal pain and maximal fulfillment. This does not require moral conditioning and the rule of law and punishment to achieve, but simply an appreciation for the positive power of love as a process by which we have come to be able to experience the universe from a cosmic perspective incarnate and a sense of cosmic responsibility for our incarnation. The universe has evolved to make us capable of love, destined to love even. This love is not locked in endless battle with hate, it is the win-win healing of hate.

The transition to love is however an act of choice for each of us. We are all capable of selfishness and calculated unfeeling expedience. This is the evil within that the Gospel of Philip points out we need to root out in ourselves so that we can fulfill the cosmic unfolding of love incarnate. This is the true sense in which God is love. The evil within is not a positive force of the devil, but that which we know we have the free choice not to exercise - our powers of selfish or unfeeling exploitation or pleasure at the expense of others, which can, if unchecked, become diabolical. The universe has evolved so that we have the free will to love and are genetically-endowed to love as an intimate part of the fabric of the continuity of life.

Human love is multidimensional. We start with falling in love and continue with sexual infatuation to partnership and for many of us, the fulfillment of sexual love in reproduction.

Stay me with apples, for I am sick with love.

These then elaborate down and across the generations in love between parent and child and filial familial love. Sexual love is however more than just reproduction for it is a powerful force of social bonding in humans and not just a programmed reproductive cycle. It is also the himalaya of spiritual physical love in Tantric kundalini the rite of Yab-Yum. Sexuality and socialization are intermingled and society revolves around the power of sexual love both in song and human drama, from comedy through passion to tragedy. It is also the source of patriarchal religious edict, violent oppression and reprobation because of the very nature of the force it is.

Sexuality itself is a physical not necessarily a loving act, as rape and even prostitu-

tion confirm, but in sexual love is the complete expression of the complementation of two beings in the immortal continuity of life - this is thus a union of psychic and physical love. The sacred marriage as a complement is also in a deeper sense reconciliation of the complements.

However filial love is a deep spiritual virtue contained in the natural mammalian endowment of the limbic system. Although not all people are moved to tears, many are when faced with emotional situations of life, death separation and reconciliation which betray a deep will to love dwelling in the human psyche. Joseph wept in secret when his brothers came even as he sorely tested them. Jesus wept. People literally weep for love! People are also moved to compassion witnessing the plight of others and some live to serve the greater good as their fulfillment in life. Although the psyche can show great egotism, when the barriers of love come down, we finally become one. Through an unswerving faith to one another, borne of ice and fire, out of free choice in the transaction of love, we all gain our place in the completion of existence. This is filial love at its highest - total love for all humanity and for life in all its forms.

Filial love, like sexual love is true. True to form. Straight as a die. True love is a natural condition of incarnation. True love is accurate, faithful and tough. It is also unswerving of intent. This is the turning the other cheek part. Love to be a source of Truth has to come from the source as giving. It is true love for our enemies too, even though they may seek to harm us. However, turning the other cheek is to heal in peace through true and astute love - firm but fair and compassionate.

Love drives even deeper to a deep soul love for all incarnated beings simply for the mortal tragedy of their existence as birds of fire on the endless journey of incarnation. This is also the love of the mystic. The heights of epiphany or samadhi are incomplete without the exaltation of divine love pouring as a cataract of light, as a flame of joy, through our very being, convulsed by the power, gentility, grace and peace of the divine condition and the utter compassion showed by the universe to all incarnate beings. This is also a journey of infinite sadness for mortality but reconciliation and reunion in atonement for all of us - the homecoming. The mystery of mysteries is that we have evolved into this condition.

Key to this is a cosmic change of perspective. The only living strategy with any real future is to participate in the flowering of evolutionary culture, while experiencing incarnation to the full. We are then fully part of the fabric. This condition of prophetic love is the only mental condition with an immortal future so long as life shall continue. It comes from coming to terms with our cosmic responsibility for our actions as co-creators of the living planet's genetic and conscious future.

Sex and Death

Of course, in biological terms, it is both a truth and a falsehood that sex was the origin of death. In the collective sense of our immortal germ-line, we can each say something more than Jesus said of Abraham, "Before Adam was, I am", because our living germ-line runs in an unbroken web of individual ancestors for 3500 million years all the way back to the earliest life forms on earth and in this sense we should all pay heed; true reverence and respect to our continuing immortality and cherish and guard its continued unfolding.

However, in sex we do not transmit our genome intact but only half each in a merg-

ing. As a separate incarnated being, inevitably by degrees, with the optimization of the organism for complexity, a trade-off has resulted in the death of the organism and the loss of parthenogenetic capacity in all but the simpler multi-celled animals. However sex is not to blame for this. The truth is rather the reverse. It is through the vastly increased opportunities of novel recombination that sex has enabled the complexity of the organism to evolve, so that, while we experience a limited life-span, we owe our very existence as sentient humans, primarily, over all other factors, to sexuality itself. This comes despite its supposedly carnivorous origins (Margulis and Sagan).

The Evolutionary Foundations of Original Sin

The concept of original sin and its relation to free-will leads to major questions of the origin of good and evil and social responsibility, which have wracked Christianity throughout the millennia.

With the advent of our understanding of genetics and the recent flowering of evolutionary anthropology, fundamental questions can also be asked about the impact of Darwinian ideas on our human heritage. Are we genetically endowed with the sins of competitive greed and the lust for domination and power?

Steve Jones (207) notes the so-called 'Agamemnon defense' after the character of the Iliad who excuses stealing the wife of Archilles, blaming "Zeus and the Fury that walks in darkness that blinded my judgement that day". A common defense of violent crimes, that one's judgement has been overcome by emotional factors, has recently been extended to a whole new dimension with the allegation that some people, by their inheritance of so-called 'criminal genes', have become pathologically predisposed to commit crimes for which they cannot be held personally accountable, as it is part of their inheritance, something over which they had no control in their birth.

Such arguments raise fundamental issues about human accountability, morality, free-will and any capacity to build a better world through human vision, social conscience and, although I hesitate to say it, the rule of law. Fundamental principles of justice and morality become unhinged and in a sense the very foundations of civilized society itself degenerate into a behaviorist and possibly a eugenic nightmare if we begin to compromise our own personal accountability to our genetic endowment. Although it is true that high testosterone may correlate with increased violence, with adequate education and understanding such variations can generally be accommodated.

Jones (214) notes: "The law's basic assumption is that of autonomy: that everyone is liable for their deeds and is obliged to pay the price if they misbehave", based on the philosophy of the Greek Stoics of 300 BC who saw everyone as equally imbued with virtue and equally accountable for their misdemeanors. However the balance between nature and nurture is sensitive. This view must have exceptions when the culprit's soundness of mind is compromised. More recently a variety of other factors such as pre-menstrual tension have been invoked in some legislatures. An acid test is the ability to distinguish good from evil - to "know right from wrong".

The rise of an understanding of the genetic impact on mental disease and the discovery of genes for such conditions marks the final demise of the ancient idea that madness is due to possession by devils, who must be driven out by torture, or metaphorically by psychoanalysis. The question for the law is not whether to accept the idea for an inborn propensity, but how far it will go. "Is it a matter only of admit-

ting the side-effects of some inherited disorders, most of whose carriers never transgress, or will the law allow as evidence genes that condemn all their carriers to offend?" (Jones 220).

Such a mitigation has already been granted in law for a person suffering Huntington's disease. "By doing so it approached a question central not only to law, but to religion and philosophy. Why should there be evil? If man is born sinful, how should he be forgiven? How can he be blamed or judged? The issue strikes at the core of belief and of society." (Jones 221).

"Many of the thousands arrested for one crime or another carry genes that might alter their behaviour, giving them all a potential prospect of mitigation of the genetic defence is accepted. There is plenty of evidence for such a genetic impact. An identical twin of a criminal has a 50% higher risk of offending. A sibling twin only 20%. A similar statistic occurs for schizophrenia. A good example is the X-linked deficiency in monoamine oxidase, a gene effecting nerve transmitters, which causes some but not all carriers to become offenders. A similar case is a successful defense against fraud on account of genetic predisposition to alcoholism. (Jones 230-237).

The genetic argument raises the question, "What is normal?", as everyone is genetically unique. There is in the general population a hundred-fold variation in the level of monoamine oxidase resulting in individuals who may vary from natural visionaries to depressive alcoholics. Thus to say real spiritual insight can only be gained without drugs may simply doom such vision to the select genetic few, the rest having to live by faith alone. The A1 variant of the dopamine D2 gene associated with alcoholism is carried by a fifth of the population. "Some hope to ... read the book of life at birth, not after death. To do so is to risk the process of justice and to deny free will to everyone, good or evil. ... Society is not a product of genes, but of people, and what they do must be judged by the law and not by science (Jones 237, 242).

"Evolutionary psychology can provide an explanation for negative social traits in terms of natural selection. "Maybe people who faced [early social] rejection saw their chances of survival and reproduction plummet unless they became more socially vigilant neurotically attentive to nourishing their social ties. Thus genes that responded to rejection by instilling this neurotic vigilance, this insecurity, would have flourished. And eventually those genes could have spread through the species, becoming part of human nature. These two themes - universal human nature and the power of environment are related. It is belief in the power of environment of family milieu, cultural milieu, social happenstance that allows evolutionary psychologists to see great variation in human behavior, from person to person or from group to group, without reflexively concluding that the explanation lies in genetic variation" (Wright 1995).

Even violence is eminently functional - something that people are designed to do. Especially men. From an evolutionary point of view, the leading cause of violence is maleness. "Men have evolved the morphological, physiological and psychological means to be effective users of violence" - Daly and Wilson. Females are the scarcer sexual resource. During evolution, males have competed over this resource ... as always with natural selection, we're left with the genes of the winners-in this case, genes inclining males toward fierce combat. The male yearning for status represents a legitimate expression of such evolutionary competition (Wright 1995).

Evolutionary psychology depicts all kinds of things often thought to be 'pathologi-

cal' as 'natural': unyielding hatred, mild depression, a tendency of men to treat women as their personal property. Some Darwinians even think that rape may in some sense be a 'natural' response to reproductive necessity. Of course, to call these things 'natural' isn't to call them beyond self-control, or beyond the influence of punishment. And it certainly isn't to call them good. If anything, evolutionary psychology might be invoked on behalf of the doctrine of Original Sin: we are in some respects born bad, and redemption entails struggle against our nature (Wright 1995).

However this idea of original sin is not one founded on theological doom, but rather an impetus to better understand our evolutionary biological heritage. It is only by men understanding the biological roots of their violence and tendency to dominion over nature that society can become whole and the environment can survive. The key to undoing the negative endowment of the Fall is thus understanding ourselves and adopting an ethical vision which induces the unity of purpose required to coexist in a closing circle of life.

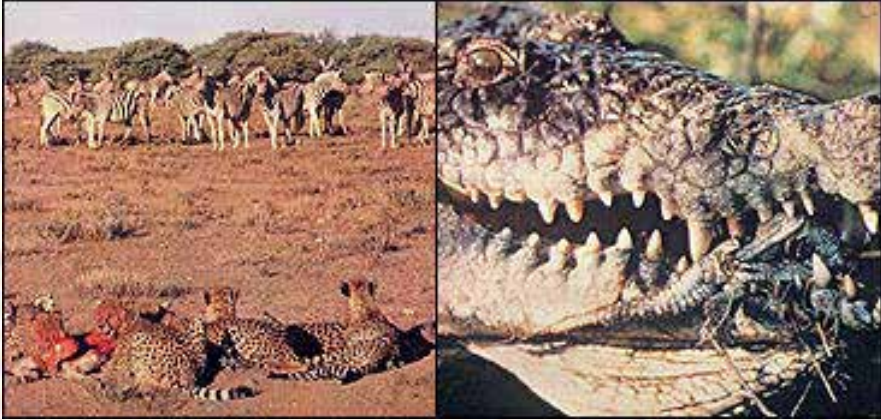
By Darwinian lights, the classic sins, such as gluttony, lust, greed and envy, are the unchecked expression of impulses that arose by natural selection. More than a century ago, Thomas Huxley, Darwin's popularizer, lamented the fact that evolution has given all children "the instinct of unlimited self-assertion - their dose of original sin." However evolutionary psychologists say our "moral sentiments" likewise have an innate basis. Such impulses as compassion, empathy, generosity, gratitude and remorse are genetically based. Strange as it may sound, these impulses, with their checks on raw selfishness, helped our ancestors survive and pass their genes to future generations (Wright 1996).

However these impulses did not give this boost to genetic proliferation by furthering the overall welfare of society nor the species. Humans don't naturally deploy our "moral" impulses diffusely - showering love and compassion on any needy Homo sapiens in the vicinity. We tend to reserve major doses of kindness either for close kin (the result of "kin selection") or for non-kin who show signs of someday returning the favor ("reciprocal altruism"). Beneath familial love, for example, is malice toward our relatives' rivals. According to some evolutionary psychologists, we are "designed" by natural selection to conceal selfish motives from ourselves - indeed, to unconsciously build elaborate moral rationales for our selfish behavior (Wright 1996).

Again the message is clear. When starving people are shown on television, the public do respond and are often moved with great emotion by their empathy with situations of human plight. Slavery became abolished. Throughout the world organizations like Amnesty International and Greenpeace receive their grass roots vitality from an emotional force to altruism which underlies the very will to survive in a world of light and life. It is clearly within the power of human communication to give a common sense of purpose to the human family, so that in reaching to the desire of humanity to live "creatively, intensively and successfully in the world" we all gain the blessing of fulfillment. It is within this framework that I say again "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", but not to the extent that you hang accursed on a tree!

George Williams, whose 1966 book *Adaptation and Natural Selection* laid the theoretical foundations of the Darwinian world view blanches at the view of human

nature and of natural selection that he helped usher in: "Mother Nature," he says, "is a wicked old witch." (Wright 1996). However I do not eschew this primitive view which echoes the Christian delusion of the evil of primitive nature the rule of the jungle in a tooth and claw existence of fleeting life and shedding blood.

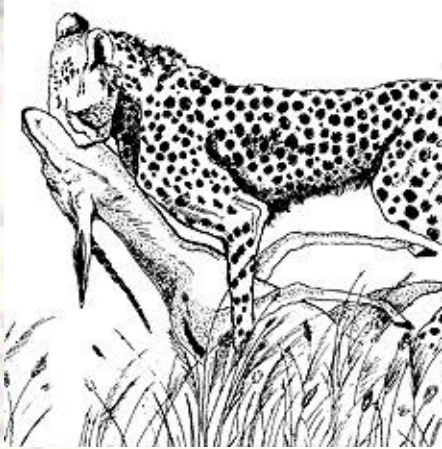


Cheetahs and Zebras coexist on the savannah. What seems like tooth and claw is a delicate population dynamic selective for both. Often stragglers are the victims and they may die quickly from suffocation or a neck bite. The crocodile guards its young in its mouth (Attenborough).

Underlying the competitive nature of evolution are other factors which link the populations of predators and prey, of plants and animals in a delicate and chaotic population dynamic, in which it is never the fittest, but the survivors in a surviving biosphere who are ultimately selected. The loss of the penis in birds is a stunning example. Such delicate population dynamics ensure that the predators cannot commit the genocide on their prey that we frequently witness in human warfare, because they would sign their own death warrant. Instances abound of symbiosis. Every cell in our bodies are symbionts. We could not breathe if it were not for the mitochondria we long ago inherited from respiring bacteria. Green plants could not exist without their chloroplasts. Lichen are fungi and algae in one, and the delicate dance of fertilization has produced flowers which copulate with insects and the entire biosphere depends on the cooperation between species to maintain plant diversity.

