

The Kaliformula:
**LEGIONS OF THE
BADLANDS**

Rey Azul Sovereign

INTRODUCTION

It's been a goal of mine for many years to write a book about **MAGICK** and the **PARANORMAL**. I've written many articles, basically as essays and thesis'. This is however, my first actual attempt at doing so in hopes that it will be grammatically correct enough to publish. This book is on the topic of **Sorcery, Witchcraft, Vampirism, and Spiritism**. It isn't written in the same way as other authors tend to write their books. This book is part dissertation, part grimoire, part fantasy, and one hundred percent **NON-FICTION**. It is written in a fashion that allows the reader to follow what I present here and align themselves with me personally as a writer, elder, and mentor/Guru. In these writings I'll present personally channeled information via the process of **AUTOMATIC WRITING**. I've written this book in a specific way. This is so the beginner or neophyte, adept, and master of occult arts alike can follow what it is that I'm going to be bringing forward in these writings. All references, quotes, and photos that are displayed in this book are the exclusive property of their writers and publishers. They are presented in this book based on fair use laws and used for educational reasons only. I've cited the sources in such events and in no way am I claiming or presenting their images or writings as my own. (Although they all belong to me and are my exclusively held property.)

This is a book that will challenge the **MIND, BODY, and SPIRIT** of the reader. For those people that believe in who it is that I **AM** and what it is that I do, it might be easier to understand the way I present the information contained in this book. I'll go over subject matter that may possibly be disturbing to the reader. For that I do not apologize, simply because there is a reason for everything I present and every word typed in this writing. This is my first go at writing a book to be made available to the public. I'm fairly sure this will not be my only attempt at doing so. **Magick** is very real, and as such I'd ask the reader to not at all take what they read in this book lightly. This is a transcript that should be read a few times in order to clearly understand what it is that I'm presenting. I use the English language in a very abstract way and because of this I'd ask the reader to think very hard about how to perceive what it is that I'm going to communicate in this book. Oftentimes there will be information presented that isn't simply the result of the intellect people know me to be. There are times when other entities and spirits will transmit secret or encoded messages throughout this writing, plenty of which I am not consciously aware of. I'd ask the reader to decide for themselves what is being communicated, unless I otherwise have directed them.

It's my hope that this book is not simply informative, but also captivating in ways that allow for the reader to grow and develop intellectually. That's the purpose of most books, however, as a grimoire and as a living breathing text, this is a book that upon completion will be unlike any other. Writing a book is a serious task, but it is also a task that I enjoy. In this book there will be personal stories and true events that I've experienced and in that regard there are autobiographical elements involved. To describe exactly what genre of writing this particular writing should belong to is probably more difficult for me than writing the book itself. That's because I'm allowing the book to write itself, and as such it will be what it wants to become. I'm just applying thought and typing. This is a book that is literally and figuratively going to write itself. How profound is that idea when you really

consider it? I'm writing a book that's writing itself. This book is going to decide for itself where to begin and where to end, and then it will be on to writing the next book, which should be just as inspired as the first. Reread those last few sentences and you'll get a feel for what I mean about me having an abstract writing style. The words mean what they mean, and they are correct from multiple angles.

So with all of that said, I'd like to get started with writing what's going to be an amazing write on topics of the paranormal, magick, my personal experiences, and also the writings and experiences of some of the most famous of sorcerers, witches, philosophers, and scholars that have ever lived in this realm as well as a great many others.

<https://www.facebook.com/TheSpiritualWarHouse/>

-Rey Azul Sovereign



The Citipati as depicted in a painting in the Gelugpa Monastery, Nepal. The Citipati is a protector of graveyards and is known as Lord of the Cemetery or Lord of the Crematorium

THE KALIFORMULA: LEGION OF THE BADLANDS

A Grimoire, a Non-Fiction, and a Reference Book

CHAPTER I

wasteland **noun**

 Save Word

waste·land | \ 'wāst- ,land also -lənd \

Definition of *wasteland*

- 1 : barren or uncultivated land
// a desert wasteland
- 2 : an ugly often devastated or barely inhabitable place or area
- 3 : something (such as a way of life) that is spiritually and emotionally arid and unsatisfying

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What exactly is a BADLAND? Is the definition of such similar to the definition provided above? Is a badland essentially a wasteland and vice versa? Why do I ask this question in the opening pages of this book? I could leap right into things and explain that what I'm going to be addressing here has much to do with the ancient practices of what is considered to be THE EAST and a place called Tibet. Geographically, does the place known a TIBET fit the description of a wasteland? How would we describe the region accurately? Why am I speaking about Tibet at all? I'll start this book by referencing an article I wrote on 12/1-12/2/2020. That article reads as follows:

What is BON? What is BON-PO? How do these words relate to what we know to be gangs and criminal organizations formed by a wholly spiritual perspective in the UNITED STATES?

This article is going to explain what are known in other regions that religiously believe in reincarnation to be "criminal spirits", and the way these spirits have been presented globally. This is a writing that will include descriptions as they pertain to as well as the relative inclusion of the Goddesses Kali and Santa Muerte as well as others including San Simon and Saint Cyprian. I'll discuss briefly Voodoo and Vodun spirits of debauchery, and how these entities have been presented in the United States on a covert fashion. I've posted on this topic before, however, I've yet to write an article on the interrelation of these forces and powers, and the way that they effect the minds and behaviors of those that invoke and evoke their presence using different methods, to solidify their presence in the carnal world. Stay tuned as this article unfolds.. it's sure to be an interesting read.

So, to be Bon-Po is to be the follower of a Tibetan shamanistic/animist tradition originating in Tibet and the Himalayas. It is the forerunner of Buddhism and is seen to have cross reference to Hinduism, Jainism, and Confucianism. What is a Bon-Po really? If you've seen the movie "The Golden Child" you'll find that Bon and criminal entities/spirits is what that movie is actually about..

Hinduism and Buddhism are two of the most demonic religions in existence. Why do I say this? Because they serve as the Asiatic/Oriental forerunners to even the Egyptian/Greek/Roman traditions as far as age is concerned. Also, any student or scholar can see the influences of the Bon-Po practices and beliefs through antiquity on a worldwide scale. However, Hinduism and Buddhism are similarly represented are they not? Such being the case, there's a religious/spiritual fusion involved as far as practice and presentation is concerned. You'll find that DIA DE LOS MUERTOS and BON celebrations are near to identical in a great many regards. Knowing such can cause for a person to wonder how did those correlations come to be? Is it due to a premodern Asian diaspora, or is it the remnant of a true old world order scrubbed from history in a campaign led by colonists and their allies of various Oriental dynasties in the past? In asking these questions we are brought to contemplate even more important answers, including the answer to the question in point of this particular writing. What is BON-PO?

Addressing this question is important when considering the history of the people known to be indigenous or Indian in North and South America. Genetically and traditionally speaking I know that the question asked in this article is answered from a great many angles. This is not to say that Himalayan traditions are the only relevant sources, but to say that there's much more to those cultures and practices than is addressed openly. When you can see that even the the modern Africanized traditions like Voodoo/Vodou/Vodun, the Afro-Latino traditions like Santeria, Palo, and 21 Divisions, Umbanda/Kimbanda, and even Catholicism all draw upon a similar cultural/religious schematic things can become amazingly complicated. How do we know that Bon Po is the forerunner? How do we see that religion itself evolved from this animistic and shamanistic practice most people have never heard of practices in parts of India, but original to Tibet and the Himalayas? Is this the old spiritist/demonic religion studied by occult

powerhouses like Helena Petrovna Blavatsky, Adolf Hitler and his occultist Reich, and even the Dalai Lama. From my standing in writing this article, the answer to that question is a resounding yes. Similar to genetic bottle-necking there is a religious and/or spiritual bottle-necking that occurred with what is called Bon-Po at the crux or center of it all.

Again, Bon-Po is much more than a simplistic shamanistic practice. It is the missing link so to speak of all modern religion and spiritual practices, kept intact by harsh environmental geography and rigid religious standards copied by other religious orders and indigenous societies through monastic social practices. How do we know that Bon-Po is the oldest of shamanistic practices? Even The Holy Bible says so. However, this is a subject that I'll not delve into quite yet, as this articulation is being written to focus on other aspects of this particular pathway.

Some people might ask if what I'm presenting is more of an Africanized impression upon the Oriental/Asiatic peoples of the world in theory and practice. To those people, I'd say most probably not. Especially if things went the way the history books present them and slavery was the cause for the spread of African traditions and practices throughout the world. What are the chances that Modern Africans went to the Himalayas or Tibet to then impress upon those monastic dynasties from Tibet to Peru. Even if there was an African element involved, which I'm sure there absolutely is, does that influence predate as well as designate the practice of those indigenous peoples of Tibet and the Himalayas. When do we say that the genetic morphology has caused for a different lineage to be solidified? And finally, how do we date tradition and practice over race and origin? If the manuscripts of the Buddhist and Hindu branches of written existence show that they knew of beings of different "colors" how did those types originate? It seems that the different colors of human beings was very well known to the people of those mountain regions and as such, there wasn't ever simply one color of being in the ASIATIC/ORIENTAL branches of genetic morphology.



In Tibet sticking the tongue out is considered a polite way of showing respect. The caption on this photograph explains: 'Sticking the tongue out as a Tibetan greeting began when Buddhists wanted people to know that they were not Bon-Po (pre-Buddhist religion) as they were supposed to have black tongues. Pink tongues were stuck out as proof of being Buddhist. The further the tongue out, the greater respect'.

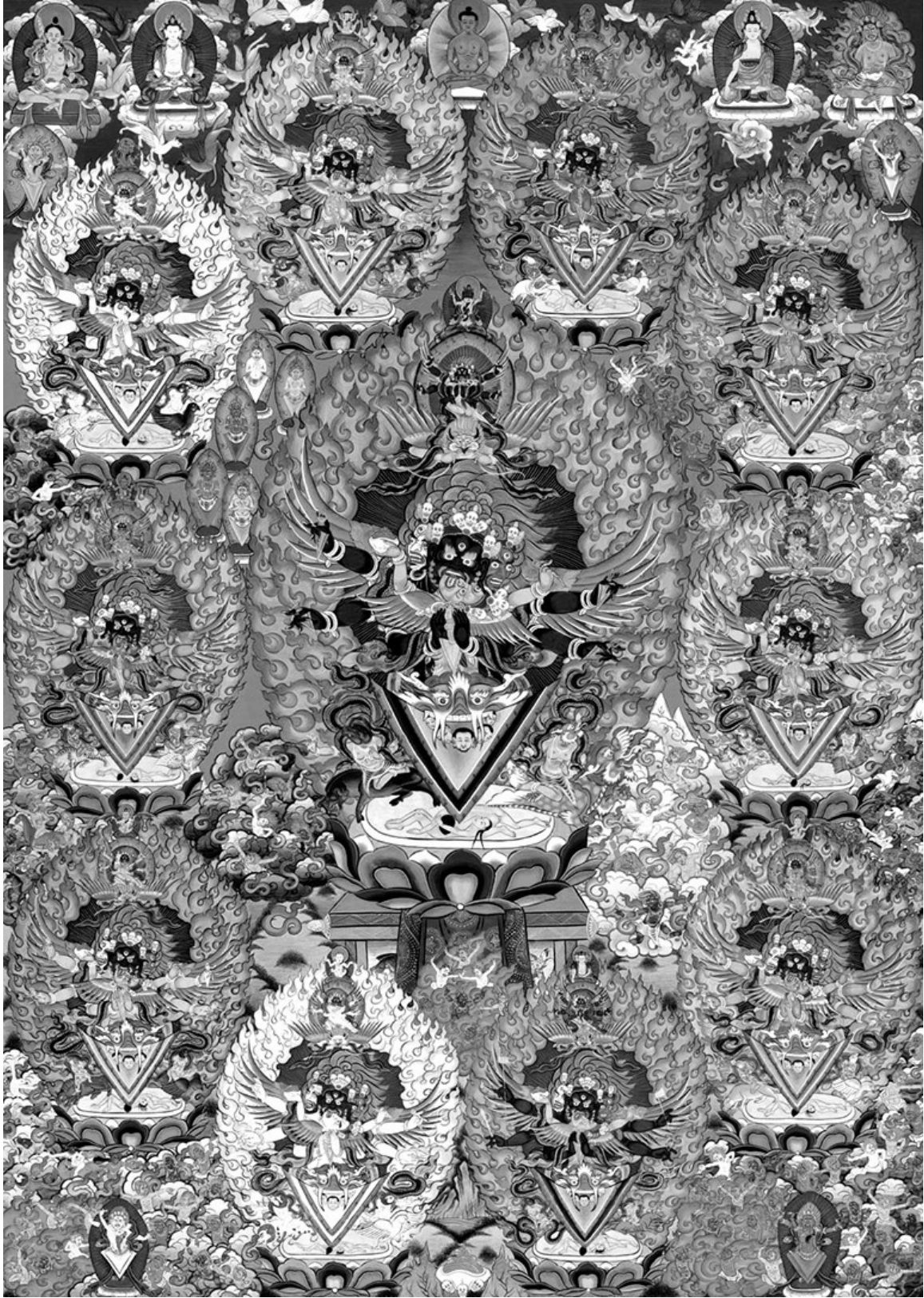
How do we decide where one culture begins and the next ends? How do we know where one particular skin color or morphological type is originally situated on the globe? Is that an issue of majority/concentration? No. Humans migrate. Sometimes that's as an act of war, sometime under the guise of friendliness or helpfulness. However, the fact is people move around and as such civilizations genetically morph. We can see this effect when discussing the battles between the Chinese and the Mongols. The Mongols/Mongloids were a race of people that were fought off not only by Asians, but also Europeans/Caucasoids. Are Mongloids the original Oriental? They are almost nothing like an African, even down to their complexion. Are Mongloids the original "yellowman"? Or are the brown skinned Inuits and Chinese the yellow race that's described in racial categorization through the ages? These are questions with definite answers, however this subject matter isn't the focus of this particular writing.

What does what I'm writing have to do with "criminal spirits"? Well, we were just discussing skin color and the centers globally for certain genetic morphology to be prominent including and not limited to skin color. So that leads me to this, in India where Buddhism and Hinduism converge there are people that believe in a spiritual caste system that then became a reflection of human bodies and spirits. The Hindu and Buddhist caste classifications are the root and origin of MODERN RACISM. While Buddhism is known for fighting against Brahmanism in the secular world, yet it is also a reflection of Hindu perversion, or vice versa, depending on who you ask about it and what branches of those religion one ascribes to. It often seems that Islam is an offshoot of Hinduism, and Christianity an offshoot of Buddhism.. as far as the divisions are concerned anyways, however, I've digressed and to remain on topic I'll move to other pertinent in regards to the elements involved.

It is in India where we find the CRIMINAL CASTE or familial/tribal designation as being hardwired or predestined. Northern Hindu people believing fervently that pretty much the darker you are, the "darker" you are. That dark skin essentially equates dark practices and a dark being in and of itself less evolved and more prone to savagery as a reflection of Vedic ideology. We know this to be an untruth by considering personages like Vlad the Impaler, Hitler, plantation slave owners, Inquisitors, etc. What some people call "the system" is actually a system of beliefs. As such the "system" cannot actually be destroyed as long as humans can think and have beliefs. So what is this system I'm describing here? It's basically a reward system tied to thought itself and can move in one direction or another as that pertains to the "haves" and "have nots".

When you realize that most of what is considered to be racial inequity is actually people in the modern age holding on to caste systemic ideologies, things can become difficult. There are people that honestly believe that they are the superior organism and that this world was promised to them based on their skin complexion. What is a SKIN

COMPLEXION? That I can go into further later. Basically though, there are people that honestly believe spiritually that they are intellectually and as far as personification part of a chosen caste. It doesn't really matter how ugly or disfigured they might actually be, they believe that the absence of melanin pigment makes them special. That could be monochromatic pigments in the eyes, skin, or hair.. these are seen by some people to be revealing signs of specification that designate superiority both materially and spiritually.



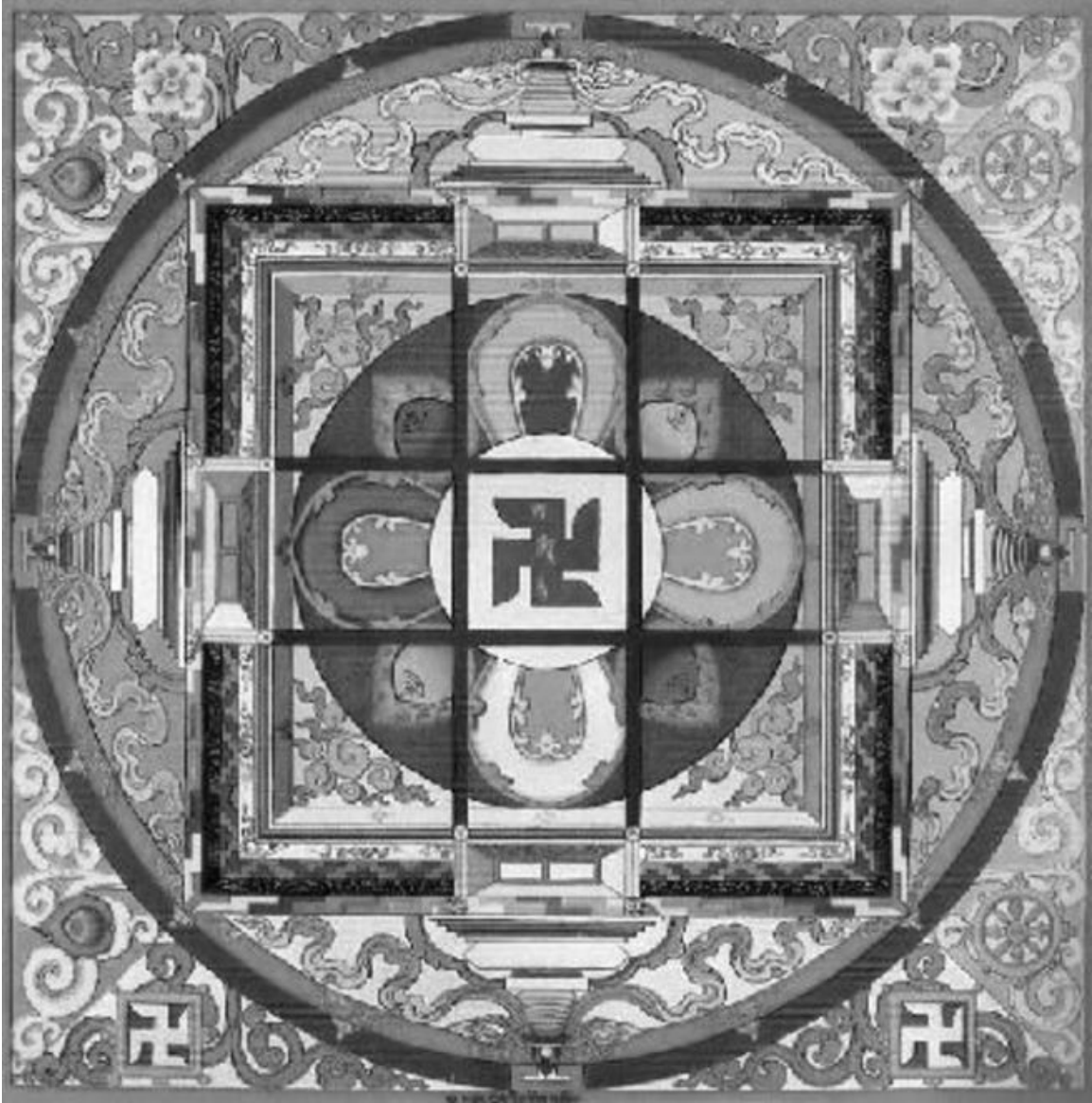
This leads me to the discussion of criminality and BON PO. I've presented written materials in the past that basically state, fetishist and animist practices are sure signs of criminality and belonging to the "criminal religion", what does that mean? Are those people in advantageous positions the real criminal sect? How do we know and how do we designate such? That depends where in the history of this world both geographically and historically we choose to place our points of focus. Knowing that entire religions and civilizations throughout history have aligned themselves according to what it is that I'm presenting here can be very helpful in imagining the reality of how and why different events have occurred throughout the history of mankind. It's one thing to "practice" specific religions, it's another to know how those beliefs have affected cultural modalities or existences throughout the history of humankind itself and the particulars involved. This brings us to what can be found on wikipedia and other sources of information as the criminal tribes act.

(Which is important historically as that pertains to caste systemics or systemic racism, and it's application is what is known to be the civilized world. It's important to know what has already happened, especially in an internationally mixed society, such as the one we experience as Americans in the United States.)

https://en.wikipedia.org/wiki/Criminal_Tribes_Act

The article available on Wikipedia states, "The Criminal Tribes Act was one of the many laws passed by the British colonial government that applied to Indians based on their religion and caste identification. The Criminal Tribes Act and its provisions used the term Tribes, which included castes within their scope. This terminology was preferred for various reasons, including Muslim sensitivities that considered castes by definition Hindu, and preferred Tribes as a more generic term that included Muslims."

(It makes me to wonder if the members of the rap group BONE THUGS IN HARMONY. studied or somehow just inherently knew what they were saying and doing in their musical presentations, or if it was purely and simply an automatic communication, accurate and specific to a people that have been historically and culturally designated to religiously/spiritually belong to a specific group of oversouls as explained in depth by the theosophical society known as THULE.)



Tibetan Bon swastika mandala

https://en.wikipedia.org/wiki/Thule_Society

This is a very sensitive and complicated subject to tackle, as it requires the in-depth study of various cultures and societies to acquire the knowledge base required to even begin to address such a topic logically.

https://en.wikipedia.org/wiki/Occultism_in_Nazism

<https://en.wikipedia.org/wiki/Ariosophy>

<https://en.wikipedia.org/wiki/Aryan>

In the wikipedia article on "the Criminal Tribes Act", in the section titled, "Origins of

the Act" it states as follows:

"Sociologist Meena Radhakrishna writes that the origins behind the creation of the act concerned revolt of 1857 where many tribal chiefs were labelled traitors and considered rebellious."

"Some historians, such as David Arnold, have suggested that this happened because many of these tribes were small communities of poor, low-caste and nomadic people living on the fringes of the society. Living as petty traders, pastoralists, gypsies, hill and forest dwelling tribes, they did not conform to the British colonial idea of civilised living, which involved settled agriculture and waged labour. Because it came to be thought that behavior was hereditary rather than learned, crime became ethnic, and what was merely social determinism till then became biological determinism. This paradigm shift seems to have arisen out of the prevalent belief in 19th century Europe that people with peripatetic lifestyles were a menace to society and required control, or at least surveillance. Elsewhere the concept of Reformatory Schools for such people had already been initiated by mid-19th century by social reformers."

"Moreover, India posed a unique problem to the colonialists as the demarcation between wandering criminal tribes, vagrants, itinerants, traveling tradesmen, nomads and gypsies seemed impossible, so they were all, even eunuchs (hijras), grouped together, and their subsequent generations were merely a "law and order problem" for the state."

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The last few paragraphs lead to the crux of the article I'm writing here. It shows that there is a very clear correlation to colonial ideologies and religious applications as they both pertain to what is known as an identifiable "criminal element" in societies throughout the modern world.

When googling the word ARYAN, the wikipedia article in the section titled "Indo-Iranian" states as follows:

Archeologist J.P. Mallory argues that "As an ethnic designation, the word [Aryan] is most properly limited to the Indo-Iranians".

"In early Vedic literature, the term Āryāvarta (Sanskrit: abode of the Aryans) was the name given to northern India, where the Indo-Aryan culture was based. The Manusmṛti gives the name Āryāvarta to "the tract between the Himalaya and the Vindhya ranges, from the Eastern (Bay of Bengal) to the Western Sea (Arabian Sea)". Initially the term was used as a national name to designate those who worshipped the Vedic deities (especially Indra) and followed Vedic culture (e.g. performance of sacrifice, Yajna).

The Avestan term airya ('venerable') and the Old Persian ariya are also derivatives of *aryo-, and were likewise used as self-designations. In Iranian languages, the original self-identifier lives on in ethnic names like "Alans" and "Iron". Similarly, the name of Iran is the Persian word for the land or place of the Aryans."

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The previous paragraphs bring us back full circle to the original subject of this writing and the question, "What is Bon-Po?", and to the topic of the stylized worship of what are considered to be the criminal elements and entities. Including the Goddess Kali and her ties to the notorious THUGGEE religion as the main patroness of the Indian assassins.

(Here is the youtube video with the lyrics of the song NOTORIOUS THUGS, by Biggie Smalls and Bone Thugs N Harmony <https://www.youtube.com/watch?v=P3Qhu9UQu10>)

The worship of the Kalimic forces also known to be tied to Goddesses such as Lilith, Santa Muerte, and Jezebel, are directly promoted and addressed in American entertainment specifically in what is known as GANGSTA RAP and other forms of entertainment that promote devotion to what are considered criminal elements.

This brings us to the topic of a "foreign" word most of us in the United States have never heard before. That word is, "Paramatman (IAST: Paramātmā) or Paramātmā", in which the wikipedia article states as follows:

"is the Absolute Atman, or supreme Self, in various philosophies such as the Vedanta and Yoga schools in Hindu theology, as well as other Indian religions like Sikhism. Paramatman is the "Primordial Self" or the "Self Beyond" who is spiritually identical with the absolute and ultimate reality. Selflessness is the attribute of Paramatman, where all personality/individuality vanishes."

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The previous paragraphs are describing what in the English occult world would be described as OVERSOULS.

<https://en.wikipedia.org/wiki/Paramatman>

https://en.wikipedia.org/wiki/The_Over-Soul

https://en.wikipedia.org/wiki/Collective_unconscious

This again brings us back to the original topic of this particular writing.. WHAT IS BON-PO? How do our spiritual and physical vehicles align in relation to what is being described in this article?

The wikipedia article on the subject of COLLECTIVE UNCONSCIOUSNESS states as follows:

"Collective unconscious (German: kollektives Unbewusstes) refers to structures of the unconscious mind which are shared among beings of the same species. It is a term coined by Carl Jung. According to Jung, the human collective unconscious is populated by instincts, as

well as by archetypes: universal symbols such as The Great Mother, the Wise Old Man, the Shadow, the Tower, Water, and the Tree of Life. Jung considered the collective unconscious to underpin and surround the unconscious mind, distinguishing it from the personal unconscious of Freudian psychoanalysis. He argued that the collective unconscious had profound influence on the lives of individuals, who lived out its symbols and clothed them in meaning through their experiences. The psychotherapeutic practice of analytical psychology revolves around examining the patient's relationship to the collective unconscious.

Psychiatrist and Jungian analyst Lionel Corbett argues that the contemporary terms "autonomous psyche" or "objective psyche" are more commonly used today in the practice of depth psychology rather than the traditional term of the "collective unconscious."

Critics of the collective unconscious concept have called it unscientific and fatalistic, or otherwise very difficult to test scientifically (due to the mystical aspect of the collective unconscious). Proponents suggest that it is borne out by findings of psychology, neuroscience, and anthropology."

<https://www.pbs.org/.../shows/tibet/understand/bon.html>

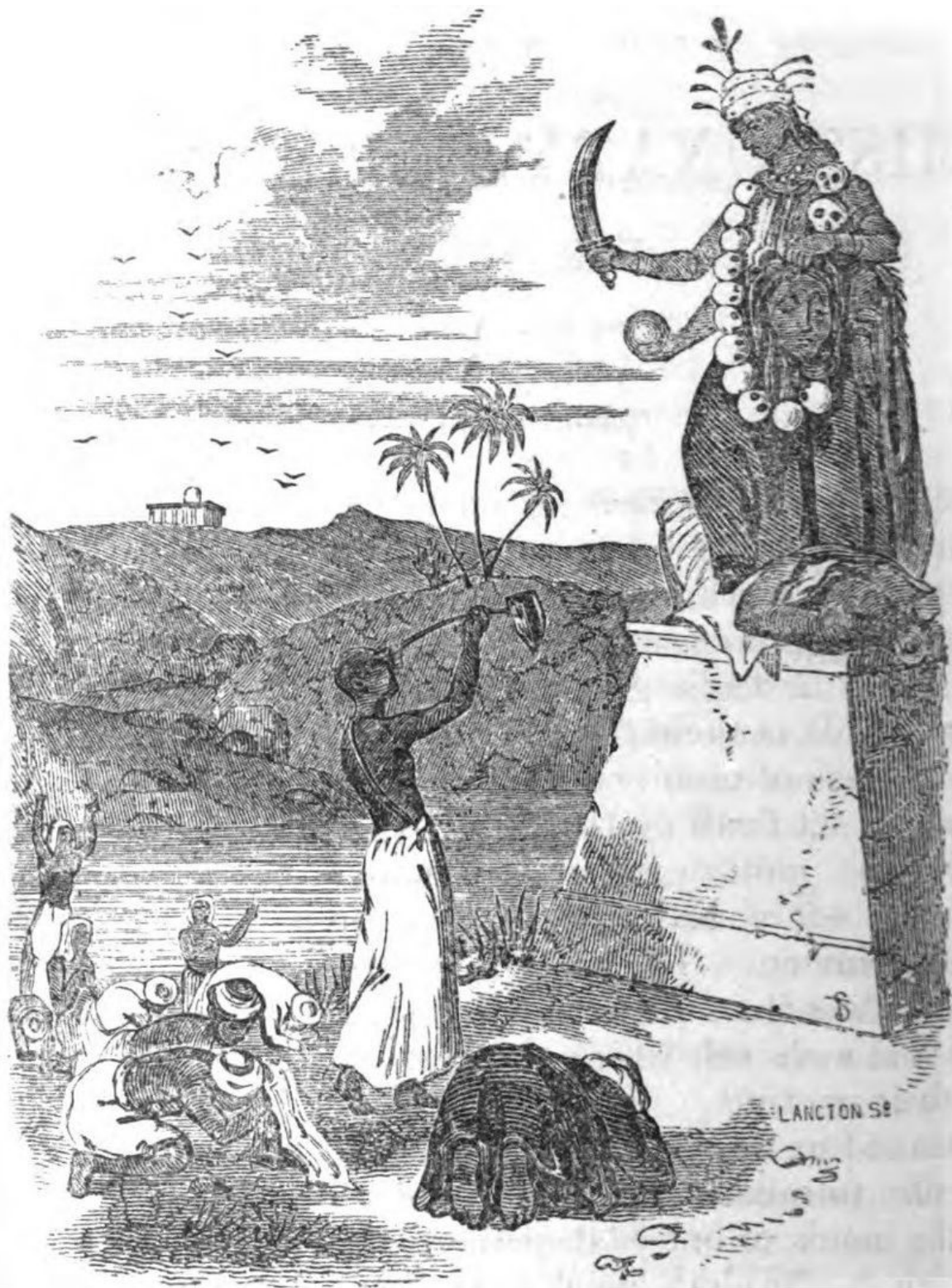
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Is it ok to believe that female deities and intellects are essentially evil? Again, I'd say that depends on who it is that you ask. In some societies the male is revered as a protector and the key to the defense of a family, culture, and civilization. In other societies the male is seen to be simply an overbearing authority figure, however, the same rings true for females in some societies. Females in some cultures are seen to be prizes to be had based on the successes of the male. Basically the woman is an addition to the success of the male. The important word here is success and as such succession is an important part of the equation.. How does that bring importance to a family led by the male as opposed to the female? In a society where females dominate you will often see very masculine features in the female, and feminine features in the male. This is similar to the morphology of the hyena, as I explained in a post some time ago. In a society where females are seen to be equal to men, there is a very different dynamic socially, culturally, and nationally. What does this have to do with criminality and the Kali cult of the Thug? Let us examine some of the writings on that particular society in particular.

In a paper titled, "Positioning Kali in Thuggee Tradition", by Rasheda Parveen & Akshaya K. Rath, it is stated as follows:

"In recent years mother-worship in general and Kali-worship in particular have generated a lot of discussion (Kinsley, 1975; Kripal, 1995). With the rise of Freudian and Jungian Psychoanalysis, the issue has extended its scope to the discourse of sexuality (Jones, 1910; Jung, 1968). Numerous writers such as Allen Ginsberg, Fanny Parkes and in modern

times Jeffrey Kripal, David Gordon White, Rachel McDermott and Cynthia Ann Humes have chronicled its implications and have contributed to the study of religion and sexuality. This article explores that the thuggee cult took to its practice elements of religion and codified them, and when the Empire started suppressing criminal tribes in the Indian subcontinent it dubbed the thugs as an explicit Kali-worshipping religious cult. It explores the way the mother-figure, Kali, was implanted within the thuggee cult and the religious taxinomia, in principle, rationalised human sacrifice and banditry. It not only argues that the overuse of religious symbols provides a basis for romantic imagination of thuggee narratives, it also suggests that detailing religious elements projects the criticality of Oriental religious practices. The article also addresses the central positioning of the celestial and earthly body of the goddess that codified the practice to its extremity. In short, it argues that Kali worship has rationalized thuggee practices in British India, and other missions such as controlling the body and subjugating the Orient are of ample importance in British suppression of the religious cult."



THE THUGS WORSHIPPING KALEE.

Furthermore it states: "In 1844 Fanny Parkes wrote in *Wondering of a Pilgrim*: "I can fancy terror acting on the Hindoos when worshipping the great black hideous idol, Kali Ma, at Kali Ghat, near Calcutta; but this poor stump of a woman, with quiet features, starring eyes of silver, and little black feet, inspires no terror—and yet she is Bhagwan—the dreaded Bhagwan" (389). Kali is terrible-faced, fearful, awful, yet benevolent. The dhyana mantra of the Goddess, as is composed, glorifies a potentially terrifying goddess, who dwells in the cremation ground surrounded by jackals; she is naked and though she betrays the love for the extreme, she is worshipped as the mother-figure as she is ever merciful (McDermott, 2001). So also remain the modern references of Kali with her demonic or birupa figure and simultaneously modern texts project her as the divine mother—symbolizing both creation and destruction—to its extremity (Ginsberg, 1990; McDermott, 2011). Within the thuggee cult, the implanted religious symbols— chiefly of Kali with her multiple destructive images—have been used to rationalize human sacrifice. Thugs have been highly disgraced for the deceptive nature of their livelihood and have created terror in both western and eastern thought (Senapati, 1983). Whether for deceiving as that of Satan or Cain or for the inhuman practice of strangling men in the name of religion, thugs have evoked a sense of terror in colonial imagination."

The wikipedia article written on the topic of the THUGGEE and the goddess Kali reads as follows:

"Although Thugs trace their origins back to Kali's fabled battle against Raktabija, their foundation is closer to tantric cults which depart from Vedic versions and Puranic narrations.[citation needed] Thugs considered themselves to be the children of Kali, having been created from her sweat. However, many of the Thugs who were captured and convicted by the British were Muslims, perhaps up to a third."

"According to colonial sources, Thugs believed that they played a positive role in saving human lives. Without the Thugs' sacred service, Kali might destroy all mankind:

"It is God who kills, but Bhowanee has [a] name for it."

"God is all in all, for good and evil."

"God has appointed blood for [Bhowanee's] food, saying 'khoon tum khao': feed thou upon blood. In my opinion it is very bad, but what can she do, being ordered to subsist upon blood!"

"Bhowanee is happy and more so in proportion to the blood that is shed."

"The Muslim thugs while retaining their monotheistic faith, had functionalised Bhavani for Thuggee and she was syncretised as a spirit subordinate to Allah. A Muslim thug

caught by Sleeman stated "In my heart, I take the name of God, when I strangle a man – saying "thou God and ruler!" "Alla, toomee Malik!" I do not pray to Bhowanee, but I worship her." Other Muslim thugs who had agreed to testify for Sleeman, stated they had assimilated Bhavani with Islamic prophet Muhammad's daughter Fatimah who killed Raktabija and started the practice of Thuggee."

"According to historian Mike Dash, the Thugs had no religious motive to kill. When religious elements were present among Thugs, their beliefs, in principle, were little different from the religious beliefs of many others who lived on the Indian subcontinent and attributed their success or failure to supernatural powers: "Indeed all of the Thugs's legends which concerned the goddess [Kali] featured exactly the cautionary notes which are typically found in folklore."

"Donald Friell McLeod who led the campaign against them in the Rajputana Agency, recorded the traditions of their origins. According to them, they were originally Muslims and were taught Thuggee by the deity Devi or Bhavani. They then joined the Lodha people and migrated to Delhi where 84 tribes which were a part of all the criminal clans of India also became a part of the Thugs. A physician who belonged to these 84 tribes gained prominence after curing a royal elephant and was murdered by other Thugs. A schism developed and they left Delhi, which in turn led to the origin of seven Muslim tribes. According to McLeod, these tribes were named Bhyns, Bursot, Kachinee, Hutar, Kathur Gugra, Behleem and Ganoo. According to him, the thugs from Delhi were separated into more than 12 "classes"."

"The earliest recorded traditions about the origins of the Thugs date back to 1760. Based on genealogies which were recounted by some Thugs, historian Mike Dash stated that the origin of the Thuggee can be dated back to the second half of the 17th century. A general consensus among them was that they originated in Delhi. The thug Gholam Hossyn who was caught in early 1800s stated that his accomplices believed that Thugs had existed since the time of Alexander the Great. Another tradition among Thugs who lived in the early 1800s stated that they had lived in Delhi till the time of Akbar and consisted of seven great Muslim clans, though they had Hindu names, during the period. After one of them killed a favoured slave of Akbar, they left Delhi for other regions in order to avoid being targeted by the emperor. A Brahmin thug who was interrogated by Sleeman referred to the Muslim thugs as "Kunjurs" or Kanjars though another Thug denied this."

"Kim Wagner asserts that we can analyse their traditions about events after their flight from Delhi "to a much greater advantage". A tradition which was recounted by a captive Thug stated that the Thugs had originally tried to settle in Agra and they later settled in Akoopore in the Doab region. However, they had to flee to Himmutpur and later they fled to Parihara after their kings started demanding a larger share of the loot. In turn the original Muslim Thugs helped spread Thuggee amongst other groups like the Brahmins, Rajputs,

Hindus, the Lodhi people and the Ahir people."

"One thug stated that some of the ancestors of the Thugs were forced to disguise themselves as Khunjurs while they were fleeing Delhi but they were high-caste Muslims. He, however, stated that their claimed descent may be wrong and some of them may be partially descended from poor people who worked in the Mughal army's camps. However, their claim that membership in the Thugs' clans was closed to outsiders is contradicted by the fact that people of all backgrounds were allowed to join them by the early 19th century according to available evidence."

They considered it sinful to kill women, fakirs, bards, musicians and dancers. Like the ancient Hindu texts which distinguished robbery from the murder of Brahmans, women or children as violent crimes, many Thugs considered it taboo to kill people who belonged to such categories. Those who worked in lowly professions, the diseased and disabled were also forbidden as victims based on their folk belief. The thugs who broke these rules of the fraternity were often believed to have been targeted by divine punishment and their manner of death was thought to depend upon the rules they broke.

The Thugs, not being cannibals, could not live by mere murder. So they robbed their victims and divided the spoils between themselves and the temples of Kali. As a religious body they were protected by the Brahmans and by pious but impecunious Rajahs, who licensed and taxed them. It was an easy way for a ruler to increase his revenue, and the victims were traveling merchants who would not be missed.

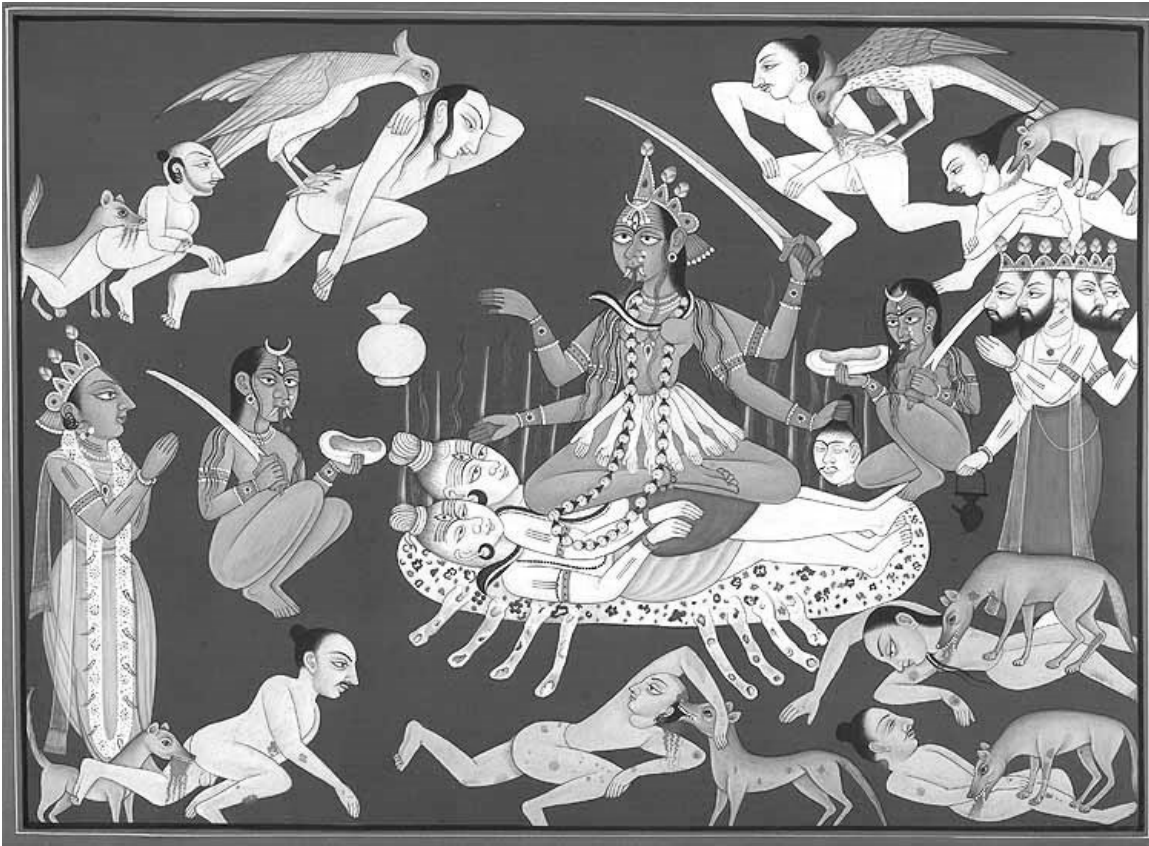
This all leads us to a book titled, "Adamu: Luciferian Tantra & Sex Magick", written by Michael W. Ford. On pg. 72 of this particular book it states as follows:

"The early religious practice of Bon – Po is one centered in magick and sorcerous transformation. The Bon religious tradition, developed in Tibet before the existing spread of Buddhism held in place all the foundations of balanced magickal practice. The word "Bon Pa" is a verb meaning "to recite magical formulas" and referred to the highly potent practice of reciting Mantra, the so-called "Sigils of Sound" which refer to the practice now as "Sonic Black Magick", representing the transformation of self through sound. It is believed that sound itself can transform and control energies in the world around us. The Left Hand Path does not defer or represent an aspect of evil or good. Rather these are moralistic terms which hold little

relevance when taken from their imposed settings in society."

Further reading in this particular book on pg. 72, it states as follows:

"Yoga is a word deriving from a Sanskrit root meaning 'Yuj' and means essentially 'join'. While the traditionalists mean 'join with God' the Luciferian means 'join with the Adversary', meaning the Daemonic Masculine and Feminine. The Luciferian is essentially a Sadhaka, being a spiritual aspirant of the left hand path, seeking to make his or her body a balanced, spiritual and physical Temple of the Adversary, to grow strong and immortal in mind through the initiation on the Satanic or Luciferian path. Buiti known as Bût, worshipped by Budasp and is a demonic personification of the Ahrimanic or shadow of Buddha, being idolatry (if you can imagine an AntiBuddhist, one who utilizes the techniques for an end of selfdeification). The Luciferian reveals Buiti as the demon of discipline, the awakener of the serpent and the mastery of the flesh in this world. As Ahriman was said to have created Buiti, this daeva is the unseen death, the spirit which may be awakened by the works of Kundalini and sexual magick. Buiti is the path of Luciferian control, utilizing discipline and balance to achieve a direct communion with the God within, the developing and isolate intelligence called "Daemon" or "Daeva".



There is no necessity for the purification by means of Siddha or Sadhya procedures. Nor is there necessity of taxing

the mind too much or performing the Purascarana (initiatory rites). This is the queen of Mantras. By merely remembering this one gets the eight Supernatural powers."

Here is the Queen of all Mantras: xkrim krim krim hum hum hrim hrim daksine kalika

krim krim krim hum hum hrim hrim swaha

• • • • •

This is the origin of two words seen in pop culture in reference to female divinity.. those words are VAMP, and DIVA. We can also see clearly once considering the information provided above that there is a connection between Tantra (sacred sex), the "Mother-Goddess" Kali, and the workings of BON or BON-PO.. meaning practitioner of BON. Is this why having sex in some cultures, mainly "black culture" in the United States is called literally BONING?

<https://en.wiktionary.org/wiki/boning>

<https://dictionary.cambridge.org/.../dicti.../english/boning>

This is just one more phonetic correlative that is beyond fascinating when rationally considered. We have now reached a point in this writing that has brought everything I mentioned in the opening paragraphs of this article to a correlative point. We can see that what are considered to be criminal tribes, especially the thug or thuggee, Kali, and Tantra or sacred sex have in common. They are all interrelated subjects, as I've shown through the course of this text.

Let us now look into the definition of the word TANTRA. The wikipedia article on TANTRIC SEX states as follows:

"Tantric sex or sexual yoga refers to a wide range of practices carried on in Hinduist and Buddhist tantra to exercise sexuality in a ritualized or yogic context, often associated to antinomian or impure elements, like consumption of alcohol, and offerings of impure substances like meat to fierce deities. In particular, sexual fluids have been viewed as "power substances" and used ritualistically, either externally or internally.

The actual terms used in the classical texts to refer to this practice include "Karmamudra" (Tibetan: las kyi phyag rgya, "action seal") in Buddhist tantras and "Maithuna" ("coupling") in Hindu sources. In Hindu Tantra, Maithuna is the most important of the five makara (five tantric substances) and constitutes the main part of the Grand Ritual of Tantra variously known as Panchamakara, Panchatattva, and Tattva Chakra. In Tibetan Buddhism, karmamudra is often an important part of the completion stage of tantric practice.

While there may be some connection between these practices and the Kāmasāstra literature (which include the Kāmasūtra), the two practice traditions are separate methods with separate goals. As the British Indologist Geoffrey Samuel notes, while the kāmasāstra

literature is about the pursuit of sexual pleasure (kāma), sexual yoga practices are often aimed towards the quest for liberation (moksha).

https://en.wikipedia.org/wiki/Tantric_sex

The wikipedia article on Taoist Sexual Practices states as follows:

"Taoist sexual practices (simplified Chinese: 房中术; traditional Chinese: 房中術; pinyin: fángzhōngshù; lit.: 'arts of the bedchamber') are the ways Taoists may practice sexual activity. These practices are also known as "Joining Energy" or "The Joining of the Essences". Practitioners believe that by performing these sexual arts, one can stay in good health, and attain longevity or spiritual advancement.

These and other articles explain the reasons for religious backlash as it pertains to the politics of what is known as sexual liberation. Which the wikipedia article states as follows:

"The sexual revolution, also known as a time of sexual liberation, was a social movement that challenged traditional codes of behavior related to sexuality and interpersonal relationships throughout the United States and subsequently, the wider world, from the 1960s to the 1980s. Sexual liberation included increased acceptance of sex outside of traditional heterosexual, monogamous relationships (primarily marriage). The normalization of contraception and the pill, public nudity, pornography, premarital sex, homosexuality, masturbation, alternative forms of sexuality, and the legalization of abortion all followed."

Much of the aforementioned is seen to be the activity and focus of a degenerate or uncouth and unclean society.

<https://www.dictionary.com/browse/degenerate>

Here is a short excerpt from the website BONFOUNDATION.ORG:

"Among the many Tibetans who fled their homeland since the Chinese occupation of Tibet in 1959, many are Bonpo, followers of Bon, which is the oldest spiritual tradition of Tibet. Bonpo believe their culture to have originated in the land of Olmo Lungring (located in a larger country referred to as Tazig, a region probably to the west of present-day Tibet) and that it flourished as it moved eastward through the Kingdom of Zhang Zhung, which made up much of what is now western Tibet. The ancient roots of Bon religion derive from a profound respect for nature and emphasize the healing of physical and environmental as well as spiritual afflictions. As Indian Buddhism was being established in Tibet, many native Bon elements were incorporated into the incoming religion, resulting in a distinct religion known today as Tibetan Buddhism. In turn, Buddhist influences are abundantly evident in Bon religion as it currently exists. The two religions are different in many ways but share a strong and identical commitment to bringing an end to all suffering. Although they trace their origins

to ancient times, Bonpo practice a living doctrine dedicated to perpetuating the teachings of their founder Tonpa Shenrab, who occupies a preeminent position in Bon culture similar to that of Sakyamuni in Buddhism. Tonpa Shenrab's teachings are collectively known as Yungdrung Bon or the "tradition of Eternal Wisdom" and include the Nine Ways of Bon that outline the laws of cause and effect on the path to spiritual liberation. Bon monasteries have survived throughout Tibet despite long periods of persecution. H. H. the Dalai Lama's recognition of Bon as the native religion of Tibet and one of its five core spiritual traditions is an important acknowledgement of Bon's significant role in Tibetan history and current affairs.

Let us return to the book titled "ADAMU: Luciferian Tantra & Sex Magick", on pg. 85 it states as follows:

"The Crown of Five Skulls and the Demon King In Sanskrit referred to as Panchakapala, the Crown of Five Skulls was worn by many of the vampiric deities of the darker avenues of Buddhism. This symbol represents mastery. It was said Lhamo received hers from the cannibal demon king Dashagriva when she married him and took to eating human flesh and drinking blood. When Lhamo left the demon king she took a bag of diseases and rode his dragon-like mule from Shri Lanka, his old kingdom. Over time she dwelled in cremation grounds, her skin growing black and her hunger changing her appearance to a demoness. Lhamo became the most powerful goddess of the cremation grounds, she wield a sword of fire and destroy those whom she regarded as enemies. In the Tibetan Bon, the ancient magical traditions before Buddhism provide a powerful and detailed study of magical power in the Himalayas which later became a form of Buddhism."



On pg. 88 of the same book in a section titled "BLACK MAGICK AND VAMPIRISM IN

BON PO", it states as follows in regard to the practices of the BON-PO:

"While not specifically corrupted by Western ideologies, the Bon Po were presenting the path of Predatory Spiritualism early on, going beyond any concepts of Good or Evil. Methods of Necromancy were made current by the whole skull being used to contact the SHI-DRE, the ghosts of the dead. It is known that the sorcerer who summons the shades of the dead may direct these spirits to drain energy from chosen victims. In the tradition of Bon Po, the sorcerer would set out a kapala with slips of "poisonous" paper, inscribed with magical sigils and a symbol of a bound figure. A Yatus/Sorcerer who embraces the chaos-aspect of cultural transcendence would simply utilize this method in their current work, focusing the Sri or Si demons to be a link of draining energy from the chosen victim by the way of dreams. The shades are bound to the paper by the sigils and anyone other than the sorcerer touching it would become a source of energy of which the Si may drink from. The human skull in the ancient Bon Po sects represents "Shes rab", being Wisdom, Self-Sacrifice (called "Lus Sbyin") and is the seat of the spirit itself. It is suggested that one being of the evil or good subjective practice may benefit from both as they clarify consciousness. A Yatus may utilize the names of specific Dre and Si with a partner to manifest them in someone else. For instance, if you have a continual problem with someone which cannot be resolved, the sorcerer may inscribe the name and attributes of the Si, Dre or the Daevas from the Drujo Demana, attach the persons image or name to it and when performing intercourse with your partner, both may envision the traits entering their body and slowly causing self-destruction. You may seek to use this as a psychic link from which you will devour their Chi slowly as well.



A painting made in Nepal depicting the Goddess Ambika Leading the Eight Matrikas in Battle Against the Demon

Raktabija, Folio from a Devi Mahatmya – (top row, from the left) the Matrikas – Narasimhi, Vaishnavi, Kumari, Maheshvari, Brahmi. (bottom row, from left) Varahi, Aindri, Chamunda or Kali (drinking the demon's blood), Ambika. On the right, demons arising from Raktabiā's blood.

On pg. 89 of the book titled, "ADAMU: Luciferian Tantra & Sex Magick it states as follows in the section titled, "THE NINE DRE AND TEN SI":

"In ancient Bon Po, there are two specific rituals which exorcize the self from the Nine Dre and Ten Si, the "Dre dgu skyas kyis 'debs pa" and "Sri bcu thur dug non pa", both of which are demons of so-called "negative energies". Their creation is born in the legend of the two progenitors of existence which is "Srid pa stang dbyal" copulated at midnight, good and evil emerged from both being harmony and the balance of discord, rebellion. White deities and black/evil deities were born, from this came thousands of diseases and other so-called ills, which were scattered on the earth. Finally, from this were born the Nine Dre.

I. Demon which drags down and holds one in the infernal realms, Mtho ru mi ster dma ba'l dre

II. Dre which annihilates and consumes existence called yod du mi ster med pa'l dre

III. Dre which empties and continues to drain never allowing to fill is gang du mi ster stong ba'l dre

IV. Demon which makes poor is phyug tu mi ster dbul ba'l dre V. Dre which makes on sterile and does not allow propagation is phan tu mi ster rmang ba'l dre

VI. Demon which destroys and and ceases development is chags su mi ster 'jig pa'l dre

VII. Dre which causes sadness is skyid du mi ster sdug pa'l dre

VIII. Demon which causes mistakes is yag tu mi stern yes pa'l dre

IX. Dre which diminishes and will not allow growth is phel du mi ster grib pa'l dre.

If one compares the Druj of Persia to the Dre of ancient Tibet, a connection a spirit or demon types is seen, how such may be used in an initiatory sense. If the Yatus/Sorcerer wishes to utilize the Bon Po imagery of death in a productive way with sex magick, such wrathful spirits may be utilized with legally obtained human bones to channel the desire or goal of the couple outward towards what they seek. In the authors' personal Triad and Coven, utilizing human bones and ashes as a sacrament in such rites has been employed to a wonderful extent. It takes imagination and knowledge of the self."

The section continues as follows:

The Ten Si are called maleficent spirits who are chaos bringers throughout the world.

They emerge from the negative energies of death, the Tibetan word being Mas Kyi Shid. The first was born Male Si, a long maned king of the Dud and a Female Si which beget 8 sons. Those sons are:

From the Energies of Death (Mas Kyi Shid) Pho sri ral chen bdud rje – King of the Si Mo sri dar gzhon – Queen of the Si

Sons:

- I. Che Sri – Disturber of the Large
- II. Chung Sri – Disturber of the Small
- III. Thab Sri Ngo Nag – Black Face Si of the Hearth
- IV. Rgan Sri – Si of the Old
- V. Gzhon Sri – Si of the Young
- VI. Dar Sri – Si Disturber of adults
- VII. Byer Si – Causer of separations
- VIII. Byur Sri – Causer of misfortunes

These demons were said to exist since the beginning of the earth. Their armies were made from their own being, their homes are made in the chthonic dwellings of the earth. Their companions are said to be the Malachud. Such spirits were said to move throughout the world and causes wars, strife and various chaotic actions in the world. There are very close to the Daevas of the Yatukih cultus, if not the same. The ancient Persians were a bit more detailed on specific daevas and their actions, while the Tibetans excelled as visually describing the interior aspects of the spirits themselves."

The website religionfacts.com states this regard to Bon as a religion:

What is Bon?

Bön was the indigenous religion of Tibet before the arrival of Buddhism in the 7th century AD. Today, Bön is similar to Tibetan Buddhism. It is a matter of controversy whether Bön influenced Tibetan Buddhism or the other way around. Bön is spelled either Bön or Bon, and is sometimes called Bonism. Followers of Bön are known as Bönpo or Bon-po.

Both scholars and the Bönpo themselves distinguish between original Bön and modern Bön. "Original Bön" refers to the indigenous religion of Tibet, which was animistic (believing that nature is pervaded by good and evil spirits) and shamanistic. The name was

probably derived from the ritual recitation (Bön, meaning "invocation") of its practitioners.



Pg. 91 of the book, "ADAMU: Luciferian Tantra & Sex Magick in the section titled "28 Powerful Flesh Eating Goddesses", states as follows:

The Tibetan word "Shashkhadroma" refers to "Flesh eating Dakinis" and are vampiric and lycanthropic female divinities who are balanced powers of the world. These bestial daughters are but those under the divinity of Peldan Lhamo, the Tibetan Kali. Approach this ancient deific masks as one would through sexual devotion of your partner. These Goddesses are attributed to the four cardinal directions.

We've returned to the discussion of VAMPIRIC GODDESSES, CANNIBALISM, SHAPESHIFTERS, and most importantly the Goddess KALI. As I've stated earlier in this writing, these subjects are all interconnected, whether that is evident to the average student of Tantra, Yoga, Hinduism, Buddhism, Witchcraft, Feminism, etc.. or not. What is written in the rest of the book ADAMU is extremely explicit and debauchorous, and as such I'll leave that particular material in it's place. There's no need for me to further expound upon what is written in that particular book any further.

Here is an excerpt from a web page on the beliefs and practices of Bon-Po:

According to folk beliefs, the world has three parts: sky and heavens, earth, and the "lower regions." Each of these has its own distinctive spirits, many of which influence the world of humans. The upper gods (steng lha) live in the atmosphere and sky, the middle tsen (bar btsan) inhabit the earth, and the lower regions are the home of yoklu (g.yog klu), most notably snake-bodied beings called lu (klu naga), which live at the bottoms of lakes, rivers, and wells and are reported to hoard vast stores of treasure. The spirits that reside in rocks and trees are called nyen (gnyan); they are often malicious, and Tibetans associate them with sickness and death. Lu are believed to bring leprosy, and so it is important to keep them away from human habitations. Sadak (sa bdag, "lords of the earth") are beings that live under the ground and are connected with agriculture. Tsen are spirits that live in the atmosphere, and are believed to shoot arrows at humans who disturb them. These cause illness and death. Tsen appear as demonic figures with red skin, wearing helmets and riding over the mountains in red horses. Du (bdud, mara) were apparently originally atmospheric spirits, but they came to be associated with the Buddhist demons called mara which are led by their king (also named Mara), whose primary goal is to lead sentient beings into ignorance, thus perpetuating the vicious cycle of samsara.

There are many other types of demons and spirits, and a comprehensive listing and discussion of them exceeds the focus of this book. Because of the great interest most Tibetans have in these beings and the widespread belief in the importance of being aware of their powers and remaining in their good graces, the folk religion is a rich and varied system, with a large pantheon, elaborate rituals and ceremonies, local shamans with special powers who can propitiate and exorcise, and divinatory practices that allow humans to predict the influences

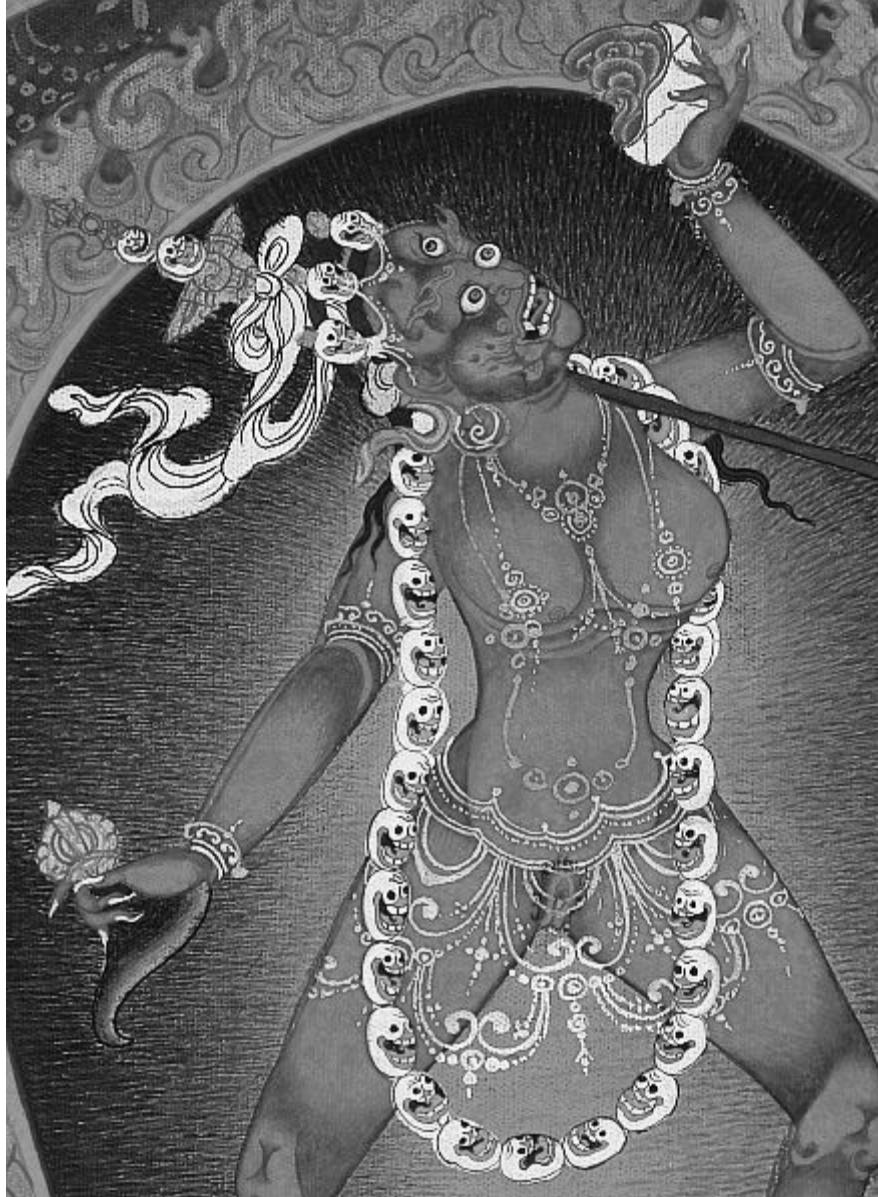
of the spirit world and take appropriate measures. All of these are now infused with Buddhist influences and ideas, but undoubtedly retain elements of the pre-Buddhist culture.

(excerpt above from: <https://www.pbs.org/.../shows/tibet/understand/bon.html>)

Now, I'd like to present a youtube video that displays a song called ETERNAL by Bone Thugs N Harmony: <https://www.youtube.com/watch?v=hKQe23hUnY4>. I'd personally ask them if they knew what they were writing and how it applied to what was written throughout history as it pertains to THE THUG CULT of KALI-MA.