Although the foundation of evolutionary diversity would appear to be opportunistic variation, certain themes emerge which hint at a deeper universality. The evolution of the mammalian brain provides a common set of structures from the limbic system to the cortex, which generate an emotional link between interacting mammals of many species, allowing for empathy, such as a hippo rescuing a gazelle from a crocodile, and even a responsiveness between predator and prey which can reduce the suffering of the victim. Virtually all animals share the same set of neurotransmitters and even insects and mammals share paralytic and deep phases of sleep. The biological basis of consciousness may lie more deeply in universal properties of quantum physics. The evolutionary development of humanity has optimized for central nervous plasticity to a such degree that one species alone, *Homo sapiens* has become in a sense a universal species and society has in turn become a second ecosystem, just as Teilard

de Chardin (1951) has intuitively described, so that we stand wondering in awe at our place in the cosmic scheme of things.



Richard Dawkins (1995) uses this example to decry nature as tooth and claw, but it indicates a degree of accommodation by the mammalian limbic system. Stragglers are often caught and dispatched quickly by a combination of shock and suffocation, although cats and killer whales alike play endless hunting games with their mice and baby seal quarry to maintain their evolutionary prowess.

One can fairly say that nature, far from rife with violence and seething with competition, has been compassionate to humankind. We have been blessed with a life expectancy throughout our evolutionary period of 35-40 years and a lifestyle of diverse nutrition, with abundant time for leisure and social interaction. The concealed estrus likewise indicates a continuing significant evolutionary

effect of female reproductive choice, consistent with a relatively egalitarian complementation between female gatherers and male hunter-scavengers.

To understand the true meaning of deity, it is essential to understand the true meaning of nature, for it is in nature and in its crucible of the conscious mind that deity finds its most eloquent and enduring realization of the transcendent in the manifest. While it is essential that we see Eden "on the future horizon rather than in the rear-view mirror", we should not conclude that the evolutionary view is one in which "the evil in nature lies at its very roots." (Wright 1996).

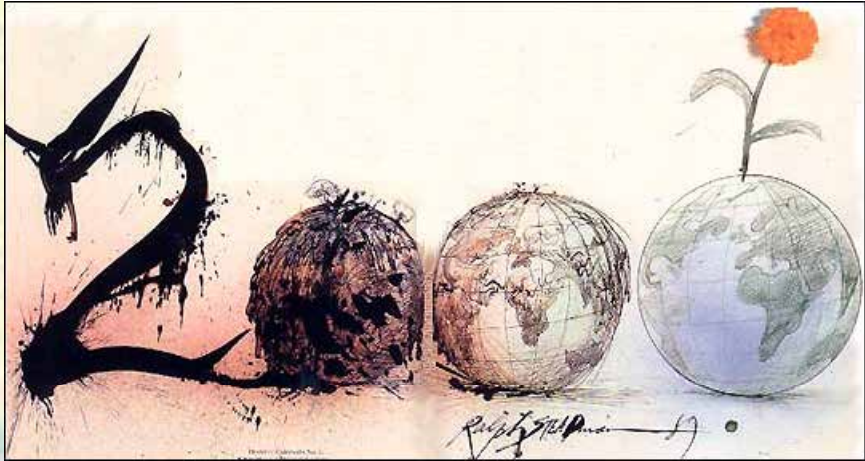
Sabbat Epilogue

The sabbath week is one quarter of a human menstrual month (menses).

The lunar month is significantly longer 29.3 days.

There are almost exactly 13 such lunar months in a year $13 \times 28 = 364$

The Venus of Laussel had just such a 13 notch moon horn 18,000 years ago.



“Once across the border into a new century, we can set about creating a world that really cares about how the human spirit is used. Freed from the tyranny of mindless market invention and economic miracles, freed from endless growth spirals we can pay attention to the mind and grow there instead. We can make self-knowledge the most important part of a school curriculum, for that is where all reason starts, and if we do not realize that, all knowledge is bankrupt stock” - Ralph Steadman (Porritt 186-7).

Prophets of Biodiversity Restoration

This chapter is dedicated to all the men who have carried forward the vision to save and to regenerate biodiversity and to acknowledge the gratitude owed to men of vision who have fired the world with a determination to save the living heritage and have intimately immersed themselves in protecting and restoring the forests and ecosystems of the planet. The list of names is endless. It includes curators of botanical gardens such as Ghilleen Prance and Peter Raven, authors of books promoting biodiversity such as Christopher Joyce and Noel Simon, workers for world biodiversity conservation such as Vernon Heywood of IUCN, and innovative forest conservators such as David Neill and Dan Janzen, to name only a few.

Life's Diversity: Resolution and Ethics

From: Wilson, Edward O 1992 “The Diversity of Life”, author of “Sociobiology”:
Resolution

Every country has three forms of wealth: material, cultural, and biological. The first two we understand well because they are the substance of our everyday lives. The essence of the biodiversity problem is that biological wealth is taken much less seriously. This is a major strategic error, one that will be increasingly regretted as time passes. Diversity is a potential source for immense untapped material wealth in the form of food, medicine, and amenities. The fauna and flora are also part of a country's heritage, the product of millions of years of evolution centered on that time and place and hence as much a reason for national concern as the particularities of language and culture. The biological wealth of the world is passing

through a bottleneck destined to last another fifty years or more. ... The human juggernaut creates a problem of epic dimensions: how to pass through the bottleneck and reach mid-century with the least possible loss of biodiversity and the least possible cost to humanity. ... Future generations will reap the benefit of wise decisions taken on behalf of biological diversity by our generation. What is urgently needed is knowledge and a practical ethic based on a time scale longer than we are accustomed to apply. An ideal ethic is a set of rules invented to address problems so complex or stretching so far into the future as to place their solution beyond ordinary discourse. Environmental problems are innately ethical. They require vision reaching simultaneously into the short and long reaches of time. ... To choose what is best for both the near and distant futures is a hard task, often seemingly contradictory and requiring knowledge and ethical codes which for the most part are still unwritten.

1. Survey the world's fauna and flora.

In approaching diversity, biologists are close to traveling blind. They have only the faintest idea of how many species there are on earth or where most occur; the biology of more than 99 percent remain unknown. Systematists are aware of the urgency of the problem but far from agreed on the best way to solve it. Some have recommended the initiation of a global survey, aimed at the discovery and classification of all species. Others, sensibly noting the shortage of personnel, funds, and time, think the only realistic hope lies in the rapid recognition of the threatened habitats that contain the largest number of endangered endemic species (the hot spots).

2. Create biological wealth.

As species inventories expand, they open the way to bioeconomic analysis, the broad assessment of the economic potential of entire ecosystems. Every community of organisms contains species with potential commodity value—timber and wild plant products to be harvested on a sustained basis, seeds and cuttings that can be transplanted to grow crops and ornamentals elsewhere, fungi and microorganisms to be cultured as sources of medicinals, organisms of all kinds offering new scientific knowledge that points to still more practical applications. And the wild habitats have recreational value, which will grow as a larger sector of the public travels and learns to enjoy natural history. The decision to make bioeconomic analysis a routine part of land management policy will protect ecosystems by assigning them future value. It can buy time against the removal of entire communities of organisms ignorantly assumed to lack such value. ... A key enterprise in bioeconomic analysis is what Thomas Eisner has called chemical prospecting, the search among wild species for new medicines and other useful chemical products.

3. Promote sustainable development.

The rural poor of the Third World are locked onto a downward spiral of poverty and the destruction of diversity. To break free they need work that provides the basic food, housing, and health care taken for granted by a great majority of people in the industrialized countries. Without it, lacking access to markets, hammered by exploding populations, they turn increasingly to the last of the wild biological resources.

4. Save what remains

There is no assurance that organisms can be generated artificially, at least not any as complex as flowers or butterflies or amoebae for that matter. Even this godlike power would solve only half the problem, and the easy one at that. ... No knowledge exists of the endless mutations and episodes of natural selection that inserted billions of nucleotides into the now-vanished genomes, nor can it be deduced in more than tiny fragments. ... To clone [extinct] organisms would be ... like taking a large encyclopedia in an unknown language previously ripped into shreds and trying to reassemble it without the use of your hands. ... why not just forget the problem and let natural evolution replace the species that are disappearing? It can be done if our descendants are willing to wait several million years. Following the five great extinction episodes of geological history, full recovery of biodiversity required between 10 and 100 million years. Even if *Homo sapiens* lasts that long, the recovery would require returning a large part of the land to its natural state. By appropriating or otherwise disturbing 90 percent of the land surface, humanity has already closed most of the theaters of natural evolution. And even if we did that much and waited that long, the new biota would be very different from the one we destroyed. Then why not scoop up tissue samples of all living species and freeze them in liquid nitrogen? ... Even if completed at the species level, only a small fraction of the genetic variability of each species could be practicably included. Unless the samples numbered into the millions, great arrays of naturally occurring genetic strains would be lost. And when the time comes to return the species to the wild, the physical base of the ecosystem, including its soil, its unique nutrient mix, and its patterns of precipitation, will have been altered so as to make restoration doubtful. Cryopreservation is at best a last-ditch operation that might rescue a few select species and strains certain to die otherwise. It is far from the best way to save ecosystems and could easily fail.

The rescue of biological diversity can only be achieved by a skillful blend of science, capital investment, and government: science to blaze the path by research and development; capital investment to create sustainable markets; and government to promote the marriage of economic growth and conservation. The primary tactic in conservation must be to locate the world's hot spots and to protect the entire environment they contain. Whole ecosystems are the targets of choice because even the most charismatic species are but the representatives of thousands of lesser-known species that live with them and are also threatened.

5. Restore the wildlands

The grim signature of our time has been the reduction of natural habitats until a substantial portion of the kinds of plants and animals, certainly more than 10 percent, have already vanished or else are consigned to early extinction. The toll of generic races has never been estimated, but it is almost certainly much higher than that of species. Yet there is still time to save many of the "living dead"—those so close to the brink that they will disappear soon even if merely left alone. The rescue can be accomplished if natural habitats are not only preserved but enlarged, sliding the numbers of survivable species back up the logarithmic curve that connects quantity of biodiversity to amount of area. Here is the means to end the great extinction spasm.

Environmental Ethic

The sixth great extinction spasm of geological time is upon us, grace of mankind. Earth has at last acquired a force that can break the crucible of biodiversity.

A few days later I got ready to leave Fazenda Dimona: ... Grinding gears announced the approach of the truck sent to take me and two of the forest workers back to Manaus. In bright sunlight we watched it cross the pasture land, a terrain strewn with fire-blackened stumps and logs, the battlefield my forest had finally lost. On the ride back I tried not to look at the bare fields. Then, abandoning my tourist Portuguese, I turned inward and daydreamed. Four splendid lines of Virgil came to mind, the only ones I ever memorized, where the Sibyl warns Aeneas of the Underworld:

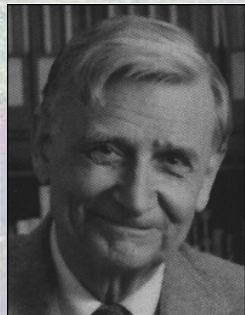
*The way downward is easy from Avernus.
Black Dis's door stands open night and day.
But to retrace your steps to heaven's air,
There is the trouble, there is the toil ...*

For the green pre-human earth is the mystery we were chosen to solve, a guide to the birthplace of our spirit, but it is slipping away. The way back seems harder every year. If there is danger in the human trajectory, it is not so much in the survival of our own species as in the fulfillment of the ultimate irony of organic evolution: that in the instant of achieving self-understanding through the mind of man, life has doomed its most beautiful creations. And thus humanity closes the door to its past.

The creation of that diversity came slow and hard: 3 billion years of evolution to start the profusion of animals that occupy the seas, another 350 million years to assemble the rain forests in which half or more of the species on earth now live.

Life had stalled on plateaus along the way, and on five occasions it suffered extinction spasms that took 10 million years to repair. But the thrust was upward. Today the diversity of life is greater than it was a 100 million years ago-and far greater than 500 million years before that.

Edward Wilson (NZ Listener 19 Dec 98)



Ninety-nine percent of all the species that ever lived are now extinct. The modern fauna and flora are composed of survivors that somehow managed to dodge and weave through all the radiations and extinctions of geological history. Many contemporary world-dominant groups, such as rats, rapid frogs, nymphalid butterflies, and plants of the aster family Compositae, attained their status not long before the Age of Man. Young or old, all living species are direct descendants of the organisms that lived 3.8 billion years ago. They are living genetic libraries, composed of nucleotide sequences, the equivalent of words and sentences, which record evolutionary events all across that immense span of time. Organisms more complex than bacteria - protists, fungi, plants, animals-contain between 1 and 10 billion nucleotide letters, more than enough in pure information to compose an equivalent of the

Encyclopaedia Britannica. Each species is the product of mutations and recombinations too complex to be grasped by unaided intuition. It was sculpted and burnished by an astronomical number of events in natural selection, which killed off or otherwise blocked from reproduction the vast majority of its member organisms before they completed their life-spans.

Every kind of organism has reached this moment in time by threading one needle after another, throwing up brilliant artifices to survive and reproduce against nearly impossible odds. Organisms are all the more remarkable in combination. Pull out the flower from its crannied retreat, shake the soil from the roots into the cupped hand, magnify it for close examination. The black earth is alive with a riot of algae, fungi, nematodes, mites, springtails, enchytraeid worms, thousands of species of bacteria. The handful may be only a tiny fragment of one ecosystem, but because of the genetic codes of its residents it holds more order than can be found on the surfaces of all the planets combined. It is a sample of the living force that runs the earth and will continue to do so with or without us.

Even though some 1.4 million species of organisms have been discovered (in the minimal sense of having specimens collected and formal scientific names attached), the total number alive on earth is somewhere between 10 and 100 million. No one can say with confidence which of these figures is the closer. Of the species given scientific names, fewer than 10 percent have been studied at a level deeper than gross anatomy. The revolution in molecular biology and medicine was achieved with a still smaller fraction, including colon bacteria, corn, fruit flies, Norway rats, rhesus monkeys, and human beings, altogether comprising no more than a hundred species. Enchanted by the continuous emergence of new technologies and supported by generous funding for medical research, biologists have probed deeply along a narrow sector of the front. Now it is time to expand laterally, to get on with the great Linnean enterprise and finish mapping the biosphere.

I have said that a fifth or more of the species of plants and animals could vanish or be doomed to early extinction by the year 2020 unless better efforts are made to save them.

They cannot be balanced by new evolution in any period of time that has meaning for the human race. Why should we care? What difference does it make if some species are extinguished, if even half of all the species on earth disappear? Let me count the ways. New sources of scientific information will be lost. Vast potential biological wealth will be destroyed. Still undeveloped medicines, crops, pharmaceuticals, timber, fibers, pulp, soil-restoring vegetation, petroleum substitutes, and other products and amenities will never come to light. It is fashionable in some quarters to wave aside the small and obscure, the bugs and weeds, forgetting that an obscure moth from Latin America saved Australia's pasture land from overgrowth by cactus, that the rosy periwinkle provided the cure for Hodgkin's disease and childhood lymphocytic leukaemia, that the bark of the Pacific yew offers hope for victims of ovarian and breast cancer, that a chemical from the saliva of leeches dissolves blood clots during surgery, and so on down a roster already grown long and illustrious despite the limited research addressed to it. In amnesiac reverie it is also easy to overlook the services that ecosystems provide

humanity. They enrich the soil and create the very air we breathe. Without these amenities, the remaining tenure of the human race would be nasty and brief.