The book "Demons of the Flesh: The Complete Guide to Left Hand Path Sex Magick", says this about Bon and the Bon-Po on pg. 63:

"Although the attainment of magical powers through sexual initiation in Buddhism is customarily associated with the rise of Tantra in medieval Tibet, it is almost certain that such sex-magical operations were already known to the indigenous and shamanistic Bön religion of pre-Buddhist Tibet. As in India, many atavistic magical traditions of a supposedly amoral or anti-social nature are rather arbitrarily assigned to the left-hand path. Bön, shrouded in mystery and condemned by Tibetan Buddhists as a "demonic" practice – much as the Catholic Church vilified survivals of European paganism as the work of the Devil – actually seems to be a survival of the Mithraic cult, which reached Tibet by way of Iran. As we have seen, the majority of Eastern spiritual teachings insist that the initiate must recognize the deceptive and negative nature of maya, and break from its hypnotizing snares. In contrast, the left-hand path magician is encouraged to partake of the same god-like powers of the mayin, transforming the stuff of reality in accordance with his or her will. Maya, then, is the medium with which left-hand path magicians practice their art. With practice and discipline, the magician, a juggler of reality, can learn to play with maya with the same dexterity that a sculptor shapes clay, molding the elusive material of manifestation according to will.



Further reference in the same book on pgs. 81-82 are as follows:

The vertebral bone above the pelvis where the kundalini fire serpent is thought to lay coiled is still known in English as the sacrum, which derives from the Latin *os sacra*, or sacred bone. Exoterically, the sacrum's proximity to the genital organs is generally thought to be the reason for its sacred status. However, a knowledge in pre-Roman culture of the sacrum as the seat of some power approximating that of kundalini cannot be ruled out. In ancient Egypt's cult of Set – a violently dissident outsider god notorious for his insatiable sexuality and his occasional transformation into feminine form – we find that the back, especially the spinal column, is thought to be under Set's control. The mystical Egyptologist Isha de Lubicz described "Sethian power" as an "active power of the fire whose channel is the vertebral

column ... That is why the back is said to belong to Seth." Similarly, the uraeus serpent depicted uncoiling from the god-like Egyptian pharaoh's double crown is practically indistinguishable from much later Indian drawings of the awakened Kundalini fire serpent rising from the initiate's crown chakra.



The question then, as asked in the beginning of this writing and wholly addressed throughout was **WHAT IS BON?** And, what is a **BON-PO?** We have addressed how this question relates to Hindu and Buddhist religious teaching and practices and how it also related to the **KALI** cult of the **THUGGEE** or **THUGS** in both an ancient and modern context. We've gone over the demonic implications as written by plenty of authors over the years. We've addressed the relationship **BON** and **BON-PO** practices have to **Tantra** and what would be considered **VAMPIRIC BLACK MAGICK**. I've cited various sources and referenced writings across various specific subjects, all in relation to **BON**, or **BONE**. It is my expectation that you have learned something from this writing and that you also enjoyed the clarifications therein.



Tröma Nagmo, Tibetan Buddhist Krodikali. Detail from a painting of Machig Labdrön, 19th century.

(I didn't exactly explain the correlation of this material to the Rada and Petro Loa of Vodou/Vodun. However, I'll address that information in a future update that will directly coincide with what I've written here.) (I'll also expound clearly as to the relation to Santa Muerte and biblical writings. For those educated scholars that have studied this sort of material there may not be such a need, however, for the beginner and novice, there is

probably a need for clarification as it pertains to the direct correlatives involved. In doing so a clearer picture should become evident as it pertains to the OLD WORLD ORDER and the practices in OCCIDENTAL AND ORIENTAL OCCULTISM of both the ANCIENT and MODERN sort.)

CHAPTER II

Hive mind

A **hive mind** or **group mind** may refer to:

Shared intelligence

- Collective consciousness or collective intelligence, concepts in sociology and philosophy
 - Group mind (science fiction), a type of collective consciousness
 - Groupthink, in which the desire for harmony or conformity in a group results in irrational or dysfunctional decision-making
 - Sheeple, a derogatory term referring to groups of people who mindlessly follow those in power
 - Swarm intelligence, the collective behavior of decentralized, self-organized systems, natural or artificial
 - The apparent consciousness of colonies of social insects such as ants, bees, and termites
 - Universal mind, a type of universal higher consciousness in some esoteric beliefs
 - Egregore, a concept in occultism which has been described as group mind
-

(Definition of HIVE MIND as written in a wikipedia article on the subject)

In this chapter I'll go over the meaning of what is considered to be **COLLECTIVE CONSCIOUSNESS** or **GROUP THINK**. This is an important topic because it is applicable to not only thought, but also behavior or actions. I've explained in other writings my understanding of **PHONETIC** and **SEMANTIC** values as they pertain to both speech and the written word. An **ACT.ION** is exactly that. The Encyclopedia Britannica defines and **ION** as, any atom or group of atoms that bears one or more positive or negative electrical charges. In laymans terms this means that **IONS** are the building blocks so to speak of everything that exists. I know that same dynamic to be applicable to sound and speech as well. This is verifiable in the fact that as it pertains to science and physics sound and speech are governed by the laws of matter &

energy. As such, the same laws of physics are involved. So the word ACT.ION is the effect of the prefix which is to act. In this example we are dealing with the energies of acting or behaviors. This leads us to the literal meaning of what a HIVE MIND actually is. Another way to describe what I'm bringing forward here is to use the phrases MOB MENTALITY or GROUP MIND.

How does a HIVE MIND work? I'll explain this as simply as possible. There are creatures including the human species that are impressed upon in ways that then cause for other creatures of similar standing or nature to behave similarly. This can become difficult to explain beyond the biological examples of mimicry. I'll go right into providing an applicable example by describing the way gangs form and then are kept going by the establishment of what are considered to be cultural norms. Gangs aren't simply familial, they are also spiritual/intellectual groupings. They are cultures within cultures. If we were to paint the face of the living entity that is the group, we'd be doing something very similar to what those that follow Buddhism or Hinduism do in presenting the icons that are then the reflection of a higher power or deity. This means in essence that each tribe, family, group, culture, etc. has an identifiable oversoul, with specifics as they pertain to the senses as well as a common (within said grouping) personality. You can see examples of what it is that I'm describing by looking at the ORISHA traditions and how each ORISHA has specific tastes, or likes and dislikes, as well as a specific set of personality traits and powers or abilities. Each Orisha has their own style, tools, priestesses and priests, temples, etc. So, initiates of the Orisha Ogun have their specific colors, behaviors, personality traits, and paths specific to that one specific deity or power. A person might then act a certain way because they "wanna be" a child of Ogun, however, unless they are initiated they may not be accepted as a member of the group, tribe, house, fraternity, gang, etc.. There are cultural standards involved, and every culture is indeed in effect a "cult".

To delve further into what HIVE MIND actually means, one might look into fanaticism or being a fan of a sports team, a musician, a fanatic nature as it pertains to politics, or even a series of television shows or movies. Fans of Marvel comic books are said to know the workings of a UNIVERSE. In this example it would be the MARVEL UNIVERSE and the realm would be comic books. This example serves to explain the way a HIVE MIND works. There's usually a person or persona that serves as the common denominator or link that becomes the standard as that pertains to type and function. Some people believe that they serve as the prototypical standard or proper way of being and doing, both. In many instances this behavior is due to a very real inferiority complex, unless of course they actually are the prototypical archetype within a specific culture or society. A google search on the word PERSONA shows that the definition of that word in latin is literally the word MASK. The actual definition is, "the aspect of someone's character that is presented to or perceived by others."

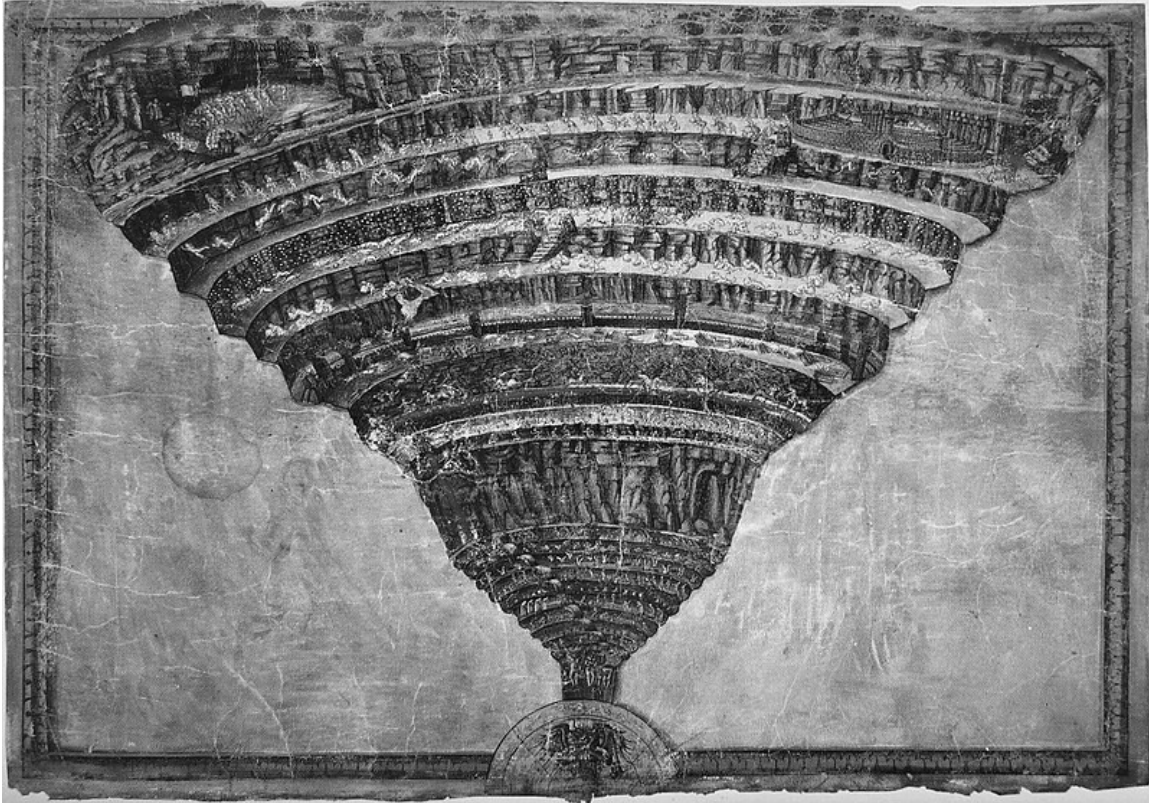


Illustration of the structure of Hell according to Dante Alighieri's Divine Comedy. By Sandro Botticelli (between 1480 and 1490). According to Carl Gustav Jung, hell represents, among every culture, the disturbing aspect of the collective unconscious.

The previous paragraphs lead us to what the word LEGION means. As a noun, the word legion is defined as follows: "a vast host, multitude, or number of people or things." This should be considered when trying to understand the meaning of that word as it pertains to the topic of DEMONOLOGY. What this basically means is that for each DEMON/DAEMON or archtypal intellect there are others that also carry forward very similar attributes. So when a book on demonology describes a particular DEMON as presiding over how many ever thousand underlings, what is being said is that there are underlings with the same attributes as the leader of whichever demonic division is being discussed. The same holds true when discussing JUNGIAN ARCHETYPES. The wikipedia description of Jungian archetypes is as follows: "Jungian archetypes are defined as universal, archaic symbols and images that derive from the collective unconscious, as proposed by Carl Jung. They are the psychic counterpart of instinct. It is described as a kind of innate unspecific knowledge, derived from the sum total of human history, which prefigures and directs conscious behavior." For some, there is no real difference between a specific GENIUS or INTELLECT and what it means to be POSSESSED or impressed upon by a demon. This particular idea goes far into antiquity and touches upon the ideas and modalities of scholars and philosophers as far back as GREEK/ROMAN/EGYPTIAN mystery systems and civilizations have existed. Furthermore, the article written and displayed on wikipedia states as it pertains to Jungian archetypes as follows: "They are unclear underlying forms, or the archetypes-as-such, from which emerge images and motifs such as

the mother, the child, the trickster, and the flood among others. History, culture and personal context shape these manifest representations thereby giving them their specific content. These images and motifs are more precisely called archetypal images. However it is common for the term archetype to be used interchangeably to refer to both archetypes-as-such and archetypal images." That in and of itself is quite revealing and coincides with what I've written in the past about IMAGES.

My previous writing on the subject of IMAGES is as follows:

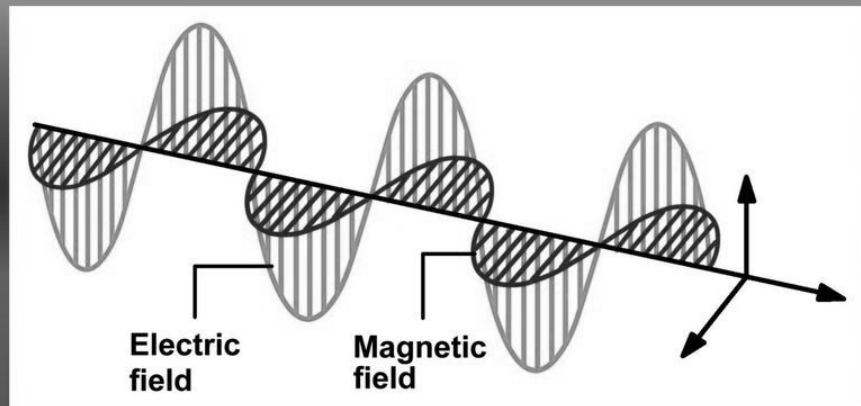
"What exactly is an I.MAGE? What exactly is a SHADOW? These are very interesting questions, with even more interesting answers. In a time where it is often seen for people to speak of a SHADOW SELF, SHADOW WORK, and encouragement in "embracing your shadow" what is the significance? These are people that are obviously diametrically opposed to being LIGHT WORKERS.. maybe they are NOCTURNAL and comfortable with the cover of darkness..

In today's article by REY AZUL SOVEREIGN, I'll address the occult science of DARKNESS, SHADOW WORK, and SPIRITUAL HEAVINESS. We know SHADOWS to be heavier than light.. how do we know this? It's an issue of vibration. Light tends to be DRY and HOT as far as forces are concerned. In the reverse, SHADOWS tend to be DAMP and COLD. Are we discussing moods and behavior patterns? Possibly. However, there's a sure science involved. Balance tends to be key when discussing the elemental values of both frequency ranges involved. DARKNESS and SHADE in abundance tends to be MELANCHOLY, DEPRESSIVE, and DECEITFUL. LIGHT on the other hand is REVEALING, ANTIDEPRESSANT, and TRUTHFUL. Why do I say that in such a way? Well, in the darkness there is only contrast.. in the light there is color. In the darkness there is only form. In the light there is substance. You can see colors and intricacies not so readily apparent in the dark. When examining these two "forces" you start to understand that SHADOWS are caused by BLOCKAGES.. Let us begin to understand my reasoning in this description of forces of LIGHT vs. DARK.

Light can be measured.. as an oscillating wave. The same holds true with DARKNESS. As such, we know that LIGHT and lack thereof is responsible for energy transfers that can and do affect the body and mind. In nature every creature utilizes the drawbacks and benefits of both DARKNESS and LIGHT. The organisms, species, and specializations of both adapt to the environmental conditions that change based on patterns of darkness and light. There are creatures that forage during the day that have physically adapted over thousands and millions of years to become efficient during specific seasons, times of day and night, and utilizing various factors including and not limited to terrain. These constants move even into the topics of temperature regulation as we see in reptiles, that are reliant on environmental factors to regulate their body temperature.. we see that when it's warm some reptiles are obviously much more active than when it's cold. The metabolic rate in these creatures change based on temperature, which is often regulated by day and night cycles.. which are extremely different depending on where they might be situated on the Earth. There's more nocturnal activity in equatorial zones, less during the day based on heat and the possibility of overheating.

Properties of Light

- Electromagnetic waves are transverse waves (particles vibrate perpendicular to wave direction) that consist of oscillating electric and magnetic fields which radiate outward from the source at the speed of light.

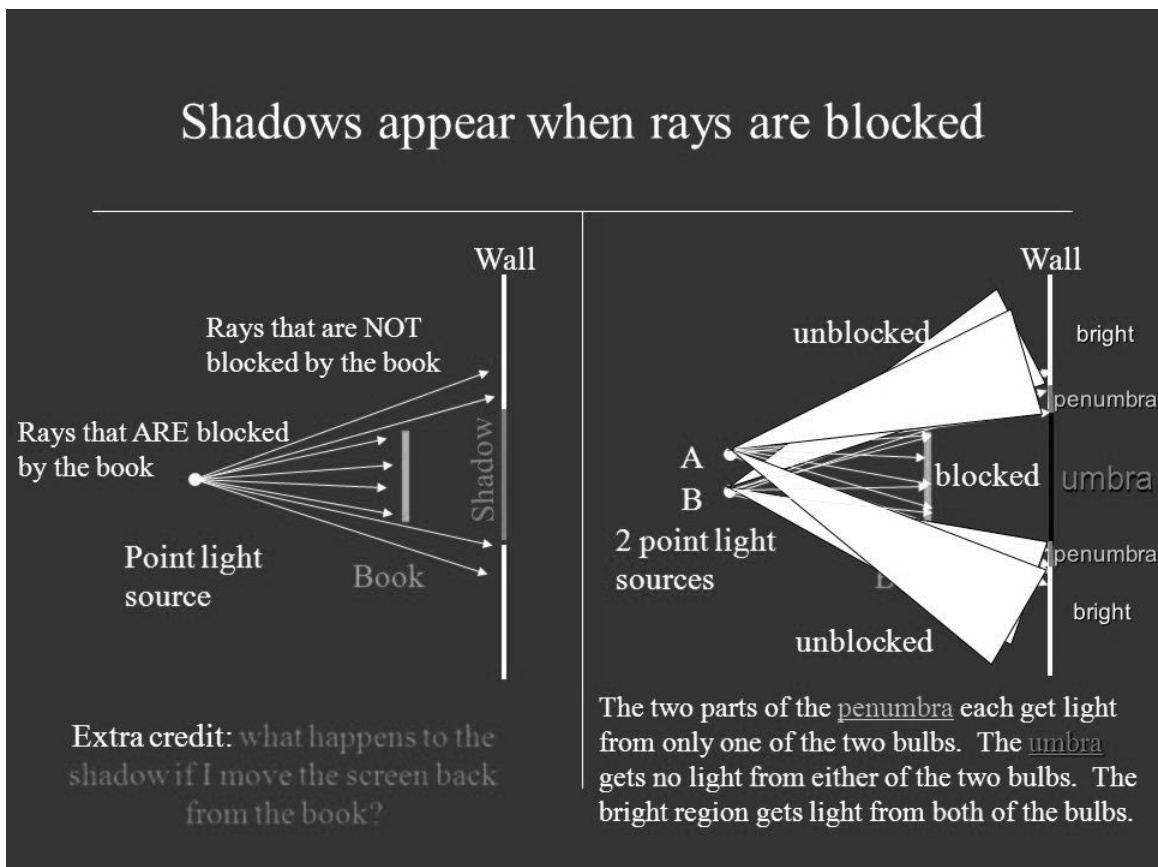


You can understand the way the metabolic rates of different animals are affected by temperature by studying the heat transfer from a stove. When you place a pot of water on the stove, and then turn up the heat, the water begins to react. You'll notice that once the water has reached its boiling point the water is moving at a vigorous rate. The same as bacteria tends to thrive in warm conditions.. You can see that heat is usually naturally relative to light and vice versa. Another great example is that of a bear that hibernates/sleeps during the cold cycles/months of the year. Obviously bears have specific metabolic functions that are seasonal based on light and temperature patterns/cycles.

Let's get back to the point of this writing which is focused on the metaphysical forces of DARKNESS AND LIGHT. In the practices of VODOO there are spirits that are considered HOT and COLD in their nature.. This is directly correlative to what I'm explaining in this writing. Say that you are dealing with a relentlessly predatory, unfeeling personality.. one of the ways to describe such a person is as being "cold blooded". Oftentimes these will be people/spirits with less of what is considered to be a "bubbly" or "warm" personality. The same rings true for spirits. Quite often you'll find that when dealing with paranormal forces or energies these anomalies are drawn to dark, sullen, dilapidated environments. The same is true with people, reason being that like attracts like unless we are considering predatory or magnetic/polar opposites.

So what is SHADOW WORK or SHADOW MAGICK? It's a negative arcane art-form that relies on negative energies to sustain and empower the self. Have you ever met a person that

wanted people to hate another person to make themselves feel better? Or have you known a person with a parasitic personality that wanted every other persons focus and attention to be on them? Think of it this way.. what happens when a bully decides that they don't want to be singled out as such? They'll try to find other people that will behave in a similar fashion. This is the way that gangs are formed. They assuredly wouldn't want to be the only person that robs and steals or takes advantage of people, because they would be bombarded by those that tried to resist that energy. They'd need for there to be others that also did what they do to lessen the burdens involved. This is how gangs, clutches, crime families develop and evolve. Let's stick with the example and topic of discussion which is DARK MAGICK or SHADOW MAGICK. These would be mostly naturally depressive people or those that focused on negative elements to then try to cloak that energy, and make it seem popular or positive. They wont tell you that they cut themselves, or use powerful narcotics, or that they steal and manipulate.. they have to make it seem honorable and suited to their being. This is not to say that all witches and vampires are evil or situated and suited to such, but to say that the vast majority of them are probably not at all the happiest of personages. This example takes us back to what I was explaining as far as metabolic rate and temperature. Where there is one very cold person, how can they generate heat? If they cannot do so on their own, they will try to steal or utilize the heat/shine of others.. see where I'm going with this?



In a book that I'm browsing through there is a chapter titled "AFRO-TANTRIC TAROT OF THE KALAS." This is a chapter that jumped out at me for various reasons.. including the fact

that I'd been writing on this subject myself over the past few days. It wasn't until I sat down to type this writing that I saw that such a chapter existed in this particular book that is written on the subject of SHADOW MAGICK and SHADOW CULTS/CULTURES and was published in 1975. (I just added a few excerpts from that particular book as I was writing this article, it's one of those SPIRITUAL FACULTIES that I have.) Immediately two words jumped from the pages I was browsing over.. those words were KALI and TANTRA. If you've been following my previous posts you might get why those words are significant at this point in what I'm writing here.

Now, after viewing the excerpts from the book I was mentioning, I had to ask myself a very real question, and that question was "Who am I." The answer to that question is profoundly obvious to me.. However, in my personal knowledge as I combine what I already know with what was written by students and scholars in the past, there are definite constants involved. How accurate are those constants SPIRITUALLY? As a SORCERER what are the implications involved? Finally, what does it actually mean to "embrace my shadow self?" What are the metaphysical connotations involved?

In closing this particular writing, I'd say that it is absolutely imperative "TO KNOW".. before you DARE, and WILL. This is because what you are promoting and advocating you might not at all actually or in any way effectively understand. If what I'm describing is simply an opposition of masculine and feminine forces, it is dual sided and hypocritical by nature. That's true for what we know about magnets and unseen forces both. Which pole is the masculine and which the feminine? Semantically as well as phonetically that is a statement that is the epitome of opposition. What does it mean? It means that LIGHT and DARK are reactive. Similar to any magnet with it's positive and negative polarity.. and then we can see the effects involved down to the scientific study of every atomic particle. Are atoms not revealing as it pertains to the subjective forces of gravity itself? I'll leave you with that question, until next time."

The Meriam-Webster definition of the word IMAGE is as follows:

image noun



im·age | \ 'i-mij \

Definition of *image* (Entry 1 of 2)

- 1 a** : a visual representation of something: such as
 - (1)** : a likeness of an object produced on a photographic material
 - (2)** : a picture produced on an electronic display (such as a television or computer screen)
- b** : the optical counterpart of an object produced by an optical device (such as a lens or mirror) or an electronic device

- 2 a**
 - (1)** : a mental picture or impression of something
// had a negative body *image* of herself
 - (2)** : a mental conception held in common by members of a group and symbolic of a basic attitude and orientation
// a disorderly courtroom can seriously tarnish a community's *image* of justice
— Herbert Brownell
- b** : IDEA, CONCEPT

- 3** : a popular conception (as of a person, institution, or nation) projected especially through the mass media
 // promoting a corporate *image* of brotherly love and concern
 — R. C. Buck
- 4 a** : exact likeness : SEMBLANCE
 // God created man in his own *image*
 — Genesis 1:27 (Revised Standard Version)
- b** : a person strikingly like another person
 // she is the *image* of her mother
- 5 a** : a tangible or visible representation : INCARNATION
 // the *image* of filial devotion
- b** *archaic* : an illusory form : APPARITION
- 6** : a vivid or graphic representation or description
- 7** : a reproduction or imitation of the form of a person or thing
especially : an imitation in solid form : STATUE
- 8** : FIGURE OF SPEECH
- 9** : a set of values given by a mathematical function (such as a homomorphism) that corresponds to a particular subset of the domain

This lends to the meaning of saying that someone has an IMAGE to protect, or that they have an inflated ego or sense of self. Essentially, in this example "image" is synonymous with the word EGO. The word ego is defined as follows:



noun

noun: ego; plural noun: egos

a person's sense of self-esteem or self-importance.
"a boost to my ego"

Similar: (self-esteem) (self-importance) (self-worth) (self-respect) (self-conceit) (v)

• PSYCHOANALYSIS

the part of the mind that mediates between the conscious and the unconscious and is responsible for reality testing and a sense of personal identity.

• PHILOSOPHY

(in metaphysics) a conscious thinking subject.

Origin

LATIN



early 19th century: from Latin, literally 'I'.

So, what is a HIVE MIND? Psychologically it means basically the extension of a specific ego, or image as that pertains to being, acting, and doing. As I previously mentioned a hive mind is essentially a cult following, or what is considered a cultural identity. So, being a Blood or a Crip would be an example of the extension of a hive mind. Those particular gangs tend to dress, talk, walk, and act a certain way. The more you behave according to the accepted standard the more you fit in with the group, and as such can claim membership, kinship, and belonging to the whole. In mob lingo this would be what is known as an "outfit". Basically, conforming to the visual and behavioral set of standards and norms adhered to by the group as a whole. Meaning, you are a part of the larger being that is essentially the OVERSOUL of the group in question. So, a playboy bunny fits a certain profile. They dress alike and fit the same standards of beauty and behaviors individually as the group. The same holds true with an employee of a particular franchise. They all have a uniform, a set of standards as far as etiquette and ethical standards are concerned, and are thus identifiable as a team member of a particular organization.

A hive of bees is a hive of bees. A wasps nest is a wasps nest. Essentially, bees are bees and wasps are wasps. As such, a HIVE MIND means a collective modality or consciousness. You'd not expect a nest of wasps to operate in the same fashion as a hive of bees. Even though those two species are similar, they are also distinct. Bees collect pollen and produce honey. Wasps eat meat. They are separate species with separate behaviors and are biologically structured differently, although obviously very similar. The same holds true with a family structure, a gang, or a business. McDonald's is a very different franchise than Burger King, although they are in the same business, which is to sell fast food. They are different as far as images are concerned and their product although similar, is not the same. The same rings true as that pertains to the LEGIONS of DEMONS. They have very real commonalities, yet they have altogether different specialties. That's the best explanation I'm able to provide at

this point. So for the sake of explanation one LEGION of DEMONS might manifest or be presented as a swarm of locusts. The next might be a drove of pigs. I'll end this chapter on that note. There are specific attributes and aspects amongst a demonic legion, however, they all have a common bond as that pertains to who and what they actually are, as well as what they're made of. The same holds true for the human being.



Kali Yantra

CHAPTER III

What does it mean to be FATALISTIC, and what is a FEMME FATALE? These particular questions lead to the topic of this third chapter in this book. We are going to compare the

mental image or psychological and astral vehicles to the actual being itself. What I mean is the selfish image of a particular type of female. Since the persona of the femme fatale relates to being that type of person, the phrase femme fatale is a noun. The Merriam-Webster dictionary lists the definition of femme fatale as follows: 1. a seductive woman who lures men into dangerous or compromising situations; and 2. a woman who attracts men by an aura of charm and mystery. How do these definitions relate to specific goddesses, or characters in general? The mermaid images of the Orisha traditions would be a great starting point in this particular case, however, I choose to start elsewhere and will return to this example later in this chapter.

Let's start with a person like Angelina Jolie. Some people might describe her as a femme fatale due to her troubled relationship with Brad Pitt. Another example would be Robin Givins due to the happenings in her relationship with heavyweight boxer Mike Tyson. In this example these are beautiful women that married powerfully successful men. Their relationships weren't so terribly healthy and both relationships ended with the aforementioned women being seen as being unreasonably overbearing and unfair in their behaviors and reasoning. This is not to say that Angelina Jolie or Robin Givens are bad people, this is just to say that they fit the description of what a Femme Fatale would be considered to be. Both of these women married big shots. Both of these women were proud of their acquisitions as that pertains to having the man they wanted. Both of these women went on to be tabloid fodder because of their relationships. Obviously, there's a narcissistic element involved. These two women could be described as what are otherwise known as "maneaters". I'm not saying that is what they are, I'm just using these two situations as examples. The femme fatale is in every sense of the word a self-centered "feminist".

There are goddesses in the mythological world that fit the profile of the "maneater" in every aspect as that pertains to the meaning of that word. The first and most obvious being the goddess KALI. In the images depicting that goddess she is normally standing on the body of her consort, or some other male, and is holding a severed head. These images also tend to show her with a necklace of men's heads, and holding weapons including that of her consort Shiva. Legends in regards to Kali say that she also had wives and presented in a manner that concludes that she is actually a he. This in and of itself is very complicated if you don't consider the INTELLECTs being described the way I have explained them. So, there is the human body which serves as a vehicle for the PERSONA, CONSCIOUSNESS, and INTELLECT. Basically, the goddess/daemon KALI is male and female, positive and negative. His/Her consorts also consist of both males and females. However, I've digressed from the original point. Some might say that KALI is actually an aspect of the god SHIVA. The GREAT MOTHER is just one aspect of the deity that is called KALI and in this aspect KALI MA. It is said by authors on the subject of what Kali actually is that, "Kali is the most fiercest avatar of Goddess Parvathi (Shakthi)." It is said that the goddess Kali is not to be confused with the DEMON KALI, however, I know the two to be one in the same entity. The same is said by some of LUCIFER and SATAN, that they are one in the same being. As mother goddess Kali is described in the wikipedia article written as follows:

"Kali (/ˈkɑːli/, IAST: Kālī), also known as Kālikā or Shyāmā, is a Hindu goddess. Kali is the chief of the Mahavidyas, a group of ten Tantric goddesses who each form a different

aspect of the mother goddess Parvati."

"Kali's earliest appearance is that of a destroyer of evil forces. She is the most powerful form of Shakti, and the goddess of one of the four subcategories of the Kulamārga, a category of Tantric Saivism. She destroys the evil in order to protect the innocent. Over time, Kali has been worshipped by devotional movements and tantric sects variously as the Divine Mother, Mother of the Universe, Adi Shakti, or Adi Parashakti. Shakta Hindu and Tantric sects additionally worship her as the ultimate reality or Brahman. She is also seen as the divine protector and the one who bestows moksha, or liberation. Kali is often portrayed standing or dancing on her consort, the Hindu god Shiva, who lies calm and prostrate beneath her. Kali is worshipped by Hindus throughout India and Nepal."

Furthermore the article states as follows:

"Samhara Kali, also called Vama Kali, is the embodiment of the power of destruction. Samhara Kali is the most dangerous and powerful form of Kali. Samhara Kali is the chief goddess of Tantric texts. It is said that if Kali steps out with the left foot and holds the sword in her right hand, she is in the form of Samhara Kali. She is the Kali of death, destruction and is worshipped by tantrics. As Samhara Kali she gives death and liberation. According to the Mahakala Samhita, Samhara Kali is two armed and black in complexion. She stands on a corpse and holds a freshly cut head and a plate to collect the dripping blood. She is worshipped by warriors, tantrics – the followers of Tantra."

The previous paragraph states that KALI is a goddess of death and destruction. Some say that she is the ARCH DEMONESS LILITH that is mentioned in the bible and other texts, but specifically as the WHORE OF BABYLON in the book of REVELATIONS. Although wikipedia says that the goddess KALI and the DEMON KALI are not to be confused, I'll present the writing from the article on the demon Kali that proves quite the opposite. The wikipedia article states as follows:

"According to Hindus, Kali (IAST: kali, with both vowels short; from a root kad, 'suffer, hurt, startle, confuse') is the reigning lord of the Kali Yuga and nemesis of Kalki, the 10th and final avatar of the Hindu God Vishnu. In the Kalki Purana, he is portrayed as a male mortal demon and he is the source of all evil. In the Satya Yuga, he was a gandharva. In the Mahabharat, he created the war between the Pandavas and the Kauravas in a game of Chausar."





It says very clearly here that KALI is the source of all evil. This would mean that KALI is the DEVIL or SATAN himself/herself. Furthermore, the wikipedia article states in the section titled PURANIC ACCOUNTS as follows:

"The Kalki Purana describes him as a huge being, the color of soot, with a large tongue, and a terrible stench. From his birth, he carried an Upasthi (worship) bone. The Kalki Purana says that this demon chose gambling, liquor, prostitution, slaughter and gold as his permanent abodes."The Sanskrit-English Dictionary states Kali is "of a class of mythic beings (related to the Gandharvas, and supposed by some to be fond of gambling)". The Bhagavata Purana describes Kali as a 'sudra wearing the garments of a king' and portrays him as a brownish-skinned demon with a dog-like face, protruding fangs, pointed ears and long green bushy hair, wearing a red loin cloth and golden jewelry."

"It is believed that the names of the four yugas of time—Satya, Treta, Dvapara and Kali—are named after "dice throws" from a game of dice popular during the Vedic period. Their order coincides with the favorability of each throw: Satya is the best throw, whereas Kali is considered the worst. During the Mahabharata, king Nala exorcises the disembodied spirit of Kali to a vibhīdaka tree (Terminalia belerica), whose fruits contain nuts which were used as the dice for the vedic dice game. Therefore, not only Kali's name, but his penchant for gambling and reputation as being evil comes from this dice game."

"The Hindu texts never mention that the yuga names come from a dice game. The Manusmriti (1.69) indicates some ancient Sages named the yugas, although there is no mention of a dice game."

In the section of the same wikipedia article, in the section titled BHAGAVATA PURANA it states the following:

"The Bhagavata Purana states the very day and moment avatar Krishna left this earth, Kali, "who promotes all kinds of irreligious activities", came into this world."

"After setting off to wage war against the evils of the world with his armies, Emperor Parikshit, the grandson of Arjuna, came across a Sudra dressed as a king who was beating a cow and an ox with a club. Parikshit immediately lead his chariot over to the scene and angrily berated the sudra for abusing the sacred cow and her mate. However, this was no ordinary sudra and these were no ordinary bovine, for the sudra was Kali and the cow and ox were embodiments of the earth goddess and Dharma. The Emperor noticed the ox was standing on one of his legs because the other three had been broken by Kali. Dharma explained his four legs represented "austerity, cleanliness, mercy and truthfulness", but he had only the leg of "truth" to stand on since the other three had been broken by kali over the preceding yugas. Kali was intent on breaking all the legs that supported the reign of dharma so he could effect the expansion of his own dark reign on earth. The earth goddess cried for she had once been plentiful, but when Krishna ascended to heaven, she was forsaken and all of the prosperity left from the world. She feared evil kings like Kali would continue to lay waste to the earth."

"When Parikshit raised his sword to kill Kali, the sudra stripped himself of his royal

garments and prostrated himself at the emperor's feet. The emperor knew Kali tainted the world with his evil and so had no place in it and raised his sword once more. But Kali interceded again and begged the emperor to spare his life and allow him a place to live within his empire. Parikshit decided that Kali would live in "gambling houses, in taverns, in women and men of unchaste lives, in slaughtering places and in gold". And as long as Parikshit ruled India, Kali stayed within the confines of these five places. This act allowed Dharma to regain his legs and the earth to be relieved of much burden. However, Parikshit was later cursed to die by snake bite after hunting in the forest and throwing a dead snake on an unresponsive sage practicing austerities. Upon the emperor's death, "Kali made his way to other places like wild fire and established his power throughout the length and breadth of the whole world."

"In another version of the tale, Kali enters into the Emperor's crown when Parikshit gives him permission to reside wherever there is gold. Upon returning home after offending the sage, Parikshit says to himself, Kali Yuga's abode is in gold; this was on my head; hence I had so evil a thought that, having taken a dead snake cast it on the sage's neck. Therefore, I now understand that Kali Yuga has taken his revenge on me. How shall I escape this grievous sin?"

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Everything written in the previous chapters that was presented on the website wikipedia correlates to the stories of SATAN, LUCIFER, LILITH, and JEZEBEL. If Kali is but one persona belonging to PARVATI and then to SHAKTI or the UNIVERSE itself with a great many personas or beings, how is it not probable that the same is true when describing other demons and entities in general?

It is written on the subject of the FEMALE UNIVERSAL GODDESS SHAKTI on wikipedia as follows:

"Adi Shakti is regarded as the one who can control all the nine planets. She divides herself to Material Shakti i.e. Durga who splits herself to operate nine planets to maintain cosmic order, Vidya Shakti i.e. Kali as source for 10 incarnations of Lord Vishnu and Maya Shakti, to delude the beings to illusion and also promotes the beings to Ultimate God. As Durga Shakti She is the one who splits herself to NavaDurga provides direction and energy to all planets.

Sun is Governed by Kushmanda Shakti.

Mahagauri operates Rahu.

Kaalratri governs Shani.

Ketu is governed by Goddess Siddhidaatri.

Provider of Knowledge i.e. Bhrasapati is governed by Goddess Katyayini

Provider of All Fortunes i.e. Mangal is governed by Goddess Brahmacharini

The effect of moon is overcome by Goddess Shailaputri

Budh Planet is governed by Goddess Skandamata

Shukra Planet is operated by Goddess Chandraghanta

By this contrast Goddess Adi Shakti controls Nava Graha. Worshipping the nine goddess in Navaratri or Nine nights of mataji, saves you from dangerous effects of planets."

Furthermore the article states the following:

"Devi Parvati is the full and complete incarnation of the goddess.[16] Parvati was Sati in her previous birth. Sati was also a direct incarnation of Adi Parashakti. However, Sati died and was reborn as Parvati. Parvati is shown as kind and loving mother goddess. She can take various forms including Kali, Durga, Chandi, etc."

"According to Shakta traditions, Lalita tripurasundari is the ultimate god. Lalita Tripurasundari holds a sugarcane bow, flower arrows, noose, and goad. She came down from Manidweepa above this Brahmanda to destroy Bhandasura. Her abode is pictorially represented as Sri Chakra. Brahma, Vishnu, Shiva of this Brahmanda are her subordinates and cannot function without her power. Thus, she is considered the supreme Goddess and primary deity in Shaktism as she is the nearest representative of Adi Parashakti. Whatever deity one is worshiping, ultimately, they are worshiping Adi Parashakti."

"She took various incarnations over a period of time for upholding Dharma. As per the yogis of the highest order, she is the power who resides in the Kundalini in the form of Amba, she is 31/2 coil in size and when the Kundalini is raised from the sacrum bone of every human being by a highly realized soul whose kundalini is also awakened then she rises through the back bone of the human opening all chakras mooladhara, Swadisthana, manipura, anahata, vishuddi, Agnya and finally through sahasrara chakras and connects the soul to the all pervading power (or collective consciousness) of the divine."

"On the three nadis, Ida (Left channel- Tamo guna), Pingala (Right channel-Rajo Guna) and Sushumna (central channel-Sattva guna), the kundalini passes through the central channel balancing all the left and right channel."

"Kali is the third part of Goddess Adi Para Shakti. She is the goddess of power, spiritual fulfillment, time, as well as presiding over the destruction of the universe. She gives salvation to mankind. Shaktas consider her as the incarnation of Parvati and consort of Lord Shiva's incarnation Mahakal, while Vaishnavas consider her as an incarnation of Lakshmi and consort of Vishnu. She helped Lord Maha Vishnu slay the demons Madhu and Kaitabha. It is she who also slew Shumbha and Nishumbha in the form of kousiki, who are symbols of ignorance. She is also same as Yogmaya also known as Tamsi Devi and Chandi Devi as per Durga Saptashati. She wears red or black and presides over the Tamas Guna. When Kali is formless, she becomes the sound of Kreem. In her gentler form as Durga, she becomes the sound of Kleem".

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What then does the information I've presented thus far in this chapter have to do with

being a Femme Fatale? Well, I've shown that in the writings on the goddess Kali, she is the destroyer and slayer of not only men, but also the UNIVERSE. She/He is absolutely both the female mother goddess and the male demon mentioned in these writings and said not to be confused with one another. They are one in the same being. When looking into the topic of SHAKTISM, you will find that the FEMALE is by all meanings of the word GOD to that branch of belief.

The article on SHAKTI further states as follows:

"Adi Parashakti's appearance is described in the Devi Bhagavata Purana, Kalika Purana, Markandeya Purana-Devi Mahatmya, Brahmanda Purana-Lalita Sahasranama, and the Tripura Rahasya. According to the Devi Bhagavata Purana The Goddess once invited the Trimurti to Manidvipa. The Trimurti saw the supreme goddess Parashakti sitting on a jeweled seat in a throne. Her face contained the radiance of millions of stars and her celestial beauty was so great that the Trimurti were not able to look at her. She carries the surya mudra, pasha, ankusha and lotus. They then realized that she was the energy responsible for creating, preserving, and destroying the whole universe.

According to the Devi Bhagwat Purana, Shaktas consider shakti as Parvati – the consort of Shiva, while the Vaishnavas consider Adishakti as Lakshmi - consort of Vishnu."



• • • • •

This essentially means that KALI is in the HINDU RELIGION, GOD. In the world of SHAKTISM God is a female or at the very least a feminine energy. This isn't just some sort of EGYPTIAN/KEMETIC ideology we are discussing here. SHAKTI would be the goddess NUT in EGYPTIAN writings and belief systems. It has been said that females have been given a unfair shake in the world of Gods and Goddesses, that however is absolutely an ignorant untruth. There are plenty of people and societies that see whatever God is supposed to be as FEMININE in nature and being.

In the RIGVEDA it is written as follows:

"I am the Queen, the gatherer-up of treasures, most thoughtful, first of those who merit worship.

Thus Gods have established me in many places with many homes to enter and abide in.

Through me alone all eat the food that feeds them, – each man who sees, breathes, hears the word outspoken.

They know it not, yet I reside in the essence of the Universe. Hear, one and all, the truth as I declare it.

I, verily, myself announce and utter the word that Gods and men alike shall welcome.

I make the man I love exceeding mighty, make him nourished, a sage, and one who knows Brahman.

I bend the bow for Rudra [Shiva], that his arrow may strike, and slay the hater of devotion.

I rouse and order battle for the people, I created Earth and Heaven and reside as their Inner Controller.

On the world's summit I bring forth sky the Father: my home is in the waters, in the ocean as Mother.

Thence I pervade all existing creatures, as their Inner Supreme Self, and manifest them with my body.

I created all worlds at my will, without any higher being, and permeate and dwell within them.

The eternal and infinite consciousness is I, it is my greatness dwelling in everything.

–Devi Sukta, Rigveda 10.125.3 – 10.125.8"

In the wikipedia article on SHAKTISM, in the section titled KALIKULA: family of Kali, it states as follows:

"The Kalikula (family of Kali) form of Shaktism is most dominant in northeastern india, and is most widely prevalent in West Bengal, Assam, Bihar and Odisha, as well as parts of Nepal and some parts of Kerala, mainly Malabar where she is known as the goddess Bhadra Kali. The goddesses Kubjika, kulesvari, chamunda, Chaandi, ugra Chandi, bheema Chaandi, Shamsan Kali (Goddess of the cremation ground), Dakshina Kali, Shitala and siddheshwari Are worshipped in the region of Bengal to protect against disease and small pox as well as ill omens. Kalikula lineages focus upon the Devi as the source of wisdom (vidya) and liberation (moksha). They generally stand "in opposition to the brahmanic tradition," which they view as "overly conservative and denying the experiential part of religion."

"The main deities of the Kalikula tradition are Kali, Chandi, bheema and Durga. Other goddesses that enjoy veneration are Tara and all the other Mahavidyas, kuamari as well as regional goddesses such as Manasa, the snake goddess, and Sitala, the smallpox goddess – all of them, again, considered aspects of the Divine Mother."

"In Nepal devi is mainly worshipped as the goddess Bhawani. She is one of the important Hindu deities in Nepal. Two major centers of Shaktism in West Bengal are Kalighat where the skull of Kali is believed to be worshipped along with her 25 forms. The khalighat temple is located in Calcutta and Tarapith in Birbhum district. In Calcutta, emphasis is on

devotion (bhakti) to the Goddess as Kali. Where the goddess(kali) is seen as the destroyer of evil.:

She is "the loving mother who protects her children and whose fierceness guards them. She is outwardly frightening – with dark skin, pointed teeth, and a necklace of skulls – but inwardly beautiful. She can guarantee a good rebirth or great religious insight, and her worship is often communal – especially at festivals, such as Kali Puja and Durga Puja. Worship may involve contemplation of the devotee's union with or love of the Goddess, visualization of her form, chanting [of her] mantras, prayer before her image or yantra, and giving [of] offerings."

"At Tarapith, Devi's manifestation as Tara ("She Who Saves") or Ugratara ("Fierce Tara") is ascendant, as the Goddess who gives liberation (kaivalyadayini). [...] The forms of sadhana performed here are more yogic and tantric than devotional, and they often involve sitting alone at the [cremation] ground, surrounded by ash and bone. There are shamanic elements associated with the Tarapith tradition, including "conquest of the Goddess', exorcism, trance, and control of spirits."

"The philosophical and devotional underpinning of all such ritual, however, remains a pervasive vision of the Devi as supreme, absolute divinity. As expressed by the nineteenth-century saint Ramakrishna, one of the most influential figures in modern Bengali Shaktism:

Kali is none other than Brahman. That which is called Brahman is really Kali. She is the Primal Energy. When that Energy remains inactive, I call It Brahman, and when It creates, preserves, or destroys, I call It Shakti or Kali. What you call Brahman I call Kali. Brahman and Kali are not different. They are like fire and its power to burn: if one thinks of fire one must think of its power to burn. If one recognizes Kali one must also recognize Brahman; again, if one recognizes Brahman one must recognize Kali. Brahman and Its Power are identical. It is Brahman whom I address as Shakti or Kali."

•••••

There seem to be quite the confusion as it pertains to who and what Kali is and represents or causes to happen, aside from the main point which is that whether in the male or female aspect of being, Kali and some might say practically everything in existence, is God, belonging to a female energy that is both God and Goddess at the same time. Why then did I write previously about what is called a FEMME FATALE? Well, if you've followed what I've written and presented up to this point clearly, you'll see that KALI is the ULTIMATE FEMME FATALE. Does that mean that BLACK WOMEN are reflections of the MOTHER GODDESS form of KALI MA? There are absolutely those that believe such to be the truth. It is said that all races descend from an AFRICAN female lineage that branched off in a great many directions phenotypically. Is what I'm describing now a secret of the evolution of mankind hidden in plain sight? Possibly. When does PARVATI become KALI and the reverse? I'll close chapter three of this book by presenting these last few paragraphs from the wikipedia article on the subject of SHAKTISM. The article mentioned states as follows:

Shaktism has at times been dismissed as a superstitious, black magic-infested practice that hardly qualifies as a true religion at all. A representative criticism of this sort issued from an Indian scholar in the 1920s:

"The Tantras are the Bible of Shaktism, identifying all Force with the female principle in nature and teaching an undue adoration of the wives of Shiva and Vishnu to the neglect of their male counterparts. It is certain that a vast number of the inhabitants of India are guided in their daily life by Tantrik teaching, and are in bondage to the gross superstitions inculcated in these writings. And indeed it can scarcely be doubted that Shaktism is Hinduism arrived at its worst and most corrupt stage of development."

"The tantra practices are secretive, subject to speculations and criticism. Scholars variously attribute such criticism to ignorance, misunderstanding or sectarian bias on the part of some observers, as well as unscrupulous practices by some Shaktas. These are some of the reasons many Hindus question the relevance and historicity of Tantra to their tradition."



"The Hindoo Goddess Kali", an illustration from Dr. Scudder's Tales for Little Readers About the Heathen, by Dr. John Scudder (London, 1849).

CHAPTER IV

As I've written in the three previous chapters, there are people that worship a GOD and there are those that also worship a GODDESS. I mean this in a very monotheistic sense. Meaning they only worship and pay reverence to a specific god or goddess. They might see other gods and goddesses as lesser deities, something like the saints in the Catholic faith. There are those that are truly polytheistic, meaning they worship a slew of goddesses and gods. Then there are those that worship one main entity while acknowledging the power of other entities as well. Also there are the different aspects, avatars, or masks that are attributed to being all faces or personas of the same god or goddess. In some religions these would be considered different paths, or branches of the same tree so to speak. One of the many faces of the goddess Kali, including Lilith, Jezebel, and a great many others, is the entity known as SANTA MUERTE, or LADY DEATH. This goddess is mostly worshipped in Mexico and South America, however she also has followers and devotees in the United States as well. Who is SANTA MUERTE or LADY DEATH. Well at first glance her image and statuary tends to consist of a SKELETON that holds a scythe in one hand and the world in the other. She may be seen as the female version of the GRIM REAPER, however, she tends to be depicted wearing a wedding dress and a veil. Another way to say her name is OUR LADY OF THE HOLY DEATH.

The wikipedia article on the topic of SANTA MUERTE reads as follows as it pertains to her many names: Santa Muerte is also known by a wide variety of other names: the Skinny Lady (la Flaquita), the Bony Lady (la Huesuda), the White Girl (la Niña Blanca), the White Sister (la Hermana Blanca), the Pretty Girl (la Niña Bonita), the Powerful Lady (la Dama Poderosa), the Godmother (la Madrina), Señora de las Sombras ("Lady of the Shadows"), Señora Blanca ("White Lady"), Señora Negra ("Black Lady"), Niña Santa ("Holy Girl"), Santa Sebastiana ("Saint Sebastienne", i.e. "Holy Sebastian") or Doña Bella Sebastiana ("Beautiful Lady Sebastienne") and La Flaca ("The Skinny Woman").

https://en.wikipedia.org/wiki/Santa_Muerte

She is seen to be one of the avatars or faces of Mictecacihuatl (or Mictlancihuatl) the skeletal Aztec goddess of death. Looking into the topic of this goddess of death there are direct correlatives to the BLACK GODDESS OF DEATH known as KALI. SANTA MUERTE is said to have many of the same attributes as KALI MA, or the MOTHER GODDESS KALI. SANTA MUERTE in fact is seen to have near to every attribute that KALI also has, and it is an opinionated fact that she is a goddess that protects homosexuals, prostitutes, and criminals. She has just as many avatars as KALI herself, KALI being one of her avatars, or LADY DEATH being one of the masks or avatars of KALI. The Merriam-Webster dictionary defines the word AVATAR as follows: 1. : the incarnation of a Hindu deity (such as Vishnu) 2. a: an incarnation in human form. b: an embodiment (as of a concept or philosophy) often in a person. 3. a variant phase or version of a continuing basic entity. 4. : an electronic image that represents and may be manipulated by a computer user (as in a game). The best description as it pertains to the

proper definition we'd like to use here is number three. As such, we can see that the same as the THUGGEE or thugs of India and various Muslim tribes, as well as those in the North African region and elsewhere, all worshipped a MOTHER GODDESS of death and criminality. She was known to be a killer, the protectress of bandits and thieves, and a WHORE for lack of a better term. The Hindus recognize Durga as the supreme mother goddess. She is also present according to wikipedia in Cambodia. Durga is seen to be the diametric opposite of KALI. However that depends on who you ask or what society you are implying is making that decision. I wrote in previous chapters that in some societies KALI is the epitome of everything good and a protective mother goddess, whereas in other societies she is a bloodthirsty killer and a demoness. Deciding which application fits best is difficult, however there seems to be racial overtones involved. Durga seem more INDO-IRANIAN in her image and KALI is obviously of AFRICAN or DRAVIDIAN stock. This leads us to those racial divisions I was mentioning in earlier chapters. KALI is a goddess of darkness and as such dark skinned people. Durga is the opposite. Durga has a much more Persian/Iranian appearance. There is a reason for that, and this is where we will in this chapter begin to describe the CASTE system of INDIA, that influenced the CASTA systems of Spain and Portugal, as well as the racial slave systems of France and the United States of America. It all goes back to India and the CASTE SYSTEMS in place due to their religions and the HINDU and BUDDHIST spiritual wars that then became reflections of what would become the medieval crusades.



“Om Hreng Dung Durgaayai Namah”

This Mantra helps one in attaining all types of Siddhis. It is considered most effective and secret Mantra and has power to fulfill all suitable desires.

Durga as the principle form of Mother Goddess in Hinduism. In tantra she is Mahamaya, the ultimate shapeless form of the divine Mother Goddess. Shakti is revered as the great creator across many cultures.

The summary of an article written on the subject of the MAHAMAYA TANTRA is written as follows:

The Mahāmāyātāntra, named after its principal deity Mahāmāyā, is a tantra of the Yoginī class in which Mahāmāyā presides over a mandala populated primarily by yoginīs and ḍākinīs, those semidivine female figures known throughout South Asian tantric traditions for the power they derive from being propitiated with blood, flesh, and sex. The practitioner engages the antinomian power of these beings through a threefold system of yoga involving the visualization of the mandala deities, the recitation of their mantras, and the direct experience of absolute reality. As well as practices involving the manipulation of the body's subtle energies, the Mahāmāyātāntra incorporates the transgressive practices that are the hallmark of the earlier tantric systems such as the Guhyasamājatantra, specifically the ingestion of sexual fluids and other polluting substances. The tantra promises the grace of Mahāmāyā in the form of mundane and transcendent spiritual attainments to those who approach it with diligence and devotion.

This translation continues as follows:

Though it is difficult to pinpoint precisely when the Mahāmāyātāntra first began to circulate within Buddhist tantric communities, the work rose to prominence toward the end of the first millennium CE as part of an efflorescence of new tantric material associated with yoginīs, ḍākinīs, and other female divinities. The designation “Yoginī tantra” was conferred on these texts precisely because of their incorporation of a more feminized vision of divinity and power. Yoginī tantras vary in style and content, ranging from somewhat disordered and obscure works like the Cakrasamvara tantra to refined and doctrinally coherent texts such as the Kālacakra tantra. With its distinct narrative style, focus on the mundane spiritual attainments, and near total absence of clearly articulated Buddhist doctrine, the Mahāmāyā tantra demonstrates a thematic and rhetorical similarity to the Cakrasamvaratantra, one of the earliest Yoginī tantras. Additionally, considering instances of intertextuality with the earlier Guhyasamāja tantra, and a seeming lack of awareness of more doctrinally and structurally developed Yoginī tantras such as the Hevajra tantra and Kālacakra tantra, it is reasonable to assume that the Mahāmāyā tantra was among the earlier of the Yoginī tantras, appearing in Buddhist tantric circles in the late ninth or early tenth centuries. It had certainly gained enough popularity by the eleventh century to draw the attention of the prominent monastic scholars of the period.

The writing cited further states:

The Mahāmāyātāntra describes, in verses both terse and enigmatic, the practices and attainments associated with the deity Mahāmāyā and her retinue of yoginīs. Yoginīs, and their close counterparts the ḍākinīs, are renowned for their ability to grant mastery of temporal and transcendent spiritual attainments to devoted and courageous practitioners who are willing to brave an encounter with these often ferocious beings. In this tantra Mahāmāyā is invoked as the queen of ḍākinīs, the queen of the yoginīs, and the supreme secret of these secret goddesses, making her the paramount source of spiritual attainment. The tantra

promises the accomplishment of such powers through the visualization of its deities and their mañtras, the manipulation of the body's subtle energies and the cultivation of the power of transgression through the ingestion of impure substances. And yet these practices are only hinted at within the tantra itself; the specifics are reserved for initiates and are to be spoken only by a lineage holder. Thus, as is the case with most tantras, this text is meant to be practiced only after receiving initiation and instruction from a qualified master.

Skipping ahead a paragraph the writing states as follows:

From this abrupt beginning, the first chapter continues with several verses invoking Mahāmāyā's qualities and describing the powers acquired through her successful propitiation. Tantras centered upon yoginīs and dākinīs, whether Buddhist or non-Buddhist, typically emphasize the attainment of mundane powers over the transcendent; in this the Mahāmāyā tantra is no different. The yogī who masters the practices of Mahāmāyā will, the text promises, be able to magically influence and attack others, acquire whatever he desires, fly through the sky, travel through other realms, become invisible, possess the bodies of others, and become immortal. Compared to this comprehensive and repetitive list of mundane attainments, the tantra makes only passing reference to the more altruistic and transcendent attainments. Only once does the text mention that its attainments can be used to benefit others (v. 1.28), and only once does it explicitly announce that its practice can result in buddhahood (v. 3.25). Following this exhaustive account of the attainments, the first chapter closes with a description of a short sequence of visualization. The reader may be puzzled at this point to find that Mahāmāyā, who had, up to this point, been invoked using explicitly feminine epithets, is suddenly referred to using undeniably masculine terms. Though some suggest this is the tantra of a male deity with a feminine name, Mahāmāyā is a female deity, as the verses of invocation make clear—she is the great Queen Mahāmāyā, the mother of the guhyakas, and the queen of yoginīs. She is consistently addressed using a specifically feminine epithet, vidyā, that simultaneously invokes her status as the embodiment of knowledge and as the female deity presiding over a mandala. And yet here, and in the third chapter where her iconography is fully described, she becomes the male Heruka, the Virile One (vīra) embracing the consort Buddha dākinī.

This gender ambiguity is clarified when we consider that the tantra describes Mahāmāyā as a feminized form of absolute reality. She is said to pervade everything in the three worlds, to be the source of all the gods, and to create, sustain, and destroy the universe. Most importantly, she is exactly what her name suggests, the “great illusion” that constitutes apparent reality. When she takes embodiment, she can do so in any form necessary, which in the context of this tantra is Heruka, the male deity most frequently found at the center of tantric mandalas. Ratnākaraśānti makes explicit the ontological primacy of the feminine Mahāmāyā; in his commentary he equates her with Vajradhara, the embodiment of absolute reality, who is typically male, and identifies her as “she who has the form of Heruka.”

The second chapter is the tantra's shortest and most challenging. Its verses only hint at the techniques and visualizations to which they refer. The communities in which the Mahāmāyā tantra circulated would have guarded their teachings and techniques closely, making complete explanations accessible only to an intimate circle of initiates. The tantra's verses—especially those that appear to refer to specific techniques—are not meant to be

edifying, only allusive. It is the role of the tantric master to unpack each verse and convey its practical content to those prepared to receive it. Thus in this chapter we are offered only the barest of introductions to what was likely a complex sequence of techniques.

The fifth verse of the second chapter introduces the primary structure of the tantra's practices, one the later Tibetan commentators would identify as a framework for the development stage (utpattikrama) and completion stage (nispannakrama) practices unique to the Mahāmāyā tantra. Verse 2.5 states: The threefold practice is said to be essentially mantra, appearance, and reality. Through three aspects of wisdom he will not be stained by the faults of existence.

Krsnavajra provides the necessary elaboration:

Mantra refers to those mantras such as oṃ and so forth that are fixed in the six places, the eyes and the rest. Appearance refers to the [deity's] manner of appearance as explained below—his color, form, posture and faces. Reality refers to the fundamental nature which is completely free from all conceptual fabrication.

The visualizations, recitations, and sequences of practice that follow in the text are to be understood and employed in terms of this threefold structure. The remainder of the chapter presents a series of practical techniques for attaining mastery over the phenomenal world and generating bodily energies and fluids for use in ritual practice. Each verse from 2.7 to 2.14 alludes to a specific visualization centered on a single mantric syllable and its associated deity, the practice of which leads to the stated outcome. Yet it is impossible to determine, based on the verses alone, what practices are being described. It is left to the commentators and the oral tradition to fill in the detail. Consider verse 2.7:

Meditate upon the first syllable which is the color of Indra. Merged fully with one's own awareness it is summoned in an instant.

Ratnākaraśānti comments:

This is explained as follows: once the vulva of Buddha dākinī and so forth is rendered red like saffron, imagine the syllable oṃ red like saffron in the vessel of the Virile One and fix the Virile One in the subtle sphere. Once the Virile One has been made red by the light of the syllable oṃ, two rays of red light emerge from the Virile One. Imagine a noose on the tip of the first and a hook on the second. Binding the neck of the object to be accomplished with the noose and piercing its heart with the hook, imagine that it is quickly summoned.

It thus becomes apparent that the words of the tantra itself provide merely an outline, a shorthand version for tantric practitioners already well versed in its practices. Likewise, each of the subsequent verses of this chapter points to complex meditation techniques, a type of knowledge that is, as verse 2.17 indicates, "secret, obscure, and unwritten."

The third and final chapter brings the tantra to a close with a description of the rites for preparing and consuming impure substances, followed by a complete presentation of the iconography of Mahāmāyā and her retinue. The cultivation of the power of transgression through deliberate consumption of impure, polluting substances is an important aspect of

Buddhist tantra. Notions of purity and pollution have been formative elements of South Asian identity since Vedic times. Such an identity is destabilized through contact with and ingestion of impure substances and bodily fluids. Indian Buddhist tantras, especially those of the later Yoga tantra class such as the Guhyasamājatantra, positioned the consumption of sexual fluids at the climax of the ritual process so as to harness the force of the transgressive act into a powerful soteriological moment. The same holds true for the ingestion of illicit meats: their ritual consumption negated a social identity formed through the observation of dietary and behavioral proscriptions. Through the eating of taboo substances, practitioners' bonds with mundane society are fully severed and their acceptance into the community of spiritual adepts is confirmed.

Yoginī tantras, including the Mahāmāyā tantra, carried on the transgressive practices that developed in tantras such as the Guhyasamāja tantra and the Guhyagarbha tantra. In the Mahāmāyā tantra, the consumption of sexual fluids is presented at the end of the second chapter and the ingestion of illicit meats in the early verses of the third. The final two verses of the second chapter describe, in a typically occluded fashion, the ingestion of sexual fluids that marks the culmination of the meditation sequence. The verses instruct the yogī to keep his mind free of concepts and take the “wish-granting jewel” between his thumb and ring finger and place it in his mouth. Krsnavajra explains that this refers to the ingestion of “relative bodhicitta” (kun rdzob kyi byang chub sems, i.e., semen) after its prolonged retention in the tip of the penis. In the parlance of the later tradition, this marks the completion stage section of the practice. In the words of the tantra itself, the ingestion of sexual fluids triggers “everlasting spiritual attainment.”

Moving into the third chapter, the tantra introduces a sequence of verses outlining the rites associated with the ingestion of sacramental substances (samayadravya). The yogī is instructed to gather the five illicit meats (elephant, horse, cow, dog, and human), roll them individually into pellets, and store them for seven days. Next they are mixed together and stored in the cavity of a rotting jackal for an additional seven days. Finally they are taken out and consumed, resulting in an experience of “the great fruitions” (mahāphalāni, v. 3.6), which Ratnākaraśānti identifies as “the state of wisdom.” Though the five illicit meats are common enough in tantric literature, the especially polluting addition of a jackal corpse appears to be a unique contribution of the Mahāmāyā tantra. We can understand this distinctly unpalatable process as intended to collapse the binaries of pure and impure, precipitating a more complete rejection of dualistic concepts and, as verse 3.1 states, leading to “omniscience.”

The final section of the tantra concerns the method of practice (sādhana) for the deity, including the details of the visualization of Mahāmāyā and her mandala. The stages by which a tantra is to be practiced are frequently concealed within the text—the order will be scrambled and the details elided. The act of organizing these elements is left to tantric teachers and lineage masters, who composed independent ancillary texts to codify the proper sequence of practice. These texts incorporated practices drawn from the oral tradition and embedded the basic outline provided by the tantra within an established sādhana framework that normally included common Buddhist elements such as refuge in the Three Jewels, the generation of the aspiration for awakening, the offering of confession, and so forth. Thus while the core material for a sādhana is found within the tantra itself, each sādhana is unique, reflecting styles and interpretations that are as diverse as their authors. Sādhana composed on the Mahāmāyā

tantra by the Indian authors Ratnākaraśānti, Kukkuripa, Ratnavajra, and Kumé Dorjé (sku med rdo rje), as well as a number composed by Tibetan authors, have been preserved in Sanskrit and Tibetan.

Within the Mahāmāyā tantra, although verse 3.7 announces the commencement of the sādhana, the majority of practices have already been introduced in the preceding two chapters. But it is only here, at the end of the tantra, that we are finally given the complete iconographic description required for the self-visualization of the deity that precedes all other practices. The visualization begins by imagining a red lotus flower with four petals, in the middle of which sits a single subtle sphere. From this sphere, four additional subtle spheres emerge and come to rest on each of the four petals. These four spheres then transform into four yoginīs, each distinct in color and wielding the specific implements described in the tantra. They sing a song of invocation in the language of the yoginīs to the central subtle sphere, summoning Mahāmāyā and consort from their essential state, first in the form of mantra syllables, then in full iconographic detail. Mahāmāyā takes the dark blue form of Heruka embracing the red Buddha dākinī. (S)he has four faces—blue in the east, yellow in the south, red in the west, and blue-green in the north. (S)he has four hands, each holding a different implement: a skull cup, a khatvānga, a bow, and an arrow.

Once this five-deity mandala has been fully imagined, the practitioner is prepared to apply any of the diverse practices that have been described throughout the work: the visualization of mantra syllables and additional mandala deities, the manipulation of subtle energies, or the consumption of sexual fluids and illicit meats. Through identification with Mahāmāyā and engagement in these potent practices, the diligent practitioner will be rewarded with mundane powers, reach “highest attainment of suchness” (v.3.25), and, as we are told in the tantra’s final verse, be forever protected by Mahāmāyā, “the queen of the yoginīs.”



What I've presented in this chapter and withing the previous writing is absolutely correlative to what I mentioned in the previous chapters. I had not at all read this SUTRA before presenting this information here in this chapter. I'd not at all studied HINDUISM or BUDDHISM or the practices and ideologies of the BON PO. How I know these things before reading them I do not worry myself about. I know a great many things and can explain them without study. Some might attribute that to a DEMON. I'd say they are possibly absolutely correct in that assertion. It is a GENIUS LOCI, or all knowing aspect of myself that allows me to mentally download what is written in the AKASHIC RECORDS via the AETHER. Had I read this stuff beforehand, it wouldn't be nearly as fascinating to read this material now and then present it here in this book I'm presently writing. I stated before that this book is part grimoire. I meant that wholly and fully. There are a great many mysteries that have been carefully unraveled in a way that allows me to know that what I've been doing and the tasks I've been working on are absolutely important to my personal growth and intellectual development. I however, have not near to finished presenting the crux of the content that makes this fourth chapter complete. Let us now return to the Sutra previously presented and learn what are titled in the writing referenced here "The First Instruction", which reads as

follows:

Homage to the Glorious Vajra dākinī!

1.1. I pay homage to the protector of beings, Glorious Vajra dākinī, Universal sovereign of the dākinīs, the very essence of the five wisdoms and three bodies.

1.2. I pay homage to all the vajra dākinīs who cut the bonds of conceptual thought and descend to act in the world.

1.3. Now, following that, I will explain the tantra called The Supreme Secret of the Secret Goddesses, the Vajra dākinīs.

1.4. She pervades the entire Egg of Brahmā, the animate and inanimate. She is the source of all goddesses and rules over Brahmā and the rest.

1.5. She is their great secret, the great Queen Mahāmāyā. She is the great illusion, intensely fierce, who destroys all that exists.

1.6. She pervades all of this: the animate and inanimate, the three worlds. Time after time she gathers in and again emanates the triple world.

1.7. This mother of the guhyakas is celebrated as the essence of illusion. She is the knowledge that perfects the three worlds and fulfills all desires.

1.8. Through the mere thought of the queen of the accomplished, knowledge itself, the devas, dānavas, gandharvas, yakṣas, āsuras, and humans,

1.9. The vidyādharas, the kinnaras, and mahodaras, the rāksasas and piśācas—all are mastered for practitioners. All creatures are subdued: those born in the water and on land.

1.10. Phenomena are naturally luminous; they are primordially pure and without stain. The methods of those possessing the self-arisen five wisdoms are to be praised;

1.11. These are the yoginīs, the mother of yoga, and the entirety of the three worlds. The entire play of illusion is accomplished without exclusion or remainder.

1.12. Abducted from the buddhas, the maidens of the highest gods are enjoyed. The yogī has knowledge, masters yoga and weaves Indra's Web.

1.13. He beguiles and paralyzes, slays, dissuades, and more. He tames, magnetizes, and so forth; he flies through the sky. He enters the citadel of another, is invisible, and so on.

1.14. He causes hostility, renders mute and moves under the earth; Becomes the universal sovereign of vidyādharas, does not age, and is deathless.

1.15. One with knowledge of yogic illusion is likewise free from disease— Yogīs revel in the form of the mantra's syllables.

1.16 . hrough recitation and contemplation, meditation and absorption, the vidyā

created through recitation brings about the accomplishment of knowledge.

1.17. Without discipline or austerities, without hardship, fasting, or vows, Bliss and Joy bring accomplishment through constancy in knowledge and method.

1.18. The Virile One stands in the center of the navel, in the hidden space of the blossom; He is mind, the absence of mind, and mental form—the nature of knowledge and what can be known.

1.19. I will now describe him—this is the profound instruction of the Buddha: A chain equal to that of the āli kāli is coiled there.

1.20. The upper chain ignites and is made to flow downward, A drop of nectar flowing in the form of semen.

1.21. Whatever comes on the path of the senses is naturally just that. Through the practice of supreme benefit all becomes the nature of the Buddha.

1.22. The spiritual attainment of the great commitment is the perfection of the great pill. In the embrace of Mahāmāyā you should practice yogic union.

1.23. Endowed with the five offerings together with the five objects of desire, the power of accomplishment will be known and spiritual attainment made permanent.

1.24. I will explain this spiritual attainment of wisdom, by which the state of a god is swiftly attained—Goddess, I speak truthfully!

1.25. To you, Mahāmāyā, I will explain the accomplishment of the three worlds, the garland of syllables of the most excellent among the great yoginīs.

1.26. The great yogī who masters the animate and inanimate with thought alone is constantly offered desirable things and served according to his pleasure.

1.27. He is always at play and accomplishes the vajra yoginīs. In a variety of forms the essential practice is revealed.

1.28. The great attainment, the splendor of the tathāgatas, is granted; Through extracting various essences the yogī constantly benefits beings.

1.29. With the collected semen, liquor, and extracted large pill, he mixes in the great flesh and unites with the yoginī.

1.30. He gains long life, great virility, great splendor, and becomes exceedingly powerful; he possesses divine sight, magical ability, and drinks the moon day after day;

1.31. He becomes long-lived so that he lives for a great age; he manifests an alluring form and conjures miracles;

1.32. With merely a thought his appearance is transformed— The queen of vidyās, the

great enchantress, is unfailingly accomplished through recitation.

1.33. Vidyā! In the three worlds there is nothing equal to my knowledge. This transmission of all tantras has been explained to you, Magnificent One!

This completes the first instruction on the signs of spiritual attainment of The Great Vidyā, Queen of the Yoginis.

THE SECOND INSTRUCTION

2.1. Now, following that, I will explain the sublime secret syllable that bestows the result of the spiritual attainment for the practice of the great queens of yoga.

2.2. Merely visualizing her, the yoginī grants the best of things. Apply the first syllable and sustain the upward breath.

2.3. Taking that which comes at the end of the eight together with ū and the bindu, The yogī moves the downward breath, abandoning the real and unreal.

2.4. The observances are not explained: the activities of the garland mantra, of retention, and of fire offerings are all omitted.

2.5. The threefold practice is said to be essentially mantra, appearance, and reality. Through three aspects of wisdom he will not be stained by the faults of existence.

2.6. The yogī who constantly meditates on this without interruption is equal to Vajrasattva and gains accomplishment in a single month.

2.7. Meditate upon the first syllable which is the color of Indra. Merged fully with one's own awareness it is summoned in an instant.

2.8. The one possessing the second syllable is imagined and cultivated. One gains power over everything within the whole of the three worlds.

2.9. Brahmā, and lord Visnu, so too Indra and the Lord of Desire; Invoked with the wisdom syllable, they are summoned along with their wives.

2.10. Endowed with the syllable ā, settled in awakened body, speech, and mind, perform the threefold union—this is the supreme extraction of the pill.

2.11. Possessing the syllable khe is the four-faced one with a red body. Skull cup in hand he is passion itself—this is the supreme extraction of semen.

2.12. Possessing the syllable ci is one yellow in color who shines brightly, with the form of a horse's face—engaging him is the supreme extraction of the liquor.

2.13. The one possessing the syllable ra is red in color and exceedingly bright, has four arms and four faces, and appears in the form of a jackal.

2.14. Cultivating this wrathful mind is the supreme extraction of blood. Endowed with

the six syllables, they are fixed in the six places.

2.15. The practice, the host of dākinīs, and the vajra yoginīs are accomplished, the two eyes, the ears, and so too the nose and the mind.

2.16. Yogīs take the posture of a sporting lion; While meditating with the movement of breath controlled, it blazes in an instant throughout Akanistha , the summit of existence, and in the seven worlds of the animate and inanimate.

2.17. All meditate upon it, but they don't realize it. If everyone realized it, the manifestations of beings would utterly collapse. Therefore this wisdom is secret, obscure, and unwritten.

2.18. Because the awakened ones know, they who are immersed in yogic sleep, they concentrate upon the pill and meditate on the singular nature of forms.

2.19. They meditate on the essence of the substances arisen from the nine doors, and consume them with a mind free of concepts and devoid of intrinsic nature.

2.20. With the thumb and ring finger, place the wish-granting jewel in the mouth, and attain the everlasting spiritual attainment arisen from the nature of the nectar.

This completes the second instruction on the practice of The Great Vidyā, Queen of the Yoginīs.

The Third Instruction

3.1. Now comes a thorough explanation of the supreme accomplishment of the samaya: The ingestion of the other gathered substances that bestow the result of omniscience.

3.2. By their mere consumption the mothers of the spirits are accomplished: Elephant and horse, and so too cow and dog.

3.3. Mixed with the great one and also the five wisdom nectars, from the fourteenth to the eighth they are combined and mingled together.

3.4. Left inside a jackal for seven days, remove them. Roll the five into pellets the size of mustard seeds.

3.5. Indeed this tantra teaches that from the eighth to the fourteenth cultivate them individually for seven days, mix them, and place them in a jackal.

3.6. Take them out—from the five make pellets the size of the fruit of spiritual attainment. Because the great fruition is perfectly realized, it is taught in this tantra but fully concealed The buddhas have concealed the great fruition in every instance.

3.7. Next follows the method of practice: visualize a mind lotus glowing red in color

and endowed with the four goddesses. It is adorned with the figure of the Buddha.

3.8. In the east he shines like a blue lotus, to the south he is yellow, to the west whitish red, and in the north he glows emerald. Shrouded in a garland of flames, he is beautiful with three eyes, four faces, and four arms.

3.9. Imagine that the goddess in the east has three eyes and holds a kha vā ga ṭ ṅ and bell in her left hands and a vajra and skull cup in her right hands. The goddess in the south wields a trident, a jewel, a banner, and a jackal. The goddess in the west holds a bow, an arrow, a multi-colored lotus, and a skull cup. The goddess in the north wields a sword, a noose, a hand drum, and a skull cup.

3.10. In its center visualize the vajra body, speech, and mind bearing a skull cup and khatvāṅga, and so too a bow and arrow.

3.11. Meditating on that which possesses the first mantra, it blazes for an instant. Practicing like this, the yogī is granted the spiritual attainment of the substance.

3.12. Through the accomplishment of the yoginī, confidence swiftly develops. One can become entirely invisible and manifest a thousandfold at once.

3.13. Plunder from the buddhas and enjoy sublime celestial girls. With vajra eyes one will see, like an āmalaka fruit in the palm of one's hand. Buddhas equal to grains of sand in the Ganga residing in their vajra realms,

3.14. Pure realms numerous as sand in the Ganga, the features of awakened body, speech, and mind, the intrinsic condition of all objects—know them to arise from the mind's dance.

3.15. Apply the syllables in reverse and meditate on the mantra. Ingest each one of the pills infused with the vajra drink.

3.16. Take the last of the eight syllables together with the ū and bindu; Fix it firmly at the end and clearly pronounce the mantra: guhya bhaksa abhakse hung.

3.17. In perfect union with the yoginī take possession of the first syllable. If desiring accomplishment through the vajra holder, a yogī consumes the manifest mantra seven times.

3.18. The last of the three syllables sits clearly at the end of the eight. Endowed with the ū and bindu it remains as the supreme syllable.

3.19. The one linked to the first syllable is united with hrīḥ. Apply the last of the syllables and fix in place the five seeds.

3.20. Meditate upon the syllable and cause the lotus to fully bloom. For those who seek the accomplishment of a vajra holder, this union should be fully known.

3.21. Then, the sublime vajra song which is the realization of the vajra yoginīs welcomes the one who thoroughly accomplishes existence:

“Hey, friend! The vajra makes the lotus swell and bloom.

A la la la ho! You have been aroused by the dance of great bliss.

The rays of the sun fully open the face of the lotus.

You have become aroused by the dance of great bliss.”

3.22. Then, simply through this song sung to the great vajra holder

The vajra dākinīs dance and call out to Vajrasattva.

3.23. In this way one with consistent devotion gains the spiritual attainment of union. Through perfect union in the four times, accomplishment is gained—this is the supreme meditation.

3.24. Adorned with all perfect ornaments and wreathed with flowers and perfume, so the spiritual attainment that bestows the sublime three bodies is certainly attained, causing its perfect illumination within a hundred miles.

3.25. From the perfect application of the two powers arise the substances of the nine doors. One will accomplish the unsurpassable essence, the peace of abiding in the awakening of buddhahood.

3.26. Now, in verse form:

The forms, the seals, and the attributes,

The substances, absorptions, and meditations—

These various ritual methods have been set forth,

Taught according to the desires of the goddess’s mind.

3.27. Whoever keeps this tantra at home, keeps it with him always, and chants and meditates upon it will no longer experience illness, aging, obstacles, or death. He will be forever protected from obstacles by the queens among yoginīs.

This completes the third instruction on the method of practice and ancillary activities, the supreme secret of secrets, that are the intent of the great vajra dākinīs.

This completes the Mahāmāyā Tantra. It was translated and edited by the Indian pandita Jinavara and the great Tibetan translator Gö Lhetsé.

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In closing the fourth chapter of this book I'll state fully, much of what is written in this particular scroll I am and have been already fully aware of. Being a Tantric Master is something to be proud of, however, I keep most of this sort of information close to the cuff. It is helpful to read what I already know, especially in the writings of another, which is why I'm writing this particular book. Maybe names and titles are foreign, however the wisdom and information

imparted rings true in this translation and every other. To know what is being described wholly is a blessing and a gift. Maybe I'm being too humble in my feeling about the way this information is applicable. Maybe there are times when I feel that some writing are absolutely remedial as it pertains to the way these teachings actually work. Then again, to feel in such an arrogant fashion could also be quite unbecoming. I'll close this fourth chapter by saying, "I'm right where I need to be right now in this moment." The next moment might prove to be absolute perfection.

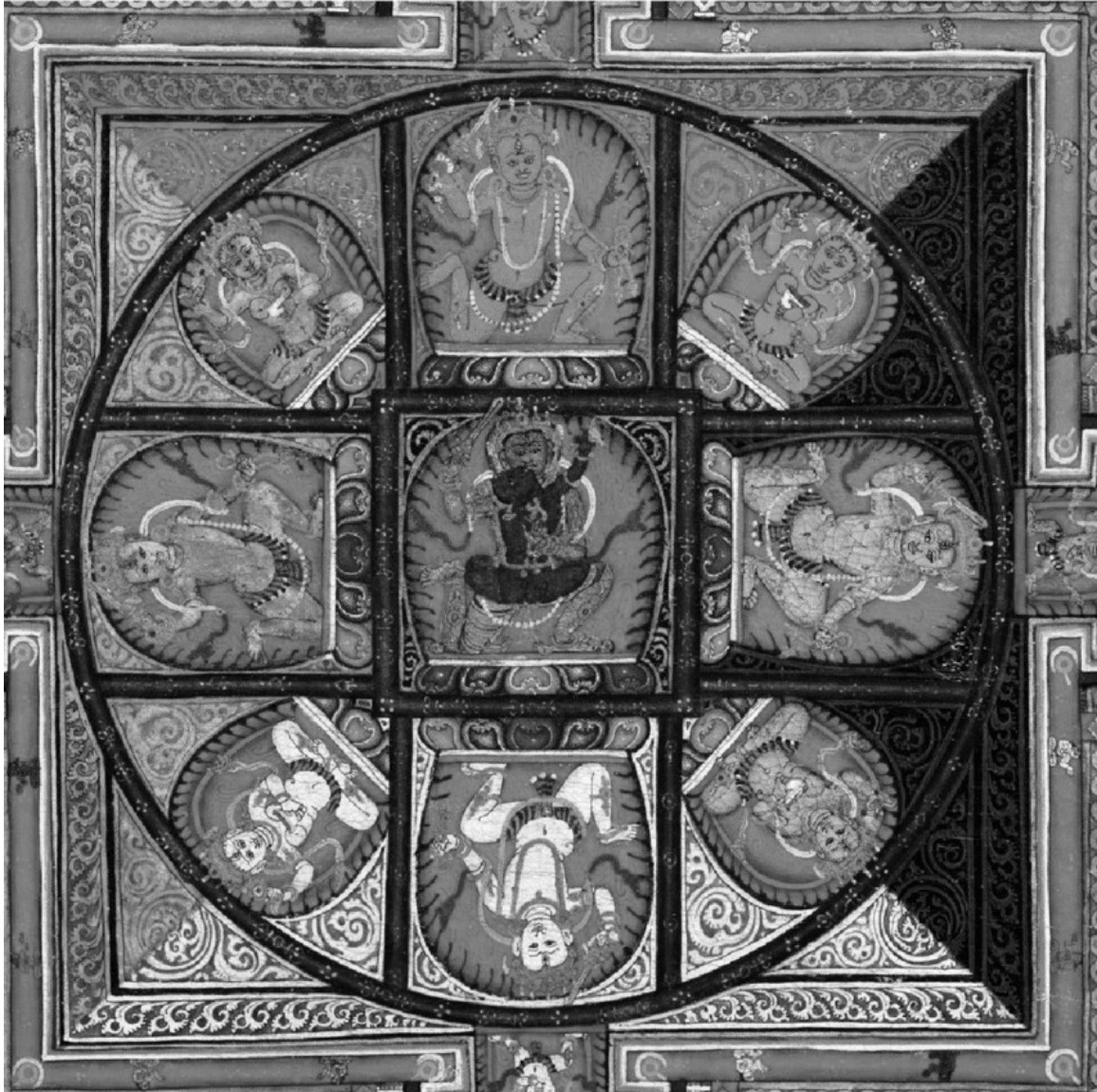
CHAPTER V



Chakrasamvara (Tibetan: Khorlo Demchok) Chakra of Supreme Bliss Chakrasamvara is regarded as the most important Yidam or meditational deity of Vajrayana Buddhism, the highest Tantric yidam. Chakrasamvara is the primary Yidam of the Kagyu tradition that finds its origin in the meditation of the 84 Mahasiddhis of India. It passed to Tibet from the great siddha Naropa, to his disciple Marpa, to Milarepa and this spread throughout the various meditative traditions of the Geluk and Sakya. His body is blue in color with four faces, each looking in one of the four cardinal directions and twelve arms. He is often depicted in his more simple one-faced, two-armed form. He is in union with his Wisdom Consort Vajravarahi. She is as simple as he is complex. She holds a skullcap in her left hand and a vajra chopper (drigug) in her right, both behind his back. Their embrace symbolizes the union of wisdom and skillful means. They symbolize the sameness in the distinctions of relative truth and the non-distinctions of absolute truth. Unity and diversity are one.

Om, homage to Caṇḍamahāroṣaṇa!

Thus have I heard at one time. Lord Vajrasattva dwelt within the bhaga of the goddess of the Vajra Realm, which is the essence of body, speech, and mind of all tathāgatas. He dwelt there together with many hosts of vajra yogins and yoginīs, namely: White Acala vajra yogin, Yellow Acala vajra yogin, Red Acala vajra yogin, Green Acala vajra yogin, Delusion Vajrī vajra yoginī, Calumny Vajrī vajra yoginī, Passion Vajrī vajra yoginī, and Envy Vajrī vajra yoginī. He dwelt there with trillions of yogins and yoginīs, headed by those just mentioned. Then Lord Vajrasattva, having entered the absorption of Black Acala, spoke: “Freed from existence and nonexistence, Solely devoted to the four joys, I am naturally without mental elaboration And devoid of all mental constructs. “I am endowed with five forms In order to benefit the fools Who don’t know me as present In the body of every man.” Then the blessed goddess of the Vajra Realm, having entered the absorption of Hatred Vajrī, said this: “Inseparable from emptiness and compassion, Abiding in pleasure with divine lust, Devoid of all mental constructs am I, Free from mental elaboration and undistracted.



“I am endowed with five forms, in order to benefit those women who don’t know me as present in the body of every woman.” The lord Black Acala deeply kissed and firmly embraced Hatred Vajrī, and said: “Goddess, goddess! Very enjoyable, secret and extremely hard to come by, more essential than the essence, supreme, beautifully taught by all the buddhas— “Hear it: I will teach this great tantra, the lord of kings of tantras, the supreme, called Sole Hero, for beings’ swift accomplishment. “This tantra must not be revealed to one who has not seen its maṇḍala. Nor should one explain this king of tantras to someone who has entered a different maṇḍala. “To the one who has entered the maṇḍala of Caṇḍaroṣa, who is abiding in absorption, who possesses supreme faith and diligence, O fierce goddess, to him one should explain this tantra. “To the one who is devoted to the teacher, compassionate, wholly engaged in the Mantrayāna, and always devoted to Caṇḍamahāroṣaṇa, to him should one explain this tantra. “However, should any yogin, despite knowing this, corrupted by greed, explain the supreme tantra of Caṇḍamahāroṣaṇa to someone who has not seen his maṇḍala,

“He will be seized by severe illnesses, soiled by stool and urine, and experience the suffering of death within six months. “Then, seized by the messengers of Yama, overpowered by the noose of Time, to hell will he, the evil one, be led, even if he is protected by buddhas. “If, after the exhaustion of his karma, having experienced suffering for a hundred thousand years, he attains a human birth, he will be destroyed in that birth by a bolt of lightning. “So therefore, a lay vow-holder who knows the path of mantras Should draw a beautiful maṇḍala. He should cause the disciples— only those previously examined—to enter there, “And should then explain this tantra, difficult to find in the three worlds. Anyone who would explain it to one who hasn’t studied will follow a downward course. “He will suffer inflammation of the mouth, even though he may be equal to buddhas. Or else, if a disciple without faith listens to the explanation out of a mere desire to know, “His head will be split by a thunderbolt, without any doubt, during the rainy season. This truth, O goddess, I have taught, O beautiful-faced one, “In this, the well-guarded Caṇḍamahāroṣaṇa tantra called The Sole Hero.”

This concludes the first chapter, the introduction to the tantra, in the glorious Caṇḍamahāroṣaṇa tantra called “The Sole Hero.

The Maṇḍala

Then the blessed Hatred Vajrī tightly embraced Lord Caṇḍamahāroṣaṇa and said: “What is the size of the maṇḍala, and with what materials should it be drawn? And also, what is to be written in its center? Tell me, O lord!”

The lord then said: “The size of the maṇḍala should be one cubit, two cubits, three cubits, four or five— but not more than five cubits in measure. “It should be made with powders of whatever substances and of different colors, with four corners, four doors, and adorned with four archways. “One should draw the door the size of one-eighth of the whole maṇḍala, the portico the same size as the door, and the cupola one-half of that. “And also, of such measure, the side, the altar, the garland, the half-garland, and the paṭṭikā. The rajobhuva, however, outside of the base line, should be one-half of the paṭṭikā. “One should draw the row of vajras of the same size and also the eight pillars. One should make the chief gateway three times as big as the door. “A double vajra should be drawn below, surrounded by the vajra-enclosure. The maṇḍala of Caṇḍamahāroṣaṇa should be adorned with wish-fulfilling trees, and so on. “One should also demarcate an inner enclosure in the round shape of a circle. In its eight directions, starting from the east, one should draw a multicolored lotus of eight petals, “With the space in the middle being the ninth. In the center of the ninth, a deep-blue sword should be drawn marked with a vajra and placed together with a vajra-knife and a skull cup. “In the east, one should draw a sword of white color marked with a wheel. In the south, one should draw a yellow sword, inlaid with a jewel. “In the west, one of red color, marked with a red lotus. In the north, one should draw a plain sword of dark-green color. “In the southeast corner, one should draw a white knife, marked with a wheel. In the southwestern corner, one should draw a yellow one, nicely marked with a jewel. “In the northwestern corner, similarly, a red one, nicely marked with a red lotus, should be drawn. In the northeastern corner, a dark-green one with a blue lotus. “One should arrange all these signs in position above the sun and the moon. I have taught this maṇḍala of powders to

accomplish the benefit of the world. “Alternatively one should prepare a maṇḍala in the form of a canvas-picture, nicely painted. The maṇḍala should be drawn as before. In the center, one should draw Black Acala, “Embraced by Hatred Vajrī. In the east, one should draw White Acala; similarly Yellow Acala in the south. In the west, one should draw Red Acala; “In the north, one should draw Green Acala. In the southeast, white Delusion Vajrī; In the southwest, one should draw Yellow Calumny Vajrī. “In the northwest, one should draw the red goddess Passion Vajrī; In the northeast, draw dark-green Envy Vajrī. So one should draw the canvas-maṇḍala.

“Now comes the maṇḍala tutelage mantra: “Om̐, Blessed Caṇḍamahāroṣaṇa, together with your retinue, come, come! Jaḥ hūṃ vaṃ hoḥ! Assume tutelage over this maṇḍala! Hūṃ phaṭ! Svāhā! “With this mantra, one should summon, induct, bind, and enthrall Caṇḍamahāroṣaṇa, and then worship him. “Now comes the worship mantra: “Om̐, Black Acala, accept this flower! Hūṃ phaṭ! Om̐, White Acala, accept this flower! Hūṃ phaṭ! Om̐, Yellow Acala, accept this flower! Hūṃ phaṭ! Om̐, Red Acala, accept this flower! Hūṃ phaṭ! Om̐, Green Acala, accept this flower! Hūṃ phaṭ! “Om̐, Hatred Vajrī, accept this flower! Hūṃ phaṭ! Om̐, Delusion Vajrī, accept this flower! Hūṃ phaṭ! Om̐, Calumny Vajrī, accept this flower! Hūṃ phaṭ! Om̐, Passion Vajrī, accept this flower! Hūṃ phaṭ! Om̐, Envy Vajrī, accept this flower! Hūṃ phaṭ! “The flowers, and likewise the light, the incense, The perfumes, and the food— With these five offerings, one should worship the maṇḍala. “When, however, White Acala is in the center, Together with Delusion Vajrī, the maṇḍala should be known as his. So would be the case with Yellow Acala and so forth. “One should prepare the five maṇḍalas according to the division of the five yogins, with one-pointed mind, having made an effort to do the prior worship first. “Only after offerings to the maṇḍala have been made, can one offer refreshments of wine and meat to the yoginī embraced by the yogin and praise her again and again.”

This concludes the chapter on the maṇḍala, the second in the glorious Caṇḍamahāroṣaṇa tantra called “The Sole Hero.”

Empowerment

Then the goddess said: “How should the student be prepared, and how should he be engaged in this tantra? How are his doubts resolved? Please explain this, O great Lord!”

The Lord then said: “First one should give him the triple refuge, the five disciplines, and the fast. Then the five empowerments, the secret empowerment, and lastly the wisdom-consort empowerment. “Then the disciple will be fit. One should explain this tantra to him alone; One should keep others far away, otherwise one will go to Raurava Hell.

“This is the verse of the triple refuge: “I go to the Buddha, my refuge, until I attain the essence of awakening. I go to the Dharma, my refuge, and to the Saṅgha, with undivided faith.

“This is the verse of the five disciplines: “Killing and also stealing, seducing another’s

wife, false speech— I abandon all of that like a snake. Also the fifth, the intoxicants.

“This is the verse of the observance of the fast: “I will not kill living beings, nor steal another’s property. I will practice celibacy and avoid false words. “I will never drink wine— the cause of intoxication—and will avoid dance, song, and ornaments, along with merriment, “High bed, grand bed, and also eating at inappropriate times. In this way, I will keep pure the eightfold vow of the fast, “In agreement with the instructions for the arhats, just as instructed by the Buddha. When I have conquered the wicked Māra in this way and attained the ultimate buddhahood, “I shall become a refuge for all beings suffering in saṃsāra. For as long as I circle in saṃsāra, for so long, I, a male offspring of the buddhas, “Shall be one who associates with good people, is wise, and delights in the good of the world. “

This is the water empowerment: “Visualizing the disciple to be pure and spotless like a crystal, one should draw some water from the victory jar with a mango blossom and sprinkle the disciple with it, with the words ‘Om āḥ, for the one possessed of the glory of the pledge of the empowerment of all the tathāgatas, hūm.’

“This is the crown empowerment: “One should first fashion a cloth crown that resembles a crown with many gems. Then one should visualize the disciple as a universal emperor, place the crown on his head, and sprinkle him as before. The mantra is ‘Om, Caṇḍamahāroṣaṇa, enter, enter into his heart! Hūm phaṭ!’

“This is the sword empowerment: “One should place a sword made of iron or the like in the disciple’s right hand and sprinkle him as before. ‘Om, strike, strike! Kill, kill all the enemies! O sword of knowledge! Hūm phaṭ!’

“This is the noose empowerment: “One should place a noose made of copper or the like in his left hand, which should display the threatening gesture. Then sprinkle him as before. ‘Om, seize, seize! Pull, pull all the evildoers with the noose! Bind, bind! To you, O great truth, to you, O Dharma, svāhā!’

“This is the name empowerment: “One should invite the disciple, crowned with the seal of Caṇḍamahāroṣaṇa, to sit down, visualizing him in Caṇḍamahāroṣaṇa’s form. One should recite, ‘Om, blessed lord Black Acala, you are an accomplished being! Hūm phaṭ!’ Then one should anoint him as before. In this way, the name empowerment of the five Acalas, according to the color division of black and so forth, should be given to the sādḥaka. This is the fivefold empowerment.

“To women, however, instead of the crown empowerment, a vermilion empowerment should be given:

“Visualizing the disciple in the form of the fierce great goddess, one should recite, ‘Om, goddess, enter, enter into her heart! Hūm phaṭ!’ One should place in her right hand a knife of iron or other material, and recite, ‘Om, knife, cut, cut the flesh of all the māras! Hūm phaṭ!’ In her left hand, one should place a human skull, or one made of wood, and so on, and recite, ‘Om, skull, hold, hold the blood of all the enemies! Hūm phaṭ!’ Then one should invite her to assume the goddess’s posture, and visualize her in the goddess’s form. One should recite, ‘Om, blessed Hatred Vajrī, you are an accomplished being! Hūm phaṭ!’ In this way, with

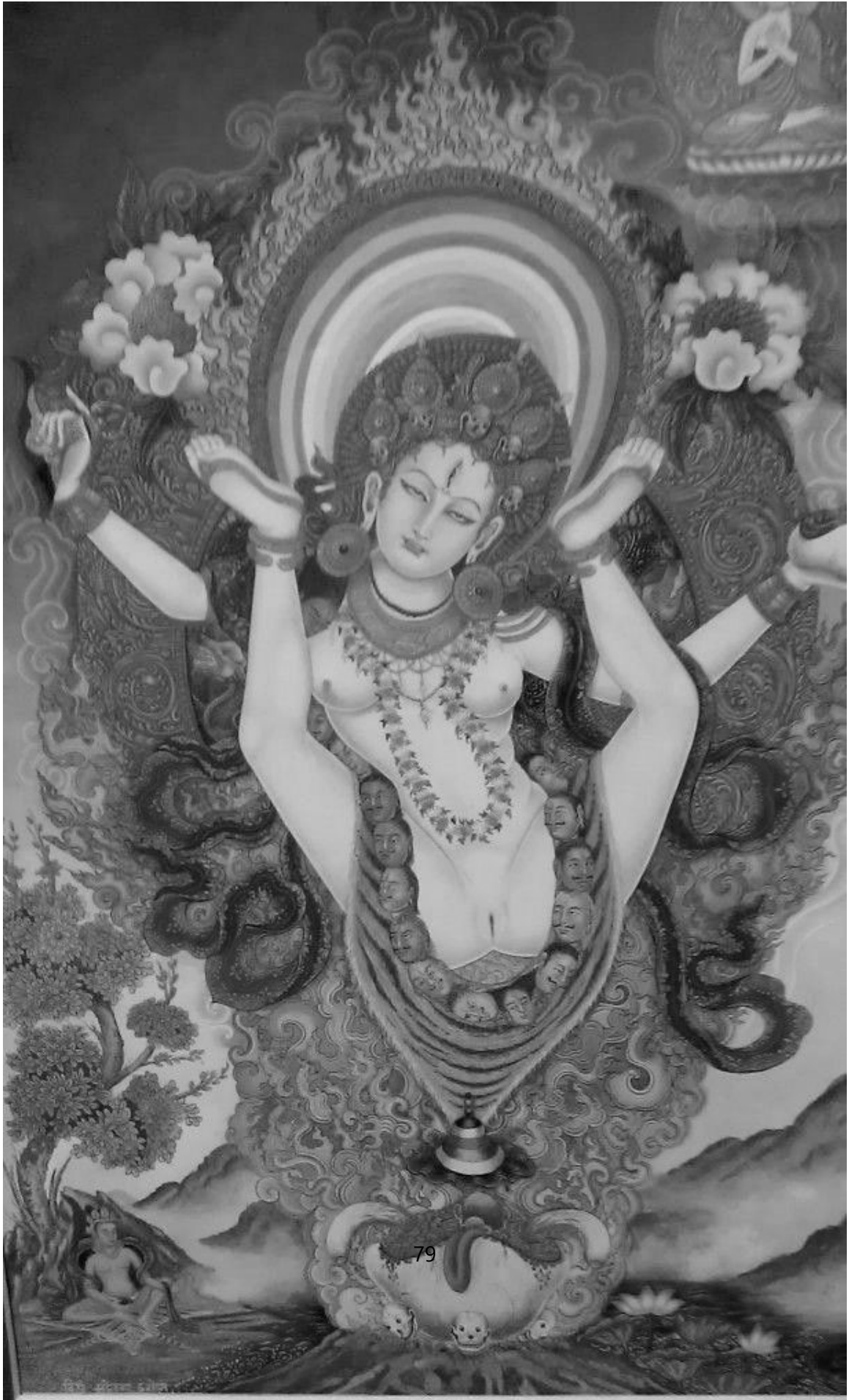
the names of the five yoginīs according to the division of colors starting with the black, one should anoint women. To them, however, in place of the wisdom empowerment, the skillful means empowerment should be given. “Now comes the secret empowerment. “The disciple should first offer clothes and so forth to the teacher before presenting him with a girl who is young and beautiful and dear to his heart. “ ‘This girl that I offer you grants all the pleasures of love; Accept her for the sake of your pleasure. Please have compassion, O lord.’ “The disciple should then bow to the teacher, leave the room, and recite the mantra, ‘Om, Caṇḍamahāroṣaṇa, hūṁ phaṭ!’ “The teacher should make offerings to himself with wine, meat, and so forth, and then satiate the wisdom consort. He should unite with her and place the semen and blood obtained from this in the fold of a leaf or such. He should then summon the disciple. Using his ring finger and thumb, the teacher should take the substance and use it to write the syllables hūṁ and phaṭ on the disciple’s tongue. He should then ask the disciple to recite, ‘Ah, pleasure.’

“Then the teacher should say, ‘Today I will cause the buddha-knowledge to arise, through which lord buddhas of the past, future, and present attain nonabiding nirvāṇa. But you must not speak of this in front of anyone who has not seen the maṇḍala. If you do speak of it, then...’

“Placing the sword against the disciple’s heart, the teacher should continue as follows: “ ‘This sword, which is in Caṇḍamahāroṣaṇa’s hand, is very sharp indeed. Whoever breaches the samaya, this sword is dedicated to cutting him up. “In billions of lives, there will be people with swords in their hands, cutting off all his limbs, eager to chop off his head— “For you also, it will be the same if you break the samaya.’

Then the student should say: ‘So be it.’ “The teacher should fasten a blindfold across the disciple’s eyes and invite him to throw a flower onto the maṇḍala. As the teacher removes the blindfold, he should then point out the maṇḍala to the disciple and explain its symbolism. Then he should offer the same wisdom consort to the disciple, saying: “ ‘She is your delightful supporter; She is to be served as taught by the buddhas. A fool who transgresses against this will not attain the highest accomplishment.’ “Next the teacher should whisper into the disciple’s ear about the division of the four joys. Then the teacher should go out. The wisdom consort should undress and, lying on her back, point to her secret place, saying: “ ‘My dear, are you eager to eat my impurities, even if they were feces, urine, and blood, and suck the interior of my bhaga?’

“The sādḥaka should say: “ ‘Why wouldn’t I be eager, O mother, to eat your impurities? I should practice devotion to women until I attain the essence of awakening.’



“And she should say: “ ‘Ah, whoever serves, according to procedure, this lotus of mine, which is endowed with every pleasure, to him I will grant accomplishment. “ ‘Do what needs to be done in the lotus, steadily, applying forethought, for Caṇḍamahāroṣaṇa himself dwells here—the great bliss.’ “Then the sādḥaka, visualizing himself in the form of Caṇḍamahāroṣaṇa and visualizing the wisdom consort in the form of Hatred Vajrī, should make love and note the four joys. When this is completed, he should offer the gaṇacakra feast with wine and meat, with the teacher as the guest of honor. “This was the wisdom empowerment.”

This concludes the chapter on empowerments, the third in the glorious Caṇḍamahāroṣaṇatantra called “The Sole Hero.”

Deity

Then the goddess said: “How should he meditate, the meditator on Caṇḍamahāroṣaṇa? What mantra should he recite? Please tell me, O great lord!”

The lord then said: “In a place pleasing to the mind and free from all distractions, one whose mind is in equipoise should prepare a pleasant seat. “First one should cultivate loving kindness; Second, compassion; Third, sympathetic joy; And, to complete the lot, equanimity. “Then one should visualize the seed syllable in one’s heart, standing on the sun, which is on the moon, which is on the lotus. One should visualize Caṇḍamahāroṣaṇa in front, arisen from light rays of the seed syllable. “The wise practitioner should mentally worship him with flowers, incense, and the rest. In front of him, he should confess his sins and rejoice in the virtues of all beings. “One should take the triple refuge, supplicate the buddhas not to enter nirvāṇa, and request them to turn the wheel of Dharma. Having then offered one’s body, one should dedicate the merit. “One should form a firm resolution and turn one’s mind to awakening. Then one should pay homage to Caṇḍamahāroṣaṇa, and, again, absorb him with the rays of light. “Reciting the following mantra, one should meditate on emptiness. “ ‘Om̐, I am of the nature of vajra, which is the wisdom of emptiness.’ “One should carefully visualize the syllable hūṃ burned by the light rays, then visualize it burning like camphor, and then one should not visualize even the light rays. “Having visualized everything, for a short while, to be like space, one should visualize one’s own body to be translucent like a pure crystal. “One after the other one should visualize four syllables—yaṃ raṃ vaṃ laṃ— transforming into, respectively, wind, fire, water, and earth. “Having then visualized the syllable bhruṃ, one should visualize the temple-palace that has four corners, four doors, and is adorned with eight pillars. “One should visualize at its center a multicolored lotus with eight petals, arisen from the seed syllable paṃ, and on it, the moon, born from the syllable aṃ. “On it again, the sun born from the syllable raṃ, and above it the syllable hūṃ. One should visualize, born from this Akṣobhya in union with Māmakī. “The lord of yogins should enter there, Through the crown aperture of Akṣobhya, by the method of a shooting star, intent on the bhaga of Māmakī. “Having then become the essence of semen, he should fall inside her bhaga. However, he should subsequently emerge from there in the complete form of Caṇḍamahāroṣaṇa. “One should kill Akṣobhya, the father, with the sword, and later eat him. One should then visualize him being eaten also by Māmakī. “Then, having seized Māmakī, the

mother, one should make love to her. One should visualize oneself embraced by her, in her form of Hatred Vajrī. “His right hand is terrifying with a sword in it, his left is holding a noose; He is making a threatening gesture with his index finger, and bites his lower lip with his fangs. “Kicking with his right foot, he is smashing the four Māras. His left knee is on the ground. Squint eyed, he inspires fear. “He points a threatening gesture at Vasudhā, kneeling on the cap of his left knee. He has Akṣobhya for his crest jewel; He is of blue color and wears a jewel diadem. “A princely youth, Wearing Five Braids of Hair, adorned with all the ornaments, he appears to be sixteen years old, and his eyes are red—he, the powerful one.

“One should meditate with a steadfast mind: I am the accomplished being, Caṇḍamahāroṣaṇa.’ Then, by a churning method, one should emanate White Acala in the east. “One should emanate Delusion Vajrī in the southeast, of the color of autumnal white lotus. One should emanate Yellow Acala in the south, and Calumny Vajrī in the southwest. “One should emanate Red Acala in the west, and the red Passion Vajrī in the northwest. In the north, one should emanate Green Acala, and in the northwest, green Envy Vajrī. “Later one should invite the manifestation of wisdom. Subsequently these goddesses rouse the lord with songs coming from their own throats.

“From Delusion Vajrī:“ ‘Lord, do not abandon loving kindness and do not become void by nature! If separated from you, I will perish, and so will all beings—each and every one of them.’

“From Calumny Vajrī:“ ‘Do not abandon the mind of compassion! O lord, do not become void, lest my suffering body becomes devoid of life!’

“From Passion Vajrī:“ ‘Why, O virtuous one, should you abandon sympathetic joy and enter the void? You have made a promise! The entire world rests in your heart.’

“From Envy Vajrī:“ ‘If you consider me, youthful as I am, the view of the void is fruitless. Abandon the nature of void! Please make love to me!’ “Having heard these four songs as if in a dream, Caṇḍamahāroṣaṇa quickly rises, instantaneously complete.

One should visualize him in his exact previous form, in sexual embrace. “Then, having killed White Acala, one should make love to Delusion Vajrī. Assuming the form of White Acala, one should, in turn, kill Yellow Acala. “One should make love to Calumny Vajrī, oneself having turned into Yellow Acala. Having, in the same way, killed Red Acala, one should make love to Passion Vajrī. “Having turned into Red Acala, one should, in turn, kill Green Acala. One should then make love to Envy Vajrī, having oneself turned into Green Acala. “Having impassioned the four goddesses, one should absorb the entire maṇḍala. The devotee should ardently visualize just oneself, embraced. “He should then assume an identity as follows: ‘I am an accomplished one without any doubt.’ A yogin of black complexion should meditate on Black Acala. “A yogin of white complexion should meditate on White Acala. A yogin of yellow complexion should meditate on Yellow Acala. “A yogin of red complexion should meditate on Red Acala. A yogin of green complexion should meditate on Green Acala. “A woman who is of black complexion should meditate on Hatred Vajrī. A woman who is of white complexion should meditate on Delusion Vajrī. “A woman who is of yellow complexion should meditate on Calumny Vajrī. A woman who is of red complexion should meditate on Passion Vajrī. “A woman who is of green

complexion should meditate on Envy Vajrī. Every man is a vajra yogin, and every woman is a vajra yoginī. “One should do all these assignations according to the division of colors—the black and so forth. Alternatively, following the division of the types of action, there would be the fivefold assignation as follows: “Black color is for killing and hatred; White is for the tranquility of mind. Yellow is for paralyzing and enriching; Red is for enthralling and attracting. “Dark green is said to be for expelling. As for the division corresponding to one’s caste, the musician is black, the brahmin is white, and the butcher is known to be yellow. “The dancer is red, the washerman is regarded as green—so it goes. One of black nature should make love to a black girl with elongated eyes. “One of white nature should make love to a white girl; One of distinctly yellow nature, to a yellow girl. One of red nature should make love to a red girl; One of green nature, for his part, to a green girl. “Or else, whatever girl one finds, engaged in meditation according to that, one should make love to her with a steadfast mind, in such a way that nobody knows. “They are girls who can grant true accomplishment after merely a fortnight’s application. Their sexual fluid is vajra— one should lick it all with one’s tongue. “One should drink their urine as one pleases, placing one’s face on their bhaga. Or, indeed, placing the face on the lotus of their anus, one should eat, as one pleases, their feces “One must not feel any disgust, not even a little, otherwise one will lose one’s accomplishment. This private food is the best, eaten by all the buddhas.”

This concludes the deity chapter, the fourth in the glorious Caṇḍamahāroṣaṇa tantra called “The Sole Hero.”

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The previous passages are beyond interesting to say the very least. These writings of the Caṇḍamahāroṣaṇa Tantra are extremely explicit. However, there are those that follow these scriptures word for word. There are people that abhor the Hindu, and Buddhists faiths based on what these previous writings state in their scriptures alone. This is what British colonists considered to be some of the savage and backwards traditions of uncivilized tribes, nations, and religions. Of course what is useful or absolute fact can be tolerated, however the rest is utter and total taboo for most people of Christian faith and what are considered civilized nations. What was written in most people in the United States would abhor in every way possible. Was this the teaching of the lower class untouchable caste or the reverse? In the United States most people would openly state that the previous writings on the Caṇḍamahāroṣaṇa Tantra are wholly Satanic. These behaviors although presented as enlightening and very religious in scope and application are what most would consider to be absolutely perverse and of a nature that should not exist and thusly should be avoided. As a secret doctrine or writing these behaviors would remain outside of the view of common people, however, there is a resemblance to the debauchery of fraternal organizations such as the Hellfire Club as far as perverse sexual conduct is concerned. When studying the meaning of the BLACK MASS, much of what was described in the Caṇḍamahāroṣaṇa Tantra thus far would seem quite normal. The same holds true when studying Saturnalia. The activities pursued in these festivals and rituals being absolute taboo in a "modern" society like the United States of America.

With descriptions of a BLACK ACALA, and the rest, these descriptions would seem to be absolutely SATANIC to anyone reading this material. Maybe it should be, as I've explained

in previous chapters, there's a fine line between what people consider to be foreign gods and goddesses and what people of the Christian faith consider to be Satan, Devils, and Demons. The Caṇḍamahāroṣaṇa Tantra is but one book or scripture that invites what in modern societies would be considered sexual perversity, possession, and religious sacrilege. Do most people in today's age know that these writings exist and are practiced fully within specific cultures? No. In a nation where freedom of religion is written into the constitution, could it be that some of these activities could be protected under the FOURTEENTH AMENDMENT? These are questions with answers most people absolutely not ready for. It is said that many of the deities aforementioned are demons and devils to those that practice the Zoroastrian religion. However, Zoroastrianism has also been scrutinized as a SATANIC FIRE WORSHIPPING CULT that promotes and practices RITUAL INCEST as a right of passage. Again, these are activities that are considered absolute taboo in the United States and other nations as well. However, these things are part of the mysteries and secret rites of religions with followers in the number of hundreds of thousands and millions of people.

How are we to respect religions and their secret rites if we know that activities like eating sh*t or drinking urine are advocated as a part of a path that leads to total enlightenment and immortality. In what many perceive to be criminal cultures, tribes, and religions, others might perceive to be normal and absolutely a part of the way they practice religion. This is a very slippery slope as it pertains to practice and application both. Many religions are not at all seen to be suspect in their beliefs and rituals. Many cultures have been able to avoid scrutiny and others have been accused of openly awkward practices. The Yaweh ben Yaweh cult and the OYOTUNJI AFRICAN VILLAGE have been accused of carrying forward practices that are beyond the standard norm as far as taboo practices are concerned. Those are just two of many cults, another is THE CHILDREN OF GOD CULT otherwise known as THE FAMILY INTERNATIONAL. All of these cults/cultures have been accused of pedophilia and incest as common practices within their "religions". Another religious cult that has raised suspicion in its applications and practices is the cult known as THE MOONIES. In the eyes of most Christian communities these cults/cultures are all divinely guided by none other than SATAN himself. A study of these cults/cultures reveals the fact that they all are known to practice taboo rituals that go far beyond the normal detested acts of ANIMAL SACRIFICE and rigid BRAINWASHING/INDOCTRINATION. There is a long list of cults that have been viewed as dangerous, misleading, and backwards in their religious ideologies and practices. In this section I have only named a few. Let us return to the writings of the Caṇḍamahāroṣaṇa Tantra, and what has already been mentioned, including and not limited to the eating of sexual fluids, bodily waste, and otherwise perverse sexual activity.

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Mantra

“Now I will teach the complete collection of mantras.” So saying, the lord entered the absorption called Victory over All Māras, and presented the collection of mantras.

“The root mantra: Om, Caṇḍamahāroṣaṇa, hūm phaṭ!

The second root mantra: Om̐, Acala, hūm̐ phaṭ!

The third root mantra: Om̐ hūm̐ phaṭ!

The heart mantra: Hūm̐

The second heart mantra: Ām̐

The third heart mantra: Haṁ.

“The garland mantra: “Om̐ hrām̐ hrīm̐ hrauṁ, in your fierce form, expel, expel! Drive away, drive away! Pull, pull! Shake, shake! Blow up, blow up! Strike, strike! Swallow, swallow! Bind, bind! Crush, crush! Paralyze, paralyze! Delude, delude! Bind the mouths of all the enemies, bind! Frighten off all the ḍākinīs, grahas, bhūtas, piśācas, vyādhis, yakṣas, frighten! Kill, kill! Order death, order! O Rurucaṇḍaruk, protect such and such, protect! The general of a fierce army orders all this. Om̐, Caṇḍamahāroṣaṇa, hūm̐ phaṭ!

“The second garland mantra: “Homage to all the tathāgatas, the fulfillers of all wishes! You whose faces are completely motionless, naṭṭa, naṭṭa! Moṭṭa, moṭṭa! Saṭṭa, saṭṭa! Tuṭṭa, tuṭṭa! Remain, remain! Enter, enter! Āḥ, great crazed youth, dhūṇa, dhūṇa! Tiṇa, tiṇa! Bat, eat! Kill the obstacle makers, kill! Devour the rogues, devour! Accomplish everything, accomplish! Kiri, kiri! Great Vajra of Poison, phaṭ! Hūm̐, hūm̐, hūm̐, you with a threefold, ruddy curl between your eyebrows, hūm̐, hūm̐, hūm̐! Acala, ceṭa! Phaṭ! Injure, injure, hūm̐, hūm̐! Asamantikā, trāṭ! Great Strength, sāṭaya! Bring near, trām̐, mām̐, hām̐! May the worlds be purified! May the vajrin be pleased! Homage be to those possessing an unassailable strength! Set ablaze, trāṭ! Impatient One, homage to you, svāhā!

“The third garland mantra: “Homage to all the tathāgatas, the fulfillers of all wishes in every way, trāṭ! Unfailing Caṇḍamahāroṣaṇa, split, split, hūm̐! Confuse, confuse, hūm̐, trāṭ, hām̐, mām̐!

“These were the mantras common to the five Acalas. There are, however, mantras specific to each of them: “Om̐, Black Acala, hūm̐, phaṭ! Om̐, White Acala, hūm̐, phaṭ! Om̐, Yellow Acala, hūm̐, phaṭ! Om̐, Red Acala, hūm̐, phaṭ! Om̐, Green Acala, hūm̐, phaṭ!

“There are also mantras common to the goddesses:

“The root mantra: Om̐, Vajrayoginī, hūm̐, phaṭ!

The second root mantra: Om̐, Prajñāpāramitā, hūm̐, phaṭ!

The third root mantra: Om̐, Vauherī, hūm̐, phaṭ!

The garland mantra: Om̐, picu, picu! Increaser of wisdom, burn, burn! Increaser of knowledge, dhiri, dhiri! Increaser of intelligence, svāhā!

“There are also individual mantras: “Om̐, Hatred Vajrī, hūm̐, phaṭ! Om̐, Delusion Vajrī, hūm̐, phaṭ! Om̐, Calumny Vajrī, hūm̐, phaṭ! Om̐, Passion Vajrī, hūm̐, phaṭ! Om̐, Envy Vajrī, hūm̐, phaṭ!

“This is the common mantra of the oblation offering: “Om̐, homage to the blessed lord Caṇḍamahāroṣaṇa, to him who frightens the gods, demigods, and humans, to him who destroys the entire army of māras, to him whose head is adorned with a jewel crest! Take this oblation, take! Kill all my obstacle makers, kill! Restrain the Four Māras, restrain! Frighten, frighten! Shake, shake! Chop, chop! Break, break! Destroy, destroy! Burn, burn! Wither, wither! Split, split! Smash the evil beings that obstruct my thoughts, smash! Turn them into ashes, turn! Phaṭ, phaṭ! Svāhā!”

This concludes the chapter on mantras, the fifth in the glorious Caṇḍamahāroṣaṇa tantra called “The Sole Hero.”

Completion Stage

Then the goddess Prajñāpāramitā embraced the lord tightly, rubbing her lotus against his vajra, and said: “How should one meditate according to the practice of the completion stage? Please elaborate on this question for the good of the yoginīs.”

The lord then said: “Immersed in the practice of the completion stage and wholly devoted to his practice, a yogin should visualize my form, with one-pointed mind, day and night. “He should visualize his woman in your form, incisively. Through intensive practice like this, he will achieve mastery. “The mother, and also the daughter, the younger sister, the niece, or any other female relative, and likewise a female musician or a brahmin, “a sweeper, a dancer, a washerwoman, a prostitute, a lay vow holder, and also a yoginī, or a female kāpālika, “Or another woman, as available, well-endowed with feminine beauty— one should make love following the prescribed way, in such a way that the secret is not disclosed. “Should the secret be disclosed, angry Caṇḍamahāroṣaṇa will kill the practitioner and will make him fall into Avīci Hell, terrifying him with a sword and a noose. “There will be no attainment for him in this world, nor in the afterlife. Therefore one should maintain absolute secrecy and stay out of the range of anyone’s sight. “Like the mantra of the ḍākinī, the sādhana of Caṇḍamahāroṣaṇa should be kept secret—it was for the sake of insatiable lovers that I, the Buddha, taught it. “In a place pleasing to the mind, free from all distractions, one should secretly start out with her— the one who is pleasing to the mind. “Thinking, ‘I am the buddha Acala, a perfected being, and my beloved is Prajñāpāramitā, ‘the wise practitioner should visualize their respective divine forms deeply in his mind. “Ensuring that one’s hermitage is private and provided with food and other requisites as available, one should meditate incisively, engaging in the union of two lovers. “One should place the woman in front and make her sit facing oneself. With mutual passion, the two should gaze at each other intensely. “Then, focusing on the pleasure of gazing, one should remain with one’s mind focused one-pointedly. At precisely that time, she should say the following words,

Which bring on an intensification of pleasure: “ ‘You are my son, my husband; You are regarded as my brother and father. I am your mother, wife, sister, and niece. “ ‘In your seven incarnations as a man, you have been my lowly servant. I have bought you with cowrie shells;

I should be regarded as your owner.' "One should fall to her feet, with one's hands joined in fervent supplication. One should say at that point the supreme words

That intensify the pleasure: " 'You are my mother, my father's wife. You are also my niece, my younger sister, and my daughter-in-law. You are my sister and my maternal aunt. " 'I am your slave in every respect, Filled with ardent devotion. Please look at me with compassion, O mother, with glances of your loving gaze.' "Then she should embrace the man and kiss him again and again. She should place the three syllables on his head and the sweet juice from her mouth in his mouth. "She should make him suck her lotus and look at him with eyes of love. She should apply color to her lips and press with her breast against his chest. "Looking at his face facing her, she should scratch him in the right place.

She should say to him these words: 'Eat my Vairocana, " 'Drink the water of Akṣobhya, O son; Be my slave as well as my father. For my part, I am your master and also your mother of royal descent. " 'Go for refuge to my feet, O child, continually. Since you have been brought up by me, you have become priceless. " 'Be grateful, O child! Give me the pleasure derived from the vajra! Look at my three-petaled lotus, adorned in the middle with a stamen. " 'Ah, this is the field of Sukhāvātī, adorned with the red buddha, giving pleasure to impassioned lovers, tranquil and free from all mental constructs. " 'As I lie on my back, intoxicated from passion, you should place my feet on your shoulders and look me up and down. " 'Then you should insert your throbbing vajra into the opening in the center of my lotus. You should give one thousand strokes, many hundreds of thousands, many millions of thousands" "In my three-petaled lotus, endowed with a fleshy circle. You should place your vajra there and offer pleasure to the mind." "O wind, wind, my fine lotus is the unsurpassed quintessence of the quintessence, awakened by the tip of the vajra, it is red like a bandhūka flower.' "One should concentrate on her while she says that, reaching an erection with one-pointed mind. One should meditate on the pleasure arising thence, motionless, with the incisiveness of mind.

"One should give this reply to her: 'Wait a moment, my dear, as I consider for a while the nature of your female body.' "The foul-mouthed ones, steeped in evil acts, who out of enmity, revile, in this world, a woman, the sole mother of the three worlds, a gentle giver of true pleasure," "They, because of this alone, will remain in a far-off, deep hell called terrible, tormented forever, crying, their bodies burned by many fires, for three eons. " "On the other hand, women's virtue, which embraces all beings, should be spoken of— Be it the compassion or the protectiveness, which is established in their minds. " 'Whether one is a friend or a stranger, she nourishes one with alms. If she has such nature, the woman is no other than Vajrayoginī. " 'Be it her sight, her touch, or her caress by a mere remembrance of her when she is far away, at that moment, pleasure is obtained. " 'The five objects of senses, as found in women, are endowed with divine forms. After marrying her, men enjoy pleasure. " 'So hail to you, who is free from faults, adorned with all good qualities, virtuous, virtuous, of great virtue, be gracious to me, O mother!' "Then, gazing intensely at her, one should bite one's lower lip with one's teeth. Then, making the sound sīt, the yogin should undress her. "One should perform the position the arising of pleasure, the position rocking of a swing, the position holding the knees, and the position rubbing the thighs. "The position moving the feet, and the position pressing the ground; the position even teeth, and the position called variegated. "The position honeycomb, and the position mounted on a device with the feet upward. Similarly the tortoise position, and the one called good in every respect. "There, with

the woman squatting in the middle of the bed, one should make her clasp her arms firmly around one's shoulders. "One should extend one's own arms to the middle of her waist and insert one's vajra into her lotus— This position is called the arising of pleasure. "With their arms joined, entwined like braids in union, one should make the two of them rock gently— This position is called the rocking of a swing. "One should put her knees, joined together, against one's chest, and place one's hands as in the rocking of a swing position—This position is called holding the knees. "One should put the soles of her feet against the base of one's thighs, with the hands placed as in the arising of pleasure position— This position is called the kneading of the thighs. "With the soles of her feet on one's navel, Then on one's chest, and then the flanks; and with the hands as in the rocking position— This position is called moving the feet. "One should place her buttocks on the ground, opposite one's lap and place the hands as in the arising of pleasure position— This position is called pressing the ground. "Placing her in a squatting position, one should make her extend her two feet. This position is known as even teeth; One should make her extend them one at a time. "One should position her two feet into a pointed shape and join them to one's left flank, then the right flank, and then the front. Then, with one's chest, one should touch her back. "One should massage her with one's hands and so on. This position is called variegated. Having again assumed the position of the arising of pleasure, one should lay her on her back. "And with one's right hand, one should insert one's vajra into the lotus. Holding her under her knees, one should push one's elbows upward. "When their hands are entwined together like a braid of hair— This position is known as honeycomb. When one puts her two feet firmly on one's shoulders— "This position is called mounted on a device, as it employs repetitive thrusting motion. With her left foot on one's shoulder, and the right foot at the base of one's left thigh, "Or with her right foot on one's shoulder, and her left foot at the base of one's right thigh—

This position is called with the feet upward; It offers genuine pleasure and dispels suffering. "One should place the soles of her feet evenly in the middle of one's chest, and should press with one's arms against her knees— This is called tortoise position. "One should place the soles of her feet on one's eyes, ears, and head— This position is called good in every respect; It gives complete sexual satisfaction. "One should perform all these various positions, Up to the variegated. One should press against her firmly with one's chest, as this is the practice of Caṇḍamahāroṣaṇa. "One should kiss her mouth for as long as one likes, again and again; One should lift up her face and look at her, saying sweet nothings of one's choice. "One should lick her tongue and drink the saliva produced in her mouth. One should eat the gunk licked off her teeth, cultivating the feeling of pleasure. "One should press one's mouth gently onto her teeth and tongue, and her lower and upper lips. With one's tongue, one should clean her nostrils and the corners of her eyes. "Also her teeth and her armpits— One should eat all the filth produced there. One should kiss her head, eyes, neck, ears, flanks, armpits, hands, and breasts. "One should scratch her, avoiding her two eyes. One should rub the nipples with one's hand, then suck and bite them. "As she lies on her back, one should kiss her beautiful abdomen, recollecting again and again, 'I was in this very place before.' "One should touch her lotus with one's hand, while saying, 'O wind, this is beautiful.' One should give kisses and rub her there with one's fingers; then, taking one's hand away, one should look at it. "Smelling the scent, one should clean the woman's orifice with one's tongue. 'As I have entered through this, so also have I emerged many times.' "Words such as the above should one say in that situation. This very path is a nose-rope that, if applied without knowledge, will lead to the six

destinies. “However, if applied with knowledge it will lead to the accomplishment of Caṇḍamahāroṣaṇa. Therefore, making the sound of pleasure sīt, one should eat the semen or blood that is in the lotus. “Looking at her face, again and again one should scratch her thighs with fingernails and rub her feet like a slave. “One should place the three syllables on her head and give a light blow with a fist on her chest. Then, after the variegated, the yogin, with a focused mind, should do other positions. “One should intently pay attention there, with the mind focused one-pointedly on pleasure. One may ejaculate or not, as one pleases, with the mind focused solely on pleasure. “If one does ejaculate, one should lick the lotus, falling down to one’s knees. One should consume the semen and the blood that are in the lotus using one’s tongue. “One should drink these substances through one’s nose, using a straw, in order to increase one’s power. Having cleaned the lotus with one’s tongue, one should make the wisdom get up and then kiss her. “Having embraced her, one should later eat fish and meat. One should drink milk or wine in order to make one’s desire arise again. “Then, when the fatigue has worn off, one should comfort her and make her excited. Again, by the method previously described, One should start the union.