To disregard the diversity of life is to risk catapulting ourselves into an alien environment. We will have become like the pilot whales that inexplicably beach themselves on New England shores. Humanity co-evolved with the rest of life on this particular planet; other worlds are not in our genes. Because scientists have yet to put names on most kinds of organisms, and because they entertain only a vague idea of how ecosystems work, it is reckless to suppose that biodiversity can be diminished indefinitely without threatening humanity itself. ... Records of stressed ecosystems also demonstrate that the descent can be unpredictably abrupt.

As extinction spreads, some of the lost forms prove to be keystone species, whose disappearance brings down other species and triggers a ripple effect through the demographics of the survivors. The loss of a keystone species is like a drill accidentally striking a power line. It causes lights to go out all over.

It is also possible for some to dream that people will go on living comfortably in a biologically impoverished world. They suppose that a prosthetic environment is within the power of technology, that human life can still flourish in a completely humanized world, where medicines would all be synthesized from chemicals off the shelf, food grown from a few dozen domestic crop species, the atmosphere and climate regulated by computer-driven fusion energy, and the earth made over until it becomes a literal spaceship rather than a metaphorical one, with people reading displays and touching buttons on the bridge. Such is the terminus of the philosophy of exemptionalism: do not weep for the past, humanity is a new order of life, let species die if they block progress, scientific and technological genius will find another way. Look up and see the stars awaiting us. But consider: human advance is determined not by reason alone but by emotions peculiar to our species, aided and tempered by reason. What makes us people and not computers is emotion. We have little grasp of our true nature, of what it is to be human and therefore where our descendants might someday wish we had directed Spaceship Earth. ... The more closely we identify ourselves with the rest of life, the more quickly we will be able to discover the sources of human sensibility and acquire the knowledge on which an enduring ethic, a sense of preferred direction, can be built.

Wilderness is a metaphor of unlimited opportunity, rising from the tribal memory of a time when humanity spread across the world, valley to valley, island to island, god-struck, firm in the belief that virgin land went on forever past the horizon.

I cite these common preferences of mind not as proof of an innate human nature but rather to suggest that we think more carefully and turn philosophy to the central questions of human origins in the wild environment. We do not understand ourselves yet and descend farther from heaven's air if we forget how much the natural world means to us. Signals abound that the loss of life's diversity endangers not just the body but the spirit. If that much is true, the changes occurring now will visit harm on all generations to come.

The ethical imperative should therefore be, first of all, prudence. We should judge every scrap of biodiversity as priceless while we learn to use it and come to understand what it means to humanity. We should not knowingly allow any species or race to go extinct. And let us go beyond mere salvage to begin the restoration of natural environments, in order to enlarge wild populations and stanch the haemorrhaging of biological wealth. There can be no purpose more enspiriting than to begin the age of restoration, reweaving the wondrous diversity of life that still surrounds us.

The evidence of swift environmental change calls for an ethic uncoupled from other systems of belief. Those committed by religion to believe that life was put on earth in one divine stroke will recognize that we are destroying the Creation, and those who perceive biodiversity to be the product of blind evolution will agree. Across the other great philosophical divide, it does not matter whether species have independent rights or, conversely, that moral reasoning is uniquely a human concern. Defenders of both premises seem destined to gravitate toward the same position on conservation. The stewardship of environment is a domain on the near side of metaphysics where all reflective persons can surely find common ground. For what, in the final analysis, is morality but the command of conscience seasoned by a rational examination of consequences? And what is a fundamental precept but one that serves all generations? An enduring environmental ethic will aim to preserve not only the health and freedom of our species, but access to the world in which the human spirit was born.

Is Humanity Suicidal? E. O. Wilson New York Times Magazine May 30 1993

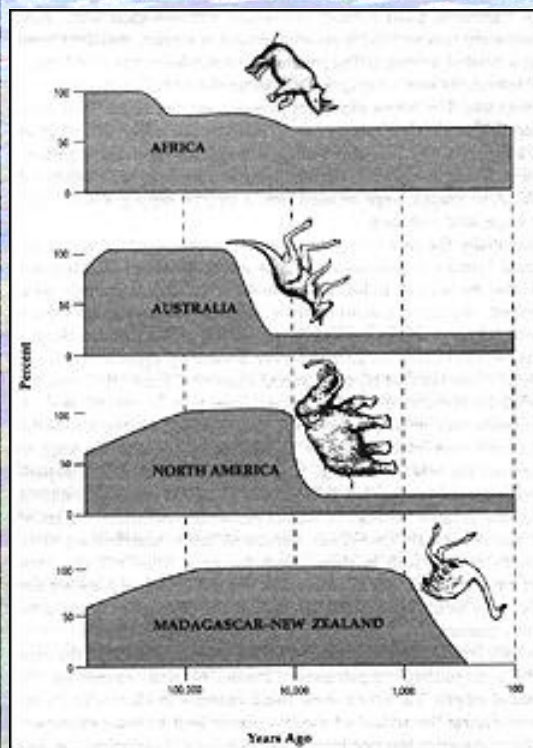


Chart of biodiversity attrition in four continental or major island regions going back 100, 1000, 10000, and 100,000 years shows major impacts of humanity by pre-literate societies (Wilson 1992).

Unlike any creature that lived before, we have become a geophysical force, swiftly changing the atmosphere and climate as well as the composition of the world's fauna and flora. Now in the midst of a population explosion, the human species has doubled to 5.5 billion during the past 50 years. It is scheduled to double again in the next 50 years. No other single species in evolutionary history has even remotely approached the sheer mass in protoplasm generated by humanity. Darwin's dice have rolled badly for Earth. It was a misfortune for the living world in particular, many scientists believe, that a carnivorous primate and

not some more benign form of animal made the breakthrough. Our species retains hereditary traits that add greatly to our destructive impact. We are tribal and aggressively territorial, intent on private space beyond minimal requirements and oriented by selfish sexual and reproductive drives. Cooperation beyond the family and tribal levels comes hard.

We appropriate between 20 and 40 percent of the sun's energy that would otherwise be fixed into the tissue of natural vegetation, principally by our consumption of crops and timber, construction of buildings and roadways and the creation of wastelands. In the relentless search for more food, we have reduced animal life in lakes, rivers and now, increasingly, the open ocean. And everywhere we pollute the air and water, lower water tables and extinguish species. The human species is, in a word, an environmental abnormality. It is possible that intelligence in the wrong kind of species was foreordained to be a fatal combination for the biosphere.

The question of central interest is this: Are we racing to the brink of an abyss, or are we just gathering speed for a takeoff to a wonderful future? The crystal ball is clouded; the human condition baffles all the more because it is both unprece-

dented and bizarre, almost beyond understanding.

Despite the seemingly bottomless nature of creation, humankind has been chipping away at its diversity, and Earth is destined to become an impoverished planet within a century if present trends continue. Mass extinctions are being reported with increasing frequency, in every part of the world.

The few thousand biologists worldwide who specialize in diversity are aware that they can witness and report no more than a very small percentage of the extinctions actually occurring.

If the typical value (that is, 90 percent area loss causes 50 percent eventual extinction) is applied, the projected loss of species due to rain forest destruction worldwide is half a percent across the board for all kinds of plants, animals and microorganisms. When area reduction and all the other extinction agents are considered together, it is reasonable to project a reduction by 20 percent or more of the rain forest species by the year 2020, climbing to 50 percent or more by mid-century, if nothing is done to change current practice.

The ongoing loss will not be replaced by, evolution in any period of time that has meaning for humanity. Extinction is now proceeding thousands of times faster than the production of new species. The average life span of a species and its descendants in past geological eras varied according to group (like molluscs, echinoderms or flowering plants) from about 1 to 10 million years. During the past 500 million years, there have been five great extinction spasms comparable to the one now being inaugurated by human expansion. The latest, evidently caused the strike of an asteroid, ended the Age of Reptiles 66 million years ago. In each case it took more than 10 million years for evolution to completely replenish the biodiversity lost. And that was in an otherwise undisturbed natural environment. Humanity is now destroying most of the habitats where evolution can occur.

Many, perhaps most, of the species are locked in symbioses with, other species; they cannot survive and reproduce unless arrayed with their partners in the correct idiosyncratic configurations. Even if the biologists pulled off the taxonomic equivalent of the Manhattan Project, sorting and preserving cultures of all the species, they could not then put the community back together again. It would be like unscrambling an egg with a pair of spoons.

To move ahead as though scientific and entrepreneurial genius will solve each crisis that arises implies that the declining biosphere can be similarly manipulated. But the world is too complicated to be turned into a garden. There is no biological homeostat that can be worked by humanity; to believe otherwise is to risk reducing a large part of Earth to a wasteland. The environmentalist vision, prudential and less exuberant than exemptionalism, is closer to reality. It sees humanity entering a bottleneck unique in history, constricted by population and economic pressures. In order to pass through to the other side, within perhaps 50 to 100 years, more science and entrepreneurship will have to be devoted to stabilizing the global environment. That can be accomplished, according to expert consensus, only by halting population growth and devising a wiser use of resources than has been accomplished to date. And wise use for the living world

in particular means preserving the surviving ecosystems, micromanaging them only enough to save the biodiversity they contain, until such time as they can be understood and employed in the fullest sense for human benefit.

Diversity, the Sixth Extinction and why it Matters

From: Leakey, Richard; Lewin, Roger, 1996 "The Sixth Extinction"

We see in [nature] not just a riotous profusion of different life forms, but a rich pattern of interaction, a living network that is the ecosystem. Toward the end of *The Origin of Species* Charles Darwin conjured up a graphic image of this interconnection as a product of evolution: "It is interesting to contemplate an entangled bank, clothed with many plants of many kinds, with birds singing on the bushes, with various insects flitting about, and with worms crawling through the damp earth, and to reflect that these elaborately constructed forms, so different from each other, and dependent upon each other in so complex a manner, have all been produced by the laws acting around us."

An example of this interaction came as a significant surprise when, not very long ago, biologists realized that the ubiquitous subsoil fungi were essential for the daily survival of higher plants. Countless fungal filaments are in close symbiosis with plant roots, making essential minerals available, without which the plants would perish. In every local ecosystem around the world, microorganisms, higher plants, invertebrates, and vertebrates coexist with labyrinthine interdependence, partners in creating and sustaining the physical environment of atmospheric gases and soil composition and chemicals.

Two decades ago, the British chemist and inventor James Lovelock took the notion of ecosystem interdependence a step further; he took it to the global level. Termed the Gaia hypothesis, his suggestion was that all the ecosystems of the planet were essentially interdependent, operating as a whole and inextricably linked to the physical environment. A consequence of that interdependence was the establishment and maintenance of the physical conditions necessary for life.

The importance of Gaia theory for our appreciation of biodiversity is profound. The theory's author told a major conference on the subject: "No longer do we have to justify the existence of humid tropical forests on the feeble grounds that they might carry plants with drugs that could cure human disease. Gaia theory forces us to see that they offer much more than this. Through their capacity to evapo-transpire vast volumes of water vapor, they serve to keep the planet cool by wearing a sunshade of white reflecting cloud. Their replacement by cropland could precipitate a disaster that is global in scale." ... The balance of many chemical cycles, not just moisture, has been shown to flow directly from the functioning of ecosystems. Although there are many who still talk about the theory in mystical terms, Gaia has become serious science, and we are forced to take note of its implications.

Researchers in England and the United States independently tested the effect of diversity on the productivity and stability of ecosystems. Productivity is simply the quantity of living material an ecosystem can generate in a given period of time. This is just as important for agricultural systems as it is for natural ecosystems. Michael Swift, a biologist at the United Nations Tropical Soil Biology and

Fertility Program in Kenya, has demonstrated convincingly the benefit of species diversity in agricultural systems. The best way to increase productivity in a maize field is by adding melons, trees, and nitrogen-fixing beans, not by squeezing in more maize. In their experiments at Imperial College's field station in England, John Lawton and his colleagues also found that productivity is boosted by species diversity.

In what is surely one of the most important discoveries in a long time, David Tilman, of the University of Minnesota, and John Downing, of the University of Montreal, found a direct link between species diversity and the health of a natural ecosystem. ... "Our results ... support the diversity-stability hypothesis, and show that ecosystem functioning is sensitive to biodiversity," they stated in *Nature* in January 1994.

For some 150,000 years, our *Homo sapiens* ancestors lived as hunter-gatherers, in many different environments. This highly successful mode of existence had its origins with the evolution of the genus *Homo*, sometime prior to two million years ago. The expansion of the brain that has occurred since that time, and the development of the human psyche that has gone along with it, were in the context of the hunter-gatherer way of life. It was a life of extreme intimacy and dependency upon all of nature. It required keen sensitivity to every aspect of nature. Our ancestors undoubtedly saw the other species in their world as a source of food, of many kinds; they must have witnessed much to wonder at in that world, as we see reflected in the cave and rock shelter paintings of Europe and Africa; and they knew themselves as an integral part of this diverse world. I have written often that, although we occupy a modern technological world, we have the minds of hunter-gatherers.

A decade and a half ago, Edward Wilson put a name to this instinct: he called it biophilia. Recently, Wilson defined biophilia as "the innately emotional affiliation of human beings to other living things. Wilson is speaking of something deep within the human psyche, something that has become a part of our very existence through millions of years of evolution.



Richard Leakey (New Scientist)

Whether negative or positive, our response to wild nature, according to the biophilia hypothesis, is an ineradicable part of human nature. It is the heritage of eons spent as hunter-gatherers in ancestral times. Western culture, with its high-tech civilization, has come to ignore the essential connection between the human psyche and the world of nature, while emphasizing the promise of worlds beyond our own planet or solar system. It ignores the connection, but the connection is still there. Other cultures do not do this. Half a century ago the Native American Luther Standing Bear wrote:

"We are of the soil and the soil is of us. We love birds and beasts that grew with us on this soil. They drank the same water and breathed the same air. We are all one in nature. Believing so, there was in our

hearts a great peace and willing kindness for all living, growing things.”

Western culture has come to view *Homo sapiens* as not only special in the world (which we undoubtedly are in many ways), but also separate from that world. It is as if we were set down on the Earth, complete and finished in our present form, to have dominion over Earth's creatures. This is not true, of course, but it is all too easy to think in evolutionary terms, seeing *Homo sapiens* as the product of a long process, and yet still perceive us as special and separate. There is, after all, nothing like us in the rest of Creation. There is, after all, a tremendous gulf between the mind of *Homo sapiens* and that of our closest relatives, the African apes. But if one spends one's life reconstructing the path taken by our distant ancestors on their evolutionary journey from ape to human, the gulf disappears.

Most important of all, we can see the context in which our evolution took place, the constantly shifting ecosystems of which our ancestors were an integral part. It is this intimacy that impressed itself on the emerging human psyche. It is this intimacy to which Luther Standing Bear instinctively alluded. It is this intimacy each of us experiences today, in different, perhaps muted ways. And it is this intimacy that enables us to place value on the biodiversity of which we are a part today, separate from the direct economic benefits of foods, materials, and medicines, and separate from the ecosystem services upon which our physical survival depends. The value of the species around us now reaches to the human spirit—not an easy thing to say in the context of science, but valid nonetheless. We may value biodiversity because it nurtures the human psyche, the human spirit, the human soul.

The Sixth Extinction

An accident of history we may be, but there is no question that *Homo sapiens* is the single most dominant species on Earth today. We arrived late on the evolutionary scene and at a time when the diversity of life on the planet was near its all-time high. And, as we saw in chapter 10, we arrived equipped with the capacity to devastate that diversity wherever human populations travelled. Blessed with reason and insight, we move toward the twenty-first century in a world of our own creation, an essentially artificial world in which (for some, at least) technology brings material comfort and leisure brings unprecedented artistic creation. So far, unfortunately, our reason and insight have not prevented us from collectively exploiting Earth's resources—biological and physical—in unprecedented ways.

“It is possible that intelligence in the wrong kind of species was foreordained to be a fatal combination for the biosphere,” ventures Wilson. “Perhaps a law of evolution is that intelligence usually extinguishes itself” If not a “law,” then perhaps a common consequence. Our concern is: Can such a fate be avoided?

Humans endanger the existence of species in three principal ways. The first is through direct exploitation, such as hunting. From butterflies, to song birds, to elephants, the human appetite for collecting or eating parts of wild creatures puts many species at risk of extinction. Second is the biological havoc that is occasionally wreaked following the introduction of alien species to new ecosystems, whether deliberately or accidentally. The third, and by far the most important,

mode of human-driven extinction is the destruction and fragmentation of habitat, especially the inexorable cutting of tropical rainforests. The forests, which cover just 7 percent of the world's land surface, are a cauldron of evolutionary innovation and are home to half of the world's species. The continued growth of human populations in all parts of the world daily encroaches on wild habitats. ... As the habitats shrink, so too does the Earth's capacity to sustain its biological heritage.

Stanford University biologist Paul Ehrlich said at the Washington conference "There's no controversy among mainstream biologists that there is a crisis in biodiversity." At that same gathering, Edward Wilson stated that "virtually all students of the extinction process agree that biological diversity is in the midst of its sixth great crisis, this time precipitated entirely by man."

just recently, however, a backlash has developed, with the doom-sayers being accused of overstating their case or, worse, fabricating it. Articles have appeared in several periodicals, expressing scepticism of the alleged danger. An article titled "Extinction: are ecologists crying wolf?" was recently published in *Science*, for instance; and the 13 Dec 1993 issue of *U.S. News and World Report* ran a cover story, titled "The Doomsday Myths." Julian Simon, at the University of Maryland in the 13 May 1993 issue of the *New York Times*: he described claims by various ecologists that current extinction rates were equivalent to those of a mass extinction as "utterly without scientific underpinning" and "pure guess-work." Professor Simon is the Dr. Pangloss of the environment. ... If we accept that species can be pushed into extinction as easily as the ecologists are telling us, then perhaps the tenure of *Homo sapiens* is less secure than we would like to believe. Perhaps we, too, are destined for extinction. We dislike uncertainty about our origins; and we dislike uncertainty about our future even more.

Norman Myers's 1979 estimate of 2 percent of standing forest being cut each year was based on a compilation of piecemeal observations in various parts of the world, and extrapolation from these to the rest of the world. This proportion works out to be some eighty thousand square miles a year, or more than an acre a second. Now, with the use of extensive satellite imagery of much of the world's land surface, the answer is beyond reasonable doubt. For instance, two independent reports in the early 1990s, one by the World Resources Institute, Washington, and the second by the United Nations Food and Agriculture Organization, each produced figures in the range of eighty-thousand square miles of forest lost each year. (This is 40 to 50 percent higher than a decade earlier.) At this rate of destruction, tropical forests will be reduced to 10 percent of their original cover soon after the turn of the century and to a tiny remnant by 2050. ... A reduction of this magnitude is bad enough for the survival of species in the forests, but there is worse news. A more recent satellite study reveals that even where forest is not clear-cut, it is often fragmented into small "islands" that are ecologically fragile. ... Some of the vulnerable species are those which require a large range, for various reasons. And, as we saw in earlier chapters, extinction of these species often causes other species to become extinct, too, even though they themselves don't require large territories. ... Habitat loss is not confined to tropical forests. For instance, a study by the U.S. National Biological Service reported in February 1995 that during this century half the country's natural ecosystems had been degraded to the point of endangerment. Entire communities are now on the brink

of extinction.

Even today, humans consume 40 percent of net primary productivity (NPP) on land; that is, the total energy trapped in photosynthesis worldwide, minus that required by the plants themselves for their survival. In other words, of all the energy available to sustain all the species on Earth, *Homo sapiens* takes almost half. ... For every extra 1 percent of global NPP commandeered by our species in the coming decades, a further 1 percent will become unavailable to the rest of nature. Eventually, primary productivity will fall, as space for the producers falls, and a downward spiral will eventually kick in. The world's biological diversity will plummet, including the productivity on which human survival depends. The future of human civilization therefore becomes threatened.

Armed with [fractal analysis of fragmentation], what can we say about the consequences of reducing tropical forests to 10 percent of their original extent? The arithmetical relationship based on the theory predicts that 50 percent of species will go extinct—some immediately, some over a period of decades or even centuries.

David Raup has calculated from the fossil record that during periods of normal, or background, extinction, species loss occurs at an average of one every four years. Extinction at the rate of thirty-thousand a year, therefore, is elevated 120,000 times above background. This is easily comparable with the Big Five biological crises of geological history, except that this one is not being caused by global temperature change, regression of sea level, or asteroid impact. It is being caused by one of Earth's inhabitants. *Homo sapiens* is poised to become the greatest catastrophic agent since a giant asteroid collided with the Earth sixty-five million years ago, wiping out half the world's species in a geological instant.

The documentation of known extinctions may seem to be the only way to demonstrate that we are in the midst of a biotic crisis, and this is what skeptics demand. After all, there can be no case for murder without a body. Equally, if a population of a species exists somewhere, it is not extinct, is it, even if its total range is reduced by habitat destruction? However, this point of view underestimates both the magnitude of the current crisis and its complexity. It is important to recognize that, except when all individuals of a species are simultaneously eliminated, as by a meteor or hurricane, extinction is a multi-stage process.

Does It Matter?

Paul Erlich has an analogy for those who contend that, because ecologists cannot say precisely how many species are endangered, it is premature to be alarmed about the putative impending collapse of biodiversity. “[It is like] saying that people should not be overly concerned about the burning down of the world's only genetic library because the number of ‘books’ in it is not known to within an order of magnitude, and fire modelers disagree on whether it will be half consumed in a couple of decades or whether that level of destruction might take fifty years,” he wrote recently in a letter to *Science*. “Apparently a few scientists would never call the fire department unless they could inform it of the exact temperature of the flames at each point in a holocaust.”

We risk eroding the human soul if we allow the erosion of the richness of the world of nature around us.

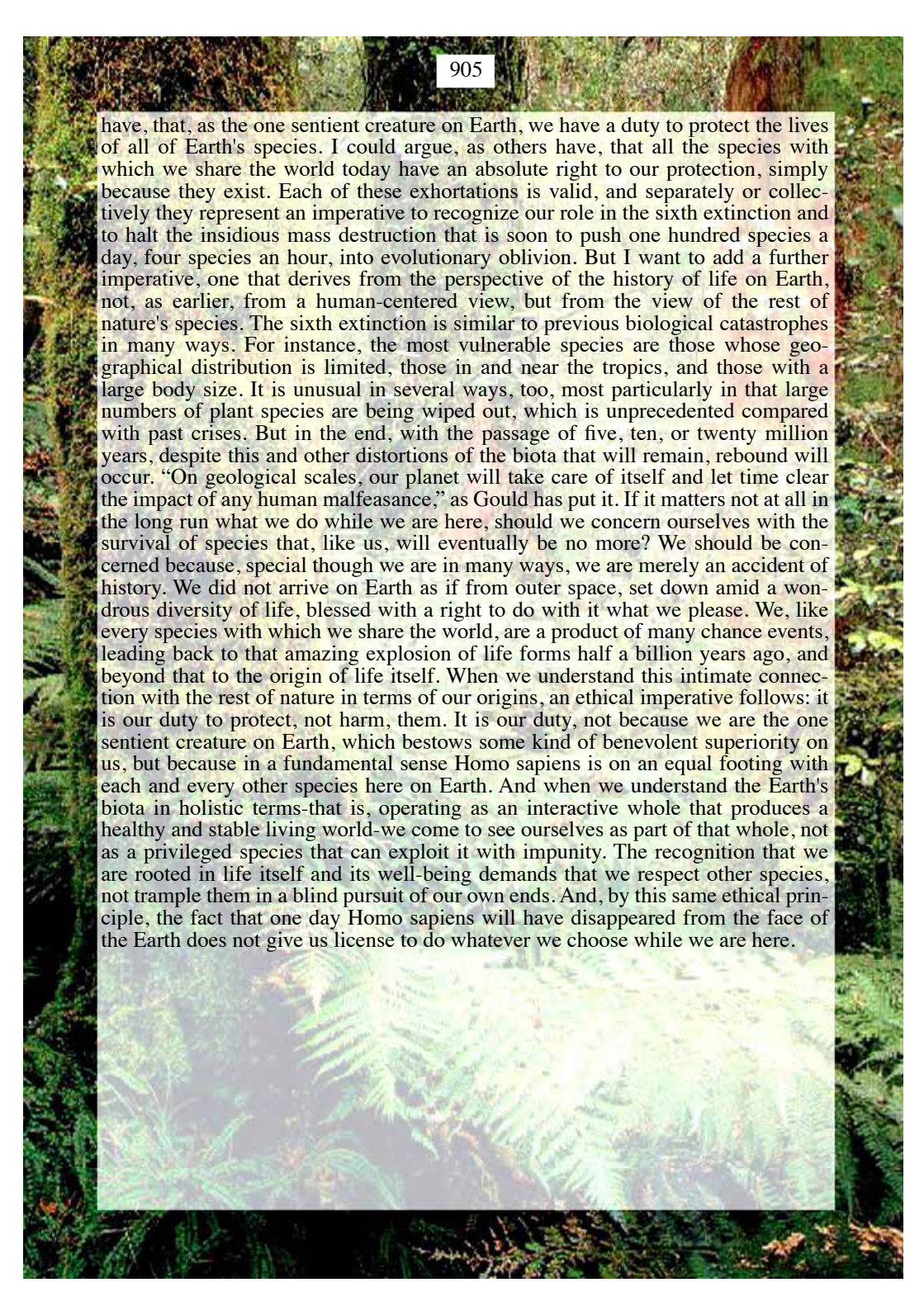
The degree of ignorance about the natural world upon which we depend is frustratingly large, but it is not total. We do know that *Homo sapiens* is not exempt from the rules that govern the lives of all other organisms. In the face of ignorance about how much of current biodiversity we need in order to sustain a healthy Earth's biota, is it more responsible to say (1) because we don't know if we need it all, we can safely assume we don't; or (2) we recognize the complexities of the system, and assume we do? The answer is obvious, because the costs of being wrong on the first count are enormous. In any case, many ecologists, extrapolating from the incomplete knowledge they have about the structure and dynamics of ecosystem services, believe that we do need all, or at least most, of what we currently have. Through continued destruction of biodiversity in the wake of economic development, we could push the natural world over a threshold beyond which it might be unable to sustain, first, itself and, ultimately, us. Unrestrained, *Homo sapiens* might not only be the agent of the sixth extinction, but also risks being one of its victims.

Humans live in the present. We look at the world around us and find it difficult to encompass change over great tracts of time. But the perspective of time is important if we are fully to understand the biological processes we are driving by our actions, and, of course, to see where our future as a species lies. We must therefore turn to the fossil record of life, for it alone can inform us of the dynamics of living systems at time scales beyond our current experience and imagination. The most immediate message of the record about the history of life is that major catastrophic collapses of biological diversity can and do occur. Moreover, these crises in life's flow can be rapid, irreversible, and unpredictable.

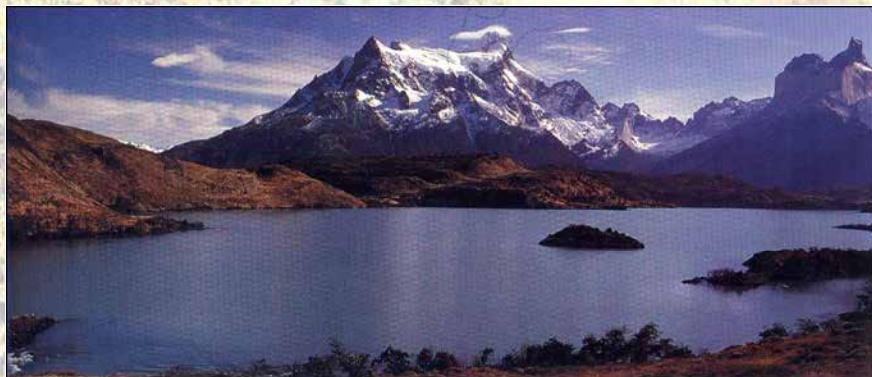
The death of a species is the termination of a continuous chain of genetic links that reaches back billions of years; a unique genetic package vanishes from Earth's variety for good. Each time human action results in the extirpation of a species, collectively each of us bears a part of the responsibility for snuffing out a unique part of life, forever. I take this responsibility very seriously.

After the sixth extinction is over, diversity will return, as it always has, assuming of course that the agent of destruction—the current behavior of *Homo sapiens*—passes. And, if the past is anything to judge by, the diversity of life will be even more extensive than it is now. And who knows what evolutionary novelties may emerge? If nature recovers so boisterously following mass extinctions, then perhaps we shouldn't be concerned about causing one. The answer to this is that it depends on the time scale you are looking at. Mass extinctions are virtually instantaneous, occurring within a matter of years or centuries in the case of asteroid impact to millennia or a few million years from Earth-bound causes. Recovery, however, is slow, lasting somewhere between five and twenty-five million years. Slow, that is, on a human scale. Slow not only in terms of time as we can comprehend it as individuals, but also in terms of the expected tenure of us as a species. There is no reason to think that the one to ten-million-year average life span that applies to other species should not apply to our own. *Homo sapiens* has been around for perhaps 150,000 years, so we might look forward to a further million years or so (being a large terrestrial vertebrate), unless, of course, our capacity for destruction hastens our end.