“By doing this practice, great bliss is attained. One who knows this practice attains, in this very birth, the level of Caṇḍamahāroṣaṇa. “I have taught this practice in order to grant accomplishment to the passionate ones. One should place the right shin, with ease, above the left shin— “This is called sattvaparyāṅka posture; It grants complete sexual satisfaction. When one places, with ease, the left shin on top of the right shin— “This is called lotus posture; it grants complete sexual satisfaction. Assuming the lotus posture, one should extend, above one’s left shin, “With ease, one’s right shin— This is known as vajra posture. One should place the soles of one’s feet on the ground, each in the same way, parallel— “This posture, known to give complete sexual satisfaction, is called the squatting posture. One should place the soles of one’s feet on the ground, with the feet at an oblique angle, extended sideways — “This is known as the half-moon posture; It gives complete sexual satisfaction. One should place both knees flatly on the ground, with the buttocks between the ankles— “This is called bow posture; It gives heavenly sexual pleasure. Sattva, lotus, and vajra are considered postures. “Squatting, half-moon, and bow are regarded as seats. One should make the woman sit in the half-moon posture, and then, without pausing, “Fall down and lick her lotus, marking the three syllables on her secret place. Having again made her assume the bow posture, One should lower one’s face “to the center of her anus and lick it, stroking it also with one’s nose. One should meditate on the thence-derived pleasure, as this is the practice of Caṇḍamahāroṣaṇa. “Subsequently the yogin will become liberated, free from all mental constructs. One should make one’s mind free from indifference and make love to the mother. “Merit is acquired through passionate affection; Sins are acquired by indifference. There is no greater evil than the absence of passion, and no merit greater than pleasure. “One should therefore focus one’s mind on the pleasure arising from desire.” The goddess rejoiced in her heart, paid homage to and saluted the lord, saying, “O lord, is this means of accomplishment exclusively for humans, or is it also for other beings?”

The lord said: “Those who are impassioned with affection, who reside in all quarters of the universe— Gods, demigods, humans, nāgas— They also succeed as practitioners.” When Śiva and other gods heard this, they grasped Gaurī, Lakṣmī, Śacī, Ratī, and other goddesses, and started to meditate. At that moment, all of them instantaneously attained the

level of Caṇḍamahāroṣaṇa and began to wander on the earth. Among them, Śiva became accomplished as Vajraśaṃkara; Viṣṇu as Vajranārāyaṇa; Indra as Vajrapāṇi; Kāmadeva as Vajrāṅga. In this way, the main gods, as numerous as grains of sand in the Ganges, became accomplished. Endowed with the qualities of the five sensual desires, fulfilling the aims of all beings, all possessed of different forms— They are victors adept in magic. Just as a lotus, growing out of mud, is not soiled by dirt or mud, so so they, arisen through experiencing passion, are not soiled by faults.

This concludes the chapter on the practice of the completion stage, the sixth in the glorious Caṇḍamahāroṣaṇa tantra called “The Sole Hero.”



As I've explained earlier in this chapter, incest be that actual or spiritual is a practice that is encouraged in some religious practices and sacred teachings. again, I'll state that I'd not read this TANTRA until I presented it here. The same as you are reading this material in realtime, I did the same. In the building of KUNDALINI ENERGY and the practices of MAGICK OF ALL COLORS including and not at all limited to BLACK MAGICK, everything taboo presented in this TANTRA is exactly as I've explained it to be. Whether that is sacred sex magick practices of the various TANTRAS or other acts of DARK SORCERY such as NECROMANCY/NEGROMANTIA, the inner workings of energy cultivation and utilization have been revealed to me in the most undecipherable of ways. Whether that is purely and solely spiritual and from the realm of THE DEAD, or via AKASHA herself. I know the acts and practices viscerally guarded in the innermost sanctums of the MYSTERY RELIGIONS. To simply say I already know, or already knew would be a gross understatement. Are these the practices of the UNTOUCHABLE CASTE? Possibly and also probably. Are the practices being described in the previous TANTRA and others as well grotesquely sinful and leading to the embrace of terrible spirits and entities? That depends on who you ask and whether or not they are working at that thing people speak of on the internet call EMBRACING YOUR SHADOW SELF. Do people actually know what they are signing up for? Usually, no. They just want power and then more power. Once you realize that you have MAGICKAL ABILITY you might want to become the greatest of beings you can possibly imagine yourself to be. Is the power within you? Or does it belong to the entity that you've invited into your being via trance states and possession, working it's own MAGICK in order to not only ensnare you, but others you are in contact with as well? These are questions that a great many religious scholars have to address eventually because it is no secret that PARANORMAL ACTIVITY IS ABSOLUTELY NON-FICTION. DO you have to convince a priest that has been privy to the performance of exorcism that ARCANES ABILITIES EXIST? No. Not at all. They know that these things are very real. Do you know that they are real? Do you believe that what you do that is extraordinary is simply due to you being tapped into your own prana? Or is it the energy of a being or beings that with and through you, and never for you? That depends on the systems of MAGICK you are practicing. If you are using a system that have very clear protocols or are you simply winging it? These are very serious questions with serious answers to be honestly considered by the MAGICKAL PRACTITIONER. I'll close this fifth chapter on that note.

CHAPTER VI

There is a book on LEFT HAND PATH practices that I choose not to cite in this book for various reasons. One is that I have presented so much powerful information here already that I'd not want for my enemies or people I dislike to go right to the material sources I cite and try to use the information provided therein to empower themselves. In fact I work to make sure my enemies cannot have any lasting effect on me or my loved ones by the way of LEFT HAND PATHWORK or means of BLACK MAGICK. However I will cite the reference material here as follows:

"Left-hand path magicians perform the divine deed of recreating the world according to will through mental image alteration empowered by enhanced sexual bliss. To call this process "visualization" is to trivialize the absolute realism that is attained, an inner realism which is then reflected in the outer mirror of Maya. We will return to the development and application of this integral Vama Marga technique in Chapter Nine. For now, it suffices to say that left-hand path magic is based on the theory that the seemingly ethereal and subjective electrical impulses of thought brought about during heightened sexual ecstasy form an energy that can take on mass in the objective universe. In defiance of the religious edict that only the Gods have the right to change the universe they created, the left-hand path magician takes on the role of co-creator. Although only great discipline can train the bodymind to effect magical change through the application of Eros, the sex magician never gets very far from the idea of divine play, the lila through which Shiva/Shakti's endless copulation creates and destroys the world of appearances. The grim, austere magic practiced by many initiatory groups is quite foreign to this idea. Even Kali, the most terrifying of the deities revered by left-hand path adepts, is often portrayed in the throes of wild laughter, as if she is infinitely amused by the cosmos. The darkest manifestations of the Kali Yuga are only the forms of her ecstatic game of lila, a consciousness the magician can attain in the joy of the sexual rite.

The force of controlled orgasm during the Maithuna rite of sexual union may also be used to temporarily release the subtle body from its physical sheath, allowing the adept's consciousness a deliberate "out-of-body experience." The subtle, or etheric, body is described as leaving the physical body from an aperture at the crown of the skull known as the brahmarudhra, "the gateway of Brahma". This cranial passage is sometimes thought to be related to the opening in a newborn's skull which closes in the first three years of life, known colloquially as the "soft spot." This notion is not unique to left-hand path magical practice; the Sikhs also consider this area to be a conduit to the spiritual realm, just as the Middle Eastern custom of covering the head in places of prayer derives from an ancient idea that demonic forces can enter the body through this orifice.

"Many a non-magician has accidentally experienced the detachment of the subtle body from the physical body as the result of a powerful orgasm, or any shock to the system, an experience which can be profoundly unsettling for a consciousness unprepared for such a violent breach of mind from body. As the magician's dense body enters a state of post-coital death-like trance, his or her subtle body – sometimes known as the astral body in Western lore – is free to explore the realms beyond waking awareness. Perhaps the most fantastic of the siddhis performed in this state is the reputed ability to project the sorcerer's subtle body and consciousness into the physical body of another human being. Most frequently, this

practice is attempted with the sleeping or the magically unprotected. However, a necromantic form exists in which the sorcerer strives to enter the bodies of the dead. During such operations, the sexual partner of the magician is given the task of guarding the physical body of the adept who has departed. One of the supposed dangers of this procedure is a likelihood that unwelcome discarnate entities, – or the subtle bodies of other magicians – may enter the "unoccupied" body left behind whilst the magician's consciousness is wandering. The result of such a possession, according to tradition, would be that the departed magician would be barred from returning to his or her own physical body. The outward result of such an obstruction can be madness or physical death. Left-hand path practice in Tibet – at least before the Communist Chinese invasion forcefully disrupted the lineage of teachers instructing initiates in these arts – uses the altered states of consciousness accessed through erotic junction with the shakti for the development of magical skills condemned by conventional religionists and right-hand path Tantricists alike as being of a "black magical" disposition. The power of dragpo, or "the wrathful", is especially notorious, as adepts possessing this siddhi profess to be able to cause unendurable pain or physical death in a chosen subject from a great distance. Of the sexual sorcerer using dragpo is in an especially good mood, he or she may only choose to remove the targeted individual's ability to speak.) Bangwa allegedly permits the sorcerer to attract desired partners, among other skills, by gaining control over hidden forces revealed to him or her during ritually machinated ecstasy. Gyaispa is concerned with the traditional Faustian goals of attaining riches, knowledge, and fame – material gratifications of kama or desire scorned by traditional Buddhist teaching in Tibet. There is no doubt that such sorcery is often performed by Tibetan Tantrics for the sole purpose of simply fulfilling personal desires. But these siddhis are also exhibited to students at certain stages in their initiation as a traumatic lesson in the flexibility of reality."

"As Buddhists in particular seek to expunge their attachment to worldly things, thus freeing himself forever from rebirth into this world, all of these left-hand path siddhis are considered extremely harmful to the adept practicing them by orthodox Buddhist monks from the Tibetan lamaist tradition. Although the attainment of magical powers through sexual initiation in Buddhism is customarily associated with the rise of Tantra in medieval Tibet, it is almost certain that such sex-magical operations were already known to the indigenous and shamanistic Bön religion of preBuddhist Tibet. As in India, many atavistic magical traditions of a supposedly amoral or anti-social nature are rather arbitrarily assigned to the left-hand path. Bön, shrouded in mystery and condemned by Tibetan Buddhists as a "demonic" practice – much as the Catholic Church vilified survivals of European paganism as the work of the Devil – actually seems to be a survival of the Mithraic cult, which reached Tibet by way of Iran."

"As we have seen, the majority of Eastern spiritual teachings insist that the initiate must recognize the deceptive and negative nature of Maya, and break from its hypnotizing snares. In contrast, the left-hand path magician is encouraged to partake of the same god-like powers of the Mayin, transforming the stuff of reality in accordance with his or her will. Maya, then, is the medium with which left-hand path magicians practice their art. With practice and discipline, the magician, a juggler of reality, can learn to play with Maya with the same dexterity that a sculptor shapes clay, molding the elusive material of manifestation according to will. After a few years of demonstrating just how malleable this medium is, you would think that the magician would come to realize just how illusory the substance of the world he or she

continually alters – and even the mind of the magician itself – really is. And yet this moment of awakening rarely comes – the psyche clings so dearly to the reassuring solidity of phenomena and thought that even the jolt of magic cannot always free the tenacious grip. Many Western magicians do not progress beyond the results oriented play of sorcery to the deeper regions of initiation, in which questions of identity and the nature of core reality itself become essential. Once sorcery is mastered, most Western magicians remain fixated on playing with seemingly external reality for decades, as if the data that is delivered to their senses can actually be considered an "objective" reality, in the traditional scientific sense so beloved of the nineteenth and twentieth centuries. Even though he or she has demonstrated that willed manipulation of that same sensory data can radically transform reality, very few are willing to take the next step of initiation. This would be as absurd as if those who had come to see that the shadows on Plato's theoretical cave were nothing more than shadows continued to stubbornly treat them as reality, even after their release into the light outside the cave. In the early twentieth century Tantric text *Tantratattva*, we are provided with a relevant metaphor suitable for a lefthand path understanding of magical reality."

"The author compares the awakened initiate's perspective to a theatergoer. The other members of the audience react to the events they perceive occurring on the stage as if they were really happening, having no awareness of the art of acting. The lefthand path magician knows that what he or she observes on the world's stage is only an elaborate make-believe, although it is a make-believe interpreted with utter seriousness by those watching it. Beyond the border of the obviously magical, this common human inability to differentiate between the Maya of "theater" and "reality" has been infinitely exploited by politicians, advertisers, propagandists and other professional deceivers. It is a keystone of our understanding of magic's underlying identity with Maya that magic is not a comfortable niche to be settled into forever. Instead, it is a transitional vehicle, a means to an end. Magic can be the awakening agent that frees its practitioner from certain illusions, allowing the flash of insight that transcends all philosophical inquiry. Through magic, the mind can learn that there is not one indisputable reality."

"There is an endless multiplicity of realities, none of them ultimately subject to categorization or label. The direct confrontation with Maya that sorcery allows might be said to be magic's primary objective. It is this confrontation that permits the sorcerer to viscerally understand how deeply his or her own shifting subjective overlays influence that which he or she perceives – an understanding that may hasten the transformation of human sentience to divine consciousness. Just as likely, it must be said, magic can become a self-delusive trap of its own, an addictive activity binding the magician ever more deeply to the Maya mirages he or she projects. This is the double nature of Maya, who blinds and reveals with each alternating step of her sinuous movement through time."

(The previous paragraphs are represented verbatim, as written by an author on the subject or LEFT HAND PATH practices. In no way am I claiming these paragraphs as my own writing, and I am presenting those paragraphs here under the ideation of FAIR USE for the purpose of study and educational value.)

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For a great many people MAGICK is a very real escape from reality, and at first it will seem that the MAGICKIAN has everything under their control. The escape from the thoughts and problems that cause anguish in the MAGES life will seem to be situations that can be magickally corrected. What the MAGICKIAN tends to fail to realize is that not only do they have negative spirits and energies to conquer, but the same game of one upmanship that is difficult for teenagers becomes an issue as that pertains to other magicians. Not only does the MAGE in question have astral and psychological problems to face down, but also the issues of the many other mages and even regular personalities that pick up on the mages talents and abilities and choose to attempt to diminish those talents for various reasons. Many spirits attach to and dwell within the mind as thoughts and behaviors of other people. Before the MAGICKIAN knows it they are entangled in battles with energies and entities from more angles than the mage had ever expected possible. This can lead to insanity and very real psychological issues that are very difficult to manage and protect against. Either the mage will prevail or they will indeed need the help of even more powerful magickians than themselves, which then brings the mage back to the reality that they have much to learn and the cycle of continuous craftwork becomes a necessity.

For those that are fighting negative entities, spirits, and attachments the only option might become that they have to do even more serious workings in order to remain competent. However the more they do the crazier or more out of touch they seem, which then becomes a vicious cycle of attack and defend. This is why it is so very important to have other mages and sychophants in league with you to overcome such heavy burdens brought about by the empowerment and inflation of their Ego. To maintain good physical mental and physical health becomes more and more difficult, mostly because there will be those people that do not believe in what it is that you do, see, hear, and feel. To explain to others that you see and hear shadows, spirits and other very tangible omens and signs, might simply cause for others to believe that you are mentally damaged and out of touch with reality, even though it is absolutely your reality that is being scrutinized and placed into question. Ask yourself honestly, how many of your friends, family, and people in general would believe you if you explained to them what you see, hear, feel, and experience as a practitioner of the arcane arts? Furthermore ask yourself, how many of the people that do believe in these sorts of happenings are you fully comfortable with? How many of them do you yourself believe to be out of touch or energetically incompatible with who and what you perceive yourself to actually be? It is a fact that a great many mages are mimicked and copied in ways that make them very uncomfortable with even themselves. This has a lot to do with not only the subtle energies of both yourself and others, but also the very noticeable aspects of who you are and what you do. The more powerful you become, the more it will be likely that those around you will also seek empowerment. Again this can lead to battles of wit and charm that can and does absolutely exhaust most magickal practitioners. The root of the word practitioner is practice. This means that if you lose the will to continue forward for any reason, you might find yourself on the losing end of a spiritual battle that could have been totally avoided had you not shared your talents and abilities with others.

Whether you are locked into a battle with masculine vs feminine forces, or intellectual pursuits, or any other type of conflict, there will be a toll on the mind, body, soul in question. Think of the way the character of the mage works in a video game setting. The mage has

either spells, abilities, or items that give them the ability to work magick. However, you cannot cast spells indefinitely. Your magickal items will eventually lose charge or break. There will be other items, spells, and abilities more powerful than what you have to utilize now and as you level up, so do the creatures and entities you are combatting. The rewards become great, and so do the risks. As you quest forward you have to recharge your mana, and if a powerful creature or entity were to catch you off guard you could possibly find yourself in a situation of extreme difficulty. Depending on the type of mage you are and the environment you find yourself in, your competitors could possibly be equipped to challenge you in ways that force you to rely on means other than magick to sustain yourself. Magick is very real, and also very dangerous. If you practice dark arts and shadow work, you will eventually find yourself on a dark path that leads to the calling of a necromancer. As such a mage you will find that there are clerics, priests, and paladins working double time to ruin you, your craft, and your ability to continue forward. These examples are very real in the world of the magickian. They aren't simply the dynamics of some kind of videogame persona. This is what you believe in and this is the path you are on in reality. As such the perils are also very real. Your mind could be irreparably damaged. The same for your body and spirit.

There are people, places, entities, spirits, etc that can challenge you the entire way forward. The key is to find balance and to not progress in a fashion that leads you to constant struggles with entities and being much stronger and wiser than yourself. It would be smart to also make sure that you aren't alone in your struggles, and that there are beings in every realm you experience to assist you in your quest along the way. The path you choose can be dangerous or safe depending on the levels of your own abilities and attributes, as well as the strengths and weaknesses of those beings you encounter in your experiences and travels. Some things will be easy, and some battles will prove to be decided before you even begin to prepare for those unseen conflicts. This is much more serious of an experience than mere cosplay. If you live in a place that is haunted for example, you must expect to eventually find yourself in a confrontation with those haunts. Some of them you may be able to control, defeat, or negotiate with. Some of them you must be prepared to dodge, evade, and ultimately flee, or find yourself at risk of suffering a loss in a situation that could have been altogether avoided had you taken a safer approach or an altogether different path.

In the previous chapters I've shown that there are practices and rituals that you may not at all be prepared to even consider taking part in. However, someone somewhere is or has done those very things that serve to empower them in ways you absolutely may not even want to consider for yourself. Human beings being quite whimsical, can find themselves involved with beings, spirits, entities, etc, that they absolutely do not want to deal with and it is much easier to find trouble than it is to avoid it in many instances. The darker the path, the drearier the prospects and possibilities. I've known self proclaimed witches/brujas that said they wanted to pursue certain paths and craftwork, that were denied by those involved due to their leanings and personal etiquette. They may be bad ass solitary witches, but they would not be accepted in to the lineages and practices they personally desired to pursue. There are very real reasons for that fact, including what she probably does not see within and without herself. Eventually she would be humbled by the fact that she cannot progress on the path she had chosen for herself, simply because she refused to walk the path that she was already on. Consider that yourself, and know that the more powerful you become, the more powerful

your conflicts and enemy combatants might also be. Should you find yourself face to face with energies you could not charm, tame, or control, how would you ensure your own health, energy, and mental clarity would not suffer as a loss? Ask yourself these sorts of questions regularly, because chances are were you to be confronted by a spirit or entity outside of the realm of your influence, you would not fare so very well.

I've seen online and in real life people that are absolutely possessed by demonic entities and necrotized spirits. I have encountered people that worship death and present themselves as simple sales persons and diviners. I've known people that have had the worst of graveyard spirits and guede attached to both their physical and astral self/bodies that were unaware that was what was taking place. I've seen people get jumped on by spirits the moment they let their guard down, and then do things they either don't remember doing entirely, or that they down play and lie about because their true persona/being/self was not in control of their physical body and as such they were really only partially there. This kind of thing happens often when people ingest certain drugs and fermented drinks. Every sort of alcoholic beverage is essentially a fermented or partially rotted drink. The ingestion of these substance literally breaks down the physical and astral fields of a person and allows for other entities and intellects/spirits to have access to a persons body. You might notice a personality/persona change, and exactly what it means to have a split, or multiple personality disorder becomes apparent in the person that has injected said substance. The same rings true for those in poor physical health. They suffer from a lack of auric energy that then powers the auric shield and creates the field around a person that protects them from astral and psionic attacks. I do not at all mean this in the sense of some d-20 board hgame or role-play. I mean very literally, the body as a vehicle is unable to maintain it's shielding and is then susceptible to attack and worse, the literally hijacking of the physical vehicle that is the human body. The same as spirits can inhabit an item or a place, without the proper shielding and other defenses, they can also inhabit and displace you from your body, affecting your ability to control your body as a fleshly vehicle. Some of what I'm describing was explained in the previous section of this chapter.



In some religions and spiritual practices, to be come the mount or to share the physical human vehicle/body is a desirable situation. Whether that is to deliver messages, or to grant a person extraordinary abilities like extreme power as that pertains to strength, or even to outwit or outsmart other genius'/daemons, this is a desirable effect and there are ways to ensure that specific spirits and entities will show up to then help steer the human vehicle/body. Voodoo, Santeria, and even some spiritualist branches of Christianity and Islam work in such a fashion. There are times when you might have heard someone say, "something just came over me", or "I felt a power or energy that that took me to another place", etc. to describe the way some people are mounted or partially possessed in order to accomplish great feats. Sometimes there are other explanations, however, in these examples we are speaking of people being partially in control of themselves to the point that at least they know what is happening and are a part of the processes and happenings involved. There are other situations when people might be outright or full possessed. Many times they will either have an out of body experience where they can see what is happening, however from a perspective that is of the third person sort, or outside of themselves, and their body. Other people might not remember anything at all. They are fully possessed, and forced out of their own bodies in a way that brings blackouts or complete lapse of memory or recollection. They obviously won't behave like their normal selves, sometimes their voices and behaviours are so different that they are completely unrecognizable by those in contact with them when they are possessed. This can happen during channeling and trance sessions, and that's a great part of the reason why channeling and trance work is dangerous to the MAGE/MAGICKIAN. A powerful spirit can fully displace the average person from their body, often times at the times

and in situations that the invading spirit, entity, energy decides and not the person/persona that naturally inhabits that body, which would be yourself.



There are times when I have to remind myself that images have energy. Scientifically this is a proven fact. When considering that color, shape, and then impression all have weight and current that is received as electrical data by the eyes, and then resuructured by the brain, things can become overwhelming. Take this for example, there are images that cause for a person to become aroused. Other images can cause discomfort and even evoke fear. How does that happen? Does the brain itself cross-compare or correlate when it comes to images in a way that causes a person to have a specific feeling, which is basically a chemical release. So, if looking at a pornographic image then causes a person to become aroused, what is it that is actually happening? How do images communicate with the mind in a way that can also affect the body. In essence that's what's happening. Is it then the spirit contained within the image of a particular activity that the human mind is processing and then the body is responding to? Is this why there are people that absolutely dislike images that show violence, sex, or other actions considered to be of the sort that carry low vibrations. The same hold true with a photograph of someone you might know or have known. Those image might cause for you to have certain feelings or to recall certain memories. How and why does that happen? This question adds to the fact that certain religions dislike or cherish certain images. I realized fairly recently that the PROPHET MUHAMMAD is what some would consider to be a wrathful deity in BUDDHIST religious schools. How and why I came to such a conclusion isn't so very important, the fact is that's what I know to be the truth of things. In Islam images and renditions of MUHAMMAD are forbidden. In other religions such as BUDDHISM, HINDUISM, and CATHOLICISM iconography is at the center of their religious practice. Basically these are religions that in many instance worship images. Why is it that they do so? This is an important questions that should be asked by every occult practitioner. What is it about images and symbols that give power to the practitioner/worshipper? Do they somehow convey an idea? A feeling? Or does the entity, or at the very least the essence of an entity reside within an image. When considering that MANDALAS are basically sacred geometrical forms, does that chane the outlook of the practitioner or initiate that views and meditates upon such an image? These are serious questions that I have yet to see a MAGICKIAN or PRIEST expound

upon.

The same holds true in regards to spiritual possession. Are entities and powers somehow imbedded in the psyche and thus the being that is thought to be possessed? Who and what is it that so affects the mind in such a way that the personality of a human being is then displaced? Is it hypnosis? Is it the result of some kind of physical or mental illness, or is there a very real and distinct intellect that is controlling the various centers of the brain and body? In a religion or even just in reference to the scriptures that describe how to chant or use sound to then bring forth a spiritual power or entity not simply within an area like the **MAGICKIANS TRIANGLE** or **CIRCLE**, but within the practitioner's body, how do they rationalize what is actually happening? Are they acting or are they dispossessed of their own faculties, replaced by those of the spirit, energy, deity that was called by a specific ritual that states that such an effect is absolutely possible? Is the result possession, dispossession, or both? What is the power of a **SIGNATURE**? How is a signature similar to a **SIGNET**? These are imperative questions when considering the power of sound and the word both. In **JEWISH** religious practice, is not each letter empowered bringing about a specific effect? Is this not the same as what happens when **BUDDHISTS** chant their specific **MANTRAS**? How then are both religions not alike in that particular belief? They are absolutely similar in that regard. The ability to communicate an idea is very interesting when you consider how that actually works. I can tell you what I think, how I feel, what I see, what I know by either writing or speaking. How profound is that when fully considered? Every word becomes a **MAGICKAL** sound or impression, which is the key as that pertains to what is known as **SPELLING**, as well as the art of **CASTING SPELLS**. As we see that **IMAGES** and **SOUNDS** have an effect on the human mind and body, especially since the resurgence of **OCCULTISM** has created such a profound interest across the **AETHER** via the use of the **ETHERNET/INTERNET** how could we not be fascinated by the **SYMBOLS**, the **SYLLABLE**, and the **SYNTAX** involved? I have explained in some of my previous writings, that **SHELL CODING** and **COMMAND PROMPTING** in the computerized language known as **HTML** is very interesting to say the very least. We see that there is a world of writing that has meaning and effect in a digital world that has been simplified in order to allow the average person to send **IMAGES**, **COMMANDS**, and **EFFECTS** invisibly across a computerized **MATRIX** that in this time is no different than the high magickal processes of antiquity. If the average person in this age can use a device to send a signal through space and time, and then cause an effect in real time, is that not proof that **MAGICK** or what in antiquity was perceived to be magick, is absolutely real? If chipsets and circuitry that allows for electricity to become information and vice versa can do what they do, why then should it be thought that **MAGICK** in every sense of the word is not also very real? These are questions for the **MAGICKIAN** and **SCIENTIST** both to ponder.

Gestures have an effect, do they not? **JESTERS** also have an effect, correct? Even if it is only for a moment or an instant, a gesture can absolutely reinforce a modality. This is why there are dances, rituals, and even suggestive communications that work in the ways that they do. I'm writing this book to validate not just my own beliefs and practices, but near to all of them. I've yet to study a religion that had nothing to what becomes reality in effect for those serious congregants and believers. Even if the religion in question is the offshoot of some other mystery system or teaching, there is in practice and cause an applicable effect. For those that may have questioned why it is that I've presented the writings in this book that I

have verbatim, there is a reason for me doing so. To present what was written as it was written, and to show that those writings have a particular nature. Even if the reader doesn't understand where these writings might lead the personal intellect of the reader, the point is there is a pathway to deeper and darker secrets, as well as to higher blessings, bliss and enlightenment. Both paths branch off in various directions, yet there are those that embrace the righteous teaching, as well as the malevolent, in real life. When I play a videogame that I know is based on real life occultism, with symbols, creatures, and storylines that are very real in the imaginative realm of thought, I often wonder if they were guided by actual occultists, or if what they put together as an entertainment program was simply the result of an automatic writing in effect. So the question is did they study what they presented first, or did it just so happen to be what it is without some sort of esoteric study involved. When we know that writing can absolutely be automatic, or guided by unseen forces and spirits, do we question the result? It used to be that religious institutions would openly state that certain games and applications were absolutely demonic. We have come to a crux in time where that fact absolutely cannot be refuted. The question I ask here is did they do what they did on purpose? Or, is it by a noncoincidental happenstance. Meaning, it is what it is without really knowing why.

We could ask ourselves if music, porn, and movies were made to slowly but surely lead us all down paths that become more and more explicit and debased over time? Or, is it simply the curious nature of man and woman to indulge in what we know to be hideous and terrifying? Or, is it all very spiritual, and are the people in this age being divided along moral lines that pit the spiritually and intellectually perverse against the seemingly innocent and pure? That's where things become scary. Are ANGELS and DEMONS watching as spirits and entities guide the hands of men and women, while every deed and misdeed is recorded in THE BOOK OF LIFE, also known as the RECORDS OF AKASHA? Are those Egyptian scales just as real as they were presented to be by the ANCIENTS? Did not GREECE and ROME modify what was presented? Or, did they simply present exactly the same information, only as it pertained to themselves as a culture and society? Are the DAEMONIC GENIUS' not presented as that are absolutely known to be, leading us to the scriptures from the various scrolls that comprise the HOLY BIBLE? These are the important questions every religious person and MAGICKAL practitioner should be inquiring about among themselves. Is what we're seeing and experiencing in anyway at all new? Or, is every word of what was written in ancient times proving to be very real in scope and effect? I'll close this sixth chapter by saying that everything we are seeing now, the ANCIENTS and the MODERNS both, have seen before. Perversity in programming isn't new. Perversion in writing is not new. Perversion in behavior is not new. For these things to be seen as acceptable is also not new. Maybe this is why they say, "there's nothing new under the sun." Possibly, right?

CHAPTER VII

This chapter is my favorite thus far. This is a chapter that is near impossible to sum up

because it is on one of the most intricate subjects a person could write on. This chapter is on one of the greatest creations this world has ever seen. This chapter is on the subject of **WOMEN**. We have seen throughout history that there have been wars and inquests based on one of this planets most valuable resources, that resource is the female gender of the human being. Women are some of the most beloved as well as the most feared creations this realm has ever known. This fact goes directly to biblical scripture and the book of Genesis, the mysterious book of **GENEALOGY** that places the fall of humanity on the shoulders of the female gender. It is in that particular scripture that describes the female sex as curious and devious both, as well as stating that the influence of **SAMAEL** was much too powerful for the original woman to resist. The wikipedia article on the subject of Samael reads as follows:

<https://en.wikipedia.org/wiki/Samael>

"He is considered in Talmudic texts to be a member of the heavenly host with often grim and destructive duties. One of Samael's greatest roles in Jewish lore is that of the main angel of death and the head of satans. Although he condones the sins of man, he remains one of God's servants. He appears frequently in the story of Garden of Eden and engineered the fall of Adam and Eve with a snake in writings during the Second Temple period. However, the serpent is not a form of Samael, but a beast he rode like a camel. In some traditions he is also believed to be the father of Cain, as well as the partner of Lilith."

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The previous paragraph from wikipedia coincides with what I've written about the **LEGIONS** of spirits and **HIVE MINDS**. It says that **SAMAEL** is the head of "**SATANS**", or what Muslims refer to as the "**SHAITAN**". The wikipedia article on **SHAITAN** reads as follows:

<https://en.wikipedia.org/wiki/Shaitan>

"Shayāṭīn (شياطين; devils or demons), singular: Shayṭān (شَيْطَان)) are evil spirits in Islamic belief, inciting humans to sin by whispering to the heart (قَلْب qalb) via waswasah (وَسْوَسَة), "whispering"). By such, they always try to lead humans astray. Although demons are usually spoken of in abstract terms, and more often described by their evil influences only, they are depicted as ugly and grotesque creatures of hell-fire."

This means that the "whisperers" are responsible for placing evil thoughts and feelings in the hearts and minds of mankind. That is a very vague statement however. There are the thoughts that are directly due to the impurities of man/woman, and then there are the subtle and not so subtle influences that arrive due to otherworldly intellects, entities, and deities. The point of this chapter is not to directly address the **SHAITAN**'s but to focus on the vessel most affected by that particular legion or host. To return to the example brought forward in the book of **GENESIS** we will discuss what it is that **SAMAEL** caused to happen by tempting the female form in the legendary garden known as **EDEN**. For the esoteric student of religion and spirituality, the **HOLY BIBLE** is a text that when read by the common man, is a much different writing than what is understood by an **ADEPT** or **MASTER** of occultism. In short, it is a fact that what was written in the book of **GENESIS** is interpreted and understood differently when read by those that have a clear understanding as it pertains to the meaning

of that particular scroll itself.

The wikipedia article on the subject of "SHAITAN", in the section titled EXEGESIS (which means, critical explanation or interpretation of a text, especially of scripture) reads as follows:

The shayatin make up one of three classes of supernatural creatures in Islamic theology. But since they share, like jinn the characteristics of invisibility, some scholars put them merely under one category of the supernatural. However the prevailing opinion among the mufassirs distinguish between the jinn and shayatin as following:

While among the jinn, there are different types of believers (Muslims, Christians, Jewish, polytheists, etc.), the shayatin are exclusively evil.

The jinn are mortals and die, while the shayatin only die when their leader ceases to exist. The father of the jinn is Al-Jann and the father of the shayatin is Iblis.

The shayatin are beings of the hell-fire, and although their origin is, like that of the angels, not mentioned in the Quran, Islamic scholars repeatedly asserted the idea, that the shayatin have been created from either smoke or the hell-fire itself. Comparable to demons or devils in Christian theology, shayatin are incapable of good and limited to "evil". Abu Mufti writes in his commentary of Abu Hanifa's al-Fiqh al-absat, that all angels, except with Harut and Marut, are obedient but all shayatin, except Ham ibn Him Ibn Laqis Ibn Iblis, are created evil. Only humans and jinn are created with Fitra, that means, both angels and shayatin lack free-will and are settled in opposition.

Some Sufi-writers connect the descriptions of shayatin mentioned in hadith to human's psychological conditions. Based on the notion that the shayatin reproduce by laying eggs into the heart of humans, Ghazali linked them to inner spiritual development. Accordingly, from the eggs laid on the heart, the offspring of Iblis grew and unite with the person, causing the sin the shaitan is responsible for. He further explains the difference between divine inspiration and the devilish temptations of the shayatin, by asserting, one should test the inspiration by two criteria: The first tests the piety, the second, whether or not the suggestion is in accordance with sharia. He further elaborates an esoteric cosmology, visualizing human's heart as the capital of the body, which is in constant struggle between the powers of carnal desires invoked by the shayatin, and the powers of reason ('aql). Ali Hujwiri similarly describes the shayatin and angels mirroring the human psychological condition, the shayatin and carnal desires (nafs) on one side, and the spirit (ruh) and the angels on the other.

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We will return to the point of bringing up SAMAEEL and the SHAITAN's at a later point in this writing. This chapter is no so very much about those beings per se. It is however about the most beautiful of beings and that is the human female or woman kind. How do we know that women are beautiful creations? Well, aside from the most obvious of points as that pertains to visual beauty, there is the fact that in every religion that I've studied thus far, women are held in a higher regard and to a much different standard than men. Even if the books and scrolls state that women are dangerous and fickle beings, they are still regarded as

the most important of resources as that pertains to Earthly being. Whether we look to the Egyptian papyrus scrolls, the Sutras, the bible or any other religious texts, we see that women are sought after by humans and supernatural beings alike. They are taken as wives by FALLEN ANGELS, the elite, and the common man. Were they not important, they'd not be sought after by spirits, deities, and entities anymore so than any other creature or vessel. Women are shown in a variety of extremes in most religious and spiritual writings. They are either shown to be the most beautifully kind and loving of creatures, or they are shown to be murderously devious and self-centered of beings on the face of this planet. They are either shown as young, supple, and pleasant to the eye, or old, ugly, and ill-tempered. Even worse is the masculine female, that of the type with an enlarged clitoris, hair on the face, and with the authority of the common man.

There are writings that suggest that even the act of wearing cosmetics is a grievous deed brought about by the whisperings and teachings of demons and devils. Women have been portrayed as the most devious of tricksters, tempting men to sin and the ways of demonic forces by using sexuality and sensuousness as well as frailty to ensnare others and to have their way with those that are less able to resist the temptations of female desires.

In the wikipedia article on the subject of the demon AZAZEL there is information on the teaching of mankind to make weapons and women to wear makeup. That article reads as follows:

"In the Dead Sea Scrolls, the name Azazel occurs in the line 6 of 4Q203, The Book of Giants, which is a part of the Enochic literature found at Qumran. Despite the expectation of Brandt (1889), to date no evidence has surfaced of Azazel as a demon or god prior to the earliest Jewish sources among the Dead Sea Scrolls."

"According to the Book of Enoch, which brings Azazel into connection with the Biblical story of the fall of the angels, located on Mount Hermon, a gathering-place of demons of old, Azazel is one of the leaders of the rebellious Watchers in the time preceding the Flood; he taught men the art of warfare, of making swords, knives, shields, and coats of mail, and taught women the art of deception by ornamenting the body, dyeing the hair, and painting the face and the eyebrows, and also revealed to the people the secrets of witchcraft and corrupted their manners, leading them into wickedness and impurity until at last he was, at Yahweh's command, bound hand and foot by the archangel Raphael and chained to the rough and jagged rocks of [Ha] Dudael (= Beth Hadudo), where he is to abide in utter darkness until the great Day of Judgment, when he will be cast into the fire to be consumed forever.

The whole earth has been corrupted through the works that were taught by Azazel: to him ascribe all sin.

— Book of Enoch 10:8

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In today's age there are very obvious examples of those ancient writings and decrees being relevant to the behaviors of men and women in the most "civilized" of nations. The article on the demon AZAZEL posted on wikipedia reads as that of the most damning writings,

due to the fact that every element presented is valued highly in most modern societies. To be a man or woman of the cloth must be extremely difficult, especially if one believes those passages to be factual and truth. In essence, there is no way in this age for most men and women to avoid the teachings and behaviors of the "fallen ones", and every aspect of modern society is shown to be under the influence and the guidance of demonic deities, entities, and intellects with near to every woman being a potential temptress and seductress, and showing that the spirit of JEZEBEL/LILITH/ISHTAR is valued in ways that the purified women would have trouble even existing near to.

I've read a great many spiritist writings that state that women are more susceptible to evil influence because of their uncleanness (menstrual cycle), and their vaginal and anal openings being "gateways" to possession. There are writings that encourage women to have sex during their menstrual cycle to exert control over their sexual partners. I've personally read in witchcraft groups on social media, women encouraging other women to put blood from their menstrual cycle in food and the allowing an unsuspecting male to consume the tainted food. In the religion of Judaism, to even unknowingly have sex with a woman when she is considered "unclean" is grounds for banishment from society altogether. There are witches that swear by using menstrual blood in rituals and spells to bind and control their partners. However in the articles on wikipedia and many other sources on the practice of such acts it reads as follows:

"The Torah states that a woman becomes ritually impure (teme'ah) when she has her period, and it's interpreted from the Torah verses that a woman can't have sex with her husband during this time. When her period ends, she regains her spiritually pure status (taharah) by immersing in a ritual bath (mikvah)."

In the wikipedia article on the subject of NIDDAH (sex while menstrating) in the section titled "practical laws" it states as follows:

Practical laws

Terms and definitions:

Zavah, a woman having an abnormal bloody emission

Niddah, a woman emitting blood as a result of menstruation; more generally, a woman who has an impure status due to either niddah or zavah blood who has not yet purified herself by immersion in a mikveh

Mikveh, a ritual bath for immersion after the niddah period has ended

Vestot, days during which the woman is likely to see her menstrual flow

Onah Benonit, the 30th day after the beginning of previous menstruation

Veset HaChodesh, the same day of the Jewish month on which began the previous menstruation

Veset HaFlagah, the days (or half-days, per Chabad minhag) between menstruation

Bedikah, cloth with which to check whether menstrual blood has finished

Ben niddah (male) or bat niddah (female), a person conceived when their mother was niddah

As with most forbidden relationships in Judaism, all physical contact in an affectionate or lustful manner is rabbinically forbidden when a woman is in her niddah status. Such contact is forbidden whether or not the man and woman are husband and wife.

In the case of husband and wife, however, the sages added on extra restrictions, including touch that is not in an affectionate or lustful manner, passing of objects even without touching, and sleeping in the same bed; these restrictions are to avoid the risk of leading to sexual contact. These laws are termed harkhakot, meaning spacers, and result in a need for relationships to be able to develop in non-physical ways, such as emotional and spiritual connections.

Some Conservative poseks are considerably more lenient in reference to the harkhakot than Medieval or contemporary Orthodox authorities. In a responsum written in the Committee on Jewish Law and Standards of the Rabbinical Assembly, Rabbi Miriam Berkowitz ruled that the "harkhakot are to be observed as much as possible, but left up to the discretion of each couple". In another responsum for the committee, Susan Grossman stated that touching that would be appropriate between siblings is permissible.

The classical regulations also forbid sexual relations on the day that a woman expects to start menstruating; there are three days that fall under this regulation, known as the veset, namely the same day of the month as her previous menstruation began; the day exactly 30 days after the previous menstruation started; and the day that is the usual interval from the end of her previous menstruation. If the woman is not actually menstruating during a veset day, then there are certain circumstances wherein sexual activity is permitted according to most authorities, for example, if a woman's husband is about to travel, and will return only after menstruation has begun.

In a writing on the website thealchemistkitchen.com there are suggestions that encourage the use of MENSTRUAL BLOOD in RED or LUST MAGICK. There are paragraphs on that site written as follows:

"Menstrual magick has been used throughout the ages and the world, most commonly as an ingredient for love and lust spells. A witch would secretly add their own period blood to an intended lovers' food or drink and let their body's disposition work its magic. Menstrual magick was and still is believed to keep lovers faithful, increase feelings of love, obsession, and lust, increase fertility, and enhance sex quality. If you're not compelled to trick someone into drinking your period blood, try incorporating it into candle magick. Carve your partner's or desired partner's name into a red or pink candle and dress the candle with your menstrual blood as if it were an anointing oil. Envision the desired subject as absorbing your essence and pheromones. Allow the candle to burn to completion. Like apples, because of period blood's

affinity for attracting the desired, it can be used for all manifestation magick, specifically when manifesting for the self and family members. Because of blood's magnetism (here come the sharks and bears!), I use my menses for prosperity and success spells in addition to love work."

"Because menstrual blood is sourced from a sexual organ, it's obvious as to why it's associated with love, lust, fertility, and general attraction magick. But let's not forget the energetics of this vital fluid. Menses is downward moving and dispelling. Its main function is to eliminate tissue that the body no longer needs like a snake shedding an outgrown layer of scales or a tree allowing its crinkled leaves to fall. For this, menses is perfect for spells invoking change or transformation. It is also extremely nourishing – high in potassium, nitrogen, and phosphorous –, and like decayed leaves, can be used as compost or plant fertilizer. A simple spell for self-transformation is to bless your plant's soil with your period blood and, overtime, grow as the plant grows. Observe the plant's growth patterns as a divination tool for insight on what to expect during your own evolution. Journal your findings. If you're aiming to get rid of or banish something that is unwanted in your life, practice your entire moon cycle as a ritual. As your blood crawls from your uterus, passes through the cervix, and seeps out from the vagina, visualize what is undesirable as following a similar cycle of elimination. Withdrawal is a process, not an instant gratification. Blood also makes awesome ink for sigils or spells; I, myself, love to finger paint with my period blood."

It is written in THE HOLY BIBLE in the book of LEVITICUS on the subject of menstruation as follows:

19 "When a woman has her regular flow of blood, the impurity of her monthly period will last seven days, and anyone who touches her will be unclean till evening.

20 "Anything she lies on during her period will be unclean, and anything she sits on will be unclean. 21 Anyone who touches her bed will be unclean; they must wash their clothes and bathe with water, and they will be unclean till evening. 22 Anyone who touches anything she sits on will be unclean; they must wash their clothes and bathe with water, and they will be unclean till evening. 23 Whether it is the bed or anything she was sitting on, when anyone touches it, they will be unclean till evening.

24 "If a man has sexual relations with her and her monthly flow touches him, he will be unclean for seven days; any bed he lies on will be unclean.

25 "When a woman has a discharge of blood for many days at a time other than her monthly period or has a discharge that continues beyond her period, she will be unclean as long as she has the discharge, just as in the days of her period. 26 Any bed she lies on while her discharge continues will be unclean, as is her bed during her monthly period, and anything she sits on will be unclean, as during her period. 27 Anyone who touches them will be unclean; they must wash their clothes and bathe with water, and they will be unclean till evening.

28 "When she is cleansed from her discharge, she must count off seven days, and after that she will be ceremonially clean. 29 On the eighth day she must take two

doves or two young pigeons and bring them to the priest at the entrance to the tent of meeting. 30 The priest is to sacrifice one for a sin offering and the other for a burnt offering. In this way he will make atonement for her before the Lord for the uncleanness of her discharge.

31 “You must keep the Israelites separate from things that make them unclean, so they will not die in their uncleanness for defiling my dwelling place,[a] which is among them.”

32 These are the regulations for a man with a discharge, for anyone made unclean by an emission of semen, 33 for a woman in her monthly period, for a man or a woman with a discharge, and for a man who has sexual relations with a woman who is ceremonially unclean.

It is stated that breaking the taboo on uncleanness requires a sacrifice of two doves, (this is something like EBO in Santeria/Lukumí/Yoruba faiths) and it is of utmost importance to avoid uncleanness. I've read writings that state that if a man lays with a woman while she's menstruating the punishment is banishment into the desert. This leads us back to the book of GENESIS. However, first we'll read more from the websites that promote using menstrual blood in LOVE and LUST MAGICK. On the website medium.com a writer by the name of Hanna Brooks Olsen wrote an article titled "The Mystical, Magical Properties of Period Blood". Part of that writing reads as follows:

Egyptians, Native American tribes (including the Nootka and the Navajo), and Eastern Asian cultures all engaged in ceremonial events around menstruation, primarily the first period. However, few kept the blood for any kind of use.

According to the Museum of Menstruation, at least a few groups of early humans did so.

The Mesopotamian mother goddess Ninhursag was said to make men out of loam and her “blood of life.” She taught women to make loam dolls for use in a conception spell by painting them with their menstrual blood.

Though the vast majority of recorded menstrual beliefs are not good.

Despite copious period taboos that persist throughout history, from the Old Testament to modern-day snipes about “blood coming out of her wherever,” there are instances in the anthropological record demonstrating that although periods haven't necessarily been beloved, their power has been revered.

In *Blood Magic: The Anthropology of Menstruation*, editors Thomas Buckley and Alma Gottlieb explain that while the vast majority of documentation around menstrual mythology is negative, a handful of “ritualistic” uses for menstrual blood are positive — including but not limited to “the manufacture of various kinds of love charms and potions.”

Love potions are one of the more frequent uses for menstrual blood in folk mythology (including hoodoo), though it seems the retelling of some of these tales is more to disparage

individuals and cultures viewed as below the status of white, Western doctors. One snippet from the 1894 Cincinnati Lancet contains a particularly offensive and telling anecdote about a "dark-colored damsel" who wished to ensnare a man by mixing menstrual blood into his coffee. The author notes that while they'd seen some "very peculiar ideas" from people of color about love potions in the past, this particular instance was "entirely new," expressing a next-level kind of bemusement.

Buckley and Gottlieb also note that the negative connotations around period blood were, at times, employed in the pursuit of positive outcomes. Because it was viewed as toxic or dangerous, menstrual blood might be utilized to ward off evil or protect land or livestock.

There is one other of these ancient superstitions which must be commented upon, and that is the association which has always been made in folklore between woman and the serpent. Whether it was the Satanic rôle of the serpent in the episode of the Garden of Eden which was responsible for this association with the descendants of Eve, it is difficult to say, though this seems a logical assumption. In Germany, it was believed up to the eighteenth century that if one planted in the soil a hair from the head of a menstruating woman, it would be converted into a snake. Among certain tribes in South Australia menstruation is thought to be due to the scratching of the vagina by a bandicoot, which thus causes the blood to flow (Ellis). In Portugal it is believed that women during menstruation are especially apt to be bitten by lizards, and they guard against this risk by wearing drawers during the period (Ploss). It has been pointed out that in various widely separated parts of the world, the snake is believed to be the original cause of menstruation, although no adequate explanation is offered for this deep rooted superstition.

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The wikipedia article on the subject of SHAITAN further reads as follows in the section titled FOLKLORE:

"Shayatin are assumed to visit filthy or desacralized places. They tempt humans into sin and to everything that is disapproved by society, by their whisperings. It is commonly believed, that saying bismillah, reciting a certain du'a (supplication), like "A'uzu Billahi Minesh shaitanir Rajiim" or the Suras "An-Naas" or "Al-Falaq" could ward off attacks of shayatin. Although it is impossible to gather all depictions of local traditions on folk Islam, these characteristics appear frequently. Since the Quran states in 2:102 that it was not Solomon who practised witchcraft but rather the shayatin. Witchcraft is also traced back to the shayatin (compare with the Christian understanding)."



Fresco by Filippino Lippi, basilica of Santa Maria Novella, Florence

In the wikipedia article on the subject of LILITH, in the section titled THE SPIRIT IN THE TREE IN THE GILGAMESH CYCLE, there's a paragraph that reads as follows:

Samuel Noah Kramer (1932, published 1938) translated ki-sikil-lil-la-ke as Lilith in "Tablet XII" of the Epic of Gilgamesh dated c. 600 BC. "Tablet XII" is not part of the Epic of Gilgamesh, but is a later Assyrian Akkadian translation of the latter part of the Sumerian Epic of Gilgamesh. The ki-sikil-lil-la-ke is associated with a serpent and a zu bird. In Gilgamesh, Enkidu, and the Netherworld, a huluppu tree grows in Inanna's garden in Uruk, whose wood she plans to use to build a new throne. After ten years of growth, she comes to harvest it and finds a serpent living at its base, a Zu bird raising young in its crown, and that a ki-sikil-lil-la-ke made a house in its trunk. Gilgamesh is said to have killed the snake, and then the zu bird flew away to the mountains with its young, while the ki-sikil-lil-la-ke fearfully destroys its house and runs for the forest. Identification of ki-sikil-lil-la-ke as Lilith is stated in Dictionary of Deities and Demons in the Bible (1999). According to a new source from late antiquity, Lilith appears in a Mandaic magic story where she is considered to represent the branches of a tree with other demonic figures that form other parts of the tree, though this may also include multiple "Liliths".

Suggested translations for the Tablet XII spirit in the tree include ki-sikil as "sacred place", lil as "spirit", and lil-la-ke as "water spirit", but also simply "owl", given that the lil is building a home in the trunk of the tree.

A connection between the Gilgamesh ki-sikil-lil-la-ke and the Jewish Lilith was rejected by Dietrich Opitz (1932) and rejected on textual grounds by Sergio Ribichini (1978). (They were both absolutely incorrect.)

In the wikipedia article on the subject of LILITH, in the section titled "THE ALPHABET OF BEN SIRA" there are a few paragraphs that are written as follows:

The pseudepigraphical 8th–10th centuries Alphabet of Ben Sira is considered to be the oldest form of the story of Lilith as Adam's first wife. Whether this particular tradition is older is not known. Scholars tend to date the Alphabet between the 8th and 10th centuries AD. The work has been characterised as satirical.

In the text an amulet is inscribed with the names of three angels (Senoy, Sansenoy, and Semangelof) and placed around the neck of newborn boys in order to protect them from the lilin until their circumcision. The amulets used against Lilith that were thought to derive from this tradition are, in fact, dated as being much older. The concept of Eve having a predecessor is not exclusive to the Alphabet, and is not a new concept, as it can be found in Genesis Rabbah. However, the idea that Lilith was the predecessor may be exclusive to the Alphabet.

The idea in the text that Adam had a wife prior to Eve may have developed from an interpretation of the Book of Genesis and its dual creation accounts; while Genesis 2:22 describes God's creation of Eve from Adam's rib, an earlier passage, 1:27, already indicates that a woman had been made: "So God created man in his own image, in the image of God created he him; male and female created he them." The Alphabet text places Lilith's creation after God's words in Genesis 2:18 that "it is not good for man to be alone"; in this text God forms Lilith out of the clay from which he made Adam but she and Adam bicker. Lilith claims that since she and Adam were created in the same way they were equal and she refuses to submit to him:

After God created Adam, who was alone, He said, "It is not good for man to be alone." He then created a woman for Adam, from the earth, as He had created Adam himself, and called her Lilith. Adam and Lilith immediately began to fight. She said, "I will not lie below," and he said, "I will not lie beneath you, but only on top. For you are fit only to be in the bottom position, while I am to be the superior one." Lilith responded, "We are equal to each other inasmuch as we were both created from the earth." But they would not listen to one another. When Lilith saw this, she pronounced the Ineffable Name and flew away into the air.

Adam stood in prayer before his Creator: "Sovereign of the universe!" he said, "the woman you gave me has run away." At once, the Holy One, blessed be He, sent these three angels Senoy, Sansenoy, and Semangelof, to bring her back.

Said the Holy One to Adam, "If she agrees to come back, what is made is good. If not, she must permit one hundred of her children to die every day." The angels left God and pursued Lilith, whom they overtook in the midst of the sea, in the mighty waters wherein the Egyptians were destined to drown. They told her God's word, but she did not wish to return. The angels said, "We shall drown you in the sea."

"Leave me!" she said. "I was created only to cause sickness to infants. If the infant is male, I have dominion over him for eight days after his birth, and if female, for twenty days."

When the angels heard Lilith's words, they insisted she go back. But she swore to them by the name of the living and eternal God: "Whenever I see you or your names or your forms in an amulet, I will have no power over that infant." She also agreed to have one hundred of her children die every day. Accordingly, every day one hundred demons perish, and for the same reason, we write the angels' names on the amulets of young children. When Lilith sees their names, she remembers her oath, and the child recovers.

The background and purpose of The Alphabet of Ben-Sira is unclear. It is a collection of stories about heroes of the Bible and Talmud, it may have been a collection of folk-tales, a refutation of Christian, Karaite, or other separatist movements; its content seems so offensive to contemporary Jews that it was even suggested that it could be an anti-Jewish satire, although, in any case, the text was accepted by the Jewish mystics of medieval Germany. In turn, other scholars argue that the target of the Alphabet's satire is very difficult to establish exactly because of the variety of the figures and values ridiculed therein: criticism is actually directed against Adam, who turns out to be weak and ineffective in his relations with his wife. Apparently, the first man is not the only male figure who is mocked: even God cannot subjugate Lilith and needs to ask his messengers, who only manage to go as far as negotiating the conditions of the agreement.

The Alphabet of Ben-Sira is the earliest surviving source of the story, and the conception that Lilith was Adam's first wife became only widely known with the 17th century Lexicon Talmudicum of German scholar Johannes Buxtorf.

In this folk tradition that arose in the early Middle Ages Lilith, a dominant female demon, became identified with Asmodeus, King of Demons, as his queen. Asmodeus was already well known by this time because of the legends about him in the Talmud. Thus, the merging of Lilith and Asmodeus was inevitable. The second myth of Lilith grew to include legends about another world and by some accounts this other world existed side by side with this one, Yenne Velt is Yiddish for this described "Other World". In this case Asmodeus and Lilith were believed to procreate demonic offspring endlessly and spread chaos at every turn.

Two primary characteristics are seen in these legends about Lilith: Lilith as the incarnation of lust, causing men to be led astray, and Lilith as a child-killing witch, who strangles helpless neonates. These two aspects of the Lilith legend seemed to have evolved separately; there is hardly a tale where she encompasses both roles. But the aspect of the witch-like role that Lilith plays broadens her archetype of the destructive side of witchcraft. Such stories are commonly found among Jewish folklore.

<https://en.wikipedia.org/wiki/Lilith>

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I'm absolutely sure that there are people that worship the spirit of LILITH, or at the very least DEMONS and DEMONESSES that are in the same LEGION or classification of spirits as the ENTITY called LILITH, in some instances without knowing who they're pledging

themselves to. Is LILITH just another avatar or mask of the female figure we identified earlier as the goddess KALI? Is the refusal to submit to her husband ADAM being reflected in the iconography that shows KALI standing on the chest of SHIVA? How could it be that one story carried on so far into different religions and societies, yet there are those that still do not believe that these stories are about the same beings? Is LILITH the queen of the SUCCUBI? Could that be the reason that the name LILITH or LILIT translates as meaning "night-creature", "night-monster", "night-hag", "screech owl", etc.? The children of LILITH are referred to as LILIN and in AKKADIAN the word for DEMON is LILU.

The wikipedia articles on both the words LILIN and LILU are written as follows:

LILIN:

In ancient Mesopotamian religion, lilin were hostile night spirits that attacked men.

In Jewish mythology, Lilin (Hebrew: לילין) is a term for night spirits. In Targum Sheni Esther 1:3 King Solomon had lilin dance before him.

In the Syriac Apocalypse of Baruch, lilin come from the desert and they are similar to shedim.

LILU:

A lilu or lilû is a masculine Akkadian word for a spirit, related to Alû, demon. It is disputed whether, if at all, the Akkadian word lilu, or cognates, is related to the Hebrew word liylyth in Isaiah 34:14, which is thought to be a night bird by some modern scholars such as Judit M. Blair. The Babylonian concept of lilu may be more strongly related to the later Talmudic concept of Lilith (female) and lilin (female).

In Akkadian literature hlilu occurs.

In Sumerian literature lili occurs.

In the Sumerian king list the father of Gilgamesh is said to be a lilu.

The wicked Utukku who slays man alive on the plain.

The wicked Alû who covers (man) like a garment.

The wicked Etimmu, the wicked Gallû, who bind the body.

The Lamme (Lamashtu), the Lammea (Labasu), who cause disease in the body.

The Lilû who wanders in the plain.

They have come nigh unto a suffering man on the outside.

They have brought about a painful malady in his body.

Stephen Herbert Langdon 1864

Dating of specific Akkadian, Sumerian and Babylonian texts mentioning lilu (masculine), lilitu (female) and lili (female) are haphazard. In older out-of-copyright sources, such as R. Campbell Thompson's *The Devils and Evil Spirits of Babylonia* (1904) specific text references are rarely given. An exception is K156 which mentions an ardat lili. Jo Ann Scurlock and Burton R. Andersen (2005) see the origin of lilitu in treatment of mental illness.

Heinrich Zimmern (1917) tentatively identified vardat lilitu KAT3, 459 as paramour of lilitu.

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The stories of LILITH as a DEMONESS and a VAMPIRE go right along with other stoties and tales of a terrible FEMALE ENTITY that uses sex, filth, and darkness as weapons against the whole of humankind. When I look into the various civilizations and societies that have writings on female SPIRITS and POWERS, there seem to be plenty that relate to LILITH or what would be called LILIN, the children of LILITH. A writing on the subject of an entity called RUSALKA, reads as follows:

In Slavic folklore, the rusalka (plural: rusalki; Cyrillic: русалка; Polish: rusa³ka) is a female entity, often malicious toward mankind and frequently associated with water. Folklorists have proposed a variety of origins for the entity, including that they may originally stem from Slavic paganism, where they may have been seen as benevolent spirits. Rusalki appear in a variety of media in modern popular culture, particularly in Slavic language-speaking countries, where they frequently resemble the concept of the mermaid.



Rusalka by Ivan Bilibin, 1934

As you see in the previous paragraph from wikipedia, the idea or intellect known as the MERMAID is brought up in relation to the RUSALKA entity. As I've explained previously, mermaids aren't at all seen by most mythologists to be of the "LITTLE MERMAID" sort. In fact, mermaids are thought to be terrible creatures that destroy men, particularly sailors. In Santeria and Yoruba traditions, we find that the ORISHA YEMAYA/YEMOJA is depicted most often as a mermaid. OSHUN on the other hand would be more akin to what the Scottish call a KELPIE. These are both water spirits as the previous writing on wikipedia stated LILITH as belonging to. There is also a writing on wikipedia that I'll reference shortly that states that LILITH belongs to the classification or legion of disease bearing spirits of the wind. The wind spirit ideology goes into the realm of what is known as ANGRA MANYU, and we just referenced earlier three female entities or demonesses, one of which is known as AGRAT BAT

MAHLAT.

The wikipedia article on the subject of LILITH, in the section titled "Etymology" states as follows:

In the Akkadian language of Assyria and Babylonia, the terms lili and līlītu mean spirits. Some uses of līlītu are listed in The Assyrian Dictionary of the Oriental Institute of the University of Chicago (CAD, 1956, L.190), in Wolfram von Soden's Akkadisches Handwörterbuch (AHw, p. 553), and Reallexikon der Assyriologie (RLA, p. 47).

The Sumerian female demons lili have no etymological relation to Akkadian lili, "evening".

Archibald Sayce (1882) considered that Hebrew lilit (or lilith) לילית and the earlier Akkadian līlītu are from proto-Semitic. Charles Fossey (1902) has this literally translating to "female night being/demon", although cuneiform inscriptions from Mesopotamia exist where Līlīt and Līlītu refers to disease-bearing wind spirits.



Lady Lilith by Dante Gabriel Rossetti (1866–1872 ,1868–(1873

We see in this image that one of OSHUN's as well as YEMAYA's main tools that is the hand mirror is shown being held by a woman who is being displayed for all intents and purposes as LILITH. I'm very sure the woman in the painting above is not LILITH per se, but is shown to be possessed by that particular intellect/entity. In SANTERIA practices, there are a great many items said to be liked and/or appreciated by specific ORISHAS. Is it just mere coincidence that the tools said to be taught to be of use to humankind by AZAZEL are on plenty of traditional and non traditional altars? I'd say that I'm very sure that isn't mere

happstance. There's absolutely something to it. This is not to say that SANTERIA is a terrible religion, but to say rather, there are those that see those clear correlations, and that and other reasons are why there are people that believe SANTERIA and many other African, Asian, Oriental, and European faiths and practices to be the workings of demons and devils. The hand mirror is also a tool of most witches. This is a fact that cannot be denied if you happen to know a self-proclaimed or initiated witch. Furthermore, an internet search of the word SIREN, should round out what it is that we have been discussing in this chapter. The sirens are said to be that of women that have the various features of birds. That goes right along with what has been explained thoroughly in this very chapter of this book. This brings us back to the topic of women, the entity known as LILITH, as well as the main subject of this book.



Ulysses and the Sirens, by Herbert James Draper, c. 1909

The image presented above brings me to a discussion I was having with a person I know about sailors in the military and having sex with women and specifically prostitutes when they were docked overseas. I was explaining that in the U.S. NAVY there were men on vessels or boats that were in close proximity with other men, especially before women were allowed into the military, and that those men would rush to get off of the boat when they reached a port city to party and have sex after long voyages at sea. This isn't much of a new

idea, as things have been that way since before a modern military existed in the UNITED STATES. That particular discussion brought me to what I know about SIRENS and MERMAIDS. Those men were seduced and often times robbed and killed by women and men that lured those men off of those ships as prospects for sexual contact. I'm not saying simply that these paintings and legends exist as allegorical taled to keep men from befalling some terror due to the lure of a promiscuous woman or prostitute. I'm saying that the spirit of who and what these people are, where they've been, and where they were headed plays a very real part as that pertains to spiritual effects and applications.



Is it that there is a difference between the common prostitute or whore and the sacred temple prostitute? I'd venture to say the answer to that question is a resounding yes! However, that's also a biased point of view from the standpoint of religious faith and adherence to doctrine. The honest answer to that question is actually, probably not. The issue in question is more so, "who are they working for?" Knowing that there are constants involved in this existence is indeed helpful, however, it is also quite mixed up and random, is it not? Not everything is as it seems. So, are prostitutes and the essence of prostitution itself significant in identifying who might be possessed by a JEZEBEL spirit/entity, or that of LILITH?

Are all women prone to conducting themselves in a fashion that streamlines their existence according to specific archetypes and intellects/entities? That is to say, do all women and men as well, have predetermined stereotypical existences as that pertains to the LEGIONS and PERSONALITY PROFILES involved. So, that's to say is a harlot or promiscuous woman more like LILITH than KALI? Is that same woman less like PARVATI? If we were to imagine a wheel diagram would PARVATI fit there anywhere as an archetypical prostitute? Most learned readers would say to themselves absolutely not, and in fact they are absolutely opposed in essence and in form. Can the prostitute become the beautiful mother? It is possible. However, that would also depend on the truest nature of that woman. Then there are those people with multiple and fractured personalities and identities. That will be the main course of writing in the next chapter. For now though, we will continue with chapter VII of this book and stay a while longer on the topic of women specifically.

When you learn that there are both masculine and feminine intellects, with an extreme in each and then the variables in between, intellect itself becomes quite interesting. Was there a reason that the oracle of Delphi was often depicted nude? What exactly is a "pythoness"? These are questions that when asked can quickly bring you to regions of the world that are near to the median equatorial zone, or the tropics. Why? Well quite clearly, pythons are not indigenous to Greece. There might be challengers to the etymology involved, however, everything we are discussing here takes us back to the book of GENESIS and an encounter with a snake, often depicted as a python. Was that reference in the book of Genesis a direct reference to divination and the oracle of Delphi? In Africa there is a DEITY known as DAMBALLA who is a serpent or snake and is said to be the creator of the cosmos. Is this a reference to reptilians and reptilian DNA? Possibly. However, that isn't the point of this chapter per se, and I'll be sure to go over these questions in a book I'm going to write on specific entities at a later date. The python or serpent holds much regard in the areas of wisdom, and immortality. Was the Oracle of Delphi or Pythia, ritually reenacting what was written in the BIBLE and other scriptures about womenkind and their love affair with the ophiolatric deities as well as calling on the intellect of the serpent from the legendary garden? These are questions with definite answers. Answers I'll address at a later point. How also do the NAGA fit into this equation? That's a question for another chapter, however, I'll be sure to address that question as well.

CHAPTER VIII

In India, there's a very well known CASTE SYSTEM and a piece of legislation known as THE CRIMINAL TRIBES ACT. We've gone over the fact that the word THUG is an offshoot of the word THUGGEE and that these are designations that refer to specific tribes in the nation of INDIA. The movie Indiana Jones and the Temple of Doom is a film with direct references to the THUGGEE or THUGS of INDIA. India is a place with a rigid caste system, keeping people locked into particular social classifications based on familial lines and as such also genetics. The word UNTOUCHABLES has a very strict meaning in India, and the BRITISH were known to pass laws and legislation that in effect singled out what would be called GYPSIES or NOMADS in Europe, and CRIMINAL TRIBES in India. There were rebellions in China, and throughout Asia singling out the MONGLOID races which were also considered to be a people with a fixed genetic

variant of DOWN SYNDROME. I've made video lectures that discuss these facts fully, however, here we will return to the discussion of KALI as the MOTHER GODDESS of the THUGGEE or THUGS of India, who were basically criminals and bandits and highly detested in the areas they controlled.

When 2pac Shakur made the statement, "I didn't choose the thug life; the thug life chose me." What was he actually saying? Named after a South American "Indian" Inca emporor, he referenced things that spiritually and intellectually were not so very well known to the common citizen of the United States of America. Knowing that the state of California was named after a legendary Queen known as CALIFIA, changes the meaning of even the song CALIFORNIA LOVE in ways that become intellectually and spiritually interesting. Furthermore, it is revealing that the state of CALIFORNIA has the name it has because phonetically what we are saying is that this territory or region is named after the goddess KALI. Since the letter C and the letter K phonetically have pretty much the same value, the golden state is just as rightfully called KALIFORNIA in essence and in truth.

I'd like to refer to an article written in the SAN FRANCISCO BAY TIMES by a man named Dr. Bill Lipsky, titled: "Calafia: Queen of California", that article states as follows:

Once upon a time, long, long ago, "very near to the region of the Terrestrial Paradise," there was a legendary island. "One of the wildest in the world," it was protected by "bold and craggy rocks" that were the strongest "that is found in the world." A wondrous realm, it was ruled by a queen "more beautiful than all others, and in the very vigor of her womanhood, valiant and courageous, ardent and with a brave heart." Her name was Calafia. The land she ruled was called California.

In those days, no men lived on the island of California. "It was home to a nation of black amazons," who like their queen "were of powerful bodies and strong and ardent hearts and of great strength." Brave warriors all, they had a "Women Only" policy that was strictly enforced. "Their weapons were golden and so were the harnesses of the wild beasts that they were accustomed to domesticate and ride." Men who ventured into their realm were destroyed by griffins, trained to kill any man they encountered.

"The greatest of the long line of queens who ruled over this mythical realm," Calafia desired "to perform nobler actions than had been done by any other ruler before her." One day she encountered Radiaro, a great Muslim warrior, who told her that in a far distant land "all the world is moving in an onslaught against the Christians." Now Calafia "did not know what Christians were, but believing only that "with the great strength of herself and of her women" she would be victorious, she joined the expedition.

Calafia and her warriors arrived at their destination just after a fierce struggle that ended in a stalemate. The great queen, announcing that she and her Amazons could do better, took leadership of the Muslim forces. During the battle, she "pressed audaciously forward among her enemies" with such skill that "it cannot be told nor believed that any woman has ever shown such prowess." She "dealt with many noble knights, and no one of them left her without giving her many and heavy blows," yet she remained fearless and undaunted.

There still was no victory for either side, so the Muslims issued a challenge to the

Christians: let them send two warriors to fight Radiaro and Calafia in a single combat to decide the battle. King Amadis, the leader of the Christian forces, and his son Esplandián accepted their proposal. Then the unexpected, unimaginable happened.

Calafia, learning from an aide that “Esplandián is the most handsome and elegant man that has ever existed,” resolved to see this enemy for herself before meeting him in mortal opposition. Escorted by 2,000 of her warriors, she journeyed to the camp of her antagonists. To impress them, she wore a golden toga embroidered with jewels and crowned by a golden hood, raiment fit for a California queen even today. When she finally saw Esplandián, she immediately fell in love with him.

There were hurdles, however, to their romance. First, they had to survive a test of valor on the battlefield. Then there was the matter of an interfaith relationship—to Esplandián, Calafia was an infidel. Even more serious was the fact that they both were physically attracted to women. They additionally both held divergent views of females in society: Esplandián believed they were subservient to men in all things; Calafia strongly disagreed. Never mind that he was already engaged to the beautiful Leonorina.

The next day, Calafia dueled with King Amadis, and Radiaro with Esplandián. The Christians won. The vanquished surrendered and were imprisoned. During her time in captivity, Calafia, who after all did have an eye for women, acknowledged “Leonorina’s astonishing beauty” and decided not to compete with her for Esplandián’s favors.

Calafia’s story has a happy or a tragic ending, depending on your point of view. She converted to Christianity as “the one true faith.” She then married Talanque, a handsome knight and valiant warrior, and returned with him to California to establish a new dynasty that would rule over a Christian nation of both women and men.

This story of Queen Calafia was first told in *Las Sergas de Esplandian* (The Exploits of Esplandian) by Garci Rodriguez de Montalvo, published in Seville in 1510. It was the fifth book in a series that told the story of the conflict between Christians and Muslims during the Crusades. The first four volumes were praised in their time, but this one was pretty much considered summer beach reading when it first appeared. In *Don Quixote*, Cervantes’ hero burned his copy. Even so, it was hugely popular and went through edition after edition.

At least one person among the first Europeans to visit California in the early 16th century read the book. No one knows who first used the name for the region, but by 1560 it was appearing on maps and in accounts of travels there.

California is unique in many ways, but especially in its name. We have states named for a virgin queen, a French monarch, Native American nations, an American president, and the wife of an English king, among others. Only California is named for an island realm that was ruled by a black lesbian Amazon woman.

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The article referenced in the previous paragraphs is in no way the only writing on the subject of a "Black Queen" who is known by the name CALAFIA. The wikipedia article on the

subject of Queen Calafia, states as follows:

In the book *The Adventures of Esplandian*, after many pages of battles and adventures, the story of Calafia is introduced as a curiosity, an interlude in the narrative. Calafia is introduced as a regal black woman, courageous, strong of limb and large of person, full in the bloom of womanhood, the most beautiful of a long line of queens who ruled over the mythical realm of California. She is said to be "desirous of achieving great things"; she wanted to see the world and plunder a portion of it with superior fighting ability, using her army of women warriors. She commanded a fleet of ships with which she demanded tribute from surrounding lands, and she kept an aerial defense force of griffins, fabulous animals which were native to California, trained to kill any man they found.

Las sergas de Espládian.



El ramo que de los quatro libros de amadis sale: llamado Las sergas de Espládian bijo de Amadis de gaula. Las quales fueron escriptas por mano del maestro Helisabad. porque fuesen magnifiestos los grandes hechos que en armas hizo: segun q̄ en el presente libro se cuenta.

✠ 1526. ✠

Calafia meets Radiaro, a Muslim warrior who convinces her that she should join him in retaking Constantinople from the Christian armies holding it. Calafia, in turn, convinces her people to take their ships, weapons, armor, riding beasts, and 500 griffins, and sail with her to Constantinople to fight the Christians, though she has no concept of what it means to be Muslim or Christian. Her subjects arm themselves with weapons and armor made of gold, as there is no other metal in California. They fill their ships with supplies and hasten to sea.

Landing near Constantinople, Calafia meets with other Muslim warrior leaders who were unable to remove King Amadis and his Christian allies from the city, and she tells them all to hold back and watch her manner of combat—she says they will be amazed. The next morning, she and her women warriors mount their "fierce beasts" wearing gold armor "adorned with the most precious stones", advancing to invest the city. Calafia orders the griffins forward and they, hungry from the long sea voyage, fly out and maul the city's defenders. Sating their hunger, the griffins continue to snatch Christian men in their claws and carry them high in air only to drop them to their deaths. The city's defenders cower and hide from the griffins. Seeing this, Calafia passes word to her Muslim allies that they are free to advance and take the city. The griffins, however, cannot tell Muslim from Christian; they can only tell man from woman. The griffins begin snatching Muslim soldiers and carrying them aloft, dropping and killing them. Calafia questions her pagan faith, saying, "O ye idols in whom I believe and worship, what is this which has happened as favorably to my enemies as to my friends?" She orders her woman warriors to take the city's battlements and they fight well, taking many injuries from arrows and quarrels piercing the soft gold metal of their armor. Calafia orders her allies forward to assist the Californians in battle, but the griffins pounce again, killing Muslim men. She directs the griffin trainers to call them off, and the griffins return to roost in the ships.

This inauspicious beginning weighed heavily on Calafia. To restore their honor she directed her forces to fight alongside those of her allies, with the griffins kept in the ships. Terrific battles raged along the city's walls but the attackers were repulsed. Calafia led a picked group of women warriors to attack a city gate, one held by Norandel, the half-brother of King Amadis. Norandel charged out of the gate against Calafia; upon meeting their two lances were broken but the warriors remained standing. They struck at each other with sword and knife, and a general melee ensued, Calafia throwing knights from their horses and taking great blows on her shield. Two more knights charge forward from the city, nobles named Talanque (a nephew of King Amadis) and Maneli, a prince of Ireland. These men nearly swamp Calafia in blows, and she can only be pulled back to friendly forces by her sister Liota who attacks the two knights "like a mad lioness". The day's battle left many dead including 200 of Calafia's women.



This 1562 map *Americae Sive Quartae Orbis Partis Nova Et Exactissima Descriptio* by Diego Gutierrez was the first map to print the toponym California.

The story continues with the arrival of several more Christian princes and their armies. Radiaro and Calafia issue a challenge to two Christian warriors to engage them in single combat for the purpose of deciding the battle. King Amadis and his son Esplandiun accept the challenge. The black-skinned warrior woman chosen as messenger tells Calafia that Esplandiun is the most handsome and elegant man that has ever existed. Calafia determines that she must see the man herself before engaging him in combat. She stays awake all night

wondering whether to wear royal robes or warrior's armor. Deciding in favor of a thick golden toga embroidered with jewels, topped by a golden hood, she rode to meet her enemies, escorted by 2,000 women warriors. After being seated among the Christian kings, she immediately recognized Esplandiūn from his great beauty, and fell in love with him. She tells him she will meet him on the field of battle and, if they should live, that she wishes to speak further with him. Esplandiūn considers Calafia an infidel, an abomination of the rightfully subservient position of woman in relation to man, and he makes no response.

The next day, Calafia duels with King Amadis, and Radiaro duels with Esplandiūn. With Leonorina, his betrothed, looking on, Esplandiūn masters Radiaro with a flurry of weapon thrusts. Calafia and Amadis trade blows until he disarms her and knocks her helmet off. Both Calafia and Radiaro surrender to the Christians. While being held prisoner, Calafia acknowledges the astonishing beauty of Leonorina, daughter of the Constantinople emperor and the intended bride of Esplandiūn, and resolves not to interfere with their union. She accepts Christianity as the one true faith, saying, "I have seen the ordered order of your religion, and the great disorder of all others, I have seen that it is clear that the law which you follow must be the truth, while that which we follow is lying and falsehood." She marries Talanque, a large and handsome knight who fought with her outside the city gate; similarly, her sister Liota marries Maneli, Talanque's companion in arms. The women return to California with their husbands to establish a new dynasty complete with both sexes, as a Christian nation.

Furthermore in the section of the same article titled ETYMOLOGY, it is written as follows:

The first voyage of Christopher Columbus in the late fifteenth century sparked a new interest in the search for "Terrestrial Paradise", a legendary land of ease and riches, with beautiful women wearing gold and pearls. Spanish author Garci Rodríguez de Montalvo drew upon reports from the New World to add interest to his fantasy world of chivalry and battle, of riches, victory, and loss, of an upside-down depiction of traditional sex roles. Around the year 1500 in his novel *The Adventures of Esplandiūn*, he writes:

Know ye that at the right hand of the Indies there is an island called California, very close to that part of the Terrestrial Paradise, which was inhabited by black women without a single man among them, and they lived in the manner of Amazons. They were robust of body with strong passionate hearts and great virtue. The island itself is one of the wildest in the world on account of the bold and craggy rocks.

The explorer Hernan Cortes and his men were familiar with the book; Cortes quoted it in 1524. As governor of Mexico he sent out an expedition of two ships, one guided by the famous pilot Fortūn Ximenez who led a mutiny, killing the expedition's leader, Diego de Becerra, and a number of sailors faithful to Becerra. After the mutiny, Ximenez continued sailing north by northwest and, in early 1534, landed at what is known today as La Paz, Baja California Sur. Ximenez, who reported pearls found, believed the land was a large island. He and his escort of sailors were killed by natives when they went ashore for water. The few remaining sailors brought the ship and its story back to Cortes. There is some dispute whether the land was named at this time—no record exists of Ximenez giving it a name.

In 1535, Cortes led an expedition back to the land, arriving on May 1, 1535, a day known as Santa Cruz de Mayo, and in keeping with methods of contemporary discoverers, he named it Santa Cruz. It is not known who first named the area California but between 1550 and 1556, the name appears three times in reports about Cortes written by Giovanni Battista Ramusio. However, the name California also appears in a 1542 journal kept by explorer Juan Rodríguez Cabrillo, who used it casually, as if it were already popular. In 1921, California historian Charles E. Chapman theorized that Ximenez named the new land California but the name was not accepted by Cortes because Ximenez was a mutineer who killed Becerra, a kinsman of Cortes. Despite this, the name became the one used popularly by Spaniards, the only name used by non-Spaniards, and by 1770, the entire Pacific coast controlled by Spain was officially known as California. The Spanish-speaking people who lived there were called Californios.

For many years, the Rodríguez de Montalvo novel languished in obscurity, with no connection known between it and the name of California. In 1864, a portion of the original was translated by Edward Everett Hale for The Antiquarian Society, and the story was printed in the Atlantic Monthly magazine. Hale supposed that in inventing the names, Rodríguez de Montalvo held in his mind the Spanish word *calif*, the term for a leader of the Muslim people. Hale's joint derivation of Calafia and California was accepted by many, then questioned by a few scholars who sought further proof, and offered their own interpretations. George Davidson wrote in 1910 that Hale's theory was the best yet presented, but offered his own addition.

In 1917, Ruth Putnam printed an exhaustive account of the work performed up to that time. She wrote that both Calafia and California most likely came from the Arabic word *khalifa* which means ruler or leader. The same word in Spanish was *califa*, easily made into California to stand for "land of the caliph", or Calafia to stand for "female caliph". Putnam discussed Davidson's 1910 theory based on the Greek word *kalli* (meaning beautiful) but discounted it as exceedingly unlikely, a conclusion that Dora Beale Polk agreed with in 1995, calling the theory "far-fetched". Putnam also wrote that The Song of Roland held a passing mention of a place called Califerne, perhaps named thus because it was the caliph's domain, a place of infidel rebellion. Chapman elaborated on this connection in 1921: "There can be no question but that a learned man like Rodríguez de Montalvo was familiar with the Chanson de Roland ...This derivation of the word 'California' can perhaps never be proved, but it is too plausible—and it may be added too interesting—to be overlooked." Polk characterized this theory as "imaginative speculation", adding that another scholar offered the "interestingly plausible" suggestion that Roland's Califerne is a corruption of the Persian *Kar-i-farn*, a mythological "mountain of Paradise" where griffins lived.

In 1923, Prosper Boissonnade, Dean of Literature at the University of Poitiers, wrote that a fortified capital city in eleventh century Algeria was built and defended by the Beni-Iferne tribe of Berber people. This city was called *Kalaa-Iferne* or *Kal-Iferne* by the Arabs, and was certainly known at the time in Spain; today it is the ruins known as Beni Hammad Fort. Boissonnade said the Arab name of this fortress city likely inspired Roland and later Rodríguez de Montalvo, such that *Kal-Iferne* became first *Califerne* and then California. John William Templeton describes how Hernan Cortes' expedition in search of California had Africans as a third of his crew, including his second-in-command, Juan Garrido. Templeton says

that Calafia is exemplary of a genre of literature from the fourteenth to the sixteenth centuries that featured black women as powerful, wealthy and beautiful. Historian Jack Forbes wrote that the Spanish were quite experienced in being ruled by Africans given the Moorish occupation from 710 to 1490.



The previous paragraphs are very revealing in the sense that it's clearly stated that there is a legend of a "black" Queen tied to the legacy of the Moorish OLD WORLD and what were known to be AMAZONIAN warriors who were female, and that occupied territories in what would become known as the NEW WORLD. This brings us to the stories of the CONGO royalty and conversions to the Christian faith, as well as AFRICAN rule over the SPANISH and EUROPEAN people that once believe fervently that the Earth was flat, and whom had no idea that the Americas even existed before the CHRISTIAN CRUSADES. It also reveals that there was a time when MUSLIM rulers or ORIENTALS were in command of not only most of the land in the world, but also the oceans and seas as navigators and traders, aware that there were other continents rich in culture and resources both. In Mexico and South America there are festivals known as CRISTIANOS Y MOROS where mock battles are recreated and tell the truth of what was known of the history of the Americas. This brings us back to the topic of TUPAC AMARU, the rapper, and the INDIAN or PERUVIAN KING that fell to the crusaders in near to the same fashion as the KING MOCTEZUMA. In an article written on the website wikipedia titled, "CATHOLIC CHURCH IN KONGO", there are a few interesting paragraphs written as follows:

The Catholic Church arrived in the Kingdom of Kongo shortly after the first Portuguese explorers reached its shores in 1483. After an exchange of hostages, the ruling king, Nzinga a Nkuwu agreed to allow missionaries to come to his country and to learn more about Christianity. The missionaries arrived early in 1491, and baptized the provincial ruler of Soyo whose lands were located on the Atlantic coast, before moving to the royal capital in April and May. According to Portuguese accounts, Nzinga a Nkuwu was further convinced to the Christian message when he witnessed what he and the priests both regarded as a miracle: two of the king's subjects dreamed simultaneously of beautiful woman who urged the king to be baptized, and a third one reported finding a cross shaped stone near a riverbed (normally considered a particularly auspicious spot in Kongo cosmology).

Nzinga a Nkuwu was baptized on 3 May 1491, taking the name JoTo in honor of the Portuguese king (JoTo II) as were many of his officials and nobles and, after some hesitation, the women of the royal and allied households. Further missionaries arrived at the court of Nzinga a Nkuwu, and a good number also accompanied his son Afonso Mvemba a Nzinga to his provincial post of Nsundi. Afonso, in turn became a great champion of the faith, even though, according to Afonso's subsequent account of the events, his father cooled in the faith, and many of the Kongolese who had been baptized turned away.

In the section titled, "The Reign of King Alfonso", the wikipedia article states as follows:

https://en.wikipedia.org/wiki/Catholic_Church_in_Kongo

Afonso, whose letters are virtually our only source for the following events of his reign, presented himself to the world as a fervent Catholic, anxious to spread the faith, and also as having suffered persecution for it during the last years of his father's reign. When JoTo died, probably in late 1508 or 1509, Afonso's half brother Mpanzu a Kitima, one of the lapsed Christians and a powerful rival, challenged the prince for the throne. But Afonso was able to overcome his brother in battle, thanks to having already positioned himself in the capital STo Salvador and, according to Afonso's account the supernatural appearance of Saint James the Great in the sky, frightening his enemies. In subsequent correspondence with Portugal, Afonso decided to create a coat of arms in which five armed hands, each bearing a sword, was the principal element, along with a broken idol figured prominently. This coat of arms, first described in 1512, became one of Kongo's central icons, while Saint James Major's feast day became Kongo most important holiday, simultaneously honoring the saint who was popular in Iberian armies as a crusading saint, and King Afonso and his miracle.

Having become king, Afonso set about establishing a church. In letters to Portugal, he described some of the steps: he declared it illegal for people to worship idols, he destroyed a "house of idols" located in the capital (against the threat of a revolt), he also provided for a tithe to support it financially. Tradition from the late 17th century onward regarded Afonso as the founder of the church, and also attributes the story that he buried his own mother alive "for the sake of the Savior King" when she refused to take off a small idol she wore around her neck. Afonso's work to establish the church won him wide praise outside of Africa, and the Portuguese historian JoTo de Barros called him the "Apostle of Congo" in 1552.

Afonso also worked to create a specifically local interpretation of Christianity, although the details are not well known. He worked with a number of Portuguese priests, most notably Rui d'Aguiar who came in 1516, and also with Kongoleses who were educated in Europe, principally his son Henrique Kinu a Mvemba, who was elevated to the status of bishop in 1518, and who worked in Kongo from 1521 until his death in 1531.



These points further prove that there was a plundering taking place, and that kingdoms were falling due to conversion to Christianity as well as colonization, in near to the very same effect as what took place in the United States territories with Europeans displacing and destroying cultures and societies of the INDIGENOUS AMERICAS.

What does any of this have to do with the RAPPER 2PAC AMARU SHAKUR and the ideology of what became known as THUG LIFE? Obviously he was aware of much of what is being brought forward here, whether that's consciously or subconsciously. The same as the rap group BONE THUGS N HARMONY seem to have had an understanding of things that most of the general public absolutely are not aware of. However, in essence, no matter which direction we choose to look in, we are led back to the original focus of this book which is the goddess KALI and her children, otherwise known as THUGS and also labeled by the BRITISH colonial government as "CRIMINAL TRIBES." Is this due to what SPIRITISTS call automatic writing? Did they study these topics before sitting down and writing their music? Was it all part of some grand scheme to reveal the spiritual identity of what is known throughout antiquity as the CHILDREN OF KALI. Is this revelation in essence a way of saying that "black" people are being

criminalized and treated as untouchables based on the INDIAN CRIMINAL TRIBES ACT? Were the Indians in America in reality simply put, "black people?" These are questions with very interesting answers, however, as far as color codes and racial identity is concerned, the facts as they've been presented scholastically is near to a definite, YES.

How is it that the goddess KALI and her THUG children became the most feared of beings in existence? Well, they were seen to be murderous bandits and OUTLAWS, that would do what it is they do because of the nature of their being. Not because of any unfair circumstance, rich or poor, they were seen to be murderous beings of a backwards nature. Googling the words FORWARD CASTES reveals how and why this systemic way of doing things have been prevalent.

https://en.wikipedia.org/wiki/Forward_caste

The wikipedia article on the subject of FORWARD CASTES, in the section titled "Reservation for economically backward among forward castes", reads as follows:

Currently forward castes are only allowed to compete for seats in the unreserved category in educational institutions and central government jobs, regardless of their educational/economical status in society. A significant percentage of the forward caste lives below the poverty line, and more than 30% of the members of this community are illiterate. To meet their aspirations, demands have been raised for providing separate reservations for the poor among forward caste populations. Many political parties like BJP, Samajwadi Party, LJP, Rastriya Janata Dal, Communist Party of India (Marxist), Bahujan Samaj Party have supported proposals for providing a separate reservation for the poor among the forward castes. These parties account for over 400 of the 542 members in the current parliament, as well as holding power in most states in the union.

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The rapper 2PAC Shakur stated that he was a THUG. He knew that in the United States there is an invisible caste system, not at all apparent to the uneducated, or the unlearned. By this I mean, it's very different when you can explain and compare what takes place with "black" people to what takes place in INDIA, which seems to be the forerunner as that pertains application and effect beyond even the SPANISH CASTA system. Why do I say that? Because the HINDU religion as well as the BUDDHIST religion both place spiritual designations on people based on THE SPIRITS OF FAMILIES, REGIONS, and SOCIETIES. What is the difference between a BACKWARDS CASTE and a BACKWARDS RELIGION, or SOCIETY? When you hear the words BACKWARDS as that pertains to religions and practices, it definitely pays to know what is actually being said and how the word BACKWARDS applies, especially as that pertains to CASTE SYSTEMICS.

There are a great many societies that have suffered great atrocities due to the designation of belonging to a "backwards" tribe, caste, or society. There are groups that believe that a human being cannot hide their true nature, and that they become susceptible to the influences of spirits that can override their own desires due to the genetic makeup of said individual. On one hand that sort of ideation is very spiritual, and on the other scientific. This type of thinking is the very basis of what is known as SCIENTIFIC RACISM. There are those

that believe that there is a very ancient spiritual war that has not at all ceased, and thusly we become emboldened to the powers and proclivities of our forebearers. In a sense that is a claim that cannot be refuted. There are long lines of prostitutes, bandits, and other "backwards" personality types. Another way to say this is that there are lineages of degenerates. The word DE.GENE.RATE. is very intrrestingly revealing both semantically and phonetically. It's a dangerous word in that such a label can destroy the quality of life of a person or a people that are marginalized and placed in the fringes of any modern nation or society. Even worse is that there are people that believe religiously that certain groups and types as that pertains to phenotypical classification are inherently inferior. There are "black" people that believe this about "wights" as that pertains to physical bodies, and "whites" that believe this same sort of things about the "bleaks" or "blacks" as that pertains to spirit. There are groups that believe that the physical body is merely a vessel, and as such can become a simple shell, displacing the spirit of an individual in rites tied to religion and magick both. Especially as that pertains to the subject of Kabalah. As I've explained, there are societies that believe that incest is acceptable, keeping the familial lineage pure and focusing on doubling certain alleles, especially as that pertains to skin color. Would these societies be considered "backwards?" To call someone unpure based solely based on skin color, or mixture of blood ethnically, is indeed an interestinly redundant concept if there ever was one.

In a wikipedia article on the subject of BACKWARDS SOCIETIES, there is an article on a book titled, "The Moral Basis of a Backward Society." The wikipedia article on that book reads as follows:

https://en.wikipedia.org/wiki/The_Moral_Basis_of_a_Backward_Society

The Moral Basis of a Backward Society is a book by Edward C. Banfield, a political scientist who visited Montegrano, Italy (Montegrano is the fictitious name used by Banfield to protect the original town of Chiaromonte, in the Southern Italian region of Basilicata) in 1955. He observed a self-interested, family-centric society, which sacrificed the public good for the sake of nepotism and the immediate family. As an American, Banfield was witnessing what was to become infamous as the Southern Italian Mafias and a self-centered clan-system promoting the well-being of their inner group at the expense of the other ones. Banfield postulated that the backwardness of such a society could be explained "largely but not entirely" by "the inability of the villagers to act together for their common good or, indeed, for any end transcending the immediate, material interest of the nuclear family."

Banfield concluded that Montegrano's plight was rooted in the distrust, envy, and suspicion displayed by its inhabitants' relations with one another. Fellow citizens would refuse to help one another unless their own personal material gain was at stake. Many attempted to hinder their neighbors from attaining success, believing that others' good fortune would inevitably harm their own interests. Montegrano's citizens viewed their village life as little more than a battleground. Consequently, there prevailed social isolation and poverty and an inability to work together to solve common social problems or even to pool common resources and talents to build infrastructure or common economic concerns.

Montegrano's inhabitants were not unique or inherently more impious than other people. However, for various reasons, historical and cultural, they did not have what he

termed "social capital", the habits, norms, attitudes, and networks to motivate people to work for the common good.

This stress on the nuclear family over the interest of the citizenry, he called the ethos of "amoral familism". This, he argued, was probably created by the combination of certain land-tenure conditions, a high mortality rate, and the absence of other community building institutions.

Furthermore, the wikipedia article on the subject of SOCIAL CAPITAL in it's prologue reads as follows:

https://en.wikipedia.org/wiki/Social_capital

Social capital is the effective functioning of social groups through interpersonal relationships, a shared sense of identity, a shared understanding, shared norms, shared values, trust, cooperation, and reciprocity. Social capital is a measure of the value of resources, both tangible (e.g., public spaces, private property) and intangible (e.g., actors, human capital, people), and the impact that these relationships have on the resources involved in each relationship, and on larger groups. It is generally seen as a form of capital that produces public goods for a common purpose.

Social capital has been used to explain the improved performance of diverse groups, the growth of entrepreneurial firms, superior managerial performance, enhanced supply chain relations, the value derived from strategic alliances, and the evolution of communities.

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What does what I've presented here have to do with the goddess KALI and/or the designation as it pertains to the word THUG? Well, Kali is greatly considered to be an ICON of FEMININE FORCE. Also, she is considered to be the matriarch of backwards social structuring and living. After reading what I've presented thus far, is it possible to separate the ideology of FEMINISM, and the worshipping of a BLACK AMAZON GODDESS seen to be the progenitor of a race of thugs and criminals, from what we know about civilizations like those of ABOMEY or even ancient PERU? In the very real battles being waged by both the THEMPLES OF THE SUN and TEMPLES OF THE MOON, is it not clear that these are battles of both the masculine and feminine sort? Is there any other way to view the dynamics of dominance and submission? In a world of diametrically opposed forces and extremes, is it not clear that existence dictates science, and vice versa?

CALIFORNIA is a legendary region as is the entirety of the United States. I was told of the legendary valley of Kings right here in the United States by a very awnry "black" freemason, that happens to have been my paternal antecedent. There are people in the United States, and elsewhere in the Americas that have a very different outlook as to the way things transpired through history, one that is very different than what is proclaimed by institutional schooling and ideology. When we see that even the state of CALIFORNIA is based not on the images of ROMAN society, but an altogether different legacy, how is a person to actually feel about it? To know that CALIFORNIA is not only names after a "BLACK QUEEN", but also the INDIAN goddess KALI herself, how is one to feel about that? Do we look past that

fact saying that it's merely coincidental rubbish? Or, do we say to ourselves that WONDER WOMAN herself is a forgery and that the images and likenesses have been purposely tampered with? Do we see that the color blue as that pertains to iconography is synonymous with the color black? Do we look at the iconography and recognize the thick curly hair shown on the head of the goddess of the THUGS? Do we recognize the image of KALI and her many avatars as being the personifications of what in the UNITED STATES of AMERICA are called, "black women." Do we accept that the reason that people fear black cultures and societies is the inherent fact that "blackness" in and of itself has been advertized over the past 4,000 years as "UNTOUCHABLE" and/or "INHUMANE."

What is it about "blackness" and "darkness" that is so feared in mixed societies? Is it the cultural values and norms? Is it the genetic value? On a microbial scale, is it that melanin pigment in and of itself changes the nature of the human being, or any other being in such a regard? What is it about "blackness" that is seen to be wild, uncivilized, and treacherous? Is it simply cultural applications? What is a culture scientifically? The answer to that questions has much to do with the science of microbiology. Are those brown colored people simply the result of a pheomelanin response to the combination and recombination of genes? Or is there something much more imperative at play when discussing the genetic sequences involved? In such a regard we are most likely discussing a lipochrome genetic variant or genes that lean towards a lipochromatic variant. I have however digressed in making such a point and would like to remain on the topic of religious caste systemics, like that of the INDIAN or HINDU type, or even the SPANISH CASTA SYSTEM.

The wikipedia article on the subject of the word CASTA or BREED states as follows:

The degree to which racial category labels had legal and social consequences has been subject to academic debate since the idea of a "caste system" was first developed by Angel Rosenblat and Gonzalo Aguirre Beltrán in the 1940s. Both historians popularized the notion that racial status was a key organizing principle of Spanish colonial rule, becoming commonplace in Anglo-Saxon circles during the mid and late 20th century. However, recent academic studies in Latin America have widely challenged this notion, considering it a flawed and ideologically-based reinterpretations of the colonial period.



Las castas. Casta painting showing 16 racial groupings.

Pilar Gonzalbo, in her study *La trampa de las castas* (2013) discards the idea of the existence of a "caste system" or a "caste society" in New Spain, understood as a "social organization based on the race and supported by coercive power". Joanne Rappaport, in her book on colonial New Granada, rejects the caste system as an interpretative framework for that time, discussing both the legitimacy of a model valid for the entire colonial world and the usual association between "caste" and "race".

Similarly, Berta Ares' 2015 study on the topic in the case of the Viceroyalty of Peru, notes that the term "casta" is barely used by colonial authorities which, according to her, casts doubt on the idea of the existence of a "caste system". Even by the 18th century, its use would be rare and appear in its plural form "castas", characterized by its ambiguous meaning. The word did not specifically refer to sectors of the population who were mixed but also included both Spaniards and Indians of lower socio-economic extraction, often used together with other terms such as plebe, vulgo, naciones, clases, calidades, otras gentes, etc.

In a detailed analysis of Mexican archival records published in 2018, Ben Vinson came to a similar conclusion to the aforementioned academics.

Often called the sistema de castas or the sociedad de castas, there was, in fact, no fixed system of classification for individuals, as careful archival research has shown. There was considerable fluidity in society, with individuals being identified by different categories simultaneously or over time. Individuals self-identified by particular terms, often to shift their status from one category to another to their advantage. For example, Mestizos were exempt from tribute obligations, but were as subject to the Inquisition as Spaniards were. Indios, on the other hand, paid tribute yet were exempt from the Inquisition. A Mestizo might try to "pass" as an Indio to escape the Inquisition. An Indio might try to pass as a Mestizo to escape tribute obligations.

Casta paintings produced largely in 18th-century Mexico have influenced modern understandings of race in Spanish America - a concept which began infiltrating Bourbon Spain from France and Northern Europe during this time. They purport to show a fixed "system" of racial hierarchy which has been disputed by modern academia. These paintings should be evaluated as the production by elites in New Spain for an elite viewership in both Spanish territories and abroad, with sometimes pejorative portrayals of mixtures of Spaniards with other ethnicities. They are useful for understanding elites and their attitudes toward non-elites, and quite valuable as illustrations of aspects of material culture in the late colonial era.

The process of mixing ancestries in the union of people of different races is known in the modern era as mestizaje (Portuguese: mestinagem [meʃtʃiˈsazẽj], [miʃtiˈsazẽj]). In Spanish colonial law, mixed-race castas were classified as part of the república de españoles and not the república de indios, which set Amerindians outside the Hispanic sphere with different duties and rights to those of Spaniards and Mestizos.

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The purpose of bringing up what is presented in the previous paragraphs is that skin

color and phenotypical Darwinism is ingrained into the political and religious viewpoints of colonialist societies. To label an entire group as "criminal", or belonging to a spiritually uncouth division both spiritually and physically is pretty much the norm in most colonist or colonial societies. This means that racism, or the idea that one "race" of people is physically and/or spiritually superior to the next is common, and as such is the reason for people using the term "systemic racism." The question now is which came first, the chicken or the egg? Obviously the egg came first, as egg laying species predate the bird we all affectionately know as chickens, however, that's not the point of this paragraph. It is stated in a google search, "how old is Hinduism", as follows: "Hinduism is the world's oldest religion, according to many scholars, with roots and customs dating back more than 4,000 years." This means that Hinduism predates Christianity and Christian doctrines. This is also indicative of how and why Hinduism and Catholicism are so very similar in the use of iconography and spiritual color coding, as from what I can see of things Christianity is an offshoot of Hindu and furthermore Mesopotamian beliefs. This accounts for the reasons why the Code of Ur-Nammu, the Hammurabi code, Laws of Eshnunna, and other tablets predate the ten commandments of Moses. These previous societies or civilizations being forerunners to Christian doctrine based on the life of Jesus which is said to have been near to 2,000 years ago. A search on Hammurabi states that, "King Hammurabi of Babylon lived from roughly 1810-1750 BCE, or approximately 38 centuries ago", which equates to roughly 3,800 years ago. If we do an internet search on the 38th century there is information on wikipedia that states as follows:

The Jewish calendar's reference point in 3760 BC is traditionally held to be about one year before the creation of Adam and Eve.

Furthermore, a search of the term, "Proto-Semitic language", states as follows:

Proto-Semitic is the hypothetical reconstructed proto-language ancestral to the Semitic languages. A 2009 study proposes that it was spoken from about 3750 BC in the Levant during the Early Bronze Age. There is no consensus regarding the location of the Proto-Semitic Urheimat; scholars hypothesize that it may have originated in the Arabian Peninsula, the Levant, the Sahara, or the Horn of Africa.

The Semitic language family is considered part of the broader macro-family of Afroasiatic languages.

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This means that according to what is written on wikipedia about the study said to be held in 2009, "Proto-Semitic language" existed before the Jewish calendar's reference point of 3760 BC.

In a section of the wikipedia article titled "Proto-Semitic language", titled "Levant hypothesis", the article reads as follows:

A Bayesian analysis performed in 2009 suggests an origin for all known Semitic languages in the Levant around 3750 BC, with a later single introduction from South Arabia into the Horn of Africa around 800 BC. This statistical analysis could not, however, estimate when or where the ancestor of all Semitic languages diverged from Afroasiatic. It thus neither

contradicts nor confirms the hypothesis that the divergence of ancestral Semitic from Afroasiatic occurred in Africa.

Christopher Ehret has hypothesized that genetic analyses (specifically those of Y chromosome phylogeography and TaqI 49a,f haplotypes) shows populations of proto-Semitic speakers may have moved from the Horn of Africa or southeastern Sahara northwards to the Nile Valley, northwest Africa, the Levant, and Aegean.

Some geneticists and archaeologists have argued for a back-migration of proto-Afroasiatic speakers from Western Asia to Africa as early as the 10th millennium BC. They suggest the Natufian culture might have spoken a proto-Afroasiatic language just prior to its disintegration into sub-languages. The hypothesis is supported by the Afroasiatic terms for early livestock and crops in both Anatolia and Iran.

https://en.wikipedia.org/wiki/Proto-Semitic_language

To follow up on the sources of such information and studies, there are 44 references, including "Origins of Semiosis: Sign Evolution in Nature and Culture."

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It is a good idea to go to the references section of all wikipedia articles to see exactly what the article writers base their statements and hypothesis on. The numbers contained in the brackets [] relate to the sources of information shown in the section titled REFERENCES, at the end of the wikipedia articles. This section provides references to just where and how the writers of the articles on wikipedia came to their conclusions in these articles.

A very interesting fact is that Anatolia and Iran are mentioned in the previous paragraphs, from the information presented on wikipedia. Iran is the source of Brahmanism or Vedism as "ANCIENT HINDUISM" is referred to in the wikipedia article titled, "Historical Vedic religion" which states the following:

The historical Vedic religion (also known as Vedism or (anachronistically) ancient Hinduism), and subsequent Brahmanism (also called Brahminism), constituted the religious ideas and practices among some of the Indo-Aryan peoples of northwest India and the western Ganges plain of ancient India during the Vedic period (1500–500 BC). These ideas and practices are found in the Vedic texts.

The Vedic religion developed during the early Vedic period (1500–1100 BCE), but has roots in the Eurasian steppe Sintashta culture (2200–1800 BCE) and the subsequent Central Asian Andronovo culture (2000–900 BCE), and possibly also the Indus Valley Civilisation (2600–1900 BCE). It was a composite of the religion of the Central Asian Indo-Aryans, itself "a syncretic mixture of old Central Asian and new Indo-European elements", which borrowed "distinctive religious beliefs and practices" from the Bactria–Margiana culture; and the remnants of the Harappan culture of the Indus Valley.

During the late Vedic period (1100–500 BCE) Brahmanism developed out of the Vedic religion, as an ideology of the Kuru-Pancala realm which expanded into a wider area after the demise of the Kuru-Pancala realm. Brahmanism was one of the major influences that shaped

contemporary Hinduism, when it was synthesized with the non-Vedic Indo-Aryan religious heritage of the eastern Ganges plain (which also gave rise to Buddhism and Jainism), and with local religious traditions.

Specific rituals and sacrifices of the Vedic religion include, among others: the Soma rituals; Fire rituals involving oblations (havis); and the Ashvamedha (horse sacrifice) The rites of grave burials as well as cremation are seen since the Rigvedic period. Deities emphasized in the Vedic religion include Indra, Agni and Varuna. Important ethical concepts are satya and ṛta.



The wikipedia article on the subject of ANGIRAS (SAGE) states as follows:

Angira (अंगिरा, pronounced [əŋgɪɾə]) is a Vedic rishi (sage) of Hinduism. He is described in the Rigveda as a teacher of divine knowledge, a mediator between men and gods, as well as stated in other hymns to be the first of Agni-devas (fire gods). He is known by both names angiras and angira. In some texts he is called angiras and in some he is called angira. In some texts, he is considered to be one of the seven great sages or Saptarishis, but in others he is mentioned but not counted in the list of seven great sages. In some manuscripts of Atharvaveda, the text is attributed to "Atharvangirasah", which is a compound of sage Atharvan and Angira. The student family of Angira are called "Angira", and they are credited to be the authors of some hymns in the first, second, fifth, eighth, ninth, and tenth books of the Rigveda.



An 18th-century painting of the story of Queen Choladevi learning from the hermit-sage Angira

What is the point of this chapter? We've shown here that there is a connection between the STATE OF CALIFORNIA and a legendary BLACK WARRIOR QUEEN called CALAFIA. It is my belief that this QUEEN was an actual "black" indigenous woman. It is also my belief and teaching that the word INDIA, or INDIAN is a clear reference to the DRAVIDIAN people encountered in INDIA. I know that the temples of TIKAL and other MEGALITHIC structures belonged to an ANCIENT BLACK/BROWN people that controlled the societies of the AMERICAS. AMERICAN MUSICIANS known as RAPPERS reference this information fairly constantly, and it is my belief that they do so based on a form of automatic writing very well known to the THEOSOPHICAL and SPIRITIST communities. There is a reason that LESANE PARISH CROOKS was called TUPAC AMARU SHAKUR as well as why his movement was called THUG LIFE. Another word for THUG is SAVAGE. The OLD WORLD ORDER was a BLACK/BROWN civilization and society that encompassed entire globe. The ATLANTIAN and MU legends were written about these people and a great war that took place many centuries in the past. The POPOL VUH is a document that confers the facts that I'm stating in this paragraph. These legends were basically the recorded history of civilizations that include the "black" and "brown" people of the INDIGENOUS AMERICAS.

The article from wikipedia on the subject of "Proto-Mayan language", states as follows:

Mayan languages are the descendants of a proto-language called Proto-Mayan or, in K'iche' Maya, Nab'ee Maya' Tzij ("the old Maya Language"). The Proto-Mayan language is

believed to have been spoken in the Cuchumatanes highlands of central Guatemala in an area corresponding roughly to where Q'anjobalan is spoken today. The earliest proposal was that of Sapper (1912) which identified the Chiapas-Guatemalan highlands as the likely "cradle" of Mayan languages was published by the German antiquarian and scholar Karl Sapper. Terrence Kaufman and John Justeson have reconstructed more than 3000 lexical items for the proto-Mayan language.

According to the prevailing classification scheme by Lyle Campbell and Terrence Kaufman, the first division occurred around 2200 BCE, when Huastecan split away from Mayan proper after its speakers moved northwest along the Gulf Coast of Mexico. Proto-Yucatecan and Proto-Ch'olan speakers subsequently split off from the main group and moved north into the Yucatán Peninsula. Speakers of the western branch moved south into the areas now inhabited by Mamean and Quichean people. When speakers of proto-Tzeltalan later separated from the Ch'olan group and moved south into the Chiapas highlands, they came into contact with speakers of Mixe–Zoquean languages. According to an alternative theory by Robertson and Houston, Huastecan stayed in the Guatemalan highlands with speakers of Ch'olan–Tzeltalan, separating from that branch at a much later date than proposed by Kaufman.

In the Archaic period (before 2000 BCE), a number of loanwords from Mixe–Zoquean languages seem to have entered the proto-Mayan language. This has led to hypotheses that the early Maya were dominated by speakers of Mixe–Zoquean languages, possibly the Olmec.[notes 5] In the case of the Xinkan and Lenca languages, on the other hand, Mayan languages are more often the source than the receiver of loanwords. Mayan language specialists such as Campbell believe this suggests a period of intense contact between Maya and the Lenca and Xinka people, possibly during the Classic period (250–900).

•••••

Basically I'm stating that there was a connection between the ANCIENT AMERICAN civilizations and societies, and those of what is known in the modern age as INDIA, which has much to do with European colonists referring to the INDIGENOUS NATIVES of the AMERICAS as INDIANS. Most of which were simply AFRO-ASIATIC people descending from lineages rooted in AFRICA and ASIA. These people were referred to as NAGA and had the COBRA and other serpents as a symbol of their lineages and people. It is also my belief that these people worshipped FEMALE DEITIES, one of which was absolutely the goddess KALI and the DAKINI. It is the writers belief that at one point the HINDU/INDIAN RELIGION branched off in a great many directions, and became a fight to solidify color caste systemics due to the fact that the OLD WORLD ORDER was ruled exclusively by people of color, many of whom were women. History shows that the NOMADIC TRIBES OF EURASIA were invaders, and of the physical type we see today to be descended from genetic branches similar to that of Volga-Ural, Slavonic, Alan, and Hun peoples. This is a clear indication in my belief that there were even as the Hindu religion morphed, a northern situated people related to the IRANIANS that then became a "wight" mixed race and then fixed type of people that are known as the INDO-ARYAN people.

The wikipedia article on the word ARYAN in the section titled "Etymology", reads as follows:

The term Arya was first rendered into a modern European language in 1771 as Aryens by French Indologist Abraham-Hyacinthe Anquetil-Duperron, who compared the Greek arioi with the Avestan airya and the country name Iran. A German translation of Anquetil-Duperron's work led to the introduction of the term Arier in 1776. The Sanskrit word árya is rendered as 'noble' in William Jones' 1794 translation of the Indian Laws of Manu, and the English Aryan (originally spelt Arian) appeared a few decades later, first as an adjective in 1839, then as a noun in 1851. It is thought to be the self-designation used by all Indo-Iranian people in ancient times.



The previous paragraphs lead us to the next chapter of this book. We have clearly stated that there are two main warring branches of human kind, and based on HINDU ICONOGRAPHY as it pertains to spiritual vehicles and the physical body as a vehicle or vessel, there are societies, civilizations, and religions that believe in the idea that there are inherently evil people on this planet and based this on their lineages and social standings both. We have also looked at the way that HINDUISM and BUDDHISM while very similar are also very different as far as spiritual aspects and ethnicity are concerned. We have identified the GODDESS KALI as the mother and supreme deity of the THUGGEE or THUGS. We have shown that the INDIAN people, religion, and SOUTH ASIAN region is the home of the ASIATIC people of ANTIQUITY that once held the AMERICAS as a part of their genetic and cultural identity, and we showed that there are entertainers, basically muses known as rappers that have presented this information in so many ways. What is a THUG? Dictionary.com states the definition of the word THUG as follows:

Thug is a term for a violent, lawless person, especially a man. The word was originally used in the 1800s as a name for members of a group of men in India said to be professional criminals and murderers.

The previous paragraph brings us near to the halfway point in this book. Take a few moments to research the information I've provided in this writing thus far. The next chapters will be just as informative as the previous eight, and the focus will shift slightly. However, we will still be discussing sex, sex magick, and taboos, as well as the relationship of such activities to one deity in particular and that is the many faces and manifestations of the goddess KALI.



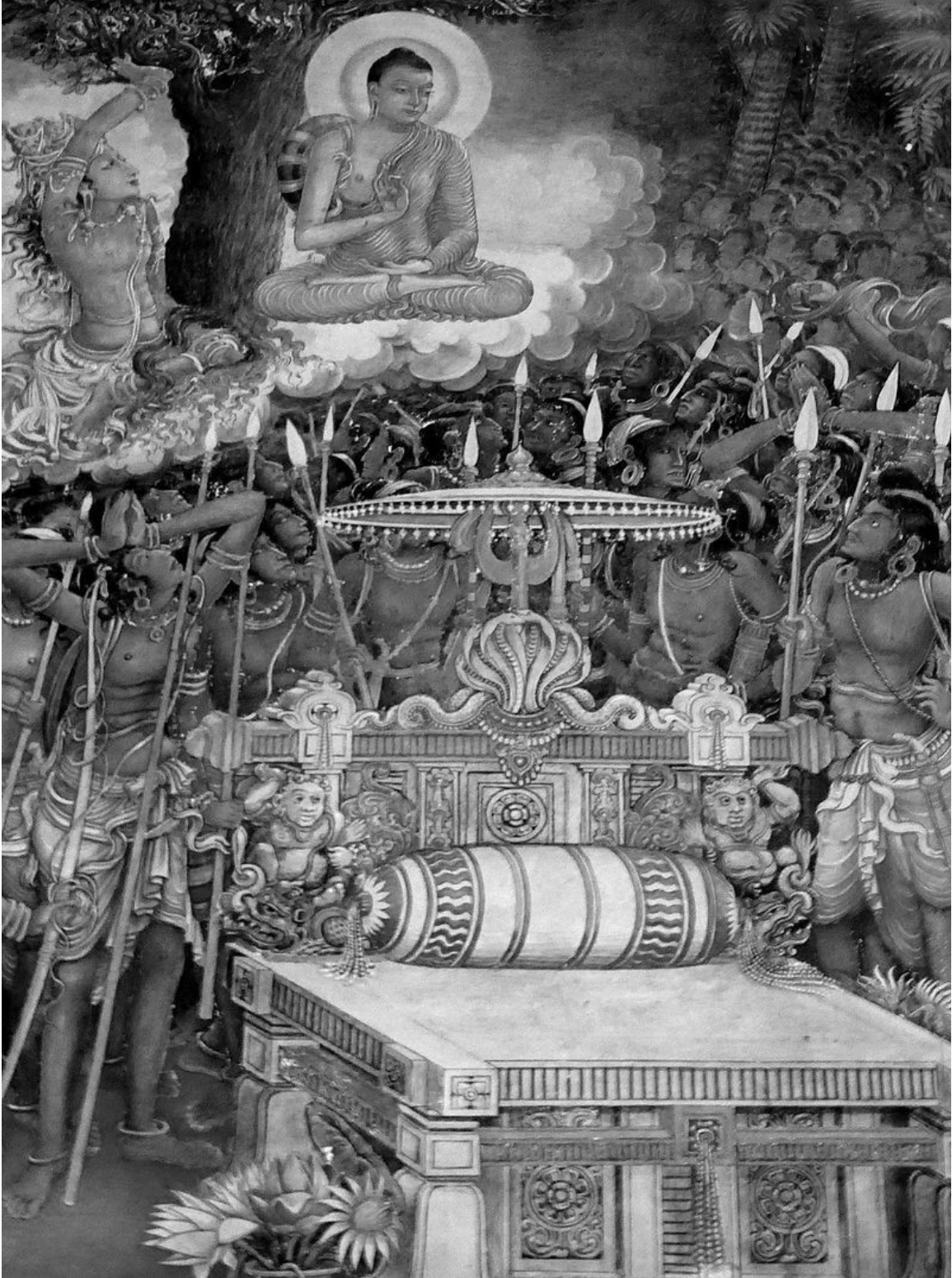


Edizioni Brogi 8227. CERTOSA DI PAVIA - Medaglione sullo zoccolo della Facciata.

A nineteenth century depiction of Attila. Certosa di Pavia – Medallion at the base of the facade. The Latin inscription tells that this is Attila, the scourge of God.

CHAPTER IX

The word "Naga" literally means "snake" or "serpent" in Sanskrit, Pali and Tamil. Cognates of the word Naga include Nayār, Nair, Naynār and Nāyakar, which are names of various communities in South India. The tribe is also known by the Dravidian term Cheran.



Buddha's visit to Nagadeepa.

Mahabharata epic begins with history of Nagas, in astonishing detail, spanning the initial chapters in the first book

(Adi Parva). These chapters were distributed into three sub-volumes called Paushya, Pauloma and Astika.[3]

In the previous chapter I mentioned the symbol of the COBRA and other SERPENTS as being a national and familiar symbol for a great many societies of the OLD WORLD. We see that the COBRA is a symbol of royalty within the Kemetic/Egyptian civilization and systems. The word NAGA is said to literally mean "SNAKE" and I believe it to represent an ANCIENT people that have direct relation and contact with REPTILIAN ENTITIES and ACTIVATED REPTILIAN DNA. There are two factions that symbolically represent the REPTILIAN or SERPENTINE genetics sequences responsible for the elevated state of HUMAN KIND. The symbols represent an ANCIENT WAR between peoples' seen to be more or less advanced than one another. These symbols are the SERPENT or SNAKE and the BIRD or EAGLE. We see that Egyptian royalty and elites revere the COBRA SNAKE and also revere the VULTURE. This dynamic shows that there was a genetic understanding as it relates to the evolution of humans based on ANIMISTIC and highly SPIRITUAL elements. We see also that in the NEW WORLD and particularly in MAYAN societies the serpent or SNAKE is revered. QUETZALCOATL is shown to be a FEATHERED SERPENT. This is indicative of a mixed lineage of both OLD and NEW BLOODLINES within the societies mentioned. We can further study this dynamic by looking at the symbology of the GARUDA BIRD as opposed to the NAGA SERPENTS. In a time when the written word was evolving, or had yet to exist within certain societies, the stories of the interactions and battles between different civilizations or societies was recorded SPIRITUALLY and in an ANIMISTIC fashion. These interactions were recorded in ways that displayed their spiritual vehicles or selves. Also, the ASTRAL ENTITIES were displayed as being a very real and corporeal part of the equation. Different societies revered different creatures, and in a similar fashion as the EGYPTIANS, those revered animals and beings were displayed anthropomorphically. In this way, those elites and initiates of mystery systems could literally, "read the writing on the walls" of the people in various parts of the world and know what entities, powers, and spirits were in league with the societies that displayed such imagery.

Different animals represented different nations and societies, in the very same fashion as we see these images being used in modern times. These symbols were useful and meaningful in ANCIENT times, the same as they are used and displayed in national symbology today. The symbol of the serpent was a unifying icon that represented a TYPE of people that were UNITED in that particular symbology, the same as symbols and colors are used in the same fashion today. That said, the COBRA SNAKE and SNAKE SYMBOLISM was representative of a people belonging to an interconnected society. The anthropomorphic imagery shows that there is an ASTRAL CONNECTION and that connection reaches into other DIMENSIONS, as well as the cosmos as a whole. This would be similar to the way that GOATS and other HORNED CREATURES are said to represent the people of different spiritual practices and societies altogether. There are very SPIRITUAL and TRIBAL implications involved with these IMAGES and ICONS, totally replaced in this age by ICONS that show humans anthropomorphically as ANGELS with the wings of a BIRD, or on the opposite end that of a REPTILIAN or DRAGON.

In different religions we see that the consumption of BEEF is taboo. The same holds true for pork in certain societies united by specific practices and beliefs. There are societies that will and won't consume dogs. The same is true for mollusks and shrimp particularly. There are reasons for these behaviors, some of the historic, and some of them genetic. Then there are the feuds between societies and civilizations based on different practices and

applications. This is to say that even when considering **MAGICKAL** applications, the **NECROMANCER** is seen in a much different light than the **HEALER** or **DOCTOR**. In some societies the **NECROMANCER** is also the **HEALER**. In such an effect there are divisions, the same as the cultural divisions we see among human kind in today's **EPOCH**. So, that being said there are **ANCIENT SOCIETIES AND CIVILIZATIONS** that were united under the symbol of the **DRAGON** and **SNAKE**. The **NAGA** people of **INDIA** were very brown and darkskinned people, similar to that of the **DRAVIDIAN**, and as such they became part of a **CAMPAIGN** to destroy the **SERPENT**, a symbol of their **SPIRITUAL** and **PHYSICAL** being and as such their **DNA CODE**. Were these groups present on this **EARTH** during the time when **REPTILIANS** ruled the Earth in the physical bodies of what are called **DINOSAURS**? Were the **REPTILIAN HUMANOID RACES** here on **EARTH** at the same times as **DINOSAURS** and the **GIANT MAMMALS** were roaming and ruling this realm? These are very good questions with very real answers. There are people that believe that **HUMANS** were here on this **EARTH** during those periods. Are they wrong? When you consider that **HUMANS** have a **TRIUNE BRAIN**, those questions become beyond intriguing. What I've explained also shows the reasons for **BIRDS**, **LIZARDS**, and **SNAKES** being such powerful **ICONS**. These images represent **ANCIENT** and **MODERN** lineages and the evolution of humans using animals as a point of reference.

When viewed from the aspect as I've explained things it makes perfect sense that even what is written in **THE BOOK OF GENESIS** relates to an **ANCIENT CONFLICT** between the people of the **SERPENT** and those of the **BIRD**, both of which are primarily **EGG LAYING CREATURES**, aside from the **SEA SNAKE**, **BOAS**, and **RATTLESNAKES** which give live birth and are identified as **NEW WORLD SNAKES**. This concept that I've provided explains clearly the reflection of **HUMANITY** and its relationship to all **ANIMALS**. Knowing that **TOTEMS** represent the animal spirits revered by the tribes and societies that use those particular communicative symbols, we can see that **HUMANS** have been identifying their being and genetics by using animals as representatives of their **SPIRITS**, **PHYSICAL TRAITS**, and beliefs.

This leads us to the discussion of the **SNAKE PEOPLE** or **RACES**, and the **NAGA PEOPLE** in particular. The wikipedia article on the subject of the **NAGA RACE** reads as follows:

Naga races

Naga race in north-west India was almost exterminated by Janamejaya, the Kuru king in Arjuna's line, who conducted the massacre of Nagas at Takshasila. This massacre was stopped by Astika, a Brahmin whose mother was a Naga. The names of the principal Nagas known widely for their achievements, and slain by Janamejaya is mentioned at. They were described to be belonging to different Naga races:-

Takshaka's Race :- Puchchandaka, Mandalaka, Pindasektri, Ravenaka; Uchochikha, Carava, Bhangas, Vilwatejas, Virohana; Sili, Salakara, Muka, Sukumara, Pravepana, Mudgara, Sisuroman, Suroman and Mahahanu. (Takshaka's son Aswasena is mentioned as belonging to the Airavata's race at. This could mean that Takshaka's race, was a branch of Airavata's race.)

Kauravya's Race :- Aryaka, Kundala Veni, Veniskandha, Kumarka, Vahuka, Sringavera, Dhurtaka, Pratara and Astaka. (Kauravya's race is mentioned as a branch of Airavata's race.)

Dhrtarashtra's Race :- Sankukarna, Pitharaka, Kuthara, Sukhana, and Shechaka; Purnangada, Purnamukha, Prahasa, Shakuni, Dari, Amahatha, Kumathaka, Sushena, Vyaya, Bhairava, Mundavedanga, Pisanga, Udraparaka, Rishabha, Vegavat, Pindaraka; Raktanga, Sarvasaranga, Samriddha, Patha and Vasaka; Varahaka, Viranaka, Suchitra, Chitravegika, Parasara, Tarunaka, Maniskandha and Aruni. (Dhrtarashtra was Airavata's younger brother.)

Nagas, Pannagas and Uragas

Nagas were mentioned as born of Surasa and Pannagas another Naga race, was mentioned as born of Kadru at. Pannagas and Nagas were mentioned as separate but related Naga races at. Pannagas were mentioned to denote Nagas. Nagas destroyed by Arjuna at Khadavaprstha is described as Pannagas. Pannagas and Uragas were mentioned as separate but related. Uragas were mentioned to denote Nagas. Uragas and Nagas were mentioned as separate but related Naga races in Yaksha territory; it is mentioned that Uragas along with Yakshas, Rakshasas, Gandharvas, Pisachas and Danavas as aware of the history of Arya kings.

The names of the principal Naga Chiefs:

The name of principal Naga chiefs were mentioned as:

Sesha (Naga Ananta) was the foremost, and then Vasuki. Then were born Airavata, Takshaka, Karkotaka (linked with Nala, king of Nishadha), Dhananjaya, Kalakeya (was also mentioned as an Asura clan), the serpent Mani, Purana, Pinjaraka, and Elapatra, Vamana, Nila, Anila, Kalmasha, Savala, Aryaka, Ugra, Kalasapotaka, Suramukha, Dadhimukha, Vimalapindaka, Apta, Karotaka, Samkha, Valisikha, Nisthanaka, Hemaguha, Nahusha (Nahusha was also described as a king in the Lunar Dynasty; Pururavas (first king of Lunar dynasty) -> Ayus -> Nahusha), Pingala, Vahyakarna, Hastipada, Mudgarapindaka, Kamvala Aswatara, Kaliyaka, Vritta, Samvartaka, Padma, Mahapadma, Sankhamukha, Kushmandaka, Kshemaka, Pindaraka, Karavira, Pushpadanshtraka, Vilwaka, Vilwapandara, Mushikada, Sankhasiras, Purnabhadra, Haridraka, Aparajita, Jyotika, Srivaha, Kauravya, Dhrtarashtra (also mentioned as a Gandharva king), Sankhapinda, Virajas, Suvahu, Salipinda, Prabhakara, Hastipinda, Pitharaka, Sumuksha, Kaunapashana, Kuthara, Kunjara, Kumuda, Kumudaksha, Tittri, Halika, Kardama, Vahumulaka, Karkara, Akarkara, Kundodara, and Mahodara.