I could argue, as others have, that we owe it to ourselves, to our children, and to our children's children not to foul our nest, not to degrade the wondrous diversity of life upon which we depend for our survival and our soul. I could argue, as others



have, that, as the one sentient creature on Earth, we have a duty to protect the lives of all of Earth's species. I could argue, as others have, that all the species with which we share the world today have an absolute right to our protection, simply because they exist. Each of these exhortations is valid, and separately or collectively they represent an imperative to recognize our role in the sixth extinction and to halt the insidious mass destruction that is soon to push one hundred species a day, four species an hour, into evolutionary oblivion. But I want to add a further imperative, one that derives from the perspective of the history of life on Earth, not, as earlier, from a human-centered view, but from the view of the rest of nature's species. The sixth extinction is similar to previous biological catastrophes in many ways. For instance, the most vulnerable species are those whose geographical distribution is limited, those in and near the tropics, and those with a large body size. It is unusual in several ways, too, most particularly in that large numbers of plant species are being wiped out, which is unprecedented compared with past crises. But in the end, with the passage of five, ten, or twenty million years, despite this and other distortions of the biota that will remain, rebound will occur. "On geological scales, our planet will take care of itself and let time clear the impact of any human malfeasance," as Gould has put it. If it matters not at all in the long run what we do while we are here, should we concern ourselves with the survival of species that, like us, will eventually be no more? We should be concerned because, special though we are in many ways, we are merely an accident of history. We did not arrive on Earth as if from outer space, set down amid a wondrous diversity of life, blessed with a right to do with it what we please. We, like every species with which we share the world, are a product of many chance events, leading back to that amazing explosion of life forms half a billion years ago, and beyond that to the origin of life itself. When we understand this intimate connection with the rest of nature in terms of our origins, an ethical imperative follows: it is our duty to protect, not harm, them. It is our duty, not because we are the one sentient creature on Earth, which bestows some kind of benevolent superiority on us, but because in a fundamental sense *Homo sapiens* is on an equal footing with each and every other species here on Earth. And when we understand the Earth's biota in holistic terms—that is, operating as an interactive whole that produces a healthy and stable living world—we come to see ourselves as part of that whole, not as a privileged species that can exploit it with impunity. The recognition that we are rooted in life itself and its well-being demands that we respect other species, not trample them in a blind pursuit of our own ends. And, by this same ethical principle, the fact that one day *Homo sapiens* will have disappeared from the face of the Earth does not give us license to do whatever we choose while we are here.



Cerro Paine Grande National Park (Nature in Danger 131)

The Values of Biodiversity

David Takacs in "Philosophies of Paradise":

Ecological Value

As we might expect, ecologists and conservation biologists proclaim biodiversity's ecological value. These ecological arguments can be interpreted as human-value-centered and selfish or nonhuman-value-centered and unselfish, or some permutation of these. "Ecosystem services" may have value of and for themselves-in other words, it may be argued that keeping ecosystems healthy and functioning has value apart from any human valuer or any value humans may obtain from them.

"Habitat destruction and conversion are eliminating species at such a frightening pace that extinction of many contemporary species and the systems they live in and support ... may lead to ecological disaster and severe alteration of the evolutionary process," Terry Erwin writes.

And E. O. Wilson notes: "The question I am asked most frequently about the diversity of life: if enough species are extinguished, will the ecosystem collapse, and will the extinction of most other species follow soon afterward? The only answer anyone can give is: possibly. By the time we find out, however, it might be too late. One planet, one experiment."

Stephen Jay Gould presents an equally chilling picture. It is in our "enlightened self interest" to treat Mother Nature nicely: "We had better sign while she is still willing to make a deal. If we treat her nicely, she will keep us going for a while. If we scratch her, she will bleed, kick us out, bandage up, and go about her business at her planetary scale." Nature is personified as a woman who cares not a whit about us; we, however, must value her supremely, as her biotic processes hold the key to our future.

Economic Value

Although many are unaware of it, the free ecosystem services provided by biodiversity save us billions of dollars annually. To lose them might bankrupt us, not only ecologically, but economically.

Social Amenity Value

Biodiversity has social amenity value. It can improve standards of living, make people proud, and help them lead more fulfilled lives. In a way of thinking closely related to the economic arguments outlined above, biodiversity is said to have value as a resource for “sustainable development,” Dan Janzen points out “You're [producing a population who are] happier, healthier, saner, easier to manage, and can manage their own affairs better.... And a minister of finance gets interested ... not a minister of culture, but a minister of finance gets interested in this.”

Biophilic Value

According to E. O. Wilson, “We really can't afford to lose any species; they are a crucible of future human creative effort.”

Transformative Value

In his 1987 book, *Why Preserve Natural Variety?* the philosopher Bryan Norton asserts that the most compelling basis for an enduring conservation ethic is that natural variety has transformative value:

Intrinsic Value

Going beyond the testable assertion that biodiversity has transformative value, some biologists proclaim its intrinsic value in and of itself, apart from any human valuer. Humans thus have no right wantonly to destroy biodiversity. Such assertions may be justifiable from certain religious standpoints. If God or some other deity or sacred process created the natural world alongside humans, then all creatures are imbued with sacredness; all have intrinsic value.

The Eightfold Way of Deep Ecology

Arne Naess *The Deep Ecology Platform in Sessions* (1995):

1. The well-being and flourishing of human and nonhuman Life on Earth have value in themselves (synonyms: intrinsic value, inherent value).

These values are independent of the usefulness of the nonhuman world for human purposes. It is an assertion that human and nonhuman life should flourish. “Life,” in this context, is understood broadly to include, for example, rivers, landscapes, and ecosystems. Accepting the idea that humans are not the only valuable part of nature is the watershed perception from which Deep Ecology flows. This plank should not be taken as implying a commitment to any philosophically precise theory about intrinsic or inherent value. ... Simply put, we can care for the rest of nature for reasons which have nothing to do with whether or not it has intrinsic, inherent, or whatever sort of value. Such a caring can spring, for example, from a felt sense of relatedness to the rest of nature or a love of existence.

2. Richness and diversity of lifeforms contribute to the realization of these values and are also values in themselves.

This, along with the first point, is intended to counter the often-held image of evolution as resulting in “higher” forms of life. It involves a re-visioning of life and evolution, changing from understanding evolution as “progress” from “lower” to “higher” forms to understanding evolution as a magnificent expression of a multitude of forms of life. Cherishing diversity appreciates differences and rejects any

single standard of excellence.

Valuing diversity means freeing large areas of the earth from domination by industrial economy and culture. Expand wilderness! But ... it should be remembered that ... most of what appears to industrial peoples as wilderness has been steadily occupied or traversed by indigenous peoples for eons. Thus, preserving such areas from industrial regimes is not only protecting wilderness, but is, in some cases, also preserving indigenous peoples. The struggle for wilderness is both for biological and human diversity.

3. Humans have no right to reduce this richness and diversity except to satisfy vital needs.

The key point in this claim is the implied distinction between “vital” and other needs. This distinction is denied by the consumerism inherent in industrialism. To lose sight of it is to become trapped within an endlessly repeating cycle of deprivation and temporary satiation.

4. The flourishing of human life and cultures is compatible with a substantial decrease in human population. The flourishing of nonhuman life requires such a decrease.

Once recognition is given to other forms of life, then it is clear that we humans are too many already. We have already jostled many species out of existence and the near future promises an expansion of such extinctions. Recent projections by the United Nations indicate that current trends in population growth will involve converting about 80 percent of current nature reserves to human use.” This would drastically accelerate the already alarming trends towards the extinction of myriad species of life The continuing increase in human numbers also condemns many humans to a life of suffering. ... In this regard, alliances between Deep Ecologists and Ecofeminists may be very helpful. The problem of coerced motherhood exists in all societies to some degree, but it is most acute in poorer countries where population growth is most rapid. Current evidence indicates that there has been a global increase in coerced pregnancy and motherhood and this trend must be reversed for there to be much hope in slowing population growth. The worldwide struggle for the rights of women to choose the number of children they will bear will help in at least slowing the growth of human populations. Such a right includes the right to choose sexual partners and manage fertility in safe ways, which includes the right to access to safe abortions. Ecofeminists have much to contribute both theoretically and practically to success in this struggle.

5. Present human interference with the nonhuman world is excessive, and the situation is rapidly worsening.

This directs attention to current trends and claims that current levels of interference” with the rest of nature is excessive. There are at least two sorts of such interference which need to be addressed. One sort is the destruction of existing areas of wilderness, such as old growth forests. This is irreparable within any moderate time scale and is wrong. In fact, the guiding principle should probably be the continuation of biological history, creating large enough wilderness areas to allow for the continued speciation of plants and animals. This does not involve dispossessing indigenous peoples who have found ways of living within those

ecosystems without destroying them. Another sort of interference is based on particular forms of technology. Many technologies disrupt natural cycles far more than is necessary. For example, agricultural practices involving large scale monocropping create expanding needs for fertilizer and pesticides. Multicroping, integrated pest management, and a variety of organic farming techniques interfere less with natural cycles and can enhance the fertility of soils.

6. Policies must therefore be changed. These policies affect basic economic, technological, and ideological structures. The resulting state of affairs will be deeply different from the present.

The scope of the changes needed is great. However, significant work is being done in trying to create adequate models for change. ... For Deep Ecology, at least, we need to sustain the very conditions for the diversity of the myriad forms of life, including the cultural diversity of human life.

7. The ideological change is mainly that of appreciating life quality (dwelling in situations of inherent value) rather than adhering to an increasingly higher standard of living [in superficial consumer terms].

As long as environmentalism seems to require only denial and sacrifice, its political effectiveness will be lessened. Deep Ecology seeks a more satisfactory way of living, an increase in vitality and joy.

8. Those who subscribe to the foregoing points have an obligation directly or indirectly to try to implement the necessary changes.

Trans-nationalization, the Fall from Democracy, and Ecosystemic Democracy

The Erosion of Democracy

The Goddess of Democracy: Hong Kong commemorating Tiananmen Square. She is true liberty, not the dominatrix of libertarian free-market (NZ Herald).

This discussion is about the erosion of democracy, due to the rise of trans-national corporations with global agendas and investment treaties which vest unacceptable power in un-elected non-democratic global business and investment instruments. This pattern of exploitative investment competing to take advantage of all remaining natural resources is a direct threat to biodiversity planet-wide. It is likewise contrary to any grass-roots move to establish the future ecosystemic society upon which we will have to depend for a sustainable existence.

This qualitative and quantitative erosion of democracy is both devastating to the future sustainability of the planet and as contrary to the interests of the people in the very developed countries which are the source of the initiative as it is to people in under developed countries who become exploited by the undemocratic investment initiatives of the developed world.



- **Sage of Consent - Noam Chomsky on US Capitalism** Chomsky is an arch critic of the exploitation of the developing world by the West for raw materials and particularly of the neo-liberalist agenda to diminish democracy sufficiently so that private powers will be able to run this crazy system. It's called minimizing the state - which essentially means minimizing the public arena in which people can act. Instead, power has been transferred to financial institutions such as the World Trade Organization, IMF, the World Bank and to transnational corporations via international trading deals such as the Multilateral Agreement on Investments. Quoting Orwell, he also sees the media in free-market societies as representing the business establishment view of their major financiers by executing a voluntary form of censorship more insidious than a police state.
- **The Capitalist Threat - George Soros** International Financier. The agenda of the free-market in claiming unilateral possession of the truth has inadvertently become an enemy of the 'open-society' that we feared communism would intentionally. "In 'The Philosophy of History', Hegel discerned a disturbing historical pattern -- the crack and fall of civilizations owing to a morbid intensification of their own first principles. Although I have made a fortune in the financial markets, I now fear that the untrammelled intensification of lassies-faire capitalism and the spread of market values into all areas of life is endangering our open and democratic society. The main enemy of the open society, I believe, is no longer the communist but the capitalist threat. ... Popper showed that fascism and com-

munism had much in common, even though one constituted the extreme right and the other the extreme left, because both relied on the power of the state to repress the freedom of the individual. I want to extend his argument. I contend that an open society may also be threatened from the opposite direction -- from excessive individualism. Too much competition and too little cooperation can cause intolerable inequities and instability (Internet).

- **The Tragedy of the Commons- Garrett Hardin** This seminal article outlines the way in which many of the crises facing humanity are examples of the 'tragedy of the commons', in which the individual incentives, regardless of exhortations to altruism inevitably lead to the destruction of common resources in ways which cause an irresolvable dilemma for each of the individual participants. It applies to population explosion and the exploitation of mineral resources like oil and the destruction of biodiversity. This is exacerbated by a cutting edge free-market based on competitive instability under individual incentives of a winner-take-all nature.
- **The Accursed Share - Georges Bataille** The entire unfolding of evolution is a response to an unexportable excess, a growing surplus of sun-derived energy. Both the sex act and the tiger are complexities of the biosphere. While coitus is a behavior and the tiger a being, together they represent two fates of plants' prodigious reserves. The tiger is poised atop a pyramid of global nutrition whose base is the sun. Even at rest, the tiger represents life's nutritional edge, its carnivorous limit. Bataille further argues that classical economics is mistaken: the general economy is not human but solar. The economy comes from photosynthetic life and the sun. Photosynthesizers use solar radiation to produce the cold hard cash of the biosphere. Greed comes easily within a biosphere whose constituency triumphs as a function of ability to amass the wealth of photosynthesis. Bataille's tiger mercilessly hunts the leaf-eating deer. North Americans now fell trees to print paper money with colored fibers - or submit such bills in return for the striped pelt of that endangered mammal. Photosynthesis creates excess, surplus, a reserve of matter and energy whose uses are as numberless as life is creative. Bataille perceived that the character of a particular society is determined less by its needs than by its excesses.
- **The Quick Buck became Quicker - Heinz Pagels** from Dreams of Reason Pagels examines the consequences of the economy being a complex system and concludes that in the absence of a good understanding of such systems, economists are led into ever more rapid instabilities. 'The economic system, if it is anything, is a system far from equilibrium like the evolutionary system or the immune response. It is continually making adjustments to keep itself far from equilibrium (although there may be local equilibria). Next to nothing is understood about dynamical systems far from equilibrium. Probably the various kinds of attractors - fixed points, limit cycles, and strange attractors - play a role in coming to grips with how a complex system like the economy functions.'
- **Towards a Democratic Science Richard Harvey Brown** 'How can we reclaim public policy from experts and subsume their scientific knowledge within larger narratives of our common life?' Brown suggests a new democratic dialogue between scientists and society as a whole - that we reconceptualize our understanding of science. Brown envisages a democratic science supported by grassroots social movements, which would provide 'political will and civic intelligence' for the necessary social transformations in science policy and practice. The environmental justice movement has already developed a "community-

based scientific method". In his view, 'this people's science seeks to empower citizens to use science as a tool in developing healthy and ecologically sustainable communities.'

- **The Force of an Idea Bill Gates Microsoft and Market Myths John Cassidy** New Yorker When Brian Arthur presented a paper entitled 'Competing Technologies and Lock-in by Historical Small Events: The Dynamics of Choice Under Increasing Returns' he drew a strong, and largely hostile, response ranging from 'If you are right, capitalism can't work.' to 'Your argument cannot be true!' However since then the example of Microsoft Windows has proved the point to the tune of an incipient anti-trust suit. The essential point where which goes beyond the simple monopoly such a large company possesses is that in some industries competition does not result in an optimum product because any large market share in certain commodities locks consumers in regardless of the products real value. As long as Windows is dominant no form of competition can crack the dominion because of the lock-in effect the Windows standard sets up (New Yorker 12 Jan 98 32).
- **From Corporatism to Democracy John Ralston Saul (1995)** "The most powerful force possessed by the individual citizen is her own government. Or governments, because a multiplicity of levels means a multiplicity of strengths. The individual has no other large organized mechanism that he can call his own. There are other mechanisms, but they reduce the citizen to the status of a subject. Government is the only organized mechanism that makes possible that level of shared disinterest known as the public good. Without this greater interest the individual is reduced to a lesser, narrower being limited to immediate needs. He will then be subject to other, larger forces, which will necessarily come forward to fill the void left by the withering of the public good. Those forces will fill it with some other directing interest that will serve their purposes, not the larger purposes of the citizen. ... This is what makes the neo-conservative and market force arguments so disingenuous. Their remarkably successful demonization of the public sector has turned much of the citizenry against their own mechanism. Many of us have been enrolled in the cause of interests that have no particular concern for the citizen's welfare. Our welfare. Instead, the citizen is reduced to the status of a subject at the foot of the throne of the marketplace."
- **Corporation Nation Charles Derber** Derber believes that, contrary to the lessons our civics teacher taught us, it is undemocratic corporations, not governments, that are dominating and controlling society. In *Corporation Nation* (St. Martin's Press, 1998), Derber argues that the consequence of the growing power of giant corporate multinationals is increased disparity in wealth, rampant downsizing and million dollar CEOs making billion dollar decisions with little regard for average American. 'I develop an analogy between paid assassins on the street and those in the suites. In the most general sense, these corporate executives are paid hitmen who use very much the same language and rationalization. I argue that corporations are exemplifying a form of anti-social behavior which is undermining a great deal of the social fabric and civilized values that we would hope to sustain.'