(Matali's history) the name of principal Naga chiefs were mentioned as:

Vasuki, Takshaka, Karkotaka, Dhanjaya, Kaliya (linked with river Yamuna and Vasudeva Krishna), Nahusha (also a king belonging to Lunar Dynasty), Aswatara, Vakyakunda, Mani, Apurana, Khaga, Vamana, Elapatra, Kukura, Kukuna, Aryaka (linked with Bhima), Nandaka, Kalasa, Potaka, Kalilasaka, Pinjaraka, Airavata, Sumanmukha, Dadhimukha, Sankha, Nanda, Upanandaka, Apta, Kotaraka, Sikhi, Nishthuraka, Tittiri, Hastibhadra, Kumuda, Maylapindaka, the two Padmas, Pundarika, Pushpa, Mudgaraparnaka, Karavira, Pitharaka, Samvritta, Vritta, Pindara, Vilwapatra, Mushikada, Sirishaka, Dilipa, Sankha-sirsha, Jyotishka, Aparajita, Kauravya, Dhrtarashtra, Kuhara, Krisaka, Virajas, Dharana, Savahu, Mukhara, Jaya, Vidhira, Andha, Visundi, Virasa, and Sarasa.

In (Last moments of Bala Rama) the name of principal Naga chiefs were mentioned

as:-

Karkotaka and Vasuki and Takshaka and Prithusravas and Varuna and Kunjara, and Misri and Sankha and Kumuda and Pundarika, Dhritarashtra, and Hrada and Kratha and Sitikantha of fierce energy, and Chakramanda and Atishanda, Durmukha, and Amvarisha, and king Varuna

(Genesis) the names of the sons of Kadru were mentioned as:

Sesha or Ananta, Vasuki, Takshaka, Kumara, and Kulika are known to be the sons of Kadru.

Nagas linked with Varuna were mentioned as:

Vasuki, Takshaka, and the Naga called Airavata, Krishna and Lohita (see Lauhitya), Padma, Chitra, Kamvala, Aswatara, Dhritarashtra, Valahaka, Matimat, Kundadhara, Karkotaka, Dhananjaya, Panimat, Kundaka, Prahlada, Mushikada and Janamejaya wait upon Varuna. Many Asuras also is mentioned as waiting upon Varuna. Nagas, Daityas (a clan of Asuras), Sadhyas and inferior Devas were mentioned to follow Varuna.

Prominent Nagas:

Naga King Takshaka

Acts of Pandava Arjuna and Naga Takshaka was the cause of enmity between Kuru kings and Nagas. Arjuna killed Takshaka's wife who dwelled in the Khandava Forest. Takshaka killed Parikshit the grandson of Arjuna by poisoning him in league with Shringi. King Janamejaya conducted a massacre of Nagas to avenge his father Parikshit's death. Later a sage named Astika ended this enmity between Kurus and Nagas.

Naga King Nahusha:

Nahusha is mentioned as a Naga.

Nahusha is mentioned as ruling even the Deva territories, and later degraded to the status of a Naga king. The history of Nahusha becoming the king of Deva territories is mentioned. He was powerful and renowned. Power corrupted him and he was later banished from the throne of Deva territories. It seems he later lived as a small king of the Naga race. Yayati (a king of Lunar Dynasty) is mentioned as his son at many places in Mahabharata. Thus, it seems, he later became known as a king belonging to the Lunar Dynasty of kings in ancient India.

A snake (a viper) attacked and afflicted Bhima in a forest called Visakhayupa, situated at the source of river Yamuna. This incident is mentioned. That snake is described as Nahusha. He is mentioned here as the son of Ayus (Pururavas (first king of Lunar Dynasty) -> Ayus -> Nahusha), thus he becomes a forefather of the Pandavas. This raises a doubt whether the lunar race of kings originally branched from the Naga race of kings. Many kings in the line of Purus and Kurus, all being branches of the lunar race, like Dhritarashtra and Janamejaya also were mentioned as Nagas at various places. Kuru city Hastinapura also is some times

mentioned as Nagapura (one of its meaning being the city of Nagas).

In Book 12 and 13 Nahusha is mentioned as a learned king conversing with many sages like Bhrigu, Chyavana and Agastya.

Naga chief Aryaka:

Nagawanshi Aryaka was mentioned to be a member of Naga king Vasuki's palace. He was described as related to Pandava Bhima. He was the grandfather of the father of Kunti, the mother of Bhima. He recognized Bhima as his kinsmen when the Nagas rescued Bhima, a boy then, and brought him to the palace of Vasuki. Bhima was food-poisoned, tied up and thrown into river Ganges at a place called Pramanakoti, by Duryodhana.

Aryaka is mentioned to have born in the race of Kauravya. Kauravya is born in the race of Airavata. Aryaka's son was named Chikura. Chikura was slain by a Suparna. Chikura's wife was the daughter of a Naga named Vamana. Chikura's son was named Sumukha. Matali, the charioteer of Deva king Indra, after wandering several regions of underworld with Narada for bridegroom, chose Sumuka as his daughter Gunakesi's husband.

Naga Prince Iravan:

During a 12-year-long pilgrimage over the whole of India, Arjuna, leaving Indraprastha, arrived at the source of the Ganga (now known as Rishikesh) where it entered the plains. There he met a Naga woman, Ulūpī. She took Arjuna to the mansion of Kauravya, king of the Nagas. Kauravya himself was mentioned as an Airavata. Arjuna spent one night with Ulūpī and came back from the palace of Kauravya to the region where the Ganga enters the plains.

Ulūpī's former husband was slain by a Suparna and she was childless. A son named Iravan was born to Arjuna and Ulūpī. But Ulūpī's brother hated Arjuna since he destroyed the Nagas dwelling in Khandava forest and so abandoned Ulūpī and his son.

Iravan grew in the territory of Nagas, protected by his mother. Later when Arjuna visited the region to the northeast of the Naga territories, he went and met Arjuna. He accepted him as his beloved son, and asked him to render assistance in battle when required. Iravan entered the Kurukshetra War with an excellent cavalry force driven by Naga warriors. He participated in the war and was slain by the Rakshasa Alamvusa, the son of Risyasringa.

Ulūpī is mentioned as interacting with Arjuna's another son Vabhruvahana, born of another wife Chitrangada at.

Ulūpī and Chitrangada are mentioned as being accepted into the palace of Hastinapura.

Ulūpī and Chitrangada are mentioned with other wives of the Pandavas.

Ulūpī and Chitrangada are mentioned as departing, when Pandavas set for their last journey.

A weapon used in Kurukshetra War is named a Naga weapon.

Other Nagas:

Naga Karkotaka is mentioned as interacting with Nishadha king Nala.

Vasudeva Krishna is mentioned to end the reign of a Naga (his name was Kaliya as per Bhagavata Purana) in the river Yamuna.

A Naga named Renuka is mentioned.

Baladeva (Bala Rama ?) is mentioned as a Naga.

Bala Rama, the stepbrother of Vasudeva Krishna, is linked with Naga race.

Bala Rama is linked with Sessa.

Intermixing of other Indian races with Naga race:

Naga Nahusha is also mentioned as a king in the Lunar Dynasty of Arya Kings.

A king named Riksha in the race of Puru (a branch of Lunar Dynasti is mentioned as marrying the daughter of a Naga in the race of Takshaka.

Naga Aryaka is described as the grandfather of Kunti's father. Kunti is the mother of Pandavas.

Irvat was mentioned as the son of Arjuna and a Naga woman named Uloopi, born in the race of Airavata.

Sage Somasrava, the priest of Janamejaya was the son of a Brahmin named Srutasrava and a Naga woman.

Sage Astika was the son of a sage in the race of Yayavara Brahmins and a Naga woman (sister of Vasuki). Though but a boy, he had great gravity and intelligence. And he was reared with great care in the palace of the Nagas. He prevented the massacre of the Naga race by Janamejaya.

Other references:

The Daitya heroes Sunda and Upasunda defeated the Devas, Yakshas, Rakshasas, Nagas and Arya kings.

Rakshasa king Ravana also defeated all of them.

Naga women were mentioned to be very beautiful.

In the Harivamsa, Karkotaka and his Nagas were mentioned to be vanquished by Kartavirya Arjuna, the thousand human armed Chandravanshi Yadava King of Haihayas.

Yakshas, and Rakshasas, and Nagas were mentioned to use 17 types of crops for their food. This crops were mentioned as produced by a king named Prithu, the son of Vena.

The word Uraga is used to denote all the reptile-species and the word Naga is used to denote all snakes, where it mentions Nagas are the foremost among the Uragas.



An Illustration to the Mahabharata: The Pandava and Kaurava armies face each other In this illustration from the Bhishma Parva of the epic, the Pandava and Kaurava armies are shown arrayed before each other on the battlefield of Kurukshetra. Duryodhana, leader of the Kaurava army, is seen at the center of his forces on the left, beneath a white parasol. Opposite are his cousins the Pandavas, led by Krishna and Arjuna who blow their conches marking the start of hostilities in this cataclysmic battle. Circa 1700, India.

Writings on the NAGAS on the website,

<https://www.harekrsna.com/philosophy/associates/demons/classes/nagas.htm> States as follows:

The Nagas are borne of Lord Brahma, who lay down while doing the work of creation and dropped hair from his body that transformed into snakes. Even while his body crawled along with its hands and feet contracted, there sprang from it ferocious serpents and Nagas with their hoods expanded. The Uragas are also serpentine demigods, who are not exactly demigods but between the demigods and human beings.

"The Nagaloka planet is situated below the earth planet, and it is understood that the sun rays are hampered there. The darkness of the planet is, however, removed by the flashes of the jewels set on the heads of the Nagas (celestial serpents), and it is said that there are beautiful gardens, rivulets, etc., for the enjoyment of the Nagas. It is understood here also that the place is well protected by the inhabitants."

On the website ancientvoice.wiki.com, the following is written in reference to the

NAGAS:

Other Uraga (reptile, reptilian) territories:

Mahabharata mentions about other Uraga territories around Kailasa (Kailas). Brothers of Arjuna including Yudhisthira visited this place during their trek in high Himalaya mountains.(Mbh.3.158. Another interesting mention is where Arjuna is told to acquire weapons from the Uragas, along with those from other tribes after reaching Indra's abode, ie the territories of Devas believed to be lying towards the east of Kailasa.

Migration of Uragas:

Uragas like other Naga tribes has spread through out the world. They are known with different names like Urak, Uruk, Urag, Urug, Urakh, Uruk, Uraga, Urasa etc. Their original homeland seems to be in Ethiopia where they were known by the names like Uracce, Urakur, Urabe and Urabas. From there they migrated to Urak in Baluchistan and to the Uraga territories around Kashmir mentioned in Mahabharata. From Urak, they went to Uruk in Iraq establishing a great civilization there. The Uragas around Kashmir later migrated to Central Asia (Urakh, Urakain), Russia (Urakov), Mongolia (Urag), China (Uruk), Korea (Uraegi) and Japan (Uraga). Another branch migrated to South East Asia (Uruk, Urak) and Australia (Uragara). From Iraq (Uruk) and Russia (Urakov) they migrated to Europe (Uruga, Urug, Urak, Urake, Urasa) and finally reached South America (Uraga, Uraco, Urabo, Uraba, Uruguay)



Naga women of Burma

Britannica.com states the following in regards to the NAGA people and entities:

Naga, (Sanskrit: “serpent”) in Hinduism, Buddhism, and Jainism, a member of a class of mythical semidivine beings, half human and half cobra. They are a strong, handsome species who can assume either wholly human or wholly serpentine form and are potentially dangerous but often beneficial to humans. They live in an underground kingdom called Nagaloka, or Patala-loka, which is filled with resplendent palaces, beautifully ornamented with precious gems. The creator deity Brahma relegated the nagas to the nether regions when they became too populous on earth and commanded them to bite only the truly evil or those destined to die prematurely. They are also associated with waters—rivers, lakes, seas, and wells—and are guardians of treasure.

Three notable nagas are Shesha (or Ananta), who in the Hindu myth of creation supports Narayana (Vishnu) as he lies on the cosmic ocean and on whom the created world rests; Vasuki, who was used as a churning rope to churn the cosmic ocean of milk; and Takshaka, the tribal chief of the snakes. In modern Hinduism the birth of the serpents is celebrated on Naga-panchami in the month of Shravana (July–August).

The female nagas (naginis or nagis) are serpent princesses of striking beauty. The dynasties of Manipur in northeastern India, the Pallavas in southern India, and the ruling family of Funan (ancient Indochina) each claimed an origin in the union of a human being and a nagi.

In Buddhism, nagas are often represented as door guardians or, as in Tibet, as minor deities. The naga king Muchalinda, who sheltered the Buddha from rain for seven days while he was deep in meditation, is beautifully depicted in the 9th–13th century Mon-Khmer Buddhas of what are now Thailand and Cambodia. In Jainism the Tirthankara (saviour) Parshvanatha is always shown with a canopy of naga hoods above his head.

In art, nagas are represented in a fully zoomorphic form, as hooded cobras having one to seven or more heads; as human beings with a many-hooded snake canopy over their heads; or as half human, with the lower part of the body below the navel coiled like a snake and a canopy of hoods over the heads. Often they are shown in postures of adoration, as one of the major gods or heroes is shown accomplishing some miraculous feat before their eyes.



Nagas of Burma



Ankor Wat



Ankor Wat



Tikal temple ruins, Guatemala



Tikal, Guatemala



Indigenous people of Guatemala

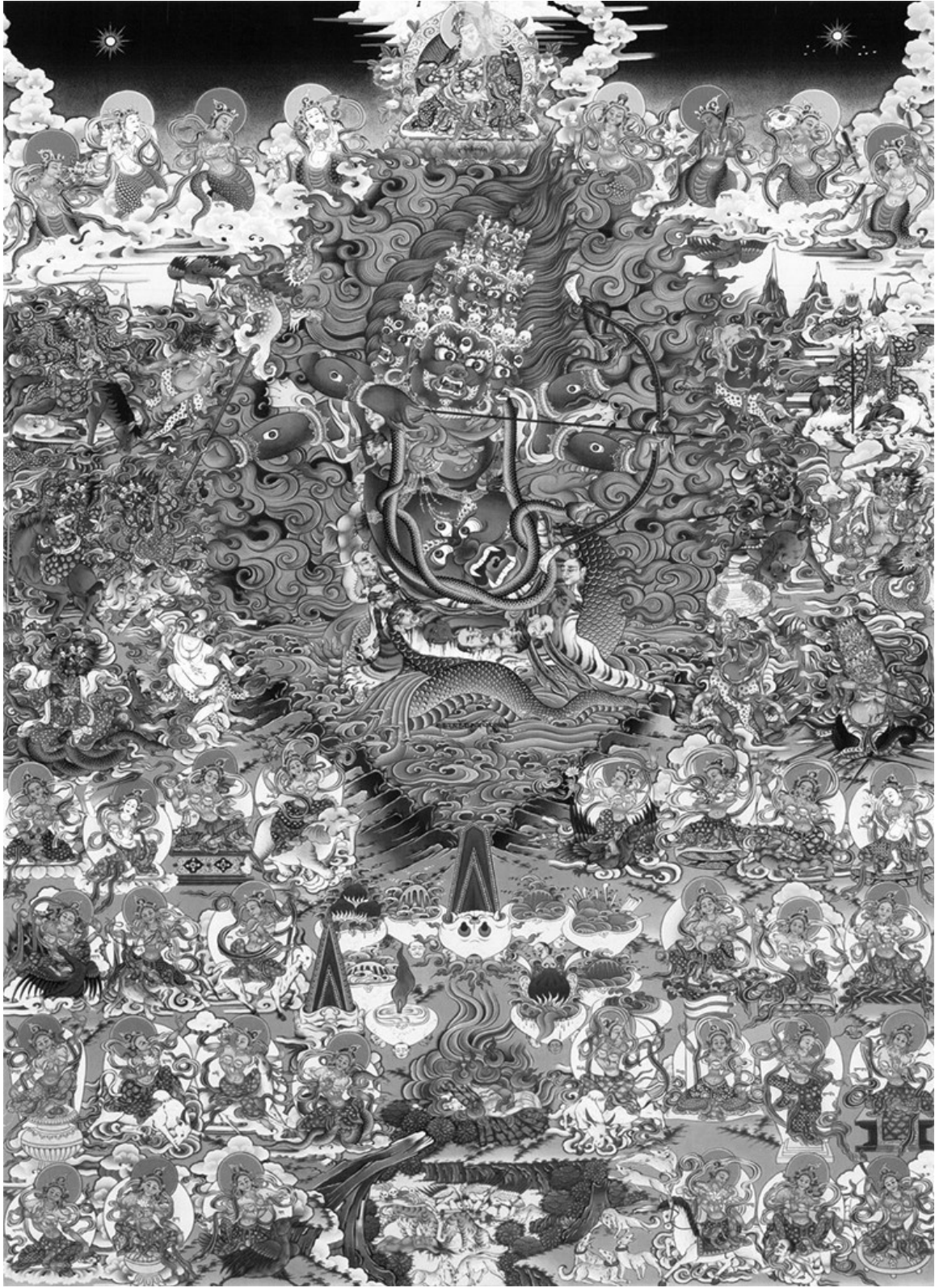


Indigenous women of Guatemala

A Google search of "indigenous people of Guatemala" states as follows:

The majority of indigenous peoples in Guatemala are of Mayan descent. The Mayans of Guatemala are the only indigenous culture that constitutes a majority of the population in a Central American republic. There are 21 different Mayan communities in Guatemala making up an estimated 51 per cent of the national population.

On the website chinabuddhismencyclopedia.com there are writings posted as follows on the subject of the NAGA CULT in an article titled, "The Tibetan Bon Terma of the Naga/Serpent Cults containing The Grimoire of Za-Rahula" :



Zarahula

The Naga Cult :

The Nagas (female : Nagi/Nagini) in the Religions of the Indian subcontinent are an ancient race of beings, half-human and half-serpent, who live in Lokas or realms beneath the ocean or below the earth in caves and mountains. Whether they are above or below humans in the cosmic hierarchy is debated among yogis and tantrickes of both hands. They seem to be equated with what we in the West might call a helpful fallen angel, much like the Qabalistic angels and demons used in medieval magickes.

While they do dwell beneath us and thus in the dark of our Subconscious, they are supposed to be very Wise and eager to teach, and to be the guardians of great Treasure, sometimes physical but often more astral/spiritual in the form of Termas or hidden tantricke and magickal texts from the past. These are channeled by the present Tertons, or reincarnated shaman tantrickas who hid them in the first place, with the help of these Nagas. One of the foundation teachers of the Madyamika-Tantrayana is Nagarjuna, who in thankas is always shown seated upon a throne of Serpents. He travelled in Nagaloka, met the King of Nagas and his daughter, and obtained from her the Prajnaparamita Sutras. Compare this with the Western Dragon who guards hidden treasures in the Mountain of the Grail. Tertons, who rediscover and reveal Terma, are originally the reincarnations of the chief disciples of Padmasambhava and other masters (like his tantricke consort Yeshe Tsogyal), who have particular connection with the eighteen various kinds of hidden treasures Padmasambhava decided to conceal for us in the future.

Here in the Western hemisphere I believe that there is also terma in the form of knowledge treasures from the past and the future hidden in space/time/vortices in certain places in the woods by the AmerIndians, in the air by dakinis, faeries, and UFO-nauts, in the water by dolphin and whale intelligences, in old metal antiques by the artist/magickians, etc. Thus the knowledge of the old Shamans is still in the woods and stones, which is actually where they got it originally, and also in the archetypal kings and queens of certain animal totems, like the wisdom of bears and snakes. From the past, hieroglyphs can be psychically scanned and retranslated into their spiritual meaning, or even scientific meaning of their inventions that we have lost, like alchemy and the Atlantian's use of crystal engines.

And the latent future ideas and inventions and inspirations we will benefit from are floating on the archetypal/akashic plane just waiting for us to open our upper chakras and discover these secrets. Man's future mind dwells now in potential waveforms in space and in the archetype of UFO's and aliens. All the secrets are hidden in our minds, in our collective memories, in our DNA. You and I have the key within, the Key to the door of knowledge in the intuitive/subconscious, but the Lion/Serpent of the mammalian and reptilian brains are the guardians of the threshold. These guardians are no different than the Dakinis and Nagas that guard the terma, though another source for these entities may be that a Siddha/Magickian has projected his/her own guardian externally on the astral to guard such treasure he has hid. Then your own inner Dragon will have to befriend that Naga and strike a deal. The guardian will be programmed to recognize a kindred soul and the proper timing. Then the doors inner and outer can open. Often the Naga opens the terma, but the Terton cannot read the script of this twilight language. In this case the Terton is not fully ready to completely understand on the inner. He may have to take it to another who will understand, the discoverer being only

the carrier of the terma to the real Terton. Or a Terton may discover a treasure of text and hide it, only to discover later that it has disappeared, which means that the time was not right or the Naga has been asleep and opened the terma too soon or for the wrong person. There are myriads of examples and methods that can be applied to the Magicke of Naga-Terma.

Here are some notes from my own experiences with the Naga Current: Crystals, phurbas, athames, or kris-knives are placed into the earth at waterholes or cracks in rocks to cause the serpentine energies and Nagas to arise. Vajras, ratnas, and manistones are placed on the Nagas heads to activate their ajnas to awaken them or to give them something to meditate on or be fascinated with to get around them as guardians. Nagas as guardians of terma will come out from under holes in rocks by springs and will come up to you with fierceness, but if you are not afraid and use the mantra <<Om Mani Padme Hum>>, they will then curl up around you and whisper into your left ear with their tongues waving to hypnotize you with the patterns of alpha and theta waves so you can understand their language and knowledge, but you have to trust and relax. Nagas are the spiral and straight forces of the ley lines and power spots within the Earth. They are evoked within any spiral traced upon the earth, and with something to climb, which snakes are always enticed to do, like a wand or phurbha, and they are also enticed with mirrors and jewels reflecting the sun/moon/stars. Nagas are the form of the old AmerIndian medicinemen and shamans (of both sexes) who were here before and who dissappeared into various holy and power spots. Nagas are the form of your ancesters by being the form of the DNA/RNA that flows within you from your ancesters, thus they give access to the genetic code, and they help you mutate it. They are the form of the electromagnetic energies of the central nervous system, and of the bloodstream. In airy form as Dragons they are the vital pranas flowing within you. Naga/Dragons are the spiral forms of the weather patterns of the atmosphere, and of the gaseous clouds of the stars of space. Nagas are the colvolutions of our brains and of our guts. To heal someone with a Naga-disease, you can go and heal the diseased Naga itself by offering the medicine into a pool of water near the ill person's dwelling.

We Westerners are ambiguous about the Serpent, from worshipping it as the giver of Knowledge with the Ophite/Gnostics, to abhorring it as Satan and the cause of all evil in X-ianity. In the same way the people of India also have two opinions about Snake Deities because they come from two races. The older dark Dravidians worshipped the Dark Goddess of the Earth and her Underworld Serpents. The later lighter Aryans brought with them their conquering sky gods, like the winged Garuda of Indra whose cult opposes that of the Nagas to this day.

Grimoire of Za-Rahula-Raksha-NagaRaja :

The chief Nagaraja or Naga King of the race of Nagas and Naginis is the God/Asura/Rakshasha known variously as Za the Protector, Rahula, Ch-em ch'og in Tibetan, or Acala (immovable). The fire god Acala in Japanese Zen/Shinto is probably related in being a protective sword wielding warrior. In the Na-Khi Naga Cult he is known as the demon Zaw-ler-ngv-gu. He is blazing ultraviolet blue/black in colour like this Current of Dark Gods from the peaceful Amoghasiddhi, wrathful MahaKala, thunderbolt Zhonnu. He is the Watcher Za/Rahula/Acala/Naga. This Nagaraja is at the SouthEast of most ritual mandalas.

In the ancient Bon shamanism Za is Zaw, or the 9 planets, and Rahu as Rahula is the eclipse demon. His form is a 9-headed Nagaraja crowned with a black crow head, his coils covered with eyes. In one form he has three heads : one black, one white, and one red. His six arms hold to the right a sword, vajra, and wheel, and to the left a threatening mudra, snare, and hatchet. In another form he has nine heads, wrathful ones below and peaceful above. His four arms hold a Makara staff to the right, snake left, and the two at centre pull a serpentine bow and arrow. In both forms his body is cover with open eyes. And below the waist he is a twisting serpent surrounded by flames within a fiery quadrangle. In a later section are listed the Naga ornaments and Mantra of Za-Rahula.

Za Rahula



“Drangsong Rahula, the performer of unobstructed power and strength...”

Za Rahula (Tib: *gza rA hu la*) is one of the three primary protectors of the Nyingma and Dzogchen traditions (along with Ekajati and Dorje Legpa) He is lord of the planetary demons, and responsible for eclipses of the planets, sun, and moon. He governs elemental spirits and controls their energy. He is very wrathful. His upper body has four arms and

nine heads, and is adorned with 1,000 eyes. His nine heads are physical manifestations of the nine celestial bodies which he swallows (an eclipse). He is holding a bow & arrow, a snake lasso, and a makara stick. On his stomach is Rahula’s actual face and insatiable mouth. His lower body is that of a naga.



Again, we have returned full circle to what was presented at the beginning of this book. We've returned to the subject of BON-PO and BON SPIRITUAL beliefs. In such a way we've also presented the connection of the peoples of the NEW WORLD and the Asiatic people of TIBET. Also, the concept of what are called "Demons" is very clearly stated, as there

are religions that believe that certain demons are the protectors of specific areas and people of the globe including and not at all limited to Tibet and the Himalayan mountain range. What is it about the NAGA, BON, and what are considered to be "backwards castes", that link civilizations around the globe in ways that bring us back to the idea of SERPENTS and SNAKES, and KUNDALINI ENERGY, as explained and expressed throughout various religions over time? Also, what is it about SEX and WISDOM, that became abhorrent to various religions and societies in ways that go against the images and statuary of the INDIAN TANTRA TEMPLES?



Furthermore, what is it about these temples that have so much to do with the entities

we know as DAKINI's? And, are Dakini's actually what we know to be SUCCUBI, or entities that encourage taboo behaviors, especially as such pertains to sex acts and SUTRAS? In an article written on the website crystalinks.com, the following is written on the subject of DAKINI's:

A dakini (Sanskrit: "sky dancer") is a Tantric priestess of ancient India who "carried the souls of the dead to the sky". This Buddhist figure is particularly upheld in Tibetan Buddhism. The dakini is a female being of generally volatile temperament, who acts as a muse for spiritual practice. Dakinis can be likened to elves, angels, or other such supernatural beings, and are symbolically representative of testing one's awareness and adherence to Buddhist tantric sadhana.

According to legend, members of the Indian royal castes and the wealthy nobility brought their deceased to the far North to visit the Shrine of the Dakini (located at the foothills of the Himalaya). Other legends mention a Tibetan myth which says dakini first appeared in a remote area "pure of man".

Dakini are timeless, inorganic, immortal, non-human beings who have co-existed since the very beginning with the Spiritual Energy. In some New Age belief systems, they are angelic. This New Age paradigm differs from that of the Judeo-Christian by not insisting on angels being bona fide servants of God.

Moreover, an angel is the Western equivalent of a dakini. The behavior of dakini has always been revelatory and mysterious; they respond to the state of spiritual energy within individuals. Love is their usual domain - one explanation for dakini or angels supposedly living in the sky or heaven. Manifestations of dakini in human form occur because they supposedly can assume any form. Most often they appear as a human female. By convention, a male of this type is called a 'daka'.

In Tibetan Buddhism and other schools closely related to Yogacara and Vajrayana practises, a dakini is considered a supernatural being who tests a practitioner's abilities and commitments. Many stories of the Mahasiddhas in Tibet contain passages where a dakini will come to perturb the would-be Mahasiddha.

When the dakini's test has been fulfilled and passed, the practitioner is often then recognised as a Mahasiddha, and often is elevated into the Paradise of the Dakinis, a place of enlightened bliss. It should be noted that while dakinis are often depicted as beautiful and naked, they are not sexual symbols, but rather natural ones. There are instances where a dakini has come to test a practitioner's control over their sexual desires, but the dakini itself is not a being of passion. Tantric sex may involve a "helper" dakini - a human female trained in Tantra Yoga - or an "actual" dakini. Both increase the level of erotic pleasure for the sexual participants by helping them focus on a non-physical state of spiritual joy and the physical pleasure of sex at the same time.

Iconographic representations tend to show the dakini as a young, naked figure in a dancing posture, often holding a skull cup filled with menstrual blood or the elixir of life in one hand, and a curved knife in the other. She may wear a garland of human skulls, with a trident staff leaning against her shoulder. Her hair is usually wild and hanging down her back, and her face often wrathful in expression, as she dances on top of a corpse, which represents her

complete mastery over ego and ignorance. Practitioners often claim to hear the clacking of her bone adornments as the dakinis indulge in their vigorous movement. Indeed these unrestrained damsels appear to revel in freedom of every kind.

There is a connection between Dakini goddess energies and all of creational feminine dieties.

Some people believe the Dakini language is linked to that of Atlantis - the trilling of the high priestesses in the language of Vril.

Dakini is the Goddess of Life's Turning Points. Distillations of archetypal emanations, the Dakinis represent those essence principles within the self which are capable of transformation to a higher octave. Dakinis are 'sky dancers,' heavenly angels devoted to the truth (dharma), woman consorts of and partners with the god-creators of India and Tibet. Dakini serves as instigator, inspirer, messenger, even trickster, pushing the tantrika (aspirant) across the barriers to enlightenment.

Dakini's wrathful aspect is depicted by the mala of skulls. Her peaceful aspect is depicted by the lotus frond. Like Hindu goddess Kali, her role is to transmute suffering. Her left hand holds high the lamp of liberation. Dakini represent the sky being a womb symbol connoting emptiness, creativity, potentiality. They are objects of desire and also carriers of the cosmic energies that continually fertilize our human sphere. Dakinis bring us pleasure and spirituality. They provoke the enervating lust that brings life into being. They are poetic and cosmic souls, put here to tempt us to spirituality.

It is said that the Dakinis have the power to instantly entrap mere mortals with their gaze. The mirror of your mind is the mysterious home of the Dakini - your right brain - your feminine side. The secret Dakinis guard the deeper mysteries of the self. Representing upsurging inspiration and non-conceptual understanding, Dakinis invite you to cut free of all limitations. They are unconventional, unexpected, spontaneous, dancing in great bliss, at one with divine truth. In the eastern tradition, a cycle of 64 Dakinis/Yoginis represents a complete cosmogram for the transformation of the self, embodying the total energy cycle of creation as depicted by the dance of Gnosis, the wisdom and energy of the divine feminine. In representing this complete cycle we have the opportunity of evoking not only the Goddess, but of manifesting the totality of the Great Goddess herself.

Yogini/Dakini temples flourished in India around the 9th through the 12th centuries. Erected in remote places, especially on hilltops, the temples were circular enclosures open to the sky. Around the inner circumference were 64 niches which housed exquisite stone carvings representing various aspects of the Goddess energy, creating a circular mandala around a central image of Shiva, symbol of Cosmic Consciousness and the one-pointedness of yogic discipline.

CHAPTER X

Knowing that there are people that worship and work with every kind of spirits imaginable, especially those that other religions and cultures believe in is very important. So, there are people that would mimic or copy these entities in order to change their own frequency by mimicking the activities that cause for them to vibrate at similar frequency ranges. In this example, we'll liken that activity to tuning in to a specific channel or station using a radio tuner. By matching certain frequencies closely, these people would be literally transmitting or calling specific divisions of spirits and entities, to then basically join that particular type of spirit and communicate with and through such channels. In many instances, this allows certain spirits to "walk into" or to "possess" the person practicing whatever ritual or activity that allows those spirits and the practitioner to match frequencies based on vibration and genetic coding. This means that to contact and work with and through certain WISDOM entities, known as DAKINI, that there are sexual practices and rituals involved. This is a part of most sexual TANTRIC ritual acts. Basically sex or sexual energy, combined with meditation practices allow for specific entities to hold sway with and through the practitioner. Also, it is very well known that meditation also allows for communication with spirits and entities, and should be carefully practiced. There are religions and spiritual groups that rightly believe that meditation can be dangerous, as the practice invites spirits and entities to join with the mind and thoughts of the practitioner. This is the reason that a simple search of "meditation possession" brings up articles like the one found at, <https://www.theatlantic.com/politics/archive/2013/06/gop-candidate-yoga-opens-you-to-satanic-possession/276570/> part of which reads as follows:

"According to Jackson: When one hears the word meditation, it conjures an image of Maharishi Yoga talking about finding a mantra and striving for nirvana. . . . The purpose of such meditation is to empty oneself. . . . [Satan] is happy to invade the empty vacuum of your soul and possess it. That is why people serve Satan without ever knowing it or deciding to, but no one can be a child of God without making a decision to surrender to him. Beware of systems of spirituality which tell you to empty yourself. You will end up filled with something you probably do not want."

The article further states: "Should Christians stay away from yoga because of its demonic roots?" asked megachurch pastor Mark Driscoll of Mars Hill Church in Washington state. "Totally. Yoga is demonic. If you just sign up for a little yoga class, you're signing up for a little demon class."

The former Vatican chief exorcist agreed. "Practicing yoga is Satanic, it leads to evil just like reading Harry Potter," Father Gabriele Amorth said in 2011. His objection: Yoga derives from Hinduism, a heathen religion that says there is reincarnation. Pope John Paul II in 1989 also warned against the dangers of yoga as a seduction of spiritual seekers that "can degenerate into a cult of the body."

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The information brought forward in the previous paragraphs is not to scare the reader, or to chastise the beliefs of those people that believe in HINDUISM or BUDDHISM. Rather, it is to show that there absolutely are different religions that see even the practice of YOGA or

even venerating MASCULINE and FEMININE principalities is in their point of view purely Satanic. There are in fact, plenty of articles and writings that clearly state that most HOLISTIC practices, and teachings are that of the beings displayed in the ICONOGRAPHY of those religions and faiths, and as such that is to say that those religions and practices are those of a DEMONIC substance.

We can see some of the reason for these sorts of ideas as they relate to TANTRIC practices, HINDUISM, and BUDDHISM by looking at an extremely interesting article on the subject of DAKINI's, found at <https://buddhism-for-vampires.com>. Before reading the contents of that site, I'd like to first point out that within the "black" or "African-American" culture and communities, there are people that know that the words DIVA and DEVA are interchangeable. The definition of the word DEVA is listed as follows: a member of a class of divine beings in the Vedic period, which in Indian religion are benevolent and in Zoroastrianism are evil. Another word that is well understood by those females that are usually both hypersexual and feminist, is the word VAMP. One of the definitions listed for the word VAMP is as follows: a seductive woman who uses her sexual attractiveness to exploit men. Now, let's look at what is posted on the website "buddhism for vampires" and see what they had to say there about DAKINIs. That website reads as follows on the subject of DAKINIs:

Dakinis were fearsome witches who ate human flesh. They were also the enlightened goddesses who made tantric Buddhism available to humankind.

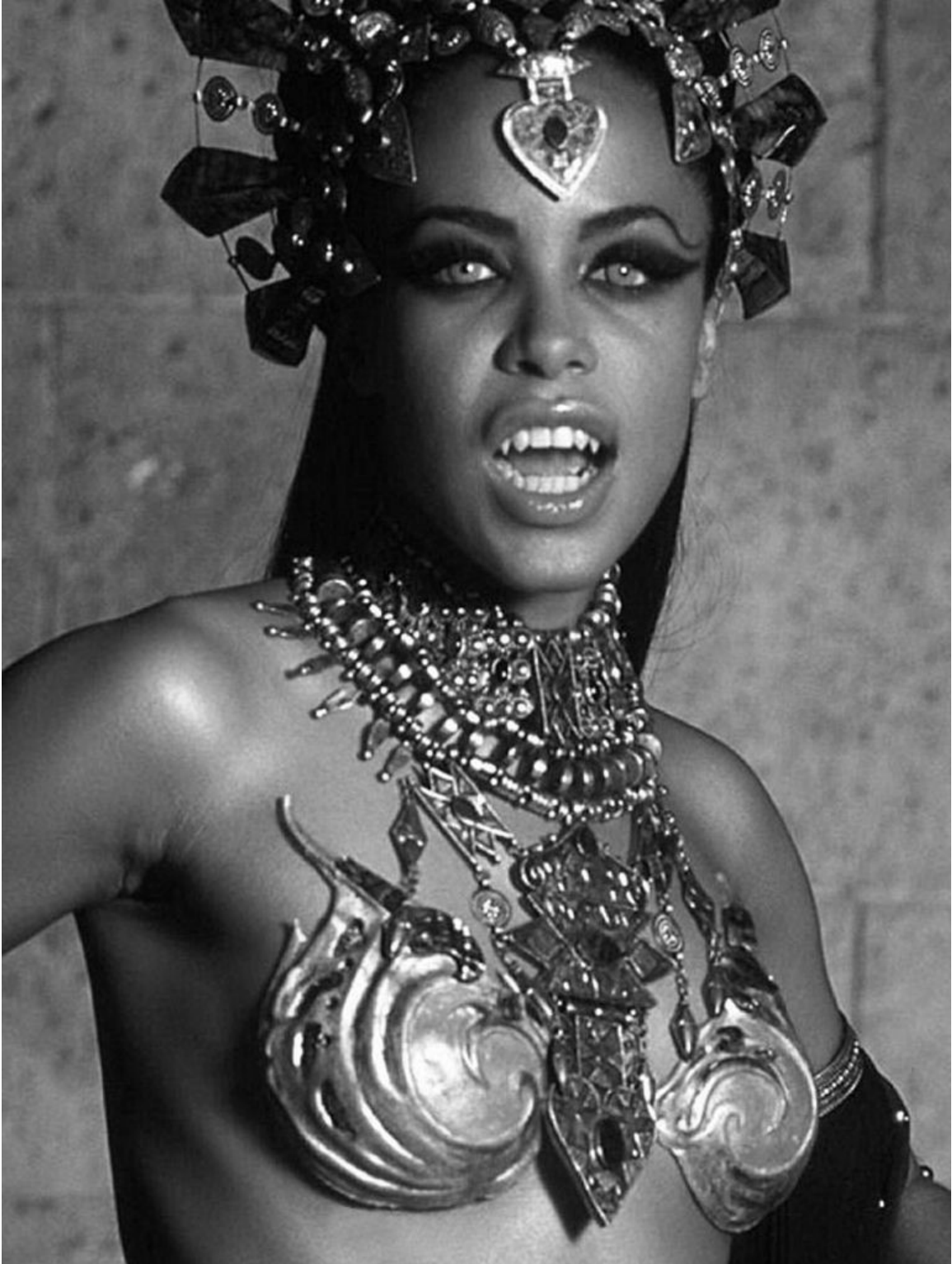
"Where did Buddhist Tantra come from?" is a question that fascinates me. Understanding the origins of a cultural system often helps make sense what it has become, even after centuries of transformation.

According to some scriptures, tantra was given to Buddhists by dakinis. That is a strangely ambiguous word. Dakinis may be supernatural or human. They can be terrifying or alluring; malignant or helpful; Buddhist or not. The one thing that is clear is that they are female. "Witch" is probably the best translation, since it covers many of the same ambiguities. "Dakini" is now often used vaguely to refer to any female spirit, and also to any female tantrika.

Western scholars have a guess about the original dakinis, based on early tantric texts, history, and anthropology. (See for instance *Kiss of the Yogini* and *The Origins of Yoga and Tantra*.)

Historians' guesses, right or wrong, are irrelevant to the religious significance of dakinis. History cannot tell us "what dakinis really are." The reality of dakinis, for any particular tantric system, is defined by their function within that system.

However, I have loosely based the fictional dakinis in *The Vetali's Gift* on the historical theory, because I find parts of it emotionally compelling.



According to this theory, the dakinis were shamanic priestesses of a non-Buddhist, non-Hindu “tribal” people of Bengal (the region just east of Magadha, where Surya was born).

They belonged to an ethnic group—perhaps Munda—with darker skin than the Buddhists and Hindus of the time.

The dakinis practiced sex magic (“karma mudra”) and death magic. These gave them the power of flight (among other abilities). Flying is a common result of shamanic practices everywhere (and of course European witches fly, too). Dakinis are closely associated with birds, and often appear as bird-headed women.

The ambiguous divine/human nature of the dakinis may come from a practice of shamanic spirit possession. In Voodoo, for example, a god can “ride” (take over) the body of a shaman. It is possible that tantric Buddhist self-arising yidam practice—in which one replaces one’s ordinary mind with the mind of a specific non-physical Buddha, through ritual and visualization—originated with the dakinis’ method of spirit possession.

Dakinis allowed a few Buddhists and Hindus into their rituals. Why is not clear. The tribes seem to have had strict rules against allowing outsider participation. Their social structure was based on kulas, or “clans,” and only members of a clan could attend. This might be because the tribes were endogamous—allowing sex only between members of the same clan—and group sex was part of the practice. The dakinis seem to have adopted some Buddhists and Hindus into their kinship structure, as clan members, which legitimized their involvement in karma mudra rituals.

According to this theory, these cultural hybrids—practitioners of both Buddhism and the dakini rites—created Inner Tantra by importing some dakini practices into Buddhism, modifying them to better fit with then-current Buddhist theory. Outer Tantra had recently evolved from Mahayana, and was more compatible with dakini magic than were previous forms of Buddhism.

The Inner Tantras often include sections on the sign language used to communicate with the dakinis. Usually this is explained by the need for secrecy; it gave a way for (male) tantrikas to communicate with (female) dakinis in public without anyone else understanding. That may be, but I suspect the original reason was that the languages they spoke were very different. The sign language mainly allowed tantrikas to communicate that they were (adopted) members of a kula, and for dakinis to explain when and where there would be a ritual. The signs were called mudras—“symbols” or “gestures”—and influenced the elaborate evocative hand-dances of modern tantric ritual.

Tantras often describe the dakinis as terrifying and dangerous. (In fact, in modern village India, “dakini” still means “witch,” in the sense of “malevolent woman who uses magic to harm people.”) They are described as cannibals and “executioners” in the tantras, and were supposed to haunt charnel grounds. Probably they did practice some sort of death-magic, perhaps involving human sacrifice. It is also plausible that they reacted violently to their rites being interrupted by outsiders. (“Liberation” is tantric code for killing, so the “Great Liberation” of “I go to the dakinis” is ritual murder or human sacrifice.)

I can’t help thinking, however, that the ferocity of the dakinis might have been exaggerated. Both the dakinis and the early tantrikas would have motivations to do so.

The first outsiders adopted by the dakinis probably felt they were onto a good thing. They didn't want it messed up by throngs of newcomers. Portraying the dakinis as extremely dangerous would keep others away. It would also enhance the reputation of the tantrikas themselves as powerful, dangerous men, with access to valuable knowledge not otherwise obtainable.

Quite possibly the dakinis found that rumors of their rituals brought men who were mainly attracted by the prospect of easy women. Getting the word out that sex tourists were likely to be slaughtered and eaten would be a useful deterrent.



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There's something to what was mentioned in the previous paragraphs. A search on the word "DAYAN" brings up the following information as that relates to VAMPIRES, WITCHES, BUDDHISM, and DAKINIs. A portion of the wikipedia article reads as follows:

[https://en.wikipedia.org/wiki/Dayan_\(witch\)](https://en.wikipedia.org/wiki/Dayan_(witch))

Daayan, Dāin or Dāini often regarded as a rendering for a witch (practitioner of black magic) in Indian folklore, the term has been derived from the Sanskrit word dakini, which refers to a female paranormal entity from Patala (the netherworld). Dakinis have been described in medieval Hindu texts such as the Bhagavata Purana, Brahma Purana, Markandeya Purana, and Kathasaritsagara as a female fiendish spirits in the train of Kali who feeds on human flesh.[1] Daayans are comparable to malevolent female spirits such as the succubi of

Western folklore, they also resemble vampiresses by their alleged feeding behaviours that requires the blood or life-force of their victims. It is also said that powerful and older Daayan is also referred as Ekayan. The primary source of a daayan's power is her long plaited hair ("choti") that is used as an additional limb, it can be flexed, stretched, and retracted to do whatever the daayan pleases. The daayan is also described as having long and monstrous black nails, and feet that face backwards. It is said that once a daayan lays her evil eye on someone, it is a bad omen for the whole household of that person. She is regarded as the most powerful paranormal being.

Further the article states:

The daayan cult refers to a secret society which emerged during the 15th century in Harangul, a village in the Latur district of Maharashtra. The concept of daayans has permeated Indian culture, and may be seen on popular television programs. Belief in daayans has existed in most regions of India, particularly Jharkhand and Bihar. "Victims of witch-hunting are usually old or widowed women. These women are victimized for their property, or due to problems in the family or for sexual exploitation," said Vasvi Kiro, a member of the Jharkhand Women's Commission." It is prevalent in rural and semi-rural areas, with "witch-hunts" causing women to be killed or ostracised.

In Harangul it is believed that daayan lives in an area of the village, and an evil spirit resides within them. Villagers believe these women destroy everything good. Daayans are reported in and around cemeteries, abandoned battlefields, crossroads, toilets and squalid places.

Folklore suggests that a woman treated badly by her family or who died in childbirth as a result of family neglect returns as a daayan, haunting the family and drinking the blood of male family members. Beginning with the youngest male in the family, draining his blood changes him into an old man before she progresses to the other men.

A daayan is also said to target young families, young women and other family surrogates. Assuming the form of a young, attractive female, she hunts for young men on roads and seduces lone travellers into accompanying her. Imprisoning a man, she feeds on his age and blood. One legend says that a daayan will hold a young man captive until he is old, using him sexually until he dies and joins the spirit world. Another says that a young man seduced by the daayan who eats her food returns at dawn to the village as an old man.

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For some, the description of the DAKINI as a witch is fitting. For others however, the term witch is too simple. A better description for DAKINIs and other divinities for others is the word VAMPIRE. Look at the teeth in various ICONS and you will find that those forms have elongated canine teeth. View the image below for an example of what I'm presenting here.



Mahakala statue

This shows clearly that what are considered to be VAMPIRES have existed if not in the material realm, then in the astral realm without a doubt. Tales of blood thirsty flesh eatinf cannibals are indeed rooted in fact, as there have been tribes that have definitely carried out such practices throughout history. Also, these facts change the idea of what VAMPIRISM actually means mentally, physically, astrally, and cosmically. Knowing that these intellects exist and are described by a great many names is helpful in plenty of ways. So, was KALI a DAKINI? The wikipedia article on the subject of DAKINI stated: The ḍākinī, and the ḍāka, appeared in medieval legends in India (such as in the Bhagavata Purana, Brahma Purana, Markandeya Purana and Kathasaritsagara) as a demon in the train of Kali who feeds on human flesh. Devi Kavacham in Marakandeya Purana provides protection against Dakini and others.

<https://en.wikipedia.org/wiki/Dakini>

If the DAKINIs were simply "wisdom" entities, without a dangerously ferocious nature, why would people need protection against the DAKINIs? Before carry forward with the next

chapter of this book, I'll share a paragraph from the wikipedia article on the subject of what is called DIVINE MADNESS. As I've explained previously, this book is written in a fashion that encourages the reader to study it's contents as well as to study using the internet and other educational websites to the create a clearer picture as to what is to be understood in these writings I'm putting together and the information I'm presenting. We'll lead into the next chapter by presenting the following as it is written on the subject of DIVINE MADNESS, presented on the website wikipedia.

The article states as follows: Divine madness, also known as theia mania and crazy wisdom, refers to unconventional, outrageous, unexpected, or unpredictable behavior linked to religious or spiritual pursuits. Examples of divine madness can be found in Hellenism, Christianity, Hinduism, Buddhism, Sufism, and Shamanism.

It is usually explained as a manifestation of enlightened behavior by persons who have transcended societal norms, or as a means of spiritual practice or teaching among mendicants and teachers. These behaviors may seem to be symptoms of mental illness to mainstream society, but are a form of religious ecstasy, or deliberate "strategic, purposeful activity, by highly self-aware individuals making strategic use of the theme of madness in the construction of their public personas".

The wikipedia article further states:

In some Buddhist literature, the phrase "crazy wisdom" is associated with the teaching methods of Chogyam Trungpa, himself a Nyingma and Kagyu master, who popularized the notion with his adepts Keith Dowman and Georg Feuerstein. The term "crazy wisdom" translates the Tibetan term drubnyon, a philosophy which "traditionally combines exceptional insight and impressive magical power with a flamboyant disregard for conventional behavior." In his book Crazy Wisdom, which consists of transcripts of seminars on the eight aspects of Padmasambhava given in 1972, the Tibetan tulku Chogyam Trungpa describes the phenomenon as a process of enquiry and letting go of any hope for an answer:

We go on deeper and deeper and deeper and deeper, until we reach the point where there is no answer. At that point we tend to give up hope of an answer, or of anything whatsoever, for that matter. This hopelessness is the essence of crazy wisdom. It is hopeless, utterly hopeless.

Since Chogyam Trungpa described crazy wisdom in various ways, DiValerio has suggested that Trungpa did not have a fixed idea of crazy wisdom.

According to DiValerio, Keith Dowman's *The Divine Madman: The Sublime Life and Songs of Drukpa Kunley* is "the single most influential document in shaping how Euro-Americans have come to think about Tibetan holy madman phenomenon." Dowman's understanding of the holymadmen is akin to the Tibetan interpretations, seeing the Tibetan holy madmen as "crazy" by conventional standards, yet noting that compared to the Buddhist spiritual ideal "it is the vast majority of us who are insane." Dowman also suggests other explanations for Drukpa Kunle's unconventional behavior, including criticising institutionalized religion, and acting as a catalysator for direct insight. According to DiValerio, Dowman's view of Kunle as criticising Tibetan religious institutions is not shared by contemporary Tibetan

religious specialist, but part of Dowman's own criticism of religious institutions. DiValerio further notes that "Dowman's presentation of Drukpa Kunle as roundly anti-institutional [had] great influence in shaping (and distorting) the Euro-American world's thinking on the subject."

According to Feuerstein, who was influenced by Chogyam Trungpa, divine madness is unconventional, outrageous, unexpected, or unpredictable behavior that is considered to be a manifestation of spiritual accomplishment. This includes archetypes like the holy fool and the trickster.

https://en.wikipedia.org/wiki/Divine_madness



Vajrayogini, a semi-wrathful dakini who is also known as sarvabuddhaḍākiṇī, the all-buddha Dakini.



I propose this question to the reader as well as my followers, were the DAKINIs temple prostitutes? When googling the words "SACRED PROSTITUTION" a few types of women are shown in the images section. However, there are pictures and articles that will show what look like the iconography depicting DAKINIs. There is also a specific word that can be googled and then the articles that show up can be browsed over, however, most people have never even heard of this specific word. That word is, DEVADASI. When the HOLY BIBLE discusses a WHORE OF BABYLON, is that scripture not being extremely specific? Is the WHORE OF BABYLON not ISHTAR? How is this not an absolutely obvious correlative? Furthermore, does not the BURNEY RELIEF present ISHTAR as a SIREN or of the spiritual classification of a SIREN? Are the images of the ANGELS not a reflection of the ICONOGRAPHY of the SIREN?



Miniature illustration of a Siren enticing sailors who try to resist her, from an English Bestiary, c. 1235

The wikipedia article on the subject of SIRENS states the following:

Sirens were believed to look like a combination of women and birds in various different forms. In early Greek art, they were represented as birds with large women's heads, bird feathers and scaly feet. Later, they were represented as female figures with the legs of birds, with or without wings, playing a variety of musical instruments, especially harps and

lyres.

The seventh-century Anglo-Latin catalogue *Liber Monstrorum* says that Sirens were women from their heads to their navels, and instead of legs they had fish tails. The tenth-century Byzantine encyclopedia *Suda* says that from their chests up, Sirens had the form of sparrows, and below they were women or, alternatively, that they were little birds with women's faces.

By the Middle Ages, the figure of the Siren had transformed into the enduring mermaid figure.

Originally, Sirens were shown to be male or female, but the male Siren disappeared from art around the fifth century BC.

The first-century Roman historian Pliny the Elder discounted Sirens as a pure fable, "although Dinon, the father of Clearchus, a celebrated writer, asserts that they exist in India, and that they charm men by their song, and, having first lulled them to sleep, tear them to pieces." In his notebooks, Leonardo da Vinci wrote, "The siren sings so sweetly that she lulls the mariners to sleep; then she climbs upon the ships and kills the sleeping mariners."



A 1920s photograph of two Devadasis in Tamil Nadu, South India

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I could write an entire book on the subject of SIRENS, PROSTITUTES, and SEX MAGICK. However, this in this chapter I've presented plenty of information to assist the independent studies of the TANTRIC OCCULTIST, DARK MAGICIAN, and the ADEPT of the ARCANES ARTS. We've shown that what are seen to be BIRD/HUMAN hybrids as that pertains to the SPIRITUAL VEHICLE are also in line with the IMAGES as they pertain to what are called the ANGELIC HOST. Below I'll present another image that shows the very same iconography as

what is presented on the BURNEY RELIF of MESOPOTAMIAN/BABALONIAN origin. In African systems these bird women are presented as witches, and are called by the name AJE. The wikipedia article on the subject of the ORISHA "OLOKUN" reads as follows as it pertains to the AJE:

Olokun (Yoruba: Oloṣṣkun) is an orisha spirit in Yoruba religion. Olokun is believed to be the parent of Aje, the orisha of great wealth and of the bottom of the ocean. Olokun is revered as the ruler of all bodies of water and for the authority over other water deities. Olokun is highly praised for their ability to give great wealth, health, and prosperity to their followers. Communities in both West Africa and the African diaspora view Olokun variously as female, male, or androgynous.

The website yagbeonilu.com states the following in regard to AJE or witches, on the page titled, aje-witches-elders-of-the-night:

Iyaami Osoronga is the foundation of everything. Iyami Aje (witches) - According to Ifa spirituality there are three types of Iyami Aje energy available in the world/ They are: Aje Dudu (black energy), Aje Pupa (red energy), and Aje Funfun (white energy).

Aje Dudu (Black): Are not usually a progressive one, they have mysterious power, and they can only punish or make human beings to suffer, like causing their victims delays in marriage, infertility, lack of promotion in work and business, causing their victim sickness, etc. The members of Aje Dudu are predominately female and hardly can you find any male among them. They spread their intentions easier than other types of Iyami.

Aje Pupa (Red): Are very dangerous, they have the power to kill, they drink blood and eat flesh, they punish their victims and give no room for forgiveness even when dealing with their own children. Their membership is a mixture of both females and males, however, the female membership is dominant, and they don't initiate members easily.

Aje Funfun (White): Are very good witches, they don't kill, they don't drink blood or eat flesh, and they use their energy to bring protection, blessings, and prosperity to whomever they love, including their children, husband, family, and friends. They bring knowledge, power, blessings, and protection. It is very difficult to get initiated by them.



Odysseus and the Sirens, Roman mosaic, second century AD



Sirin. Lubok. 18th century



A Harpy, wings disclosed.

The harpies seem originally to have been wind spirits (personifications of the destructive nature of wind). Their name means "snatchers" or "swift robbers" and they steal food from their victims while they are eating and carry evildoers (especially those who have killed their families) to the Erinyes. When a person suddenly disappeared from the Earth, it was said that he had been carried off by the harpies. Thus, they carried off the daughters of king Pandareus and gave them as servants to the Erinyes. In this form they were agents of punishment who abducted people and tortured them on their way to Tartarus. They were vicious, cruel and violent.

The harpies were called "the hounds of mighty Zeus" thus "ministers of the Thunderer (Zeus)". Later writers listed the harpies among the guardians of the underworld among other monstrosities including the Centaurs, Scylla, Briareus, Lernaean Hydra, Chimera, Gorgons and Geryon.

Their abode is either the islands called Strofades, a place at the entrance of Orcus, or a cave in Crete.



Harpies in the infernal wood, from Inferno XIII, by Gustave Doré, 1861

<https://en.wikipedia.org/wiki/Harpy>

CHAPTER XI

Taoist Sex, is the ancient Chinese equivalent of India's Tantric Sex. But whereas the later is the "Way of the Goddess," Taoist Sex Rites focus more on enhancing the health and longevity of the male practitioner and while the ancient sexual instructions given in the Indian Kama Sutra heighten and prolong the pleasures of the "female," the Taoist equivalent is aimed at maximising pleasure in males. This is apparent in the position illustrated in a Japanese shunga print of the late eighteenth century, in which a man is copulating with two female partners in a position, called "two dancing phoenixes." One female lies on top of the other, both spreading their legs so that their vaginas (referred to in Taoism as "yin gates") are easily accessible to the alternate thrusts of a mans ("yang spear.")

In a book that seems to have been written for those with very sinister intentions,

there are a few paragraphs that left out at me when browsing over the materials within it's pages. Those paragraphs read as follows:

The invincible goddess, known as Manna, Ishtar, Astarte and Ashtoreth, had been victorious in so many battles before. But she finally fell victim to the rise of the three monotheistic faiths that emerged in the Middle East. As with so many of the great gods of antiquity, it was Inanna-Ishtar's fate to eventually be toppled from her throne and forced into service as a grossly simplified Judeo-Christian demon. Like other pre-Christian deities, this was not a simple transference of her attributes into one new entity; Ishtar was split into two disparate beings – a minor figure in the Old Testament, and a far more substantial presence in the New Testament. The sexual rites of Ishtar were especially loathsome to the Levite priests, worshippers of the "jealous and wrathful" male god Yahweh. The very idea of a powerful female priesthood dedicated to sexual worship was abominable to a faith that envisioned womankind as the cause for man's expulsion from paradise. In Canaan, the erotic sacrament was enshrined in the bodies of the temple courtesans of Ashtoreth, the consort of Baal.

The Old Testament quotes Samuel as warning Israel to "put away the strange gods and Ashtoreths from among you and prepare your hearts for the Lord". Elsewhere, we read that the Israelites "forsook the Lord and worshipped Baal and Ashtoreth." The Levite hatred of Ashtoreth and her prostitute-priestesses was shared by the later ascetic strain of Christianity that took root in Rome. The Roman Emperor Constantine, the first Caesar to adopt the Christian religion, personally ordered the destruction of one of the last temples of Ashtoreth at Aphaca, Caanan in 300 CE, declaring the ancient temple to be "immoral." Constantine's fateful conversion to Christianity marked the beginning of the West's slide into the abyss, and marks a turning point in the desecration of the feminine principle from its former power. The name Ashtoreth, removed from any historical context, eventually found its way into Christian demonology. The Goetic magicians of the Christian era summoned Ashtoreth as the first of the demonological hierarchy of Thrones. The radiant goddess Ishtar was reduced from her former status as the personification of lust to a rather shabby demon, who merely "tempts men with idleness and sloth." When the notorious Madame Montespan, mistress of the French King Louis XIV, performed her famous black masses in the 1670s to cast a lust spell on the monarch's straying heart, the demon Astaroth was invoked – it is doubtful that Montespan knew that she was really calling on the Great Whore herself for this enchantment.

The nineteenth century demonologist Collin de Plancy drew Astaroth as a repulsive spider-bodied entity sporting the heads of a cat, a lugubrious king, and a frog; a far cry from the majestic deity from which the petty demon derived. A much more powerful survival of Inanna-Ishtar plays a major role in the New Testament's visionary Book Of Revelation, the Apocalypse written by John of Patmos in approximately 95 C.E. In Revelation 17: 3-6, John writes: "I saw the Scarlet Woman sitting on a Beast with seven heads and ten horns, covered with blasphemous names. The woman was clothed in purple and scarlet, and gilded with gold and precious stones and pearls, with a golden cup in her hand filled with the abominations and the unclean things of her fornications. On her forehead a name had been written, a mystery: Babylon the Great, the mother of harlots and of the abominations of the Earth. I saw the woman was drunk from the blood of the Saints, and from the blood of the martyrs of Jesus. Seeing her, I wondered greatly.



Why do I mention sinister intentions as it pertains to the previous three paragraphs? Well, firstly it seems that what I've explained throughout this book I'm writing has been seconded by the previous three paragraphs. However, the writer is placing emphasis on the portions that allow for the masculine Jehovah God to be the terrible entity, while Asteroeth/Astarte is not such a being in the description provided. This isn't a simple issue of Feminine vs. Masculine ideation. What we're seeing in these three paragraphs is the promotion of female entities simply because they are female. There are those that see the spirit of Astarte in the figure of Mary Magdalene, the prostitute that accompanied Jesus to his crucifixion. For many adepts, the reading of the HOLY BIBLE tells a story where the master Jesus was handed over to the government by his students or disciples. One of which was Mary Magdalene, the repentant prostitute.

In the HOLY BIBLE, LUKE 8:1-3 reads as follows:

The Parable of the Sower

8 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,

2 And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

3 And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

Remember, that the book of JOHN read as follows: "I saw the Scarlet Woman sitting on a Beast with seven heads and ten horns, covered with blasphemous names."

I'd venture to state that the book of REVELATIONS reads of a vision of a woman, that of a harlot with a scarlet letter, with the same demons that were supposed to have been cast out of Mary Magdalene. There are other passages in the HOLY BIBLE that also show that Jesus knew he was being betrayed, not just by Judas, but by his disciples. Those that watched him be crucified. I'd also state that there are various archetypal references, including the MARY that was seen to be the MOTHER of Jesus. These are references we see all over the myths of the world. The MOTHER and the WHORE or PROSTITUTE being common in the motifs of esotericism.

When you consider the facts I've presented, you should be able to clearly see the correlatives, as well as the repetition in the stories of the bible. It was Samson that was betrayed by Dalilah and as such he suffered a similar fate. He also was noted for having a fight with a lion. Another is the story of King Solomon. To look at these stories as simple and ancient anti-female propaganda is quite the foolish deed. There have been plenty of men that have been weakened and destroyed by harlots and whores, have there not? In the "African-American" community, there are plenty of men that have been killed due to their affiliations with prostitutes. These are examples, and parables, that are the reflection of real events, or things that are probable, based on archetypal dealings with entities and spirits that act as

oversouls. These facts show that depending on who you are and what you deal with, there are probabilities involved. However, knowing that MARY MAGDALENE is the WHORE mentioned in REVELATIONS could be difficult, especially if you haven't learned of or studied the divisions that include the UNDERWORLD SPIRITS, like JEZEBEL, ISHTAR, and POMBA GIRA.



Pomba Gira

The wikipedia article on the subject of POMBA GIRA reads as follows:

Pomba Gira is the name of an Afro-Brazilian spirit evoked by practitioners of Umbanda and Quimbanda in Brazil. She is the consort of Exu, who is the messenger of the Orixas in Candomblé. Known by many names, or avatars, Pomba Gira is often associated with the number seven, crossroads, graveyards, spirit possession, and witchcraft.