WORLD TRANS-NATIONAL DOMINION

- **A 400 billion dollar gamble to Dominate World Food Production** Guardian Weekly 21 Dec 97 Six giant agrochemical corporations are poised to dominate world food production with genetically engineered food. The result could be

millions of farmers unemployed, poor countries losing whole export markets, a consumer revolt in Europe, and concentration of farming in fewer hands. The scale and speed of the food revolution gathering pace in the United States is surprising governments, industry and analysts. The companies claim that more than 30 million acres of genetically engineered crops have been planted this year, more than three times as many as in 1996 and 10 times the acreage of 1995. 'The market is expected to double again next year,' said a spokesman for Monsanto, the chemical and biotechnology firm.

- Microsoft and the freedom of the Internet

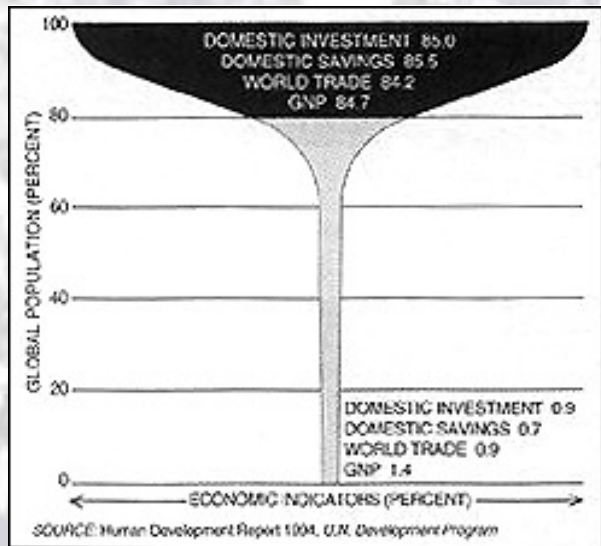
BUSINESS RESPONSIBILITY:

- **Businesses for Social Responsibility** A group of successful business people in New Zealand is setting out an ethic of social responsibility for corporate life: Dick Hubbard of Hubbard Foods: "I'm on a high! I've just returned from Los Angeles, the Annual Conference of the American Businesses for Social Responsibility). 600 highly enthusiastic business people representing all sorts of businesses - from the giant American companies such as Levi Strauss, Reebok, etc. down to the representatives of tiny family companies. All gathered to hear speakers and attend workshops on all aspects of social responsibility and ethics in business. There were talks on attitudes to employment, environmental issues, community issues, staff profit sharing, business philanthropy, ethical business practices, etc. Refreshing messages. It was all about successful businesses looking at the bigger picture as to the reason for their existence".

INEQUITY OF AID: MILITARIZATION

World's Riches are unevenly distributed: One fifth of the population has 4/5 of the wealth (Sci Am.).

- Global Aid Wars Sci Am. Nov 94: Poverty, it seems, is not foremost among the criteria by which wealthy nations choose to disburse their aid The Human Development Report 1994 published by the United Nations Development Program, notes that two thirds of the world's poor get less than one third of the total development aid. And donor nations rou-



tinely tie assistance to military spending. In 1992 countries that spent more than 4 percent of their GDP on their military received \$83 per capita in aid, whereas nations that spent less than 2 percent got \$32. A large part of this imbalance is

brought about by bilateral donors, who offer not just military but economic aid to strategic allies. For instance, Israel and Egypt will receive more than \$2 billion of the \$7.4 billion of bilateral assistance the U.S. plans to give in 1994. As a result, a Brazilian woman living below the poverty line receives \$3 in such support a year, whereas her Egyptian counterpart receives \$280.

FREE TRADE TREATIES AND THE EROSION OF DEMOCRACY:

- GATT and the Developing World: New Scientist Sep 95 Catastrophe could follow if globalists undermine the right of national states to their own regional autonomy. Vandana Shiva, a biodiversity adviser to the Indian government, but a particle physicist by training, strongly opposes unfettered global trade. She warns of the disastrous consequences for her country and others if the "new globalists", as she likes to call them, are allowed to foist pro-trade rules willy-nilly on all nations, without due respect for their impact on social, economic and ecological stability.
- Multilateral Agreement on Investment (MAI): The treaty among the world's 26 most wealthy nations protects foreign investors and for the first time makes national governments legally liable for compensation by transnationals if they protect national interests. This directly diminishes the power of elected democracy and can be used for commercial protectionism. When Canada failed to sell a fuel additive which was claimed to be carcinogenic the US firm was able to use NAFTA to sue for damages. You have the bizarre situation that domestic companies may not be compensated, but foreign companies can be, and at a higher amount. "I can't understand why a government wouldn't want to look very carefully [before entering] this type of obligation". Appleton knows his subject. He is author of a key text on Nafta, and is Ethyl Corporation's lawyer in its case against Canada. MAI is currently on hold - 'postponed indefinitely.' Feb 17 98 US MAI Snub: The Clinton administration threatens to snub MAI. "This agreement at this stage is simply not good enough. We do not envisage signing it in April." This may simply signal a tough negotiating stance rather than rejection.
- SUPERPOWER DOMINATION:

US Unilateralism: A Threat to Global Sustainability by Kristin Dawkins

FREEDOM OF INFORMATION

There is only one internet. It is essential that it remain free for the freedom of society and intellectual inquiry. Anything less is totalitarian. The toll on democracy and wisdom is otherwise too great. Issues of pornography and bomb-making notwithstanding. The clear attempts by Bill Gates to monopolize the internet by upgrading and crippling Java and other operating systems indicate an attempt to turn the internet into a commercial rental highway rather than a democratic free medium of exchange. These anti-democratic measures should be vigorously opposed on wider ethical grounds than the narrow anti-trust monopoly issue. Likewise the huge impact of the Murdoch empire and other large networks on the political and democratic life of the world cannot be ignored. The plasticity to China's totalitarian censorship shown in Chris Patten's case is the tip of a more subtle iceberg of reification of market capitalism in the Western media..

- More Rules of the Road: Censorship Scientific American
- We don't Need no Regulation

- Women's organization NOW becomes target for anti-porn filter
- Publish on the Net and be damned Dec 97 New Scientist
- Are hypertext links copyright?
- Television and the Press
- Rupert Murdoch and owning the Media as an inhibition of democracy.

The Free-market Myth and Ecosystemic Society

The myth of the free-market is that the lean mean world of competition is a more ecosystemically efficient system than any regulated economy. This has a tragic flaw. Ecosystems are conserved sustainably because all surviving organisms have a genetic imprint of their entire evolutionary history. They are survivors in a surviving biosphere.

Companies are essentially different. They have a non-genetic charter which determines only how they hold meetings, nothing about their evolutionary niche. They are non-democratic. Their directors are generally only financially accountable to the shareholders, not strategically accountable. They are completely non-accountable to the human and natural environments in which they operate. They are unstable dynamical systems striving to exploit resources more quickly than their competitors and capable of liquidating their assets and changing their strategic identity and line of business if they exploit and destroy a given resource.

- **Flexible Tiger Lives by Law of the Economic Jungle** Jan 98 Economist This article on Taiwan business and its survival without government illustrates how naive ecosystemic ideas pervade competitive free-market thinking. In fact, the only ecosystemic ideas in the picture are tiger, jungle and the idea that no government deregulation of the birth, competition and bankruptcy of businesses fosters a lean mean 'round of selection'. The genetic principle is completely absent. The notion of 'flexibility' illustrates just how far current economic thinking has to go to even begin to have a scientific ecosystemic analogy in the crudest sense. What is of significant concern is that the turnover in chemical companies in five years was so high that the market leaders were essentially replaced.

Constitution, Incorporation and Democracy

Both multi-national corporations and political democracies are founded on the concept of the charter of association, which determines how the executive is elected and how democracy of management and members proceeds. Changes in concept of charters of association can thus dramatically change the face of the world by changing the principles of both the corporate and political worlds.

For example the North Atlantic Cod fishery, probably the richest fishery in the world was destroyed because competing deep sea fishing companies partly sponsored by the Canadian government fished out the entire spawning grounds. Fisheries inspectors were not adequately equipped to keep up with this devastation until too late, but the companies themselves sold their plant, liquidated their assets and entered new lines of business, creaming the profits of destroying a world resource which had been successfully fished from the time of Columbus until the 1970s. Genetic constitutions are essential to prevent this kind of hit and run.

Transformative Democracies and Global Dynamical Systems

The subject of this discussion is how to provide a new ecosystemic model for democracy and to conceive dynamical transformative democracies which could correct

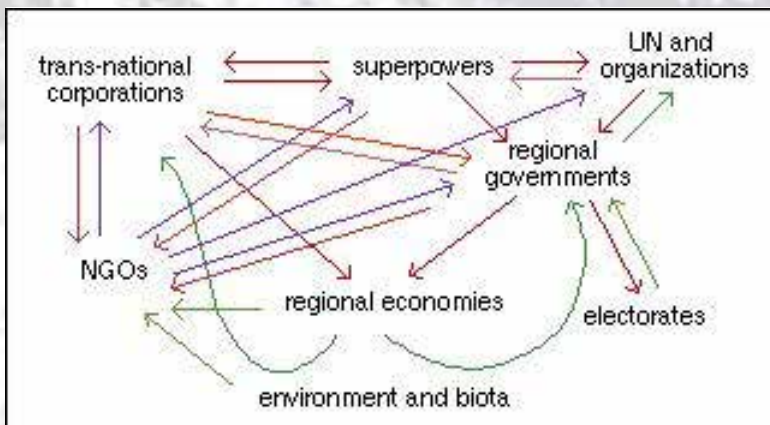
through natural dynamical adjustments, the deficiencies of the winner-take-all strategies of venture capital exploitation and reverse erosion of democracy, due to the rise of trans-national corporations with global agendas and investment treaties which vest unacceptable power in un-elected non-democratic global business and investment instruments. This pattern of exploitative investment competing to take advantage of all remaining natural resources is a direct threat to biodiversity planet-wide. It is likewise contrary to any grass-roots move to establish the future ecosystemic society upon which we will have to depend for a sustainable existence.

This qualitative and quantitative erosion of democracy is both devastating to the future sustainability of the planet and as contrary to the interests of the people in the very developed countries which are the source of the initiative as it is to people in under developed countries who become exploited by the undemocratic investment initiatives of the developed world.

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The aim of this discussion is to reintroduce genetic algorithms into society the world economy and law so that the world ecological economy can become a truly ecosystemic entity which is sustainable in the long term.



The major dynamical feedbacks in global political decision-making

Political and Economic Dynamics and Sustainable Society:

In terms of environmental health, the planet is a dynamical system driven by at least four major factors: (a) the 200 or so national governments some democratically elected some otherwise, (b) multi-national corporations, (c) the globalist influence of the UN and its bodies such as UNEP etc. and NGOs, (d) the 'North-South' dialogue between developed energy-hungry countries and developing energy-lean countries, which also possess a large proportion of the genetic resources of the planet.

The retreat of government from economic autonomy to an unregulated free-market has eroded the power of electoral democracies over their own social and economic future. While the power of political electorates is regional, investment has become transnationally global.

The same deregulated conditions which encourage transnational investment by the same measure encourage global transformative democracies. These provide an opportunity to redress the loss of democratic autonomy, by providing a means for the whole of human society to cooperatively deal with the ethical decisions required to provide a sustainable future for all of us.

A Non-profit Reverse-takeover: Ethicorporates

What is needed is to add further feedbacks to this system which will help to correct its instabilities. One possible item is a new form of ethical non-profit organization which does have the required characteristics and can in a fundamental sense out-compete multi-nationals at their own game.

It is common in Darwinist evolutionary theory to set up simple game theoretic models of a situation to test whether a given strategy is really Darwinian - i.e. an evolutionary stable strategy. These games often have cooperators and defectors. For example a gender game might consist of faithful husbands, wild oat sowers, good wives and prostitutes. Such games can lead to equilibrium or take-over.

In theory all companies are diseased organisms because the profit motive acts like a vampire, sucking capital out in terms of dividends to the investor. This means that a non-profit possessing the same capital would naturally out-grow a profit-making competitor because all funds could be ploughed back into growth. Of course this is unrealistic, because investors want a return on their capital. However an investor is well-advised to spread their portfolio.

Financial investment is to ensure future abundance in real life terms. However investment is made as much in future options as liquidity. Insurance is an example of this. A financial loss is incurred in premiums in return for a changed quality of life in relation to certain contingencies. Likewise a non-profit organization which further ethical principles which help to ensure the future of the contributor act as a good form of insurance, particularly if it qualitatively enhances the prospects of survival.

Some people contribute to environmental and consumer protest organizations on this basis. So the idea is to design a new form of ethicorporate which forms a cooperative transaction between members, management, consumer and workers in which the dynamics is based on participatory democracy, the genetic identity of a covenant of ethical intent about the operations and purpose of the organization.

In principle such ethicorporates could function competitively in the commercial envi-

ronment providing services, possibly with special considerations for members, depending on their constitutions.

Fractal Ecosystemic Democracies

Transformative Democracies

In seeking liberation into a just world, we turn to varying forms of democracy as our favoured sanctuary from the imprisonment of totalitarian rule. However democracy itself is limited and can cause tyranny to minority diversity. In seeking social change in the face of world exploitation, pollution and militarization, it is natural to look for new forms of democracy which could have a transformative effect on society.

Many political and environmental parties and organizations are transformative democracies in this sense. Political and environmental protest organizations are essential, but only act on a single level of transformation and get parried and obstructed by political resistance. For example Greenpeace has activities on the nuclear front through to biodiversity. It has done very good things e.g. about drift net fishing whaling, and nuclear and environmental protest, but nuclear weapons remain, Pakistan is defiant, the forests still burn. The feminist movement has made controversial strides in the US and Europe yet women remain in bondage in much of the world. Other movements like Amnesty try to deal with social injustice in similar terms with similar small successes often blocked by autocratic intransigence. On the other side, spiritual groups try to make a change of consciousness without necessarily changing world politics or the social order. Religious and spiritual movements do have great potential to make a change of heart and consciousness, but are mostly in new age 'niche markets' or are 'archaic mythologies' often reinforcing the patriarchy. They have limited influence on the rape of the 'business as usual' scenario.