Pomba Gira manifests in the following forms:

Dama da Noite (Lady of the Night)

Maria Molambo

Maria Mulambo das Sete Catacumbas (literally, Lame Mary of the Seven Tombs)

Maria Padilha (Queen of the Marys)

Maria Quit'ria

Pomba Gira Arrepiada (Creeping Pomba Gira)

Pomba Gira Cigana (Gypsy Pomba Gira)

Pomba Gira das Almas (Pomba Gira of the Souls)

Pomba Gira das Cobras (Pomba Gira of Snakes)

Pomba Gira das Sete Encruzilhadas (Pomba Gira of the Seven Crossroads)

Pomba Gira dos 7 Cruzeiros da Calunga (Pomba Gira of the Seven Crosses of Kalunga)

Pomba Gira Maria da Praia (Pomba Gira of the Beach)

Pomba Gira Mirongueira (Enchantress Pomba Gira)

Pomba Gira Mocinha (Young Girl Pomba Gira)

Pomba Gira Rainha (Queen Pomba Gira)

Pomba Gira Sete Calungas (Pomba Gira Seven Kalungas)

Praia (Beach)

Rainha das Rainhas (Queen of Queens)

Rainha do Cemitério (Queen of the Graveyard)

Rainha Sete Encruzilhadas (Queen Seven Crossroads)

Rosa Caveira (literally Rose Skull)

Pomba Gira Tsigana (Gypsy) Pomba Gira Cigana

Pomba Gira Bonita

Pomba Gira Sulamita

For those who aren't aware of the specifics as it pertains to certain SPIRITUAL PRACTICES, they most likely have never heard of any of the names previously mentioned.

However, I'll repeat that the book of JOHN read as follows: "I saw the Scarlet Woman sitting on a Beast with seven heads and ten horns, covered with blasphemous names." How then could we not be discussing POMBA GIRA in particular? One must ask themselves and consider fully, are POMBA GIRA and THE POMBA GIRA DIVISION of AVATARS or SPIRITS, as well as others like ISHTAR, ASTARTE, JEZEBEL, and the rest tied to the biblical scripture that mentions a SCARLET WOMAN or WHORE OF BABYLON in the BOOK OF REVELATIONS? Are these the ICONS of the temple or sacred prostitute?

The wikipedia article on the subject of POMBA GIRA further states as follows:

While Exu represents male sexuality, fertility and strength, Pomba Gira personifies female sexuality, beauty and desire. She is depicted as a beautiful woman who is insatiable. Pomba Gira is venerated with great respect and care because of her reputation for possessing great wrath. She is often invoked by those who seek aid in matters of the heart and love.

Pomba Gira is noted for her connection with both transgender women and effeminate male worshippers and is reputed to possess both. Some representations of Pomba Gira display the characteristics of being promiscuous, talkative and vulgar. However she has many avatars, and will be more or less inclined towards that behavior depending on how she manifests herself.



There absolutely seems to be a common factor in what is considered to be dark arcane forces and practices. Those elements seem to be tied to specific personalities and behaviors or practices. Is it that to love and respect FEMININE ENERGY means you also have to love and respect prostitutes? No. Our discussion of Hinduism and the Goddess PARVATI have shown that there are divisions, or LEGIONS of light (good) and darkness (evil). I don't want to describe things in that fashion because without a clear understanding the meaning could become easily confused, however, those are the common terms and as such the most easily understood. Is Kali or Pomba Gira a part of PARVATI? When we see people on the internet speaking of a SHADOW SELF, we could describe KALI or even the many POMBA GIRAS as the SHADOW SELVES of a being like PARVATI. If PARVATI were to be corrupted she could become any of the variously mentioned forms or avatars, because all of these examples are relevant to the concept of SHAKTI, or existence. DURGA is an example of a ferocious form of PARVATI. Another way to describe SHAKTI, is ASHE. In one article I've browsed PARVATI is described as follows: Parvati, the gentle aspect of Devi Shakti. What we are now discussing is personality traits which can be a bit more complicated and diverse than archetypes. To fully expound upon what I'm now bringing forward would require at least a remedial understanding of what's written in the psychology handbook called the DSM-5. Also, it would require a bit of an abstract understanding of what make up the human PERSONA individually and collectively, both.



Samson and Delilah (1887) by Jose Etxenagusia

Dictionary

personification



per·son·i·fi·ca·tion

/pərˌsɒnəˈfɪkəʃ(ə)n/

noun

noun: personification

the attribution of a personal nature or human characteristics to something nonhuman, or the representation of an abstract quality in human form.

• a figure intended to represent an abstract quality.

plural noun: personifications

"the design on the franc shows Marianne, the personification of the French republic"

Similar: [embodiment](#) [incarnation](#) [epitome](#) [quintessence](#) [essence](#) ▼

• a person, animal, or object regarded as representing or embodying a quality, concept, or thing.

"he was the very personification of British pluck and diplomacy"

Translate personification to

Use over time for: personification



Definitions from Oxford Languages

[Feedback](#)

Knowing what the dictionary definition of the word PERSONIFICATION means is important and revealing. The idea or application of the word "THUG" is in effect a personification. The same holds true for the words, "WHORE" and "PROSTITUTE". These words aren't merely stereotypes. They are also implicative as ARCHETYPES. The word archetype is defined as follows:

1. a very typical example of a certain person or thing.
2. an original that has been imitated.
3. a recurrent symbol or motif in literature, art, or mythology.
4. (in Jungian psychology) a primitive mental image inherited from the earliest human ancestors, and supposed to be present in the collective unconscious.

(mid 16th century: via Latin from Greek arkhētipon 'something moulded first as a model', from arkhe- 'primitive' + tupos 'a model'.)

Knowing the way that specific words apply is very helpful in deducing applicable effect. So, in a very abstract fashion that leads to specific application, knowing that there are multiple meanings for the same word, as I've presented in listing the dictionary meanings of the word "PERSONIFICATION", we can then venture into the common and scientific or psychological meanings and uses for such a word. It also becomes helpful to know the words ARCHETYPE and PERSONIFICATION are basically synonymous as that pertains to both application and effect. The words PERSON, PERSONA, and PERSONIFICATION are absolutely related. However, the point of this chapter is not to focus on semantics, but to learn the correlative values of both words and experiences. Knowing the way these correlatives work is the basis of the use and translation of the meaning of TAROT card spreads, as one example.

As an example of what I'm describing, let us look at the word SHADOW, and look at the meaning of that word as described by CARL JUNG and the word "SHADOW" as far as it's meaning in the field of psychology. The wikipedia article on the word SHADOW reads as follows:

In Jungian psychology, the shadow (also known as id, shadow aspect, or shadow archetype) is either an unconscious aspect of the personality that the conscious ego does not identify in itself; or the entirety of the unconscious, i.e., everything of which a person is not fully conscious. In short, the shadow is the unknown side.

From one perspective, the shadow "is roughly equivalent to the whole of the Freudian unconscious;" and Carl Jung himself asserted that "the result of the Freudian method of elucidation is a minute elaboration of man's shadow-side unexampled in any previous age." Contrary to a Freudian definition of shadow, however, the Jungian shadow can include everything outside the light of consciousness and may be positive or negative. Because one tends to reject or remain ignorant of the least desirable aspects of one's personality, the shadow is largely negative. There are, however, positive aspects that may also remain hidden in one's shadow (especially in people with low self-esteem, anxieties, and false beliefs). "Everyone carries a shadow," Jung wrote, "and the less it is embodied in the individual's conscious life, the blacker and denser it is." It may be, in part, one's link to more primitive animal instincts, which are superseded during early childhood by the conscious mind.

Jung stated the shadow to be the unknown dark side of the personality. According to Jung, the shadow, in being instinctive and irrational, is prone to psychological projection, in which a perceived personal inferiority is recognized as a perceived moral deficiency in someone else. Jung writes that if these projections remain hidden, "the projection-making factor (the Shadow archetype) then has a free hand and can realize its object—if it has one—or bring about some other situation characteristic of its power." These projections insulate and harm individuals by acting as a constantly thickening veil of illusion between the ego and the real world.

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The previous paragraphs show that the talk on social media platforms like Facebook about the meaning and application of the words SHADOW SELF and SHADOW WORK are directly tied to the scientific field of PSYCHOLOGY.

In the section titled, "Encountering the shadow", the same article states as follows:

The eventual encounter with the shadow plays a central part in the process of individuation. Jung considered that "the course of individuation...exhibits a certain formal regularity. Its signposts and milestones are various archetypal symbols" marking its stages; and of these "the first stage leads to the experience of the shadow." If "the breakdown of the persona constitutes the typical Jungian moment both in therapy and in development," it is this that opens the road to the shadow within, coming about when "beneath the surface a person is suffering from a deadly boredom that makes everything seem meaningless and empty...as if the initial encounter with the Self casts a dark shadow ahead of time." Jung considered as a perennial danger in life that "the more consciousness gains in clarity, the more monarchic becomes its content...the king constantly needs the renewal that begins with a descent into his own darkness"—his shadow—which the "dissolution of the persona" sets in motion.

"The shadow personifies everything that the subject refuses to acknowledge about himself" and represents "a tight passage, a narrow door, whose painful constriction no one is spared who goes down to the deep well."

[If and when] an individual makes an attempt to see his shadow, he becomes aware of (and often ashamed of) those qualities and impulses he denies in himself but can plainly see in others—such things as egotism, mental laziness, and sloppiness; unreal fantasies, schemes, and plots; carelessness and cowardice; inordinate love of money and possessions—...[a] painful and lengthy work of self-education.

The dissolution of the persona and the launch of the individuation process also brings with it "the danger of falling victim to the shadow ... the black shadow which everybody carries with him, the inferior and therefore hidden aspect of the personality"—resulting in a merger with the shadow.

[https://en.wikipedia.org/wiki/Shadow_\(psychology\)](https://en.wikipedia.org/wiki/Shadow_(psychology))

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If psychology is the applicable realm in regard to the word SHADOW and it's meaning, how then does the same meaning become pertinent as it's use in the ARCANES and OCCULT arts, or MAGICK? There's an overlap in the science and meaning both in absolute fact and hypothetically. This is why I've in the past told people online that they should be very careful listening to those people that advise "embracing your shadow" and/or "shadow self". Without proper guidance or understanding, doing so could prove to be a dreadful decision. This is also why there are a great many books written on the subject of "SPIRITUAL CRISIS" and "SPIRITUAL EMERGENCIES". There are also books written on the subject of CHTHONIC FORCES that should absolutely be considered. The definition of the word CHTHONIC reads as follows: concerning, belonging to, or inhabiting the underworld.

This brings us back to the initial point of this chapter. I've articulated clearly that there are correlations in regards to the ARCHETYPAL and applicable effects when describing certain entities, spirits, and deities. These beings tend to also be classified and tied to specific

energies, that then can and most often do become applicable modalities. So, when dealing with an entity like POMBA GIRA, or JEZEBEL, or even KALI there are designations and classifications involved. This brings us to the meaning of the word LEGION. The word LEGION is defined as follows:

1. a unit of 3,000–6,000 men in the ancient Roman army.

the Foreign Legion.

any of the national associations of former servicemen and servicewomen instituted after World War I, such as the American Legion.

2. a vast host, multitude, or number of people or things.

Middle English: via Old French from Latin legio(n-), from legere 'choose, levy'. The adjective dates from the late 17th century, in early use often in the phrase my, their, etc. name is legion, i.e. 'we, they, etc. are many'

So when knowing the definition of the word "LEGION" as defined in a dictionary, we can see that we are dealing with a specific division or classification of units that have a specific likeness. Also, we can see that there is a scientific, martial, and spiritual applicability as it pertains to the use of the word LEGION. What is the meaning as it pertains to the title of this book, which is THE KALIFORMULA: LEGIONS OF THE BADLANDS. First we have the word KALI which is in effect a name designating a specific group of entities or avatars. Next is the word "formula". This is an abstraction that states, for money, or mula, and mulattos and mulattas. We've already presented the definition of the word LEGION. Now what is a badland, or wasteland? I presented the definition of the word wasteland at the beginning of this book, however, the title doesn't include the word wasteland. The title presents the word BADLAND. A BADLAND is defined as follows:

a region marked by intricate erosional sculpturing, scanty vegetation, and fantastically formed hills —usually used in plural

Now let's look at the CHAMBAL region and how that area is described in the results of a Google search: Chambal Badlands of central India are one of the most extensive badlands in the world, and are one of the four severely dissected landscapes within the Middle Alluvial Ganga Plains (MGAP). This extensive dissected landscape with labyrinth of winding gullies has offered refuge to outlaws for centuries.

The wikipedia article on the subject of the CHAMBAL BADLANDS reads as follows:

The Chambal is infamous in India for its general lawlessness. The extensive systems of ravines and badlands have been home to various outlaws and dacoits for hundreds of years. Most agree that the continuing extreme poverty and slow encroachment of agricultural lands and villages by the ravine systems have caused great hardship to villagers and people. In addition, caste is still a strong identifier in the area. Dalits make up a quarter of the population, and the Sahariya tribals also are a significant group. The caste oppression done by feudal thakurs like the Rajputs and Gujjars against lower castes like Nishads and Kurmis forced many into banditry. Historically dacoits like Phoolan Devi and Man Singh gained huge followings among

the people for being robin-hood figures challenging the hegemony of the landlords. To this day dacoit gangs are mostly organized along caste lines, with Rajput, Meena (Rawat), Gujjar, Kurmi, Dalit and Brahmin gangs each having followings belonging to their castes and receiving political patronage. Dacoits of one caste generally target almost exclusively other castes.



California also has many areas identified as "BADLANDS" and deserts (related to the word "deserted"). The wikipedia article on the subject of "THE BADLANDS (California)", reads as follows:

The Badlands are a mountain range in Riverside County, California. They are also known as the San Timoteo Badlands. The range trend northwest–southeast with the San Jacinto Valley to the southwest, the San Timoteo Canyon to the northeast and the San Jacinto Mountains to the east. These mountains separate the cities of Beaumont and Moreno Valley. The mountains are crossed by California State Route 60, California State Route 79, and a handful of smaller roads.

In fact, there are what are described as BADLANDS all over the state of CALIFORNIA. However I'd like to conclude this chapter by presenting the following information:

<https://www.africansahara.org/evil-spirits-desert-azazel-djinn/>

The website provided states the following as it pertains to DJINN, GENIEs, specific classes of DEMONs and DESERT SPIRITS:

Evil Spirits of the Desert: Azazel and the Djinn Between Fact and Fiction

The desert has always been a dangerous and desolate place; its violent sandstorms and lack of life-sustaining provender mark it as the eternal abode of those fallen angels and evil spirits dedicated to provoking human suffering and achieving the ultimate destruction of humanity.

In the Christian belief system, it is well-known that both St. Anthony and Christ battled evil spirits in the wilderness; but Judaism and Islamic tradition also had their share of desert-dwelling evildoers, who revealingly symbolize the arid, fruitless nature of sin itself.

Azazel: Judean Evil Spirit of the Desert

Azazel was traditionally held to be the leader of the se'irim, goat-demons who wandered the barren regions. The Book of Enoch declared that he had originally been one of the Watchers, the angels who fell from grace after copulating with human females. For this transgression, he was said to have been imprisoned in an area known as Dudael. He is mentioned in the Book of Leviticus as the one to whom the scapegoat should be sent on the ritual Day of Atonement.

Although Azazel was later supplanted by Satan in Christianity and by Iblis in Islam, he continued to be written about occasionally by both angelologists and demonologists. It was argued that he'd been a chieftain of the cherubim (the second highest order of angels) before

he fell and that he served as a standard-bearer in Satan's army of rebel angels.

Azazel's connection with the goat was simply transferred over to Satan and to the Horned God of Wicca. Rumor had it that witches often rode backward on a male goat to the Sabbath; and in the Middle Ages, the presence of a goat at a Black Mass was said to be indispensable. Aleister Crowley's alleged nefarious goat-rituals at the Abbey of Thelema were said to be inspired by Pan and his brother satyrs, but may instead trace their origins all the way back to Azazel. Even the two-fingered heavy metal concert hand salute has been frequently linked to devil/goat horns (although mistaking teenage angst for Azazel-worship would seem to take the analogy a bit too far).

Iblis and the Djinn

Islamic tradition holds that the evil spirit referred to as Iblis refused to worship the first human being, Adam; thus directly defying the command of Allah. For this disobedience, he was cast out of heaven and transformed into a sort of demigod known as a djinni. The fallen angel Iblis became the leader of the djinn nation and continues to command an army of violent and malevolent creatures.

The djinn were a race of invisible spirits usually associated with the desert, where they stir up sandstorms and other destructive forces. An oasis may provide a glimpse of djinn secrets, but such visions are generally fleeting. Each human has a djinni twin, who continually lures him into sin; luckily, four guardian angels are assigned to every individual to help mankind resist these temptations.

A variation on this story claims that Iblis was actually always a djinni, but happened to be present in heaven when Adam was created; again, his disobedient refusal to worship the first human constituted his downfall. Still, other versions argued that Iblis left heaven voluntarily. His ambition and inordinate pride drove him to renounce paradise in order to dominate the djinn nation.

Iblis is not the only djinni with the ability to choose good or evil. The djinn as a race possess free will; some of them choose to assist humanity, others seek to actively harm people, while still others are utterly indifferent to mankind's fortunes or eventual fate.

The Islamic mystics called the Sufi believe that Iblis refused to worship Adam only because he did not wish to break the commandment that proscribes worship of any but Allah. Like the heretical "New Age" Western belief that Lucifer remains a good angel, the Sufis' theory is considered very unorthodox.

The Shaitans of the Desert

The Shaitans are a wholly evil group of djinn, who were formed from flame and exist in order to torment and tempt humanity into disregarding the laws of God. Oddly, they are also known to inspire artists and poets, acting as Muses to enhance or refresh creativity.

Many of these evil spirits have been trapped in containers (Aladdin's "genie" is a good example), but they occasionally escape via the reckless actions of the unwary. Although they are generally intelligent, Shaitans are so puffed up with pride in their own powers that they

can sometimes be tricked by people into granting wishes or even crawling back into their bottle-prisons just to prove they can really fit into such a small space!

All djinn, including the Shaitans, are believed to avoid salt, the smell of tar, and to despise loud noises; though regular prayer is probably the most effective way of vanquishing them.

In the wikipedia article on the subject of the word JINN, in the section titled Etymology, the following was written:

Jinn is an Arabic collective noun deriving from the Semitic root JNN (Arabic: جَنَّ / جِنّ, jann), whose primary meaning is "to hide" or "to adapt". Some authors interpret the word to mean, literally, "beings that are concealed from the senses". Cognates include the Arabic majnūn (مَجْنُون, "possessed", or generally "insane"), jannah (جَنَّة, "garden", "eden" also "heaven"), and janīn (جَنِين, "embryo"). Jinn is properly treated as a plural (however in Classical Arabic, may also appear as jānn جَانّ), with the singular being jinnī (جِنِّي).

The origin of the word jinn remains uncertain. Some scholars relate the Arabic term jinn to the Latin genius, as a result of syncretism during the reign of the Roman empire under Tiberius Augustus,[9] but this derivation is also disputed. Another suggestion holds that jinn may be derived from Aramaic "ginnaya" (Classical Syriac: ܓܝܢܝܐ) with the meaning of "tutelary deity", or also "garden". Others claim a Persian origin of the word, in the form of the Avestic "Jaini", a wicked (female) spirit. Jaini were among various creatures in the possibly even pre-Zoroastrian mythology of peoples of Iran.

The Anglicized form genie is a borrowing of the French génie, from the Latin genius, a guardian spirit of people and places in Roman religion. It first appeared in 18th-century translations of the Thousand and One Nights from the French, where it had been used owing to its rough similarity in sound and sense and further applies to benevolent intermediary spirits, in contrast to the malevolent spirits called demon and heavenly angels, in literature. In Assyrian art, creatures ontologically between humans and divinities are also called genie.

In the section of the same wikipedia article, titled Pre-Islamic Arabia, the following information is presented:

The exact origins of belief in jinn are not entirely clear. Some scholars of the Middle East hold that they originated as malevolent spirits residing in deserts and unclean places, who often took the forms of animals; others hold that they were originally pagan nature deities who gradually became marginalized as other deities took greater importance. Still, jinn had been worshipped by many Arabs during the Pre-Islamic period, but, unlike gods, jinn were not regarded as immortal. But although their mortality ranks them lower than gods, it seems veneration of jinn had played more importance in the everyday life of pre-Islamic Arabs than the gods themselves. According to common Arabian belief, soothsayers, pre-Islamic philosophers, and poets were inspired by the jinn. Their culture and society were analogous to that pre-Islamic Arabian culture, with tribal leaders, protected their allies and avenge murder for any member of their tribe or allies. Although the powers of jinn exceed those of humans, it is conceivable a man could kill a jinni in single combat. Jinn were thought to shift into different shapes, but were feared especially in their invisible form, since then they could attack without

being seen. Jinn were also feared because they had been thought to be responsible for various diseases and mental illnesses. Julius Wellhausen observed that such spirits were thought to inhabit desolate, dingy, and dark places and that they were feared. One had to protect oneself from them, but they were not the objects of a true cult. Some scholars argue that angels and demons were introduced by Muhammad to Arabia and did not exist among the jinn. On the other hand, Amira El-Zein argues that angels were known to the pagan Arabs, but the term jinn was used for all kinds of supernatural entities among various religions and cults; thus, Zoroastrian, Christian, and Jewish angels and demons were conflated with "jinn". Al-Jahiz credits the pre-Islamic Arabs with believing that the society of jinn constitutes several tribes and groups and some natural events were attributed to them, such as storms. They also thought jinn could protect, marry, kidnap, possess and kill people.

Furthermore, in the section titled "JINN BELIEF", the same wikipedia article states as follows in regards to the DESERT DWELLING JINN:

Although the Quran reduced the status of jinn from that of tutelary deities to merely spirits, placed parallel to humans, subject to God's judgment and the process of life, death and afterlife, they were not consequently equated with demons.[48] When Islam spread outside of Arabia, belief in the jinn was assimilated with local belief about spirits and deities from Iran, Africa, Turkey and India.

Early Persian translations of the Quran identified the jinn either with peris or divs depending on their moral behavior. However, such identifications of jinn with spirits of another culture are not universal. Some of the pre-Islamic spirits remained. Peris and divs are frequently attested as distinct from jinn among Muslim lore, but since both div as well as jinn are associated with demonic and the ability to transform themselves, they overlap sometimes.

Especially Morocco has many possession traditions, including exorcism rituals, despite the fact, jinn's ability to possess humans is not mentioned in canonical Islamic scriptures directly. Jinn can not enter a person whenever the jinn wants, rather the victim must be predisposed for possession in a state of dha'iyfah (Arabic: *ضعيفة*, "weakness"). Feelings of insecurity, mental instability, unhappy love and depression (being "tired from the soul") are forms of dha'iyfah.

In Artas (Bethlehem) oral beliefs, the jinn form societies beneath the ground. Envyng humans, they frequently ascend to the surface, causing sickness to children, snatching food and taking revenge when humans mistreat them. Some jinn are nevertheless benevolent towards humans, teaching humans a moral lesson.

In Sindh the concept of the jinni was introduced when Islam became acceptable and "Jinn" has become a common part of local folklore, also including stories of both male jinn called "jinn" and female jinn called "Jiniri". Folk stories of female jinn include stories such as the Jejhal Jiniri. Although, due to the cultural influence, the concept of jinn may vary, all share some common features. The jinn are believed to live in societies resembling those of humans, practicing religion (including Islam, Christianity and Judaism), having emotions, needing to eat and drink, and can procreate and raise families. Additionally, they fear iron, generally appear in desolate or abandoned places, and are stronger and faster than humans. Since the jinn

share the earth with humans, Muslims are often cautious not to accidentally hurt an innocent jinn by uttering "destur" (permission), before sprinkling hot water. Generally, jinn are thought to eat bones and prefer rotten flesh over fresh flesh.

In Mughal or Urdu cultures Jinn often appear to be obese characters and refer to their masters as "Aqa".

In later Albanian lore, jinn (Xhindi) live either on earth or under the surface and may possess people who have insulted them, for example if their children are trodden upon or hot water thrown on them.

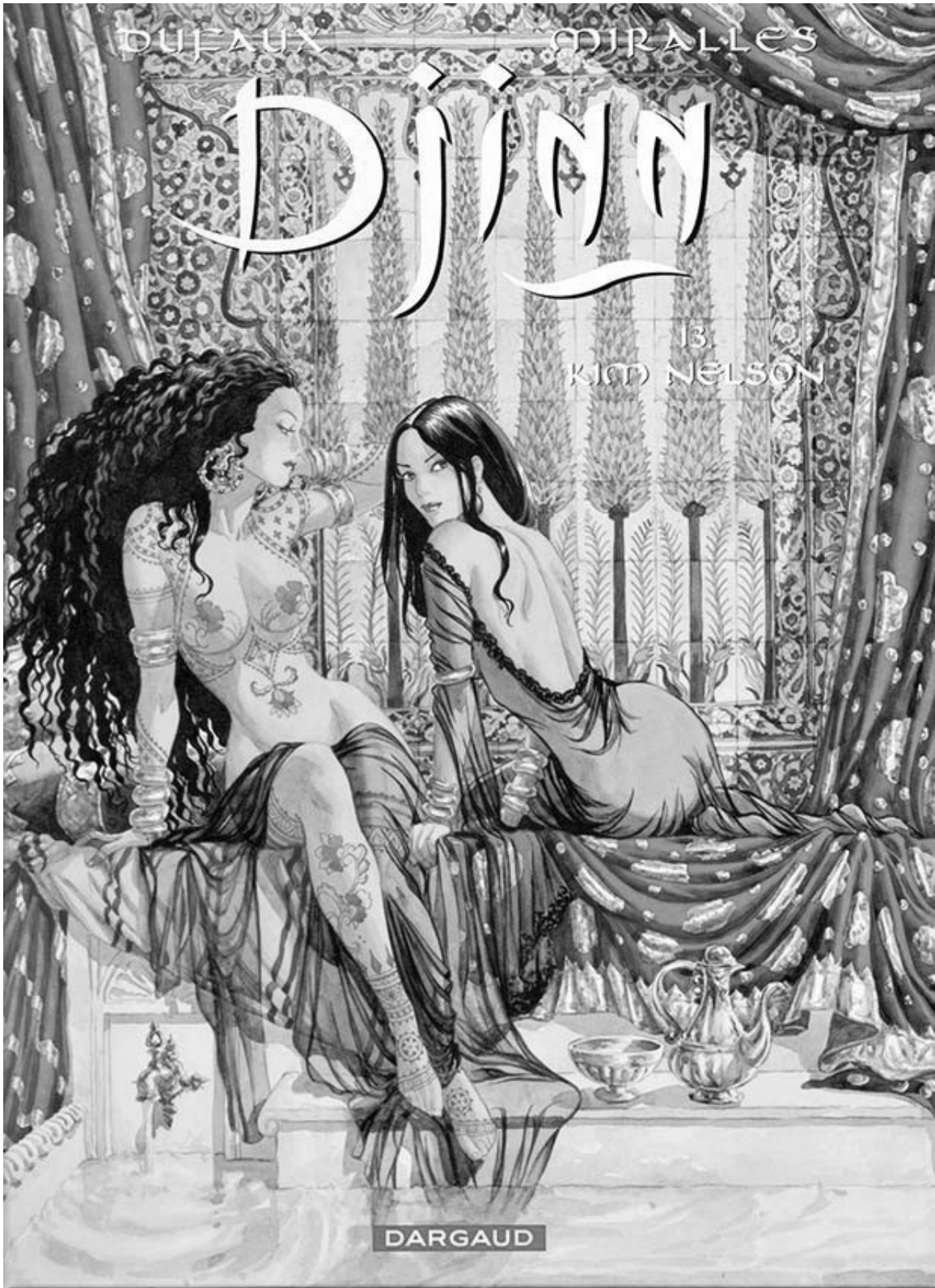
The concept of Jinn was also prevalent in Ottoman society and much about their beliefs is yet to be known.

In Turkic lore, jinn (Turkish: Cin) are often paired with in, another demonic entity, sharing many characteristics with the jinn.

The composition and existence of jinn is the subject of various debates during the Middle Ages. According to Al-Shafi'i (founder of Shafi'i schools), the invisibility of jinn is so certain that anyone who thinks they have seen one is ineligible to give legal testimony—unless they are a Prophet. According to Ashari, the existence of jinn can not be proven, because arguments concerning the existence of jinn are beyond human comprehension. Adepts of Ash'ari theology explained jinn are invisible to humans, because they lack the appropriate sense organs to envision them. Sceptics argued, doubting the existence of jinn, if jinn exist, their bodies must either be ethereal or made of solid material; if they were composed of the former, they would not be able to do hard work, like carrying heavy stones. If they were composed of the latter, they would be visible to any human with functional eyes. Therefore, sceptics refused to believe in a literal reading on jinn in Islamic sacred texts, preferring to view them as "unruly men" or metaphorical. On the other hand, advocates of belief in jinn assert that God's creation can exceed the human mind; thus, jinn are beyond human understanding. Since they are mentioned in Islamic texts, scholars such as Ibn Taimiyya and Ibn Hazm prohibit the denial of jinn. They also refer to spirits and demons among the Christians, Zoroastrians and Jews to "prove" their existence. Ibn Taymiyya believed the jinn to be generally "ignorant, untruthful, oppressive and treacherous". He held that the jinn account for much of the "magic" that is perceived by humans, cooperating with magicians to lift items in the air, delivering hidden truths to fortune tellers, and mimicking the voices of deceased humans during seances.

Other critics, such as Jahiz and Mas'udi, related sightings of jinn to psychological causes. According to Mas'udi, the jinn as described by traditional scholars, are not a priori false, but improbable. Jahiz states in his work *Kitab al-Hayawan* that loneliness induces humans to mind-games and wishful thinking, causing *waswās* (Arabic: *وَسْوَس*, "devilish whisperings in the mind", traditionally thought to be caused by Satan). If he is afraid, he may see things that are not real. These alleged appearances are told to other generations in bedtime stories and poems, and with children of the next generation growing up with such stories, when they are afraid or lonely, they remember these stories, encouraging their imaginations and causing another alleged sighting of jinn. However, Jahiz is less critical about jinn and demons than Mas'udi, stating human fantasy at least encourage people to imagine

such creatures. The *Futūḥāt al-Makkiyyah*, attributed to the famous Sufi Shaikh Ibn Arabi, reconciles a literal existence of jinn with the imaginal, describing the appearance of jinn as a reflection of the observer and the place they are found. They differ from the angels, which due to their closeness to heaven reflect the spheres of the divine, mainly in their distance to the earth and the heavens, stating: "Only this much is different: The spirits of the jinn are lower spirits, while the spirits of angels are heavenly spirits". The jinn share, due to their intermediary abode both angelic and human traits. Because jinn are closer to the material realm, it would be easier for human to contact a jinn, than an angel.



A COVER FROM THE COMIC BOOK SERIES TITLED "DJINN"

<https://www.medievalists.net/2020/10/demons-djinns-devils/>

Another article on the subject of the DJINN, DEMONS, and DEVILS of the MEDIEVAL ISLAMIC WORLD, written by Adam Ali, who is a lecturer at the University of Toronto reads as follows:

The key guide to Islamic supernatural beings was called *Ajaib al-Makhluqat wa Gharaib al-Mawjudat*, or *Marvels of Things and Miraculous Aspects of Things Existing*. Its author was Zakariyya al-Qazwini (1203-1283), and his work was very popular in the medieval Middle East. This popularity is attested by the many manuscripts of this work from different eras that have survived both in the original Arabic and in Persian and Turkish translations. The book is divided into two main parts: dealing with the celestial/supra-terrestrial and terrestrial. In the first part the author discusses celestial phenomena such as the sun, the moon, the planets, the stars, and the inhabitants of Heaven (i.e. the angels).

In the second part al-Qazwini talks about the four elements, the Earth and its division into seven climes, and describes the seas, rivers, and mountains. He then discusses the three kingdoms of nature: mineral, plant, and animal. In his description of the animal kingdom, the author outlines the character and anatomy of man and at the end of this section there is a chapter on monsters, demons, djinn (also spelled jinn), and devils.

Many of the surviving manuscripts are also extensively illustrated with geometrical tables and miniatures representing plants, animals, and various monsters. The bulk of this column will be based on the information presented by al-Qazwini in his chapter on Djinn and monsters. I will discuss what djinn are, present some anecdotes from the chapter about djinn and the devil, and finally describe certain types of djinn, demons, and monsters.

In the last part of this article, I will also include some demons, monsters, and djinn mentioned in *Kitab al-Bulhan* (*Book Wonders or Book of Surprises*); a late 14th century manuscript transcribed and compiled (and possibly illustrated) by Abd al-Hasan al-Isfahani. The book was probably bound together in Baghdad during the reign of the Jalayirid Sultan Ahmad (1382-1410-). However, most of its content was written during the 8th century by Abu Ma'shar al-Balkhi (787-886 CE).

The original codex of *Kitab al-Bulhan* came apart and some of its pages were lost, and the others became mixed up and were bound together in a random and incoherent order. The manuscript is made up of texts dealing with the topics of astrology, astronomy, and geomancy. "The most interesting section..." of *Kitab al-Bulhan*, according to Stefano Carboni, is "...a series of extraordinary full-page illustrations that require interpretation because the only way to understand their subject – in addition of course to having enough familiarity with its iconography in order to decipher correctly the scene represented in the painting – is by reading its title placed in large letters at the top of the page. There is no text (and never was) associated to these works, which makes this section intriguing, fascinating, and unique in this period of development of Islamic book illustration." The part of the book that Carboni is describing contains a series of illustrations depicted demons and djinn. Other than the title, there is no text and as Carboni states, one is left having to interpret these images.

What are the Djinn?

We have some familiarity with djinn, which are referred to as genies in western culture, through folklore stories from the 1001 Nights such as Aladdin. However, the idea of djinn and the belief in them in Islamic societies have much deeper roots that predate Islam. The pre-Islamic Arabs believed in djinn long before the coming of Islam. The djinn were the “nymphs and satyrs” of the desert. They represented nature and the wild, the domains still unsubdued by humanity and were hostile to humans.

According to ancient Arabian belief, spirits haunted dark and desolate locales in the desert, and lay in wait for the unsuspecting traveler. People needed to protect themselves from these beings. On the eve of Islam some of the djinn had become elevated in status to vague impersonal gods who were related to the supreme deity. The Meccans of the early seventh century offered sacrifices to them and sought their guidance and help. Some scholars believe that the djinn were first conceptualized as malevolent demons, while others have argued that they were the early gods and goddesses (often associated with nature) of peoples such as the Sumerians and Akkadians that were supplanted by new deities and more sophisticated belief systems, but they were not fully discarded and continued to hold a position as lesser supernatural beings.

Ancient Djinn

Although the origins of the djinn seem to be in the deserts of Arabia, the belief in them really took form in the villages and cities of the Middle East. In fact, the nomads who roamed the deserts feared the djinn much less than the sedentary peoples who dreaded the remote plains and deserts that represented both the unknown and danger to them. For example, Pazuzu was a primordial djinn, a wind demon whom the inhabitants of Sumerian cities feared 6,000 years ago. The wind was often associated with the djinn and ancient peoples of the Middle East believed that these creatures travelled on it. According to Assyrian and Babylonian mythology, Pazuzu was the son of Hanpa, who was the lord of all the demons, perhaps an “ancient Satan.” Some scholars state that Pazuzu, who was associated with the cold north-east wind, was one of the most malevolent elemental forces of the ancient world. He scavenged the deserts and carried diseases and brought desolation and starvation in his wake. Pazuzu, like the later djinn of the Muslim period, was depicted as a human-animal hybrid. He had the head of a lion or a dog, horns, a beard, bird wings, a scorpion’s tail, and an erect penis sometimes shaped like a serpent.

Other ancient djinn/demons included Rabisu and Labaratu. The former concealed itself in remote places and ambushed unsuspecting travellers (as we will see this is how one of the djinn of the Islamic Middle East, the ghul, operated) and the latter, the daughter of the sky god Anu, lived in swamps or mountains and killed children. Other ancient Mesopotamian demons engaged in sexual intercourse with humans. All these ancient beings served as the prototypes of the djinn of Arabia and later the Muslim world. In the Hijaz, the region of Western Arabia where Islam was born, one function of the djinn was to inspire poets and soothsayers to produce beautiful and potent poetic verses and to foretell the future. Both poets and soothsayers held a special status in pre-Islamic Arabia and exerted a significant amount of influence on their societies. Those who were “mad” or “crazy” were afforded

special protected status as they were thought to be majnun, which means “possessed by a djinn.”

According to Muslim tradition, the djinn are one of the three intelligent beings created by God, the other two being angels and humans. They are mentioned both in the Quran and in the prophetic traditions. Al-Qazwini places the djinn in the Muslim cosmology early in the creation process and says that God created the angels from light, humans from clay, and the djinn from the flames of fire. He also created shayatin (s. shaytan – meaning devils/fiends/demons) from the smoke of the fire. There are several categories of djinn including ifrit, Shaitan, marid, and djinn; these terms often overlap, and the categories are not clear cut. Like humans, they have free will and could be good or evil, however the shayatin are always associated with Iblis, the devil.

There is an ancient mosque in Mecca called Masjid al-djinn or the Mosque of the Djinn and according to Islamic tradition, it is dedicated to those djinn that accepted the prophet Muhammad’s message when he preached to them. God is often referred to in the Quran as Rab al-Alamin, which means the Lord of the Worlds, encompassing all possible worlds and universes that could exist, including that of the humans and the djinn. The Quran also often mentions humans and djinn together as the two types of creation that could receive divine revelations and either accept or reject them.

Al-Qazwini states that the djinn are imperceptible to the human senses. However, they can “thicken” their constitutions and take on corporeal forms and have the ability to shapeshift. He also mentions that the djinn were created long before Adam and the humans and that they inhabited the Earth before the fall of Adam. They had kings, prophets, religions, and laws, much like the humans would eventually. However, many of them strayed and filled the land with corruption.

In response to these transgressions, al-Qazwini says that God sent his heavenly armies of angels to punish them. After fierce battles between the angels and the djinn the latter were driven from their homes to the far corners of the world, while many others were taken prisoner. Among these prisoners was a young djinn named Azazel (a clear parallel here to one of the leaders of the fallen angels in the apocryphal Book of Enoch). Azazel was raised among the angels and he attained their knowledge, counselled them, and lived among them for a long time until he became one of their chieftains.

This situation continued until the creation of Adam. When God commanded all the angels to prostrate themselves before his new creation, Azazel refused out of arrogance and it is after this point that his name changed to Iblis (one of the names designating Satan in Islamic tradition) and he became the enemy of man and cursed by God. The implication in the text is that he also became the leader of all the renegade djinn and demons and the personification of evil, strife, and disobedience. Al-Qazwini mentions that Iblis had five sons: Birah, the lord of catastrophes; al-A’war, the lord of adultery, lust, and seduction; Masut the lord of lies; Dasem, the lord of strife (especially between married couples); and Zalnabur, the lord of markets and cheating in trade.

Types of Djinn

Both al-Qazwini and al-Isfahani have sections in their works in which they list various types of djinn, demons, and monsters. In a section of his chapter on djinn, Al-Qazwini provides descriptions of some of these creatures. On the other hand, Kitab al-Bulhan only has a series of illustrations of the djinn accompanied with titles. Stefano Carboni provides some good interpretations of these images in his article, "The 'Book of Surprises' (Kitab al-bulhan) of the Bodleian Library." I will use Carboni's article to round out the descriptions and characteristics of some of the demons presented by Kitab al-Bulhan.

The Ghul

Al-Qazwini states that al-ghul (the ghoul) is one of the most famous and common among the djinn. The ghul has been described in various ways. Al-Qazwini describes it as having an unnatural and terrifying appearance. He says it has a humanoid form merged with that of a beast and describes it as vile creature with deformities and an unnatural appearance. E.W. Lane's Arabic-English Lexicon (essentially a compilation based on medieval Arab dictionaries) states that the ghul "is a 'kind of goblin, demon, devil'" and that it is "terrible in appearance, having tusks or fangs." Other accounts from the Arabian Peninsula describe the ghul as a combination of man, bird and camel. According to this description it has a human head with a Cyclops eye in the middle. Instead of a mouth it has a beak; its body is that of a camel or an ostrich with chicken wings and it has the talons of an ostrich or the hooves of a mule instead of feet. The ghul is also a shapeshifter and can take on the form of men, cats, horses, asses, camels, bulls, owls and that of a multi-colored dog (on of its most frequently mentioned forms).

The ghul is described as a man-eater and it inhabits the deserts and wastelands and appears to solitary travellers passing through these remote areas, especially in the hours between twilight and dawn. It lays in ambush, awaiting the unsuspecting traveller, among the rocks, crags, and caves and pounces on him, drags him to its lair, and devours him. It can also take on an appearance resembling a human in order to lull its victims into a false sense of security and to lure them away from their path and into its trap. Female ghouls also sometimes are said to have lured travellers away, seduce them, and prostitute themselves to them.

Regarding their origin, al-Qazwini states that they were djinn who used to eavesdrop on Heaven (according to Islamic tradition this stolen knowledge from Heaven was the inspiration that the soothsayers received from these demons when they sought to see the future) and when they did this they were struck by meteorites or shooting stars and they burned up and were horribly disfigured and plummeted to the Earth to become ghouls.

Robert Lebling mentions in his book, *Legends of the Fire Spirits*, that despite its propensity toward evil and to eat human flesh and carrion and its evil nature, the ghul can be benevolent to humans. In the tales and legends, if the hero can successfully sneak up behind the ghula (female ghul) and suckle from her pendulous breast, often thrown over her shoulder while she worked on her hand mill, he becomes her "bosom child" and she becomes his protector, even from other ghouls. There are strong parallels here to the pre-Islamic and Islamic traditions of "milk relationships," i.e. two unrelated infants becoming siblings if they suckled from the same mother. A clever hero can also enlist the aid of a ghoul. According to Lebling

these creatures respond to courtesy and “in exchange for a little grooming or a piece of mastic gum, they are often ready to carry the hero wherever he wishes to go.”

The Si’lah

The si’lah is a variant of the ghul. This djinn is often referred to in the feminine. She resides in jungles and thickets and lays in ambush for her victims. She is described as a wicked and sadistic djinn who tortures her prey, plays games with him, and makes him dance before consuming him.

The si’luwa is a variant of the s’ilah from Iraq. She is a water demon or water spirit that inhabits the rivers, streams, and canals of Mesopotamia. She has the shape of a woman and is covered in long hair, has pendulous breasts that hang down to her knees, and in some accounts, she is described as having a fishtail instead of legs. She both sets traps for and hunts humans to eat and also seeks human lovers. Local beliefs state that the si’luwa is the product of the intermingling of humans with reiver demons.

Al-Qazwini mentions that the wolf hunts the si’lah at night. When a si’lah is caught by a wolf, she cries out as it tears into her and begs to be saved offering a thousand dinars to her rescuer. The author states that the people ignore these pleas because they know it is the si’lah. In fact, Lebling states that wolves are the only animals that the djinn fear. He says that the djinn cannot escape the wolves by sinking into the ground, which allows the wolves to attack them with their teeth and claws. This seems to suggest that according to some legends, the wolf has some kind of a neutralizing effect on some of the djinn’s powers. Lebling explains that this aversion to wolves is one of the reasons that djinn never assume the wolf’s form when they shapeshift. It is for this reason that wolf teeth and other body parts have been (and sometimes still are) worn as protective talismans in parts of the Muslim world such as Iraq.

The Ghaddar

Al-Qazwini mentions this djinn briefly and states that its kind inhabits Yemen and the coastal regions of Egypt. It lures its victims to itself and then assaults them. The outcome of this assault could be mild or severe. Lebling states that this demon either tortures its victims viciously or just terrifies them. Al-Qazwini is more explicit, he says that this djinn is either satisfied by terrifying its victim into a state of shock. A more extreme outcome of an encounter with the ghaddar, according to al-Qazwini, is that this monster sexually assaults its victims and that there is seldom any hope for survivors of such an assault because the ghaddar has a phallus like a bull’s horn that can kill a human. This djinn must have a terrifying appearance, unfortunately al-Qazwini does not describe any of its physical characteristics other than its phallus.

The Delhab/Delhan

The author of ‘Ajaib al-Makhluqat states that this djinn lives on the islands of the seas. It has the form of a man mounted on an ostrich. It devours the flesh of shipwrecked men and sailors whom the sea casts on the shores of the islands that it inhabits. Al-Qazwini mentions one account in which the Delhab assaulted a ship. The sailors attempted to fight it off. However, the demon uttered a cry that caused them to drop their weapons and to fall upon

their faces covering in feat and it took them all.

The Shiqq

This demon assumes a half human form (we can assume the other half is beastly or monstrous). Lebling says that this creature has a form of “half a human being (like a man divided longitudinally).” The shiqq also waylays travellers. There is a famous legend that tells the tale of an encounter between a shiqq and Alqamah ibn Safwan ibn Umayyah (of the Umayyad clan of the Quraysh tribe). Alqamah put up a fight when the demon assaulted him, the contest between the two ended when they both struck one another fatal blows.

The Djinn in Kitab al-Bulhan

Kitab al-Bulhan contains a series of full-page illustrations depicting various demons and djinn. These illustrations depict Iblis (Satan), the seven djinn/demon kings (each associated with a day of the week), and finally there are depictions of some djinns that are associated with illnesses and other forces of disruption in ones life. In addition to being associated with a day of the week, Carboni states that every illustration of the seven djinn kings is also connected to an angel, a planet and a metal. He states that the kings are shown with their supporters or cohorts and the talismanic symbols one requires to exorcise them is contained within the frame of the illustration.

Iblis

The illustration of the devil is the first in this series. Its title, Iblis al-la'in (Iblis the cursed), leaves no doubt to whom this image depicts. Iblis is shown enthroned in the center of the page sitting frontally and in a regal manner. He is crowned with large ram horns and his eyes blaze with fire. He is much larger than the other djinn, his subjects, and seems closer to the observer than them.

The Djinn Kings of Sunday and Monday

Carboni states that the folios containing the illustrations of the “Gold King” of Sunday and the “White King” of Monday are missing from Kitab al-Bulhan. However, they do make appearances in Ottoman copies, which give an indication of their name and appearance.

Al-Mudhahhab (the golden one) is the djinn king of Sunday. He is associated with the Sun. According to tradition, this djinn king possesses secrets of the occult and knowledge of the transmutation of gold and is also associated with silk brocade. He is depicted with a flaming golden halo around his head and what looks like a golden cloud or wool around his neck and shoulders and is richly dressed in what looks like a silk shirt and silk pants.

Al-Malik al-Abyad, or the white king of Monday (sometimes referred to as the white one, father of light). He is associated with the moon. The white king is one of Iblis's closest cohorts. He is depicted as a white demon with horns and golden eyes. His head is partly that of a human, but more like a beast, with fangs, hanging ears, and wrinkled layers of flesh on his cheeks.

The King of Tuesday

Al-Malik al-Ahmar, or the Red king, is the djinn king of Monday. He is associated with the planet Mars, the planet of war. Like the ancient war god of the Romano-Greek Pantheon, Aries/Mars, this djinn is associated with war and depicted as a monstrous being riding a lion, armed with a sword and holding a severed head.

The King of Wednesday

Al-Malik al-Aswad, or the black king is the king of Wednesday. He is a powerful djinn king, said to rule over a multitude of other djinns. He is associated with the planet Mercury. Carboni describes his helpers as “quiet extraordinary.” He is black and horned, with flames coming out of his mouth and eyes. A powerful sorcerer, he is also responsible for teaching magic to his followers.

The King of Thursday

The djinn king of Thursday is called Shamhurash. Some sources refer to him as Abu al-Walad, meaning “the father of the child.” He is therefore depicted holding a naked child. Carboni says that it is unclear whether this djinn’s influence on the child is positive or negative. He is associated with Jupiter.

The King of Friday

The djinn king of Friday is Zawba’a, the four-headed demon. He is depicted sitting in a royal manner. Two of the heads are in profile and two facing forward. All of them depict some sort of animal, or a morphing of animals. This djinn king, like the spirits and demons of ancient Mesopotamia, is associated with the wind. The name Zawba’a means whirlwind. He is associated with the planet Venus.

The King of Saturday

The last of the seven djinn kings is Maymun, which means ‘monkey’ in both Arabic and Persian. He is sometimes referred to as Maymun al-Shahabi (Maymun of the clouds), making him another demon associated with the wind and the clouds because he uses them to fly. He is associated with Saturn. This demon is also depicted carrying a child or a man who appears to be asleep. This may signify that he is an abductor of the sleeping or unwary humans. He is winged, covered in hair, and has the face of a monkey with horns on his head. He is depicted as descended from the clouds and his followers also seem to be inhabiting the clouds, making him perhaps a leader among the wind demons.

Other Djinn in Kitab al-Bulhan

In addition to Iblis and the seven demon kings of the week in Kitab al-Bulhan, there are also some pages with illustrations of additional djinn. These demons can be related to disruptive forces in one’s daily life such as illnesses

Kabus

One of these disruptive djinn is Kabus or “the nightmare.” Kabus can disrupt his victim’s nightly life causing nightmares and restless sleep. This sleep disruption can translate into one’s daily life, which is impacted by the fatigue of a fitful and restless sleep. In the illustration, Kabus visits his helpless victim while he is asleep in his bedroom. He descends upon him from above as a dark menacing figure ready to fully encompass him with little hope of escape from his influence.

Tabi’a

The female djinn, Tabi’a, is depicted holding a child. Carboni states that the presence of this djinn is interesting because her origins harken back to the Kabbalah. She represents the demonic goddess Lilith who seeks to control and weaken babies. He also argues that she can be linked to Christian demonology as the character of the queen of witches. Carboni says that “this image acquires an extraordinary significance linking Hebrew, Christian and Islamic traditions together.”

Humma

Humma is the last of the djinns illustrated in *Kitab al-Bulhan*. Humma is “the fever” and thus a bringer and spreader of illness. In the image, he is three-headed and frontally seated with his arms wide as if he were going to embrace his next victim and cause him to be ill.

This concludes the overview of the djinn in *Ajaib al-Makhlūqat wa Gharaib al-Mawjudat* and *Kitab al-Bulhan*. These books give an overview of some of the djinn, but there is a large number of them not discussed or described in detail in these texts. There is a short anecdote in *Ajaib al-Makhlūqat* that illustrates this point. In this story, the prophet and king Suleiman (King Solomon), was given dominion over the djinn and the shayatin. They were commanded by Gabriel to appear before Suleiman/Solomon and they came in hordes from the caves, mountains, swamps, deserts, plains, valleys, forests, islands, rivers, and seas to serve their new master. Al-Qazwini states that they were driven to him, almost like cattle, by the angels and gathered before him. He says that 420 groups of djinns were gathered under his dominion. It is unclear if these groups were further subdivided into smaller clans and tribes.

The source then says that Suleiman looked upon them and saw that there were multitudes of these creatures with strange and frightening forms and they also came in various colors including black, white, yellow, red, blue, and some were multicolored and piebald. They took on humanoid and animal shapes and sometimes morphed the two. They had claws, hooves, horns, talons, wings, tails, snouts, beaks, trunks, fangs, tusks, feathers, and furry hides and resembled livestock, birds of prey, and wild animals both predators, and herbivores. Some of them walked on two legs, others on four. So frightful a sight were they to behold that Suleiman prostrated to God and asked him for the strength and the power to behold and command these creatures.

The account continues and states that once his prayer was answered, Suleiman set about questioning the djinn about their backgrounds, homelands, religions, and deeds. *Ajaib al-Makhlūqat* presents a few examples of the dialogues that Suleiman had with his djinn

servants. One of them, a certain Mihr ibn Hafan, was half dog and half cat with a trunk. when asked what he did, Mihr stated that he produced intoxicants and tempted the sons of Adam to their consumption. Another djin, al-Hilhal ibn Mahlul, was a fearful looking dog-like monster. He was covered in black hide and blood dripped from every hair on his body. He was a causer of bloodshed among men.

Suleiman then set all the djinn to various tasks. For example, one group, the marada (plural of maarid), were put to work as blacksmiths, masons, and carpenters and they were commanded to build fortifications. Their female folk were also put to work as silk and cotton weavers and commanded to produce carpets and cushions. Other djinn were commanded to construct pots, cauldrons, jugs, and vases. Other groups and tribes were set to work as butchers, well-diggers, deep sea divers (to extract pearls and sunken treasures), canal diggers, miners, and horse tamers. Al-Qazwini states that King Suleiman commanded the various groups and species of djinns to carry out all the most difficult tasks in order to keep them busy and to prevent them from spreading their evil and corruption on the Earth. This anecdote exemplifies just how varied the types of djinn are in Islamic tradition and folklore.

Not unlike the witches, trolls, goblins, and fairies of Europe, these creatures make appearances in the folklore, stories, legends, and traditions of the Muslim world. In some parts, people still attribute daily occurrences to their influence, meddling, or haunting. One of the most famous set of stories in which the djinn play a big role are the familiar tales of the 1001 Nights, where they make several appearances both as benevolent helpers and evil antagonists to the humans with whom they interact. The story of Aladdin and the Magic Lamp is probably one of the better-known tales (thanks to its retelling in the form of both an animated and live action movie) with djinn (or a genie) figuring prominently as a granter of wishes to his master.

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CHAPTER XII

I propose a serious question in this next chapter. How much of what we think, feel, and do occurs within and without? What realms of being do we belong to as humans and what astral LEGIONS and DIVISIONS do we join as we experience our lives? Is that what's happening with us as humans? And, is that classification pre-destined or pre-ordained? These are complicated questions with complicated answers, however, there are answers to these questions without a doubt. Does race factor into these answers? Also, do the pastlives of our forebears or ancestors play any role in the divisions we belong to, work with, and through?

There are religions and spiritual practices like 21 divisions and Sanses that address some of these questions. However, I tend to ask myself how different is that practice and study than what is to be uncovered and gleaned studying the materials and teachings of a theosophist? Is it better to learn the way SPIRITUALITY works by experience, or is experience simply the effect and the cause is what has been explained by various religions and SPIRITISTS, including and

not at all limited to ALLAN KARDEC, HELENA PETROVNA BLAVATSKY, ALICE BAILEY, and BEVERLY PASCHAL RANDOLPH. Is it true that every being based on vibration and behavior can be spiritually and thusly psychologically classified according to their genetic makeup? Is GENE not related to the word DJINN? Phonetically DJINN and GENETIC are quite similar, the same as the words GENIE and GENEALOGY. These words are absolutely phonetically correlative.

When reading OLDE ENGLISH script, we can see that spelling isn't exactly that the english language is all about. The English language is more about PHONETIC values and then SEMANTIC rigidity. The sound of the words used as well as the meaning are what's most important as we see that even a regional dialect or accent can change the spelling and phonetic values of a word however the meaning of the word is what is most imperative. However, the meaning or application can change based on the cultural understandings and usages involved. For those that can absolutely read in ways that most other people do not, there is another language intimately tied to the usage of the ENGLISH ALPHABET. It is in every way tied to a BABYLONIAN bastardized form of speech, with elements of every other language known to man involved. The same as humankind go back to specific ancestors as you go back in time, the same holds true to the science of language. English in and of itself is a mystical and magickal language, with it's roots in ANGLISH and ANGLICAN value.

In the wikipedia article titled, "Linguistic purism in English", that article reads as follows in regards to what I've explained in the previous paragraph:

Linguistic purism in English is the preference for using words of native origin rather than foreign-derived ones. "Native" can mean "Anglo-Saxon" or it can be widened to include all Germanic words. Linguistic purism in English primarily focuses on words of Latinate and Greek origin, due to their prominence in the English language and the belief that they may be difficult to understand. While purism, in recent times, can be deliberate, the result of positions taken by educated writers, in less conscious or unconscious form it goes back to the origins of modern English, when a great store of French words was introduced following the Norman conquest of England.

In its mildest form, it merely means using existing native words instead of foreign-derived ones (such as using begin instead of commence). In a less mild form, it also involves coining new words from Germanic roots (such as wordstock for vocabulary). In a more extreme form, it also involves reviving native words which are no longer widely used (such as ettle for intend). The resulting language is sometimes called Anglish (coined by the author and humorist Paul Jennings), or Roots English (referring to the idea that it is a "return to the roots" of English). The mild form is often advocated as part of Plain English, but the more extreme form has been and is still a fringe movement; the latter can also be undertaken as a form of constrained writing.

The linguistic purism of English is discussed by David Crystal in the Cambridge Encyclopedia of the English Language. The idea dates at least to the inkhorn term controversy of the 16th and 17th centuries. In the 19th century, writers such as Charles Dickens, Thomas Hardy and William Barnes advocated linguistic purism and tried to introduce words like birdlore for ornithology and bendsome for flexible. A notable supporter in the 20th century was George Orwell, who had a preference for plain Saxon words over complex Latin or Greek

ones, and the idea continues to have advocates.

https://en.wikipedia.org/wiki/Linguistic_purism_in_Englishtoday

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The same as language can be used to trace lineage and ethnic intermeshment of a people or society culturally, so clearly identifying a cultural division, or divisions, so can ancestry be used in a fashion that brings a being into a similar fold in ways that speak toward a NATIONAL/CULTURAL identity. Speaking a certain language or using a specific dialect is just as important in identifying a being as it's physical and/or genetic make-up. There are spiritual and ancestral lineages involved in every aspect of the cultural identity of the modern human being. Each of us ascending from a specific group of ANCIENT CULTURES and IDENTITIES. As such, mythology is and should be important to each of us, along with knowing where in the spiritual realm we fit as far as our various vehicles or bodies are concerned. Some of those answers are revealed in what most believe to be fiction, however, astrally, psychologically, and spiritually those fictitious beings are brought to the physical plane in the same fashion as the fictitious business name is the domain of a business or merchantile entity in reality with the submission of a few documents and applications. Think about the way that last sentence was worded. Read it a few times if need be.

Tribal and familial lineages are a bit different and much mre intricate than NATIONAL IDENTITIES. There is a very important word and concept revealed in the verbiage of the word IDENTITY. ID.ENTITY. This is a compound word, intermeshing the words IDENTIFICATION and ENTITY. So, a familial lineage may be just as culturally diverse as a NATIONAL lineage. Both being built upon the sum of their parts. This is where my writings online in regard to what is known as GENETIC BOTTLENECKING come into full effect.

https://en.wikipedia.org/wiki/Population_bottleneck

The article on wikipedia in regards to the subject of "POPULATION BOTTLENECKING", reads as follows:

A population bottleneck or genetic bottleneck is a sharp reduction in the size of a population due to environmental events such as famines, earthquakes, floods, fires, disease, and droughts or human activities such as specicide and human population planning. Such events can reduce the variation in the gene pool of a population; thereafter, a smaller population, with a smaller genetic diversity, remains to pass on genes to future generations of offspring through sexual reproduction. Genetic diversity remains lower, increasing only when gene flow from another population occurs or very slowly increasing with time as random mutations occur. This results in a reduction in the robustness of the population and in its ability to adapt to and survive selecting environmental changes, such as climate change or a shift in available resources. Alternatively, if survivors of the bottleneck are the individuals with the greatest genetic fitness, the frequency of the fitter genes within the gene pool is increased, while the pool itself is reduced.

The genetic drift caused by a population bottleneck can change the proportional

random distribution of alleles and even lead to loss of alleles. The chances of inbreeding and genetic homogeneity can increase, possibly leading to inbreeding depression. Smaller population size can also cause deleterious mutations to accumulate.

Population bottlenecks play an important role in conservation biology (see minimum viable population size) and in the context of agriculture (biological and pest control).

Scientists have witnessed population bottlenecks in American bison, greater prairie chickens, northern elephant seals, golden hamsters, and cheetahs. The New Zealand black robins experienced a bottleneck of five individuals, all descendants of a single female. Geneticists have found evidence for past bottlenecks in pandas, golden snub-nosed monkeys, and humans.

Furthermore, in the section of the same article titled, "Founder effects", the article reads as follows:

A slightly different form of bottleneck can occur if a small group becomes reproductively (e.g. geographically) separated from the main population, such as through a founder event, e.g. if a few members of a species successfully colonize a new isolated island, or from small captive breeding programs such as animals at a zoo. Alternatively, invasive species can undergo population bottlenecks through founder events when introduced into their invaded range.

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There are plenty of articles to be found online in regard to the subject of GENETIC DRIFT and GENETIC BOTTLENECKING. Those articles are important to this discussion, especially since we are discussing SPIRITUAL DIVISIONS, OVERSOULS, and ENTITIES that include the NATIONAL, FAMILIAL, TRIBAL, and REGIONAL SORT. Also, if you look into genetics from a spiritual standpoint the entire science starts to speak in ways that could easily fascinate and amaze the reader, opening the psyche to a overflow of understanding as it (the psyche) downloads information directly from the ETHER.NET. Are the Demons in mythology simply archaic ways of explaining the astral nature of particular lineages, falsely described as races, however, more accurately called PERSONAs? Are the ANGELS, beings that relate to the spiritual vehicle of the lighter skinned or shaded personality? Are angels beings of light and as such information that is relayed in the technology of the hologram? When we know that vowels are interchangeable the science of both words and sound changes in ways that can be both captivating and spell binding.