Part of this problem comes from the relatively typecast nature of these movements as dynamical systems. We can conceive of the world as a dynamical feedback system consisting of regional world governments, transnational investment, UN and bodies, and various NGOs interacting in feedback loops with the regional economies, environment and populations through regulation, litigation, election, commercial opportunity, trade and media comment exposure and protest. A catalytic way of 'subverting' this world dynamical system to bring in an ecosystemic world order is to introduce completely new organisms into the 'free market' which have new transformative properties and can reproduce or inflate until they transform the world order, not by revolution (which may meet violent confrontation) but re-evolution - a new ecosystemic dynamic.

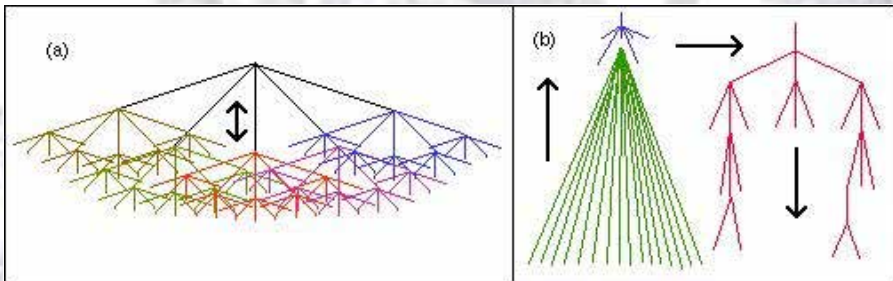
Profit and the Blood

For example, since transnationals have to return profit to investors, they are like bleeding organisms. Such corporate entities are accountable only to investors (indirectly) and have no covenant with consumers, workers or society as whole. They are thus non-genetic entities operating in a supposedly ecosystem-like 'free market'. The lack of genetic principles in company law is fatal to the model. A dedicated ethical non-profit should be able to out-compete such an entity provided another reason exists for investors to input capital. With non-profits this is generally the 'purpose' e.g. cancer research. Purpose-related investment, not for immediate profit but for the beneficial results that flow, is a valid form of qualitative investment which is common to the symbiotic aspects of mature ecosystems. A sustainable world will not come from winner-take-all greed, so commercial profit leads to desertification and boom-

bust investment failures. This is not good long-term investment for living human investors because all the measures lead to attrition of economic and health quality, violating the genetic paradigm. The free market needs to become more genetic in a variety of ways which include competing transformative non-profits.

Generative Democracies

A second feature of democracies which give them added transformative power is the concept of being generative. Many explosive political movements are generative because they start out small with a few members and a transformative agenda, but rapidly grow to political significance by bringing many people on-board through populist initiatives. Many corporates also go through exponential phases of growth either by takeover or venture capital boot-strapping. A generative democracy is an entity which is conceived to itself go through a transformation as it interacts with society. This may mean that it starts out with a drive for funding and supporters with a short clear agenda and then expands into a full political movement with an economic policy and a committee of experts and research and media sectors as it matures. Later it may form a political party or become a political force as organizations like NOW are. Generative democracies can get around the problems which come from obstruction to change that we have noted with Greenpeace and Amnesty. When they meet obstruction, they can take on a new research and policy direction (e.g. proactive genetic ethics) and they can upsize and expand the political controversy into a watershed which may 'surround' the previous opposition - the 'abysmal' strategy. This can only happen if the purpose of the democracy is broad and 'archetypal' enough not to typecast it. To be successfully generative, a democracy needs to have a visionary idea of how it may evolve in future and take this into account in its development dynamic.



Fractal Ecosystemic Democracies both permit regional diversity in the branches, consensus decision-making without a division and have far fewer layers of hierarchy than traditional systems of electoral democracy (right) in which a diffuse electorate (green) elects a party into power (blue) which runs a bureaucracy (red) which governs a population.

I have developed an interesting model for fractal conferencing which works with very large numbers of people and yet can work by consensus. It could provide an interesting model for the Dead Sea conference. It is your neural net in action!

A Fractal Ecosystemic Democracy

The idea is to form a fractal. say on powers of twelve (apostles, tribes, jury).

Each group decides by consensus and passes its decisions up a level through their chosen spokesperson. Any 'amendments' agreed on one level go up one level and

spread down to all the contributory tips of the tree below, to eventually gain consensus one level higher and so on fractally upwards. Ideas can pass down to all 'tips' of the tree, or up in fractal stages. All processes can be accessed by anyone from the grass roots through a 'net search' as they are tabled in real time by each fractal 'committee'.

This is ecosystemic - it means that regional decisions remain autonomous and diverse, while major global issues gradually gather a rolling consensus and modification process as they rise to the top, making them very robust and well-conceived by the time they come to 'cabinet'. No one needs to call a divisive vote because consensus works well in small enough groups.

This could provide an interesting model for a world ecosystemic democracy which is very short in hierarchy - it takes only nine powers of twelve to equal the whole world population. Far fewer than in modern governmental bureaucratic hierarchies.

A variety of means could be used to generate the fractal tree dynamically or stochastically. Individual groups could form and link into regionally-appropriate nodes by agreement. This would require variable groups size with a division process if a group outsizes itself. Alternatively the entire tree could be generated stochastically, effectively bringing random participants into the groups forming the tips of the tree.

Taking the dynamical model a little further we have the following process which ensures that the tree is dynamically free and egalitarian in branch length:

- Anyone forming a group of 7 or more is entitled to contribute a spokesperson one level up.
- Groups on any level with 7 to 9 members must accept new members at that level.
- Groups of the smallest size on any level must accept new members at that level.
- Groups from 10 to 13 have discretion, unless they are of the smallest size.
- Groups of 14 must split into two groups of 7 by agreement. These then send two spokespeople to the next level up. If this causes a further split, this proceeds fractally upwards. This process ensures the hierarchy only increases in depth once all available places are filled and the process rises to the top level and splits it. All other fractal splittings leave the number of hierarchies unchanged.
- A group or individual can renegotiate their position at any time if a new position becomes available, or a split occurs leaving smaller groups available.

Fractal decision-making has the following advantageous features:

- Proposals become better researched and more representative as they proceed up hierarchies because they have repeated review and receive better researched support.
- Meetings on any level are personal, so issues have to be discussed in personal terms which avoids impersonal alienated decision-making. Such personal meetings provide a good forum for elaborating the good features in understanding and exposing the hubris of protagonists positions, facilitating the decisions of the mediating parties to become a function of the wisdom of the points of view rather than simple jingoistic power politics.
- The consensus process favours accommodation to the values of the diverse participants and workable solutions that allow for a maximum degree of autonomy to live and let live in the manner each of the members feel comfortable with. It avoids tyranny of the majority, but requires discretion, creative adaptability and sensitivity on the part of members.

This allows regional diversity to flourish. Regional issues can be autonomously decided at a peripheral level without requiring 'federal' legislation of any sort. In the event agreement cannot be reached about a major issues, it may be possible to subdivide the problem into regional solutions, particularly if the sub-nodes are capable of exercising autonomy over their own lives and laws. This is aided by the branches being regionally-based in physical terms.

Good office. A member of the top level committee would have to have the continuing personal confidence of all the levels of the tree down to the grass roots of which they are a chain spokes-person and the support of the other members on each level as well to continue. This acts to make the highest level spokespeople very responsive and accountable to the democracy as a whole.

Metamorphic Generative Democracy - WED as an example concept

Wisdom Earth Democracy is conceived as a 'metamorphic generative democracy' - a generative democracy which is designed to bootstrap into a watershed by having visionary principles and a phased growth concept which will give it strongly evolving characteristics in an embryogenic developmental sense. The first thing about WED is that it embraces healing the world order on all fronts - nuclear disarmament through biodiversity - feminine liberation and gender reconciliation - social justice and world ecosystemic democracy. This may at first seem insurmountably complex and repeating the agendas of everyone from Greenpeace to NOW but this is to give it a completely powerful transformative agenda to address bio-apocalypse and the millennial social coming of age. It is not 'repeating' any of these because it is the platform of world liberation in generative form - the 'seed of Renewal'. It has the critical advantage that it is embracing the archetypal in world transformation. This enables it to be fully generative.

The aim here is also to unify spirituality and political action through gender reconciliation. This is a major shift because it is also a shift between 'mind/spirit' and 'body/earth' - that is it is practical ecosystemic spirituality at the biological level. It taps the immense force of desire of all people to live in a world where they can feel the future will be okay instead of a huge nuclear, biodiversity poverty question mark hanging over the future of life. Now the idea is to conceive an embryogenesis pathway for WED which will enable the 'egg' to become a 'catterpillar' and then a pupa and 'butterfly' and really 'take off'. To put it simply here is a set of possible stages.

1. Seed stage: A founding group forms a seed core of trust. This is a precipitous short-term transformative movement for the benefit of the long-term welfare of all - especially the genetic heritage.

2. Head hunting: A head hunt for the best minds (women and men) to bring into the group to form a 'conceiving uterus' - i.e. research think-tank. Its aim is to work through exactly how to perform the next stage. This group can be dynamic and evolving in membership.

3. Political inflation: Once the group now has its 'embodiment of wisdom' it can then act politically in a constructively influential way. Call press conferences, conceive transformative events of healing and raise energy for the transformative process as a global initiative with the support of a much wider energy base.

4. Apocalypsia: Mounting a cathartic initiative for world gender reunion, the restoration of nature the healing of the genetic and cultural heritage.

5. Global political and cultural transformation: Following on from the catharsis are all the realities which are to be achieved. The end of stoning, circumcision etc. The freeing of women from all bondage, especially the bondage inhibiting reproductive choice. The restoration of world ecosystems and biodiversity. Consolidating the ethics for the genetic age. Liberation from poverty and ill-health and political bondage. These come through political change and require careful application of transformative democracies to change forever the short-term winner-take-all strategy of transnationals to restore democracy to the world population. To provide regional diversity and genuine cooperative ecosystemic democracy with minimum coercive legislation. A model for this might be fractal consensus democracy. If the whole world met personally in fractal consensus of apostle size ~ 12 or 13 members, there would only be 9 levels of hierarchy from top to bottom. This is far less than in current political democracies.

Wisdom Earth Democracy
(Gaea by any other name)

WED: A Simple ethical constitution for a global democracy

PRECEPTS:

1. Protect and regenerate the living diversity of the planet.
2. Guard the genetic future and fertilize its evolutionary potential.
3. Generate the wisdom of foresight to sustain the living earth.
4. Espouse feminine wisdom (Sophia) for sustainable life.
5. Free each gender from oppression and ensure their sovereignty.
6. Facilitate and inspire permanent world peace through sakinna (tranquillity).
7. Promote universal political, economic and ecological freedom and democracy.
8. Liberate all people from genocide, poverty, sickness and oppression.
9. Illuminate the psyche with natural source gnosis (enlightenment).
10. Act together in democracy of love and trust to achieve these ends.

PROCESS:

Membership: A member is affirmed by adopting the precepts as an act of intent, being attested to be trustworthy by three existing members and agreeing to pay on request their share of any costs involved in communicating with members. Membership lapses if these contributions cease.

Management: Administrative Coordinators (Directors in the conventional language of incorporation) have management and policy discretion between members' meetings. Coordinators may be elected by other coordinators or by a meeting of members. They must be existing members. A meeting of members may if it wishes make man-



agement and policy decisions or direct the coordinators in such matters, but if it does so it will inherit responsibility for any such decisions, as if each member of the meeting were duly appointed administrative coordinators.

Democracy - agreement and division: A general meeting can be called at any time by five percent of the members or by the 'board'. All members to be notified. Quorum: 'a majority present' with a notified adjournment, to a meeting at which 'those present' will be sufficient. Members have the right to access the financial records and the proceedings of directors. Meetings can take place either in person or by audio/visual communication which permits free exchange. Decisions at directors' and members' meetings should endeavour to be made if at all possible by consensus. WED is encouraged to endeavour to use fractal ecosystemic democracy as its decision making process wherever possible. A vote should be taken only if necessary, after consensus is exhausted and a motion is passed to go to a vote. A vote should be used as rarely as possible to avoid tyranny of the majority and promote wise decisions which respect human diversity and uphold the sovereignty of each gender.

Tenure: Coordinators remain in office until they resign, disqualify, vacate office or a meeting of members decides otherwise. A notified meeting of members may remove or appoint directors or call for a re-election of some or all directors. Directors vacate if they miss three consecutive board meetings without leave and disqualify if they become of unsound mind, bankrupt or incarcerated.

PURPOSE:

The Gaea Wisdom Democracy is a transformative democracy for performing all the formal processes that need to be done to consummate bio-apocalypse. These are many and close-knit:

1. A spiritual and biological democracy devoted to sustainable wisdom and the development of ethics required to ensure the future genetic epoch unfolds freely and that its manifold potentialities are not cut short by human greed, mechanistic fragility, or other failures of insight. Its principle is diversity and foresight for potentiality.
2. Sanctuary between female and male, ensuring each gender is protected and their rights upheld. It thus protects male rights and much as female. It safeguards against gender dominion of any sort and against dominion of humans over nature and the resulting loss of prospects.
3. A non-profit funding organization which can act as a receptacle for any donation funding that comes to facilitate the transformation we are performing for humanity. This includes funding for major ethical conferences to trouble shoot all the major crises we are going to face in social and practical terms in getting through the transition to sustainability, especially genetic ethics, biodiversity, and disarmament.
4. A social organism which can facilitate several processes essential to setting up Sakina, such as a generative conferencing, a networking and funding distributor for the biodiversity aspects of transformation, a planning contributory organization, a body to deal with the media implications.

Liberating Bio-apocalypse: Renewal, Sakina and Gaea Wisdom Democracy

Gaea Wisdom Democracy is a conceived society for liberating human freedom in peace, saving bio-diversity, promoting gender-fair spiritual, genetic and biodiversity ethics and fertilizing a sustainable world through feminine wisdom or Sophia.. It is

the orthodox face of the transformation of bio-apocalypse. The Renewal is the gnostic face - an eco-feminine liberation movement which complements the Gaea Wisdom Democracy, inciting climacteric Shakti. Sakina is a transformation to world peace, gender reunion and biodiversity restoration - a climacteric paradigm shift. Sakina 2000 is a millennial manifestation of Sakina.

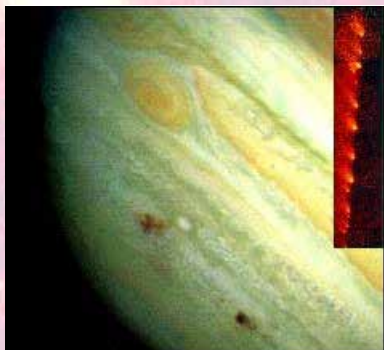
Evolutionary bio-apocalypse is a reality of vastly deeper and more devastating proportions than religious apocalypse. It happens on evolutionary time scales and shall not be repeated on Earth as long as humanity survives. It could literally make us extinct or be our flowering apotheosis in living unfolding. This apocalypse is our genuine coming of age from all perspectives, scientific, genetic, weapons of mass destruction etc. It is a result of human impact, populations explosion and climatic change. It's worst and most long-term feature is biodiversity holocaust, something which could blight our future for up to 10 million years to come.

Central to bio-apocalypse is the gender crisis of the patriarchal epoch and the boom-bust venture-risk exploitation of the spermatogenic reproductive strategy. If we are going to perform our paradise miracle we are going to have to liberate our female energies now, so that the free condition becomes part of our condition. The aim of The Renewal is to promote a direct reaction to bio-apocalypse by freeing the feminine gender and offering at the same time gender forgiveness and reunion in restoring the principle of sustainability through the Sakina climacteric - the sacred marriage - the song of songs. The Renewal is not an organization. It is an incitement to liberation, so that by formally freeing the feminine 'shakti' she will gain the gnostic insight to gather the apocalypsia and regain sovereignty in sakina for all womankind, and sustainability for humankind and for all life.

The Names of WED

Here is the list of the names of the Lady so far. We invite all of you who have not yet contributed a name of Wisdom to forward a name so that all her names are an expression of our own democracy. We could invite everyone who ever becomes a part of us to do likewise in the burgeoning-forth.

Gaea Wisdom Democracy, Gaia Wisdom, Planet Wisdom, Earth Wisdom, 2000, Wisdom Democracy, Wisdom-democracy, Wis-democracy, Wisdoemocracy, Spirit Wisdom, Planting Spirit in the Garden of Wisdom, Gaia's Guardians, Gaia's Guardians 2000, Gaia Wisdom Democracy, Earth Wisdom Democracy, Earth Wisdom Trust, Gaia Wisdom Democracy 2000, Sakina 2000, Via Sapientia, The Way of Sophia, Spring Forth, Bio-Sophia, Sophia Requit, Wisdom Spring, The Planting, Garden of Wisdom, Wisdom Garden, Wisdom Earth The image of a star (stella), the sea (mare), etc, and thereby also include the environmental and biological ideas (anima mundi) we are trying to convey. Mothers of All Living Trust, Mothers of the World Wisdom Garden, Mothers United for All Living, Divine Mothers' Wisdom Democracy, The Mother-Wisdom Collective, Genesis of Eden, Gaiagenesis, "Deep-breasted Mother of All Life We Thank You!", The Gaia Rose Society, My Mother She's The Greatest!, Gaia Lives!, Great Gaia Goddess of Good!, One Planet One People One Peace, GAIA RISING Organization Worldwide (GROW).



The very visible impacts of comet Shoemaker-Levy on Jupiter reminded the world of the very significant risk to human life of a large comet or asteroid impact (Hubble).

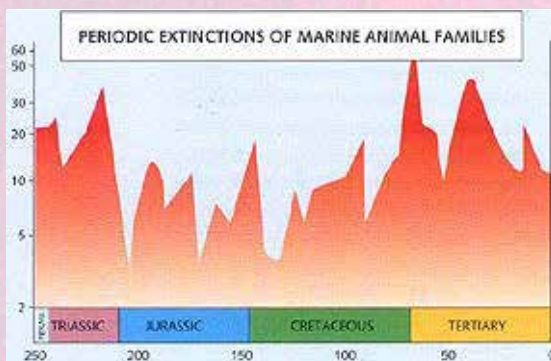
Human Survival in a Chaotic Universe

The Earth has always been bombarded with asteroids and comets since its first formation from even more massive impacts. The craters of the moon and other bodies attest to the severity of this bombardment. While most such bodies impacted early in the life of the solar system,

asteroids remain in long-term chaotic orbits between Earth and Jupiter. Furthermore there are a large number of comets in unstable orbits hovering on the periphery of the solar system. A 26-million year periodicity in mass extinctions has been suggested based on the idea that a large invisible dark star periodically scatters outlying comets into collision orbits with Earth. The only conceivable practical use of nuclear missiles is to protect against such strikes.

Periodic extinctions
(Gould 1993).

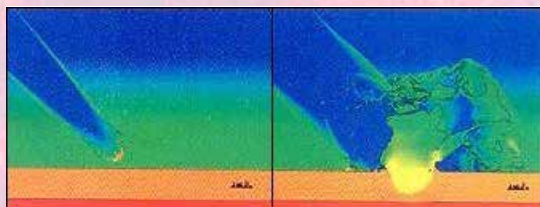
Human life is far more fragile than that of the biosphere itself. The technological revolution has made us orders of magnitude more fragile than in the gatherer-hunter phase, because our food distribution has become dependent on technology. Even a minor impact would kill vast number of people through disrupting the food supply and taking out fragile communications systems. In an era ever-more dependent on artificial genetically-engineered varieties, such an event could lead to a human extinction because the food species have lost their natural viability and cannot sustain themselves ecologically in the event of such a disaster. Such an event might thus not just take us back to the stone age but might result in a permanent extinction of human life.



The mass extinction of the dinosaurs 65 million years ago is believed to have come from an asteroid impact on Yucatan, which may have also set off major volcanic activity in the Deccan traps opposite in India. There is debate about the causes of the worst extinction ever, the Permian 250 million years ago. Fossil evidence indicates a sudden event. The oceans are believed to have receded and risen again by a massive amount destroying all marine life around the conti-

nents. A possible crater has been suggested in the southern Pacific, but alternative suggestions, have been made including volcanism and supernova.

Risks of an Asteroid Strike 12th November 1996 NZ Herald - Experts believe the chances of being killed by an asteroid impact is four times higher than that of dying in a plane crash. An asteroid smaller than 1 km across- smashing into Earth at 321cm per second would cause an explosion equivalent to more than 1000 of the most powerful hydrogen bombs yet detonated. "When it enters the atmosphere it will light up like a thousand suns. By the time you've turned to look at it, it will have struck the ground, releasing energy equivalent to 10 million times the Hiroshima bomb. Then it's good-bye."



New Scientist

Is this the end of the world? New Scientist 12 July 1997 23 - A small comet striking Earth would create an explosion ten times as powerful as all the nuclear weapons in existence at the height of

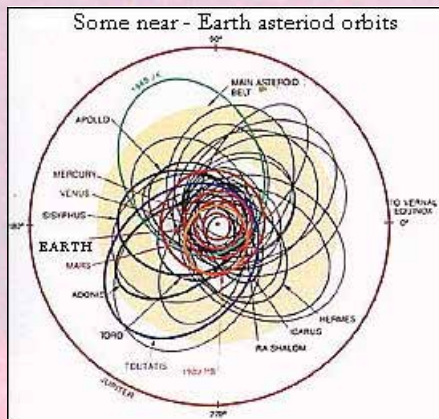
the Cold War, according to a supercomputer simulation modeling the impact of a billion-tonne comet striking the ocean. Such a comet would be a mere ten-thousandth the size of Comet Hale-Bopp would unleash a massive explosion. Tidal waves washed over low-lying regions like Florida, and nearly 500 cubic kilometers of ocean vaporized instantly. This would fill the atmosphere with enough vapor to darken skies for months or even years, devastating world agriculture. A comet hits the Earth about once every 300 000 years. "It's a low-probability, high-consequence event, if one did hit, your chance of becoming a victim would be high."

Nearby asteroids have erratic orbits.

Further out on the periphery of the Solar System is a cloud of comets in orbits which can be dislocated by other astronomical bodies.

Death Star New Scientist 4 Apr 98

The most dramatic crisis the living world has seen for hundreds of millions of years was caused by a nearby supernova, a geologist in Hungary suggests. He believes he has found debris from the exploded star. The Permian extinction about 250 million years ago wiped out 90 per cent of all species on Earth. Researchers say they have found what could be the debris of an exploded star-metal-rich globules 3 to 20 micrometers in diameter. These appear in rocks from the period in Japan, China, India, Armenia, Iran and Hun-

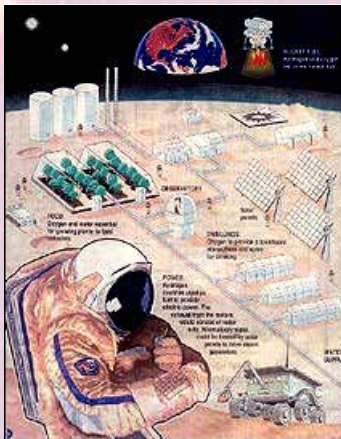


gary. The abundance of elements such as aluminum in the globules suggest they came from outside the Solar System.

If a star explodes within a few tens of light years from Earth, high-energy particles and radiation from the blast could strip away the Earth's ozone layer for two hundred years, with potentially deadly results. With the ozone layer gone, ultraviolet light from the Sun and the supernova would penetrate the atmosphere, changing its chemistry and killing surface plants and animals. Hot gas and plasma from the explosion might also disrupt the Earth's magnetosphere, allowing cosmic rays to reach the ground and causing more devastation.

Water on the Moon NZ Herald Mar 98 Nasa scientists have found enough water on the moon to support a modest colony for centuries. It is in the form of ice deep in shadowy craters on the north and south poles of the moon. Nasa estimates that melted down it would make a lake which would cover an area of 10 sq km to a depth of 10m. This hydrogen, which they say represents tiny crystals of frozen water mixed in with the dry dirt confirm theories that residues of water had been left on the moon by icy comets and meteors which have smashed into it over billions of years. The two scientists estimated that the total water reserves on the moon could amount to anywhere from 11 million to 330 million tonnes at least equal to a lake of 10 sq km to a depth of 10 m deep. If water deposits go even deeper in the lunar soil, that total could be increased to as much as 1.3 billion tonnes, they said. Even a low estimated reserve of 33 million tonnes could sustain a community of 2000 people on the lunar surface for well over 100 years, without recycling.

Two Forms of 'Space Colony'



NZ Herald

The water on the moon was immediately cited as an expendable resource to launch man to Mars, but its value as a survival resource for life on Earth is immeasurably greater than the lure of cheap rocket fuel. Earth is uniquely fortunate to have the moon as a neighbouring body. By setting up a small biospheres colony on the moon with humans and key species with which we inter-depend, humanity could protect itself from the impact which wiped out the dinosaurs. This type of space-technology is far more feasible and useful long-term than a head-long rush to escape the solar system.

Even more easily, a below ground bio-city could be built on Earth which could function for up to a century through recycling and artificial (even nuclear) power. This would provide a second resource which would be stable to small impacts and to a more massive supernova which could wipe out all life at the surface. These in combination would provide a long-term future for human life provided we protect the natural diversity of the biosphere as a primary living resource as well.



Okavango National Park (Nature in Danger 71)

Closing the Circle in Unfolding the Future of Life

"Tell us how our end will be." Jesus said, "Have you discovered, then, the beginning, that you look for the end? For where the beginning is, there will the end be." (Thomas 18)

The vision began one long velada night at Opuhi in 1978, just as I completed my, now very quaint, biocosmology paper "Unified Field Theories and the Origin of Life". As I sat gazing into the fire, contemplating the genesis of life in the cosmos. When I told him I was taking my work back to Auckland, my brother-in-law Fred turned to me and offered to sail me back across the Hauraki Gulf, rippling below us. This sparked a tumultuous vision projecting me out into the ocean to the small boat on its journey buffeted by the uncertain winds of fate just as in the account of 'walking on water' and in a single flood-tide vision this entire apocalypse-to-be in the still distant millennium

For two decades, I became my own sleeping partner, quietly working through the scientific areas of chaos, transactional quantum mechanics, brain neurodynamics, fungal taxonomy, transposable element genetics, consciousness research, global biodiversity conservation and finally the historical roots of the ancient fertility goddess until on another velada in mid 1996, in which I dedicated myself to redeeming Eve and her fruit of wisdom in restoring Earth's genetic and biodiversity heritage (title page) and "Genesis of Eden" came into being. When I mentioned on the 1999 New Year that I was completing the 'doomsday book', Fred Look, my brother-in-law, he said "Then don't finish it"! Thus the following unwritten pages looking out over those very waters of life, are dedicated to the unfolding future of diversity, the perennial philosophy, and the epoch of immortality - the song of life without end.

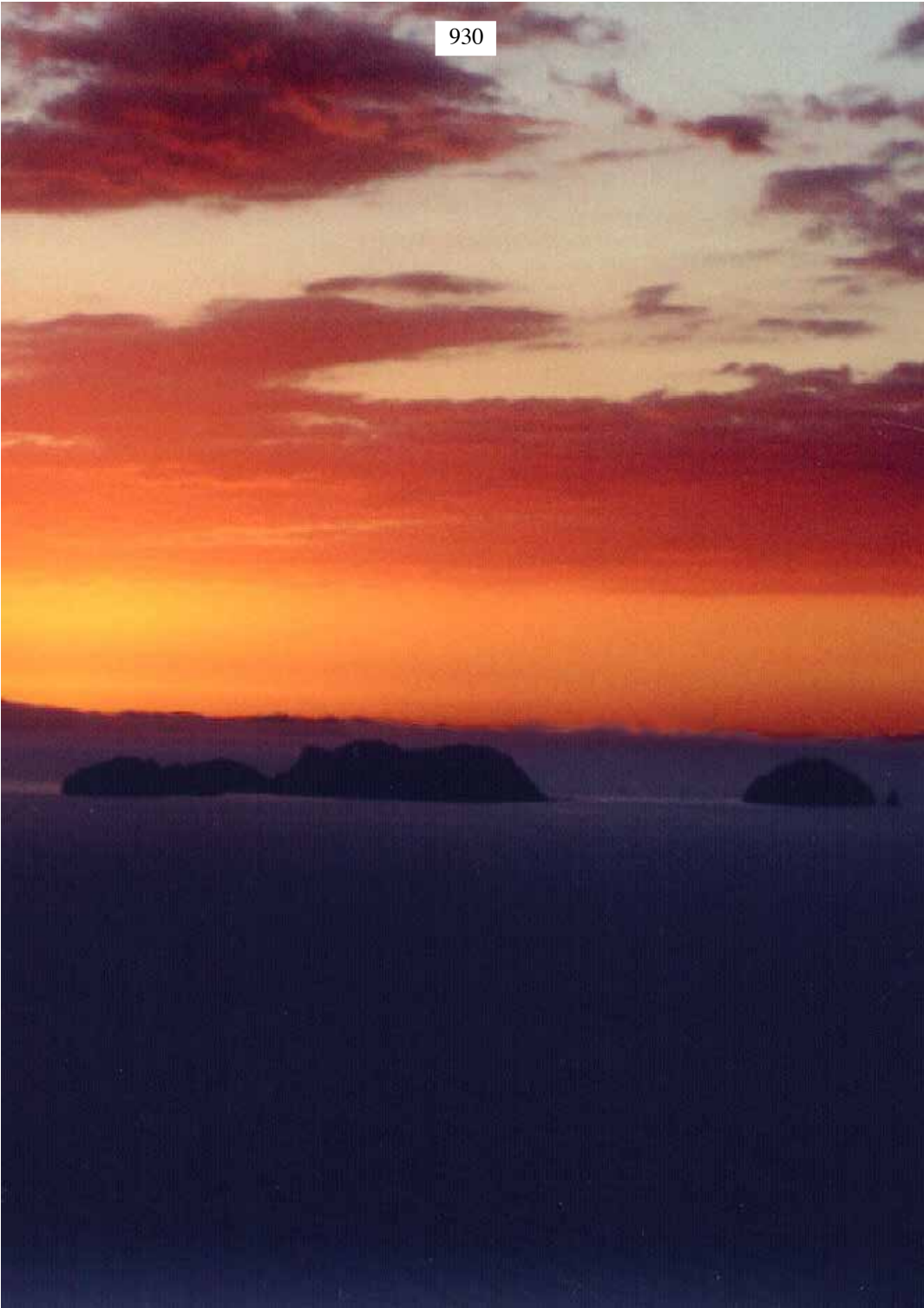
Dark and Light

Evening precedes morning, and night becomes dawn. - Hafiz (Shah 272)



Hauraki Gulf (Rohan King)





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