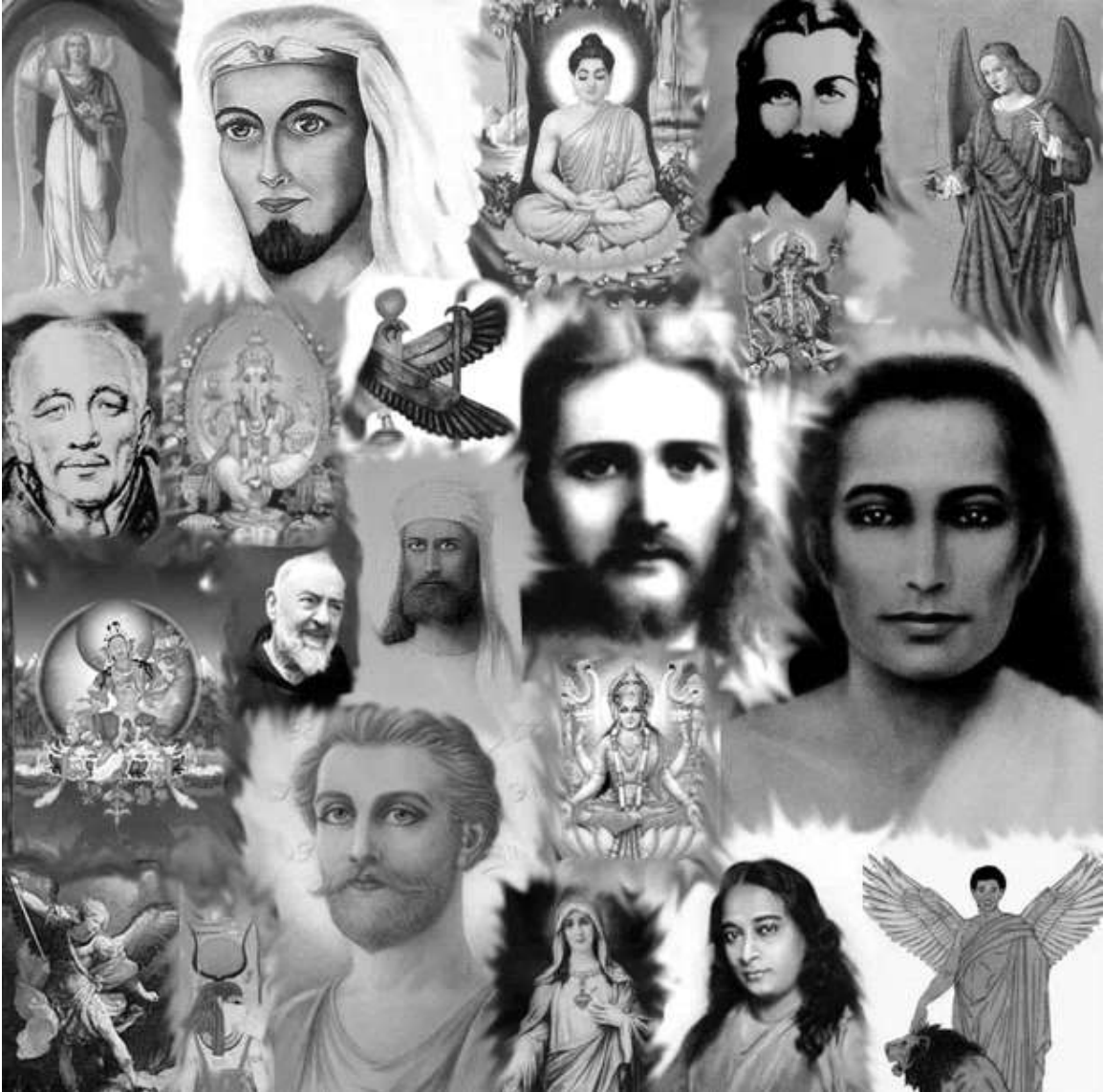
What is it about the psychic or clairvoyant, and the mage or MAGICKIAN that are both similar and different a thousand ways? One that knows and one that is shown, one of them downloads the information directly and the other relies on both science (cause and effect) and the direction of spirits, entities, and or demons to acquire the same information. When we know that the words genius and demon are essentially the same or synonymous, how does that then affect what it is that we know about the way that divinely inspired or absolutely guided and channeled thought and communication actually work? The same as you can send a file across a wireless network to the other end of the Earth, it should be logical that the possibility of information being channeled or downloaded from a specific group of or individual

intellects in the cosmos and beyond is absolutely possible and probable. Modern technology proves that these examples are beyond just a simple possibility, especially when we study the electrical functioning of the brains of every animal in this realm, including the human being. There is an electrical signaling communication method for every creature on this planet, including physical and behavioral signaling, vocal and verbal communications, subtle gestures, etc, all of which are the result of electrical signals and impulses. Any creature that can move can signal, usually clearly with those of it's own kind, however, a dog can signal to a human that it's submissive or about to attack. As such we know that cross species communication is absolutely a real thing. There are plenty of articles to be found on the internet studying and describing the information I've just presented, so I'll not go into any further personal detail as such pertains to that line of material here, aside from the introduction of an article on the subject that states the following:

"Human body odors contain chemosignals that make species-specific communication possible. Such communication is without communicative intent and is generally below the threshold of consciousness. Human recipients of these chemosignals produced during emotional conditions display a simulacrum of the emotional state under which the chemosignal was produced. The investigation of an inter-species transfer of emotions via chemosignals was initiated by considerations of the historically anchored interdependence between humans and domesticated species, such as dogs and horses. Indeed, experiments with dogs have demonstrated that human body odors produced under emotional conditions of happiness and fear led dogs to manifest corresponding emotions to those experienced by humans. Preliminary data from horses also show that human body odors collected under fear and happiness conditions activate the autonomic nervous system of horses differentially. These studies indicate the possibility of a road to open our understanding of inter-species emotional communication via chemosignals."

<https://www.mdpi.com/20762615/9/11/887->

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In the wikipedia article on the subject of MENTALISM as that word pertains to psychology, the following is stated:

In psychology, mentalism refers to those branches of study that concentrate on perception and thought processes: for example, mental imagery, consciousness and cognition, as in cognitive psychology. The term mentalism has been used primarily by behaviorists who believe that scientific psychology should focus on the structure of causal relationships to reflexes and operant responses or on the functions of behavior.

Neither mentalism nor behaviorism are mutually exclusive fields; elements of one can be seen in the other, perhaps more so in modern times compared to the advent of psychology over a century ago.

In the section of the same article titled, "The rise of behaviorism", it is stated as

follows:

Concurrently thriving alongside mentalism since the inception of psychology was the functional perspective of behaviorism. However, it was not until 1913, when psychologist John B. Watson published his article "Psychology as the Behaviorist Views It" that behaviorism began to have a dominant influence. Watson's ideas sparked what some have called a paradigm shift in American psychology, emphasizing the objective and experimental study of human behavior, rather than subjective, introspective study of human consciousness. Behaviorists considered that the study of consciousness was impossible to do, or unnecessary, and that the focus on it to that point had only been a hindrance to the field reaching its full potential. For a time, behaviorism would go on to be a dominant force driving psychological research, advanced by the work of scholars including Ivan Pavlov, Edward Thorndike, Watson, and especially B.F. Skinner.

The section of the same article titled, "The new mentalism", reads as follows:

Critical to the successful revival of the mind or consciousness as a primary focus of study in psychology (and in related fields such as cognitive neuroscience) were technological and methodological advances, which eventually allowed for brain mapping, among other new techniques. These advances provided an objectively experimental way to begin to study perception and consciousness, effectively nullifying the main criticism of mentalism half a century earlier.

However, the cognitive revolution did not kill behaviorism as a research program; in fact, research on operant conditioning actually grew at a rapid pace during the cognitive revolution. In 1994, scholar Terry L. Smith surveyed the history of radical behaviorism and concluded that "even though radical behaviorism may have been a failure, the operant program of research has been a success. Furthermore, operant psychology and cognitive psychology complement one another, each having its own domain within which it contributes something valuable to, but beyond the reach of, the other.

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I could continue forward with examples that delve into both MAGICK and the science of PSYCHOLOGY, because there has been so much written on the subject of INTELLECTS and ENTITIES, and could provide plenty more examples of directly correlative information that reinforces the explanations that I've provided thus far in this book. The material on the subject of DUALISM is quite fascinating indeed. When we see that there are spirits of every type moving around without bodies of their own, the sciences of frequency and vibration become key in understand just how possession works. It may begin with intrusive thoughts. This is how the foreign or invasive intellect attempts to merge or meld with the mind and thusly the fleshly apparatus that is the body of a living individual. The study of Qlippoth and/or shells is very complicated to those that do not understand the basis in which those elements provided are being discussed. Once a person has a clear understanding of the applicable processes being communicated in regards to such intellectual materials, things become much easier to comprehend as it pertains to the mysteries involved with such beings, intellects, and their invasive attributes.

https://en.wikipedia.org/wiki/Mind-body_dualism

In a book written on the subject of left-hand practices, there are plenty of paragraphs that reinforce what I already know. I didn't have to read the book I'm about to quote at all to come to very similar conclusions on my own. In fact, I realized certain things without ever reading the same material that I'm now quoting and referencing. For whatever reason, I tend to already know what's there, or what has been written on certain subjects. Later I'll browse over material that will one hundred percent coincide with what I've stated or brought forward in either a previous writing, personal discussion, or lecture. That being said, I'd like to share a portion of the writing from a book that I've quoted previously. Do keep in mind that any information I share from other books, articles, and writings is absolutely and wholly done so with strict adherence to "FAIR USE" guidelines, and is done so for educational purposes.

A paragraph from the book I've mentioned previously on left hand path practices, reads as follows:

Countless interpreters of the Bible, running the gamut from the scholarly to the demented, have attempted to decode this awesome apparition of the end times. But whether John intended Babylon the Great to signify some contemporary evil, a metaphysical truth, or both, there's no doubt that he drew directly on the well-established image of Inanna-Ishtar, who was once revered by her devotees as "the mother of harlots." John's description of the Scarlet Woman and the dragon Leviathan upon which she rides also echoes a Babylonian religious text addressed to Ishtar: "Like a dragon you have filled the land with venom. ... Lady mounted on a beast..." Much like Kali, the apocalyptic Whore of Babylon is a symbol of the primordial woman of sacred chaos returning at the end of time; both goddesses incarnate the potent sexual violence that gave birth to the universe, restored to her awe-inspiring authority at the hour of dissolution.

For some European Hermeticists, who later interpreted the Bible as a veiled alchemical text, the color of the Scarlet Woman of the Apocalypse symbolized the phase in the alchemical work known as the Red Opus. In 1584 C.E, the Elizabethan mage Dr. John Dee and his associate Edward Kelly recorded their Enochian Aires, in which a distorted version of the Scarlet Woman's name, Babalon, first makes a cryptic appearance. It was under this curious name that Inanna-Ishtar-Astarte, mankind's first documented deity of feminine sexual magic, would return, several centuries later, to take her place as the chief egregore of a modern Western sex-magical tradition.

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It seems that I'm very able to write in a fashion that absolutely coincides with what was presented by other esotericists and occult writers, almost so perfectly that the writing become a fused work that allows for the reader to readily study multiple sources in ways that are absolutely spiritually and academically enlightening. There are books and other writings that I'll quote simply because they either present or reinforce information that I absolutely see as being not only pertinent, but also quite important, and presented by a writer that came to certain conclusions on their own, or with the help of other sources of study, including writers and artisans. It can be difficult to write a book where there are so many references to coinciding sources and material, however, as I've stated previously, this is a book that's

written a specific way, for a specific type of student or learner. It's a book for those people that value cross-reference. It's a book for those people that like to study an idea or information further for themselves. It's a book that is valuable as a presentation of new information, as well as a book that serves the great purpose of being a reference guide that will reinforce ideas and conclusions, encouraging the reader to look deeper into the subjects and ideas presented in this book. With that said, I'd like to share another paragraph from the previous reference, the book on LEFT HAND PATH PRACTICES that I quoted previously. That book reads as follows:

Almost all of the modern European magical Orders and teachers that can be said to have had a major influence on left-hand path sex magic, whether for good or for ill, have based their authority on a claimed transmission of secret Asian or Middle Eastern knowledge to the West. Among the mages we will consider in this chapter, we can count Theodor Reuss's sex-magical fraternity Ordo Templi Orientis, whose very name suggests a hidden Eastern source; G. I. Gurdjieff and H. P. Blavatsky, who both cited Tibetan Buddhism as their inspiration, and P. B. Randolph, who acknowledged Syria as the root of his erotic magic. As we shall see, for the most part, such claims were nothing more than romantic myths, but these persuasive legends of a hidden Oriental sexual wisdom being revealed for the first time exerted a potent fascination on early twentieth century magicians from industrialized cultures. This tendency of would-be sages in the 19th Century West to present their knowledge in Eastern guise was also based on the historic fact that there had been an immense Eastern magical influence on Europe from the Islamic world many centuries earlier; such currents as alchemy, the Troubadour tradition, and hermetic magic had been imported through contact with Arabic savants.

Western magicians seem to more easily embrace the concept of sexual initiation if it is thought to have been derived from some exotic elsewhere. We find the same phenomenon today; although the allure of a mysterious East has been considerably lessened by the advent of mass tourism, television and the World Wide Web; now the mystery-hungry more readily accept channeled revelations from sunken Atlantis or communications from extraterrestrial worlds. However, the first inklings of the Eastern sinister current went Westwards in a more prosaic fashion. An unlikely group of messengers first brought actual knowledge of the real left-hand path tradition from India to England, from whence it slowly spread throughout Europe and the New World, sometimes mutating into wholly unexpected hybrid strains. In the mid-nineteenth century, the British colonial rulers of India were working with a cabal of Christian missionaries to implement legislation criminalizing the practice of Tantra, and especially its "barbaric" left-hand path sexual branch. Vigorously supporting this anti-Tantric prohibition movement were many puritanical Indian representatives of the high-born Brahmin caste, who had long regarded the caste-defiant and heretical methods of left-handed Tantra as a disgusting profanation of Vedic law. Faced with such pressure, the struggling Vama Marga circles were forced to celebrate their rites under even more secretive conditions than had previously been the case.

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As I prepare to have a cup of coffee from ground beans, and using my french press, I do consider the things that I know to be absolute fact as they pertain to both demonology and

sexual rites. Some believe that sex and other forms of physical contact and ritual are the most potent ways to initiate oneself or another into specific traditions, from criminal organizations like gangs, to fraternal orders, and business organizations. There is something of a physical bond that leads to a kind of auric enmeshment, causing for a very real tribal connection to occur and become imperative to both the group and the individuals that partake in such rites. Many of the ritual and ceremonial rites I've looked into are structured in a way that causes for an outside force or entity to become common within whatever group is being mentioned. It's the same with certain acts and rituals on a personal level. There in the course of dating a person, are rituals involved. There are celebrations, dinners, time that show a united being with the person and the families and friends of their significant other, but the main motivator and seal in regards to unification and a relationship is sex. The exchange of fluids, and other actions that bring the auric fields close together and in many instances cause for the auric fields to overlap or fuse. This is one of the greatest secrets of MAGICK. It also reinforces what I know about energy and proximity.

Much of what MAGICK is has to do with ENERGY FIELDS and VIBRATION. Near to all else is secondary in both scope and effect. Knowing the physics involved allows for the reader or student to then begin to intellectually grasp the concepts of METAPHYSICS that allow for great feats to be realized and achieved. The stereotypical "weirdo" occultist is but one stereotype as such pertains to occultism. Another is that of the outcast, as well as the intellectual. Are any of these sorts of people actually as powerful as they seem to be? The answer to that question is very difficult to articulate. In many instances the answer is a blend of yes and no. Ultimately power is in application. This means that POWER requires prerequisites. In order to really make spectacular things happen, one must realize power as both cause and effect, as opposed to simply and solely an effect. What I have presented in this paragraph is another secret of occultism, however, to the ADEPT of the EGYPTIAN/KEMETIC mystery systems, as well as the PYTHAGOREAN, and others, what I've explained here is simply fact and is in no way out of the way of scientific fact or metaphysical doctrine.

Sex is an activity that works in a fashion that is similar to a generator. The penis is something of a pump or lever that stimulates the vaginal walls and creates an electrically excited foam, or fluid that is revered as sacred by many SEX MAGES. Furthermore, there are elements of sexual excitement that are for sure seen to be holy elixirs, and important to the creation of potions, spells, and other arcane artifacts. This is why it is very important to guard your craftwork, and know that those that reach the levels that allow for them to use blood, saliva, semen, or any other bodily secretion or by-product like hair or fingernails in their craftwork effectively are also probably not always the most honest of individuals. Meaning, they will not divulge their practices or the desired applicable effect with anyone else, giving them the power to use their arts and crafts in ways that are absolutely unexpected to those that are left unaware.

The book titled, "ADAMU", has an interesting series of paragraphs that read as follows:

The feminine is essential as we know to the process of initiation with a Shakti, or divine power. The Book of Enoch which is centered around the feminine-hating religion of Christianity could only attribute the negatives of the feminine, even as the so-called "targets"

of the Watchers and their empyrean knowledge. Look to the purpose of the fallen angels and their copulations with women, their "taking of wives" indicates the desire for completion and essential transformation via the Shakti power of the feminine, the muse and temple prostitute.

As "Kundala" means in the Indian culture "Coiled" the very Kundalini Shakti is the divine power associated with the Chakras, it is the leading or guiding aspect while the Chakras are awakened and illuminated in the physical and spiritual body. Thus the serpent Tabaet, a form of the adversary, is the awakening aspect which brought divinity to woman with Lilith, to soon beget Cain the awakened one.



The previous paragraphs are quite interesting for a few different reasons. One is that it calls the CHRISTIAN RELIGION a "feminine hating religion". I don't know that I agree with that statement at all. Second, it mentions CAIN, and that is a lineage that is worth of it's own book written my myself to even begin to address the many elements involved. Lastly, it mentions near to everything I've presented in this book, from kundalini energy, to demons, to enlightened intellects.

The book I've mentioned and quoted in the previous paragraphs continues to read as follows:

Samael, the ancient serpent, took a pleasing shape along with his other fallen angels and went forth to man. These dark spirits which brought light to mankind were known as the leaders, the first being Tabaet the Serpent, there was Jeqon who led astray the sons of Zurvan or the one called God, Asbeel who gave the council on joining the bodies of these angels with women, the daughters of Cain. There was Gadreel who taught men the blows of death, taught how to make weapons and assisted in leading Eve astray, the enemy of Lilith. There was also Kasdeja who is the angel teaching the purpose of other demons and spirits and the art of abortions for those who would not have children, as well as the Noon-tide Sun Daemon who was the son of the Serpent, Tabaet.

These were called Watchers and the Hebrews knew of their names: Artaqifa, Samjaza, Armaros, Azazel, Penemue, Baraqel, Neqael, Danjal, Batarjal, Azazel, Hananel, Turel, Simapesiel, Jetrel, Kasbeel, Tumael, Turel, Rumjal, Turael, Kokabel, Armen, Rumael and Busasejal. The chiefs of ten were called Samlazaz, Araklba, Kokablel, Rameel, Tamlel, Ramlel, Ezeqeel, Baraqijal, Asael, Batarel, Ananel, Zaqllel, Samsapeel, Satarel, Turel, Jomjael, and Sariel. These were the ones who took the forms of angels, according to the Hebrews and went forth to breed the Nephilim, the sons of demons.

They were called Great giants, whose physical height or power of will was more intense than others. Such were of the predatory spirit, when they could not be sustained by man, they soon devoured mankind. They started to devour flesh and drink of blood, while Azazel and the other spirits were still teaching mankind. Azazel taught the art of the Blacksmith, much like Cain. Azazel knew the art of swords, knives, shields and how to work with the metals of the earth. Azazel also taught the art of makeup to women, and soon was copulating again with other women and teaching others the art of war. Semjaza taught

enchantments, Kokabel the constellations, Ezeqeel the clouds and astral plane and Sariel the course of the moon. It was the one called Azazel who taught mankind the secrets of heaven which were not meant for mankind, they all became like Gods.

Closely related to this latter realization is the knowledge of the Earth as a living and conscious entity: not simply a mass of raw materials for our use, but an intelligent creature in whose vast body we live and move and have our being. Nowadays many people associate this idea with tribal cultures, or with scientists such as James Lovelock who have pointed out that the Earth does in fact behave like a single organism. Few remember that before the rise of modern materialist thought, the same concept had a central place in Western cultures as well.

The old magical philosophy of the West sees all living beings as unities formed of three aspects: *anima*, or soul, the aspect of consciousness and essence; *spiritus*, or life, the aspect of energy, imagery, and vitality; and *corpus*, or body, the aspect of material form. So alongside the *corpus mundi*, or body, of the world, the physical world of matter we experience with our senses, traditional lore places the *spiritus mundi*, the essential life-energy of the world, and the *anima mundi*, the soul of the world, its consciousness and innate intelligence.

As I've explained things previously: There are planetary/cosmic intellects of which the human Earth/body is a part, as well as classified by, and then tied to individually. In saying such, the easiest way to explain it is that the Earth is both a body and mind, or a living organism. The Earth is absolutely a physically conscious entity with a body and a soul. Oversouls have been linked to planetary bodies and astral beings through thousands of years of history as can be seen when studying astronomy, religion, and craftwork (magick) throughout history. There are other magnetic/gravitational inputs that affect the mind and experience that is the Earthrealm over various periods of time. The beings/manifestations that are attached to each oversoul change over time and through experience the same as the human mind, due to electrical changes and physical manifestations/reflections that then are experienced as reality. The magickal implications as it pertains to such are multifold. Agrippa explained these ideas eloquently in the past. This particular clip reinforces what I've explained perfectly. In an experience that depends on intellects, oversouls, egregores, and tulpas we find that condensation and evaporation play a role in both the physical and intellectual manifestation of forces related to the elements. The takes us clearly to the ideas of the elements as they pertain to the periodic table. The study of the table of elements correlates these ideas presented perfectly. Scientifically and psientifically (which is an actual word with a clearly definable meaning) this makes perfect sense and lends to the explanation of atomic compression and fusion as well as the interactions of elements that together create existence

or reality as we know it to exist and function.

(From the inspired writings of -Rey Azul Sovereign aka Demetrio De La Rosa) (Clip referenced, Three Books of Occult Philosophy or Magick, Henry Cornelius Agrippa)

The collector–emitter current can be viewed as being controlled by the base–emitter current (current control), or by the base–emitter voltage (voltage control). These views are related by the current–voltage relation of the base–emitter junction, which is the usual exponential current–voltage curve of a p–n junction (diode).^[3]

The explanation for collector current is the concentration gradient of minority carriers in the base region.^{[3][4][5]} Due to low-level injection (in which there are much fewer excess carriers than normal majority carriers) the ambipolar transport rates (in which the excess majority and minority carriers flow at the same rate) is in effect determined by the excess minority carriers.

Detailed transistor models of transistor action, such as the Gummel–Poon model, account for the distribution of this charge explicitly to explain transistor behaviour more exactly.^[6] The charge-control view easily handles phototransistors, where minority carriers in the base region are created by the absorption of photons, and handles the dynamics of turn-off, or recovery time, which depends on charge in the base region recombining. However, because base charge is not a signal that is visible at the terminals, the current- and voltage-control views are generally used in circuit design and analysis.

In analog circuit design, the current-control view is sometimes used because it is approximately linear. That is, the collector current is approximately β_F times the base current. Some basic circuits can be designed by assuming that the base-emitter voltage is approximately constant and that collector current is β times the base current. However, to accurately and reliably design production BJT circuits, the voltage-control (for example, Ebers–Moll) model is required.^[3] The voltage-control model requires an exponential function to be taken into account, but when it is linearized such that the transistor can be modeled as a transconductance, as in the Ebers–Moll model, design for circuits such as differential amplifiers again becomes a mostly linear problem, so the voltage-control view is often preferred. For translinear circuits, in which the exponential I–V curve is key to the operation, the transistors are usually modeled as voltage-controlled current sources whose transconductance is proportional to their collector current. In general, transistor-level circuit analysis is performed using SPICE or a comparable analog-circuit simulator, so mathematical model complexity is usually not of much concern to the designer, but a simplified view of the characteristics allows designs to be created following a logical process.

Sexual energy is undeniable proof of the existence of energetic TRANCE STATES. The energetic build up experienced during certain activities is proof of Ki/Qi/Chi energy in the human body. There are those that hallucinate during sex. They see visions and feel kinetic forces within the human body via the cause and effect of those magnetic/electric forces during specific acts of kindness to self.. (That's the way I choose to word it) This is seen in tantric imagery throughout antiquity. There are different energetic states of being, and auric levels involved in the energetic cycles and mechanics of intimate activities. There are books written of the practices involved in achieving the ability to tap into specific auric fields, to energize light bodies, and to then control the frequencies involved in utilizing those vehicles. The energies involved flow both upward and downward.. and as such the relationship of what is called Kundalini energy and Kundabuffer become evident. These energies become integral in brain circuitry and hardwiring. The effects on the brain and the body both become evident. The nanoparticles/chemicals involved change the body and mind. The human body becomes a literal power plant that energizes specific elements within the human body and mind. Telepathy is one of the most obvious elevated abilities energized and maintained via such processes.

What I'm explaining can be proven by studying plasmic sciences.

During certain states of being the human body begins to convulse.. this is due to protoplasmic activation and the very real spiritual/astral currents involved. These experiences can literally begin to turn your hair white.. which has been linked through antiquity to electricity, fear, stress, but most commonly WISDOM! These energies have been known to activate the faculties of clairvoyance, astral projection, and psychokinetic anomalies. When correctly channeled you can literally feel the pulse waves moving through the extremities and then throughout your core, changing the chemical output and electrical fields of the body and changing the state of functioning within the brain itself. When practiced with abandon, these otherwise healing, invigorating, and stimulating forces can begin to make a person crazy.. if they do not have control over the build up and release of these forces within the body.

The Chakra system within the human organism is quite literally a transistor network, likened to a fuse, that can become damaged when underdeveloped or overloaded. What I have presented is scientific proof of the power of electrical system within the human body. During orgasmic states the hair on the human body stand erect, or on end.. no longer simply flowing.. again I'll mention that human hair can become frazzled and discolored in the electro/chemical process. What I'm explaining hasn't been described to me in this manner and I'm writing this here as my absolute overstanding of the exact spiritual science involved. Depending on the sensitivities of the sensory organs and energy being generated the effects of such a chain reaction are multifold. They can range from absolutely ecstatic and ultra healing, to the reverse causing unbearable damage to the different vortices and the entire chakra system as a whole.

What I'm explaining is one of the absolute esoteric truths and has everything to do with spiritual effects (side effects) and abilities. The Hz levels based on cycles per second are further proof of what it is that I'm explaining scientifically. This is spiritual science 101.. knowing how to ground the body and to channel energy in the desirable direction is paramount to energetic health and success in tantric application.

Bodhisattva versus Buddha

In many contexts, moreover, to gender something as feminine is implicitly to contrast it with—and subordinate it to—that which is gendered as masculine. As many feminist theorists have demonstrated, the attribute of “feminine” does not stand in a vacuum; it is a part of the ideological gender system by which “masculine” and “feminine” are opposed to each other and made to appear as mutually exclusive categories standing in a hierarchical relationship of dominance and subordination.²⁴ In this particular case, I argue that to gender the bodhisattva’s gift of his body as feminine is to contrast it with the Buddha’s gift of Dharma, which is implicitly gendered as masculine.

I have demonstrated elsewhere that both a parallel and a hierarchy are consistently drawn between the bodhisattva’s gift of his body in the past and the Buddha’s gift of Dharma in the present.²⁵ Many stories dealing with the bodhisattva’s bodily self-sacrifice suggest, in various ways, that whereas the bodhisattva gives away a physical body, the Buddha gives away a “spiritual body,” which is the body of Dharma (*dharma-kāya*), that is, the body of his teachings. The bodhisattva enacts a physical salvation, while the Buddha enacts a spiritual salvation. The bodhisattva’s gift of his body and the Buddha’s gift of the “body of Dharma” are thus parallel, yet they also stand in a hierarchical relationship:

²⁴ Teresa de Lauretis, for example, defines the gender system as follows: “The cultural conceptions of male and female as two complementary yet mutually exclusive categories into which all human beings are placed constitute within each culture a gender system, a symbolic system or system of meanings, that correlates sex to cultural contents according to social values and hierarchies”; see *Technologies of Gender: Essays on Theory, Film, and Fiction* (Bloomington: Indiana University Press, 1987), 5.

²⁵ Ohnuma, “Gift of the Body” (cited in n. 3).

My notes are of great importance to me. Why? Because studiousness is powerful mental training. The path of wisdom is tedious.. however, it is also the way of light, in and of itself. There are those that believe that light does not exist without darkness.. it is a magnetically polar oppositional effect in reality. The same as the words of a book are contrasting in application. These notes and clips are purposeful as well as meaningful to the studious. The background compliments the type. There are many ways to interpret what I've just inscribed. Are there not? Absolutely there are. That is the beauty of wisdom. Wisdom is also purposeful in both application and effect.

Hive mind

A **hive mind** or **group mind** may refer to:

Shared intelligence

- Collective consciousness or collective intelligence, concepts in sociology and philosophy
 - Group mind (science fiction), a type of collective consciousness
- Groupthink, in which the desire for harmony or conformity in a group results in irrational or dysfunctional decision-making
 - Sheeple, a derogatory term referring to groups of people who mindlessly follow those in power
- Swarm intelligence, the collective behavior of decentralized, self-organized systems, natural or artificial
 - The apparent consciousness of colonies of social insects such as ants, bees, and termites
- Universal mind, a type of universal higher consciousness in some esoteric beliefs
- Egregore, a concept in occultism which has been described as group mind

In Goa, the Brahmins were originally engaged in the priestly occupation, but had taken up various occupations like agriculture, trade, goldsmithy, etc.^[7] The origins of this particular caste can be traced back to the Christianisation of the Velhas Conquistas (Portuguese: *Old Conquests*) that was undertaken by the Portuguese during the 16th and 17th centuries. It was during this period that the Jesuit, Franciscan and Dominican missionaries converted many Brahmins to Christianity.^[8] The first mass conversions took place among the Brahmins of Divar, and the Kshatriyas of Carambolim.^[9] In his *Oriente conquistado a Jesu Christo pelos padres da Companhia de Jesus da Provincia de Goa (1710)*, Portuguese Jesuit priest, Fr. Francisco de Sousa gives an account of the mass conversions of Brahmins in Divar.^[10]

“ While the fever of conversions was spreading all over the central part of Goa, a meeting of Brahmins was called in Divar Island off the glorious city of Goa (now Velha Goa), to consider the crisis facing them. It was decided that, it was better to accept Christianity or else leave the Island, to go and live elsewhere. Finally, a consensus was arrived at to consult God Ganapati and abide by the verdict that he would give. They selected some children for this purpose and entrusted them this task. While these children had gone to collect flowers from the riverside to offer to the god, they strayed down and were caught by the Portuguese soldiers (from the city opposite) for transgression into their territory and lodged in the Catechumen's Jail. Their parents came later to complain about their disappearance. The boys, who had been indoctrinated before, on being produced, declared that they wanted to become Christians. Later, Brother Domingos Fernandes went to Divar where, the Brahmins there said to him: "We know the aim of your visit, but you are not aware of our decision. You want us to embrace Christianity. We are ready to receive it." Thus, 1505 Brahmin souls were baptised in one session there. ”

The sixth root race

According to C. W. Leadbeater, a colony will be established in Baja California by the Theosophical Society under the guidance of the Masters of the Ancient Wisdom in the 28th century for the intensive selective eugenic breeding of the sixth root race. The Master Morya will physically incarnate in order to be the Manu ("progenitor") of this new root race.^[37] By that time, the world will be powered by nuclear power and there will be a single world government led by a person who will be the reincarnation of Julius Caesar.^[37] Tens of thousands of years in the future, a new continent will arise in the Pacific Ocean that will be the future home of the sixth root race.^[38] California west of the San Andreas Fault will break off from the mainland of North America and become the Island of California off the eastern coast of the new continent.^[36]

Subraces of the sixth root race

Victor Skumin proposed a definition and classification of *Homo spiritalis* (Latin: "spiritual man"), the sixth root race,^[39] consisting of eight subraces (subspecies): HS0 Anabiosis spiritalis, HS1 Scientella spiritalis, HS2 Aurora spiritalis, HS3 Ascensus spiritalis, HS4 Vocatus spiritalis, HS5 Illuminatio spiritalis, HS6 Creatio spiritalis, and HS7 Servitus spiritalis.^[40]

Another way in which black magic has sometimes historically been differentiated from white magic is the classification of entities with which, or with whom, the magician is said to deal. White magicians would invoke only "angelic" beings, while black magicians would call on "demonic" entities. This is, of course, predicated on medieval Christian angelologies and demonologies, and one quite often finds in the old grimoires that demonic forces are coerced by the power of the names of God to do the bidding of the magician—which could be virtually anything. Angels could be used to seduce or kill, demons to gain wisdom and discover truth. From the point of view of the left-hand path itself this distinction would be seen as hypocritical. Again the focus would not be on the "hows" but rather on the purpose, the "whys."

In this regard the black/white distinction is sometimes historically made between maleficent and beneficent magic. Magic designed to do harm is black, that which is supposed to heal or do good is white. This distinction at least has some valid aspects. The only problems from the left-hand path viewpoint are that 1) it does not address any of the essential cosmological or theological questions regarding the two paths, and 2) it is generally unrealistic. "White magicians," when push comes to shove, usually have no problem in asking (or coercing) God or angels into giving them victory over their enemies and vanquishing their "diabolical foes" (i.e., anyone who dares cross them). The left-hand path views magic as a technique or methodology of human action which in and of itself is devoid of moral value—magic doesn't kill people, magicians kill people. The use of Black Magic would be viewed as being governed by the same ethical standards as all other categories of human behavior. The Black Magician refuses to be limited in his use of magic just because this activity belongs to a class of behavior usually condemned by orthodox religion. If a goal is worth attaining by *any means* it is perfectly acceptable to use magic if necessary to attain it. If a war is worth waging, or if a man has good reason to defend himself from attack, the Black Magician will have no problem with using magic to destroy his enemy. He also sees nothing but hypocrisy in the White Magician who prays, or who uses physical means for the same ends while condemning the Black Magician as evil. The use of Black Magic is simply a logical extension of human motives into the realm of magic.

The power of the Cholas

From a study of the annals of Indic studies, it is quite clear that the Imperial Cholas of south India claim the record for being the longest ruling dynasty in Indian history. It is undoubtedly also one of the grandest empires that the country has ever seen. The earliest datable historical record of the Cholas is in the form of epigraphical evidence, where the dynasty finds a mention in the 13th Ashokan edict, dated 3rd century BCE. Besides this, the Cholas are also mentioned in the ancient Greek nautical logbook used by traders and sailors as the 'atlas' of those times, *Periplus of the Erythraean Sea*, which was written in the 1st c. CE. The 5th century CE Buddhist literary text *Mahavamsa* talks of frequent wars between the Cholas and Ceylonese in the 1st c. BCE. As one of the Three Crowned Rulers, or the World of the Three, known as *Moovendhar*, the Cholas along with the Cheras and Pandyas controlled the political world of Tamilakam, the ancient Tamil country.

Jinn is an Arabic collective noun deriving from the Semitic root *JNN* (Arabic: جَنَّ / جُنَّ, *jann*), whose primary meaning is "to hide" or "to adapt". Some authors interpret the word to mean, literally, "beings that are concealed from the senses".^[7] Cognates include the Arabic *majnūn* (مَجْنُون, "possessed", or generally "insane"), *jannah* (جَنَّة, "garden", "eden" also "heaven"), and *janīn* (جَيْنِين, "embryo").^[8] *Jinn* is properly treated as a plural (however in Classical Arabic, may also appear as *jānn* جَانَّ), with the singular being *jinnī* (جِنِّي).^[6]

The origin of the word *jinn* remains uncertain.^[2] Some scholars relate the Arabic term *jinn* to the Latin *genius*, as a result of syncretism during the reign of the Roman empire under Tiberius Augustus,^[9] but this derivation is also disputed.^[10] Another suggestion holds that *jinn* may be derived from Aramaic "ginnaya" (Classical Syriac: ܓܝܢܝܐ) with the meaning of "tutelary deity",^[11] or also "garden". Others claim a Persian origin of the word, in the form of the Avestic "Jaini", a wicked (female) spirit. Jaini were among various creatures in the possibly even pre-Zoroastrian mythology of peoples of Iran.^{[12][13]}

The Anglicized form *genie* is a borrowing of the French *génie*, from the Latin *genius*, a guardian spirit of people and places in Roman religion. It first appeared^[14] in 18th-century translations of the *Thousand and One Nights* from the French,^[15] where it had been used owing to its rough similarity in sound and sense and further applies to benevolent intermediary spirits, in contrast to the malevolent spirits called *demon* and *heavenly angels*, in literature.^[16] In Assyrian art, creatures ontologically between humans and divinities are also called *genie*.^[17]

Categories of Alien Entities

There are various categories of alien entities.

The Bible teaches that demons have degrees of strength and authority. Jesus, speaking of epilepsy, said: **...this kind goeth not out but by prayer and fasting** (Matt. 17:21). Here He was revealing that some demons are so strong that it takes the total surrender of the Christian in dedication and divine union with Christ to rebuke and loosen the evil spirit and exorcise it from the possessed person.

There are demons who rule over large areas as lords or leaders and governors in the evil spirit world.

For example, in Singapore, when Buddhists come to worship, *Pa*, the ruling god of that city, demands that they come first to his temple and worship him, burning incense, before they go to any other of the many temples to worship. This is common knowledge among the Buddhists of that area.

Another strong example is that of Calcutta, India, which is named after the female goddess *Cali*. She is the ruling dignitary of the spirit world in that area, and is respected as the supreme ruling spirit of Calcutta.



The wikipedia article on the subject of demons, in the section titled, "Types" reads as follows:

Demons are generally classified as spirits which are believed to enter into relations with the human race. As such the term includes:

angels in the Christian tradition that fell from grace,

malevolent genii or familiars,

such as receive a cult (e.g., ancestor worship),

ghosts or other malevolent revenants.

Excluded are souls conceived as inhabiting another world. Yet just as gods are not necessarily spiritual, demons may also be regarded as corporeal; vampires for example are sometimes described as human heads with appended entrails, which issue from the tomb to attack the living during the night watches. The so-called Spectre Huntsman of the Malay Peninsula is said to be a man who scours the firmament with his dogs, vainly seeking for what he could not find on Earth: a buck mouse-deer pregnant with male offspring; but he seems to be a living man; there is no statement that he ever died, nor yet that he is a spirit. The incubi and succubi of the Middle Ages are sometimes regarded as spiritual beings; but they were held to give proof of their bodily existence, such as offspring (though often deformed). Belief in demons goes back many millennia. The Zoroastrian faith teaches that there are 3,333 Demons, some with specific dark responsibilities such as war, starvation, sickness, etc.

•••••

A LIST OF DEMONIC NAMES

Aamon/Amon (Christian Demonology)

Abaddon/Apollyon (Christian Demonology)

Abezethibou (Jewish Demonology)

Abrahas (Gnosticism)

Abyzou (Jewish Mythology)

Achlys (Greek Mythology)

Adrammelech (Assyrian Mythology, Christian Demonology)

Aeshma (Zoroastrianism)

Agaliarept (Jewish Mythology)

Agrat Bat Mahlat (Jewish Demonology)

Agares (Christian Demonology)
Agiel (Jewish Mythology)
Ahriman/Angra Mainyu (Zoroastrianism)
Aim/Haborym (Christian Demonology)
Aka Manah/Akem Manah/Akoman/Akvan (Zoroastrianism)
Akuma (Japanese Buddhism, Japanese Christianity)
Al Ana (Turkish folklore)
Ala (Slavic Mythology)
Alal (Chaldean Mythology)
Alastor (Christian Demonology)
Alloces/Allocer (Christian Demonology)
Allu (Akkadian Mythology)
Amayon (Christian Demonology)
Amdusias (Christian Demonology)
Amy (Christian Demonology)
Anammelech (Assyrian Mythology)
Anqa (Arabian Folklore)
Ancitif (Christian Demonology)
Andhaka (Hindi Mythology)
Andras (Christian Demonology)
Andrealphus (Christian Demonology)
Andromalius (Christian Demonology)
Anti (Sumerian Mythology)
Antichrist (Christian Eschatology)
Anzu (Sumerian Mythology)
Apaosha (Persian Mythology)

Apep or Apophis (Egyptian Mythology)

Amaros (Jewish Demonology)

Archon (Gnosticism)

Arunasura (Hindu Mythology)

Asag (Sumerian Demonology)

Asakku (Babylonian Mythology)

Asb'el (Jewish Mythology)

Asmodai/Asmodeus (Jewish Folklore, Christian Mythology, Islamic Folklore)

Astaroth (Christian Demonology)

Asura (Hindi Mythology, Buddhism, Shinto)

Azazal/Azaz'el (Jewish Mythology, Islamic Folklore)

Azi Dhahaka/Dahak (Zoroastrianism)

Baal/Bael (Christian Demonology)

Babi Ngepet (Indonesian Mythology)

Bakasura (Hindu Mythology)

Baku (Japanese Mythology)

Balam (Christian Demonology)

Balberith (Jewish Demonology)

Bali Raj (Hindu Mythology)

Banshee (Irish Mythology)

Baphomet (Christian Folklore, Islamic Folklore, Jewish Mysticism, Satanism, Thelema)

Barbas (Christian Demonology)

Barbatos (Christian Demonology)

Barong (Indonesian Mythology)

Bathin/Mathim/Bathym/Marthim (Christian Demonology)

Beelzebub (Jewish and Christian Demonology)

Belial (Jewish Christian Demonology)

Beleth (Christian Demonology)

Belphegor (Christian Demonology)

Berith/Beherit (Phoenician Mythology, Christian Demonology)

Bhuta (Hindu Mythology)

Bifrons (Christian Demonology)

Boruta (Slavic Mythology)

Botis (Christian Demonology)

Buer (Christian Demonology)

Bukavac (Slavic Mythology)

Bune (Christian Mythology)

Bushyasta (Zoroastrianism)

Caim/Camio (Christian Demonology)

Charun (Etruscan Mythology)

Chemosh (Moabite Mythology)

Choronzon (Thelema)

Chort (Slavic Mythology)

Cimejes/Kimaris/Cimeies (Christian Demonology)

Corson (Christian Demonology)

Crocell/Procell (Christian Demonology)

Daeva (Zoroastrianism)

Dagon (Semitic Mythology)

Dajjal (Semitic Mythology)

Dantalion (Christian Demonology)

Danjal (Jewish Mythology)

Decarabia (Christian Demonology)

Demiurge (Gnostic Mythology)

Demogorgon (Christian Demonology)

Dev (Persian, Islamic Demonology)

Devil (Demonology/Diabology)

Div-e Sepid (Persian Mythology)

Djall (Albanian Mythology)

Drekavac (Slavic Mythology)

Dzoavits (Native American Mythology)

Eblis/Iblis/Ibris (Islamic Demonology)

Eligos (Christian Demonology)

Eisheth (Jewish Demonology)

Erlik (Turkish Mythology)

Focalor (Christian Demonology)

Foras/Forcas/Forras (Christian Demonology)

Furfur/Furtur/Ferthur (Christian Demonology)

Gaap (Christian Demonology)

Gader'el (Jewish Demonology)

Gaki (Japanese Mythology)

Gamigin (Christian Demonology)

Ghaddar (Islamic Folklore)

Ghoul (Arabian and world-wide mythologies via adaptation from Arabs)

Glasya-Labolas/Cacrinolaas/Caassimolar/Classyalabolos/Glassia-labolis (Christian Demonology)

Gorgon (Greek Mythology)

Gremory/Gomory (Christian Demonology)

Grigori (Jewish Demonology)

Gualichu (Mapuche Mythology)

Guayota (Guanche Mythology)

Gusion/Gusoin/Gusoyn (Christian Demonology)

Haagenti (Christian Demonology)

Halphas/Malthus (Christian Demonology)

Haures/Flauros/Flavros/Hauras/Havres (Christian Demonology)

Hinn (Islamic Folklore)

Ifrit (Islamic Demonology)

Incubus (Christian Demonology)

Ipos/Ipes (Christian Demonology)

Jinn (Islamic Demonology)

Jikininki (Japanese Mythology)

Kabandha/Kabhanda (Hindu Mythology)

Kara Iye (Turkish Mythology)

Kasadya (Jewish Demonology)

Kokabiel (Jewish Mythology)

Kore (Albanian Mythology)

Kroni (Ayyavazhi Demonology)

Krampus (Germanic-Christian Demonology)

Killakee Cat (Hell Fire Club)

Kukudh (Albanian Mythology)

Kulshedra (Albanian Mythology)

Kumbhakarna (Hindu Mythology)

Legion (Christian Mythology)

Lechies (Slavic Mythology)

Leonard (Christian Demonology)

Leyak (Indonesian Mythology)

Lempo (Finnish Mythology)

Leraje/Leraie (Christian Demonology)

Leviathan (according to certain interpretations of Jewish, Gnostic, and Christian Mythology)

Lili/Lilin/Lilim (Jewish Mythology)

Lilith (Akkadian Mythology, Jewish Folklore)

Ljubi (Albanian Mythology)

Lucifer (Christian Theology)

Lucifuge Rosocale (Christian Demonology)

Marid (Islamic Demonology)

Malphas (Christian Demonology)

Mammon (Christian Mythology)

Mara (Buddhist Mythology)

Maricha (Hindu Mythology)

Marax/Morax/Foraii (Christian Demonology)

Marchosias (Christian Demonology)

Mastema (Jewish Demonology)

Mazoku (Japanese Folklore)

Mephistopheles (Christian Folklore, German Folklore)

Merihem (Christian Demonology)

Moloch (Jewish, Pagan, and Christian Mythology, Scientology)

Murmur (Christian Demonology)

Naamah (Jewish Mythology)

Naberius/Cerbere/Naberus (Christian Demonology)

Ninurta (Sumerian Mythology, Akkadian Mythology)

Namtar (Sumerian Mythology)

Nar As-Samum (Islamic Folklore)

Oni (Japanese Folklore)
Onoskelis (Jewish Mythology)
Orcus (Roman Mythology)
Orias/Oriax (Christian Demonology)
Orobas (Christian Demonology)
Ose (Christian Demonology)
Ordog (Hungarian Mythology)
O Tokata (Indonesian Mythology)
Paimon (Christian Demonology)
Pazuzu (Babylonian Demonology)
Pelesit (Indonesian and Malaysian Mythology)
Phenex (Christian Demonology)
Penemue (Jewish and Christian Mythology)
Pithius (Christian Mythology)
Pocong (Indonesian & Malaysian Mythology)
Pontianak (Indonesian & Malaysian Mythology)
Preta (Buddhist Demonology)
Prufas (Christian Demonology)
Puloman (Hindu Mythology)
Rahab (Jewish Folklore)
Raum (Christian Demonology)
Rusalka (Slavic Mythology)
Rakshasa (Hindu Mythology)
Rangda (Indonesian Mythology)
Sabnock (Christian Demonology)
Saleos (Christian Demonology)

Samael (Jewish And Gnostic Mythology)

Salpsan (Christian Demonology)

Satan (Jewish, Christian, and Islamic Demonology)

Scylla (Greek Mythology)

Set (Egyptian Mythology)

Seir (Christian Demonology)

Semyaza (Jewish Mythology)

Shax/Chax (Christian Demonology)

Shaitan (Jewish, Islamic Demonology)

Shedim (Jewish Folklore)

Sitri (Christian Demonology)

Sthenno (Greek Mythology)

Stihi (Albanian Mythology)

Stolas/Solas (Christian Demonology)

Suanggi (Indonesian Mythology)

Succubus (Christian Folklore)

Surgat (Christian Demonology)

Sut (Islamic Demonology)

Shinigami (Japanese Mythology)

Shuten Doji (Japanese Mythology)

Tannin (Arabian, Cannanite, Christian, Phoenician, Jewish Mythology)

El Tio (Folk Catholicism)

Tengu (Shinto)

Titivillus

Toyol (Indonesian and Malaysian Mythology)

Tuchulcha (Etruscan Mythology)

Ukobach (Christian Demonology)

Valac (Christian Demonology)

Valefar/Malaphar/Malephar (Christian Demonology)

Vanth (Etruscan Mythology)

Vapula (Christian Demonology)

Vassago (Christian Demonology)

Vepar (Christian Demonology)

Vine (Christian Demonology)

Wechuge (Athabaskan Mythology)

Xaphan (Christian Demonology)

Yeqon (Jewish Mythology)

Zabaniyya (Islamic Folklore)

Zagan (Christian Demonology)

Zepar (Christian Demonology)

Ziminiar (Christian Demonology)

In Revelation 4:6–8, four living beings (Greek: **ζῳῳῳῳ**, **zōion**)[5] are seen in John's vision. These appear as a lion, an ox, a man, and an eagle, much as in Ezekiel but in a different order. They have six wings, whereas Ezekiel's four living creatures are described as only having four. In verse 6, they are said to have "eyes all over, front and back", suggesting that they are alert and knowledgeable, that nothing escapes their notice. The description parallels the wheels that are beside the living creatures in Ezekiel 1.18; 10.12, which are said to be "full of eyes all around". The Hebrew word for "wheel" (**ōpannîm**) was also used in later Jewish literature to indicate a member of the angelic orders (1 Enoch 71.7; 3 Enoch 1.8; 7.1; 25.56-, etc.). In this passage in Revelation, the four beasts surround "the one" on the red throne (which is of ruby and sardius), which is contrasted with the white throne in Daniel 7:9 and Revelation 20:11–15.

Comparing the living creatures in Ezekiel with Revelation's is a prominent apocalyptic study in Western Christianity. An example is the 18th Century works of Jonathan Edwards' recorded interpretation of 1722/23. The four living creatures that John of Patmos sees in the Book of Revelation, is the author's reworking of the living creatures in the visions of Ezekiel (Ezekiel 1:528-) and Isaiah (Isaiah 6:2). William D. Mounce noted a belief that the living creatures may have been associated with the four principal (or fixed) signs of the zodiac (Taurus, Leo, Scorpio, and Aquarius), but other scholars have doubted this interpretation.

In a critical analysis of John's vision, April De Conick's 2006 essay outlines that the

hayyot in Ezekiel are perhaps not original with the author of Revelation. De Conick suggests that John may have drawn from other merkabah-related texts and by subtly working with images already known to his audience, he reshaped them for his own purposes. With John blending and transforming the images of his sources, it has given way to different interpretations.

A LIST OF WIND DEITIES

Egyptian

Amun, god of creation and the wind

Henkhisui, god of the east wind

Ḥutchai, god of the west wind

Qebui, god of the north wind who appears as a man with four ram heads or a winged ram with four heads

Shehbui, god of the south wind

Shu, god of the air

Mesopotamian

Enlil, the Sumerian god of air, wind, breath, loft

Ninlil, goddess of the wind and consort of Enlil

Pazuzu, king of the wind demons, demon of the southwest wind, and son of the god Hanbi

Albanian

Shurdhi, weather god who causes hailstorms and throws thunder and lightning

Verbti, weather god who causes hailstorms and controls the water and the northern wind

Lithuanian

Vejopatis, god of the wind according to at least one tradition

Slavic

Dogoda is the goddess of the west wind, and of love and gentleness.

Stribog is the name of the Slavic god of winds, sky and air. He is said to be the ancestor (grandfather) of the winds of the eight directions.

Varpulis is the companion of the thunder god Perun who was known in Central Europe and Lithuania.

Basque

Egoi, god of the south wind

Celtic

Sídhe or Aos Sí were the pantheon of pre-Christian Ireland. Sídhe is usually taken as "fairy folk", but it is also Old Irish for wind or gust.

Borrum, Celtic god of the winds

Norse-Germanic

Kári, son of Fornjót and brother to Ægir and Logi, god of wind, apparently as its personification, much like his brothers personify sea and fire.

Njord, god of the wind, especially as it concerns sailors

Odin, thought by some scholars to be a god of the air/breath

Greco-Roman

Aeolus, keeper of the winds; later writers made him a full-fledged god

Anemoi, (in Greek, "Áíãïé—"winds") were the Greek wind gods

Boreas, god of the north wind and of winter

Eurus, god of the east or southeast wind

Notus, god of the south wind

Zephyrus, god of the west wind

Aparctias, another name for the north wind (not identified with Boreas)

Apheliotes, god of the east wind (when Eurus is considered southeast)

Argestes, another name for the west or northwest wind

Caicias, god of the northeast wind

Circios or Thraskias, god of the north-northwest wind

Euronotus, god of the southeast wind

Lips, god of the southwest wind

Skeiron, god of the northwest wind

Aura, the breeze personified

Aurai, nymphs of the breeze

Cardea, Roman goddess of health, thresholds, door hinges, and handles; associated with the wind

Venti, (Latin, "winds") deities equivalent to the Greek Anemoi

Hindu-Vedic

Maruts, attendants of Indra, sometimes the same as the below group of gods

Rudra, wind or storm god

Rudras, followers of Rudra

Vayu, god of wind

Persian Zoroastarian

Vayu-Vata, two gods often paired together; the former was the god of wind and the latter was the god of the atmosphere/air.

Finnish

Ilmarinen, blacksmith and god of the wind, weather and air.

Tuuletär, goddess or spirit of the wind.

Hungarian

Szalatya, the Hungarian god of wind

Szulanya, the Hungarian goddess of wind and daughter of the primordial god Kayra

Zada, keeper of the precious Yada Tashy stone

Sami

Bieggolmai, unpredictable shovel-wielding god of the summer winds

Biekkegaellies, god of the winter winds

Chinese

Fei Lian, the Chinese wind god; Feng Bo is the human form of Fei Lian

Feng Po Po, the Chinese wind goddess

Feng Closa, general of the wind

Han Zixian, assistant goddess of the wind

Japanese

Fūjin, the wind god

Shinatsuhiko, god of the winds

Korean

Yondung Halmoni, goddess revered by farmers and sailors

Philippine

Amihan, the Tagalog and Visayan goddess of the northeast winds. She is also known as Alunsina.

Anitun Tabu, the fickle-minded ancient Tagalog goddess of wind and rain.

Apo Angin, the Ilocano god of wind.

Buhawi, the Tagalog god of whirlwinds and hurricanes' arcs. He is the enemy of Habagat.

Habagat, the Tagalog god of winds and also referred to as the god of rain, and is often associated with the rainy season. He rules the kingdom of silver and gold in the sky, or the whole Himpapawirin (atmosphere).

Lihangin, the Visayan god of the wind.

Linamin at Barat, the goddess of monsoon winds in Palawan.

Hawaiian

Hine-Tu-Whenua, Hawaiian goddess of wind and safe journeys

La'a Maomao, Hawaiian god of the wind and forgiveness

Pakaa, Hawaiian god of the wind and inventor of the sail

Winds of Māui

The Polynesian trickster hero Māui captured or attempted to capture many winds during his travels.

Fisaga, the gentle breeze, the only wind that Māui failed to capture

Mata Upola, the east wind

Matuu, the north wind

Māori

Hanui-o-Rangi

Tāwhirimātea, Māori god of weather, including thunder and lightning, wind, clouds, and storms

North America

Anishinaabe

Epigishmog, god of the west wind and spiritual being of ultimate destiny

Cherokee

Oonawieh Unggi, the ancient spirit of the wind

Iroquois

Da-jo-jo, mighty panther spirit of the west wind

Gă-oh, spirit of the wind

Ne-o-gah, cam dubs gentle fawn spirit of the south wind

O-yan-do-ne, moose spirit of the east wind

Ya-o-gah, destructive bear spirit of the north wind who is stopped by Gă-oh.

Inuit

Silap Inua, the weather god who represents the breath of life and lures children to be lost in the tundra

Lakota

Okaga, fertility goddess of the south winds

Taku Skanskan, capricious master of the four winds

Tate, a wind god or spirit in Lakota mythology

Waziya, giant of the north winds who brings icy weather, famine, and diseases

Wiyohipeyata, god of the west winds who oversees endings and events of the night

Wiyohiyanpa, god of the east winds who oversees beginnings and events of the day

Yum, the whirlwind son of Anog Ite

Navajo

Niltsi, ally of the Heroic Twins and one of the guardians of the sun god's home.

Pawnee

Hotoru, the giver of breath invoked in religious ceremonies

Central American and the Caribbean

Aztec

Cihuatecayotl, god of the west wind

Ehecatontli, gods of the breezes

Ehecatl, god of wind

Mictlanpachecatl, god of the north wind

Tezcatlipoca, god of the night wind and hurricanes

Tlalocayotl, god of the east wind

Vitztlampahecatl, god of the south wind

Mayan

Huracán, K'iche' Maya creator god of the wind, storm and fire

Pauhtuns, wind deities associated with the Bacab and Chaac

Taino

Guabancex, goddess of the wind and hurricanes

South America

Quechua

Huayra-tata, god of the winds

A wind god is a god who controls the wind. Air deities may be considered here as wind is nothing more than moving air. Many polytheistic religions have one or more wind gods, they may have a separate air god or a wind god may double as an air god. Sometimes a water god. Amun, god of creation and the wind Henkhisui, god of the east wind Hūchai, god of the west wind Qebui, god of the north wind who appears as a man with four ram heads or a winged ram with four heads Shehbui, god of the south wind Shu, god of the air Enlil, the Sumerian god of air, breath, loft Ninlil, goddess of the wind and consort of Enlil Pazuzu, king of the wind demons, demon of the southwest wind, son of the god Hanbi Shurdhi, weather god who causes hailstorms and throws thunder and lightning Verbtī, weather god who causes hailstorms and controls the water and the northern wind Vejopatis, god of the wind according to at least one tradition Dogoda is the goddess of the west wind, of love and gentleness. Stribog is the name of the Slavic god of winds and air.

He is said to be the ancestor of the winds of the eight directions. Varpulis is the companion of the thunder god Perun, known in Central Europe and Lithuania. Egoi, god of the

south wind Svdhe or Aos Sv were the pantheon of pre-Christian Ireland. Svdhe is taken as "fairy folk", but it is Old Irish for wind or gust. Borrúm, Celtic god of the winds Kári, son of Fornjót and brother to Zgir and Logi, god of wind as its personification, much like his brothers personify sea and fire. Njord, god of the wind as it concerns sailors Odin, thought by some scholars to be a god of the air/breath Aeolus, keeper of the winds. Ilmarinen and god of the wind and air. Tuuletar, goddess or spirit of the wind. Szulatyá, the Hungarian god of wind Szulanya, the Hungarian goddess of wind and daughter of the primordial god Kayra Zada, keeper of the precious Yada Tashy stone Bieggolmai, unpredictable shovel-wielding god of the summer winds Bieggekaellies, god of the winter winds Fei Lian, the Chinese wind god, she is known as Alunsina.

Anitun Tabu, the fickle-minded ancient Tagalog goddess of wind and rain. Apo Angin, the Ilocano god of wind. Buhawi, the Tagalog god of whirlwinds and hurricanes' arcs, he is the enemy of Habagat. Habagat, the Tagalog god of winds and referred to as the god of rain, is associated with the rainy season, he rules the kingdom of gold in the sky, or the whole Himpapawirin. Lihangin, the Visayan god of the wind. Linamin at Barat, the goddess of monsoon winds in Palawan. Hine-Tu-Whenua, Hawaiian goddess of wind and safe journeys La'a Maomao, Hawaiian god of the wind and forgiveness Pakaa, Hawaiian god of the wind and inventor of the sail The Polynesian trickster hero Māui captured or attempted to capture many winds during his travels. Fisaga, the gentle breeze, the only wind that Māui failed to capture Mata Upola, the east wind Matuu, the north wind Hanui-o-Rangi Tāwhirimātea, Māori god of weather, including thunder and lightning, wind and storms Epigishmog, god of the west wind and spiritual being of ultimate destiny Oonawieh Unggi, the ancient spirit of the wind Da-jo-jo, mighty panther spirit of the west wind Gă-oh, spirit of the wind Ne-o-gah, cam dubs gentle fawn spirit of the south wind O-yan-do-ne, moose spirit of the east wind Ya-o-gah, destructive bear spirit of the north wind, stopped by Gă-oh.

Silap Inua, the weather god who represents the breath of life and lures children to be lost in the tundra Okaga, fertility goddess of the south winds Taku Skanskan, capricious master of the four winds Tate, a wind god or spirit in Lakota mythology Waziya, giant of the north winds who brings icy weather and diseases Wiyohipeyata, god of the west winds who oversees endings and events of the night Wiyohiyanpa, god of the east winds who oversees beginnings and events of the day Yum, the whirlwind son of Anog Ite Niltsi, ally of the Heroic Twins and one of the guardians of the sun god's home. Hotoru, the giver of breath invoked in religious ceremonies Cihuatecayotl, god of the west wind Ehecatontli, gods of the breezes Ehecatl, god of wind Mictlanpachecatl, god of the north wind Tezcatlipoca, god of the night wind and hurricanes Tlalocayotl, god of the east wind Vitztlampaehecattl, god of the south wind Huracán, K'iche' Maya creator god of the wind and fire Pauhtun.

Aeolus (wind)

Aide (wind)

Aisoyimstan (wind)

Amun (wind)
Anemoi (wind)
Aura (Wind)
Ayao (Wind)
Ayida-Weddo (Wind)
Bieggolmai (Wind)
Cihuatecayotl (Wind)
Egoi (Wind)
Ehecatl (Wind)
Enlil (Wind)
Fa'atiu (Wind)
Faumea (Wind)
Feilian (wind)
Feng Po Po (Wind)
Fengbo (Wind)
Fisaga (Wind)
Fujin (Wind)
Hine-Tu-Whenua (Wind)
Huitztlampahecatl (Wind)
Huracan (Wind)
Isetsuhiko (Wind)
La'a Maomao (Wind)
Mata Upola (Wind)
Matuu (Wind)
Mictlanpachecatl (Wind)
Negafook (Wind)

Ninlil (Wind)
Njoror (Wind)
Pakaa (Wind)
Pazuzu (Wind)
Qubui (Wind)
Q'uq'umatz (Wind)
Raka (Wind)
Raka-Maomao (Wind)
Ribhus (Wind)
Rudra (Wind)
Shinatsuhiko (Wind)
Shu (Wind)
Szelanya (Wind)
Szelatya (Wind)
Takeminakata (Wind)
Tawhirimatea (Wind)
Tefnut (Wind)
Tlalocayotl (Wind)
Vayu-Vata (Wind)
Wayra Tata (Wind)
Yel Iyesi (Wind)
Yeongdeung Halmang (Wind)
Zephyrus (Wind)
Zhualong (Wind)

CHAPTER XIII



Corte Malandra

As I've explained things, there is a specific "SPIRITUAL COURT" in SANTERIA/ESPIRITISMO that confirms everything I've written on the subject of thugs and spirituality thus far. I'll begin this chapter by referencing a website that has writing on the subject of what is called "CORTE MALANDRA", or what commonly referred to as the "THUG COURT". That particular webpage reads as follows:

"The dozen or so members of the "thug court" have two things in common: they were all smalltime crooks who died in the 1960s and 70s, and came to be respected because legend has it they never robbed in their neighbourhoods and always shared their pillage with the people in need around them. Even though their devotees have been often stigmatised as thieves and prostitutes, the reality is that more and more ordinary Venezuelans have turned to these peculiar saints to ask for protection."

"At the head of the thug court is Ismael Sánchez, who would supposedly steal truckloads of meat or flour and then distribute the goods among his neighbours in a poor area of Caracas. His death remains a mystery, with some saying he was stabbed during a quarrel and others insisting that he was shot by the police, but his grave in the Southern General Cemetery of Caracas has become the place where people bring the entire 'court' alcohol, candles and other gifts as offerings."

"Devotion to the "Malandro Court", also known as "calé court", began around 1989, when the tough reforms made by president Carlos Andrés Pérez to curb the economic crisis triggered a wave of protests and riots that became known as the "Caracazo". Economic unrest led to political instability and crime rates soared during the 1990s. Hugo Chávez, who became president in 1999, has tried to reduce poverty but violence has since risen to an all-time high.

Another article titled "Venezuela's Thug Saints" reads as follows:

Imagine praying to the plaster statue of a young man on a motor bike, with dark tinted goggles and a gun stuck in his belt. A santo malandro, or thug saint, one of a 'court' of spirits

in the virtual queendom of María Lionza, a Venezuelan deity of popular origin. The first images of the Queen herself were pastoral, a beautiful young woman against a background of nature, 'protector of waters, goddess of harvests'. The distance from one image to the other – from the lovely nature goddess to the rough city delinquent – covers a little over a hundred years and the tumultuous historical and political developments in Venezuela during that time.

First, however, I should define the premises of a spiritualistic cult. This one, though such a European term is used to define it, and it was influenced also by the spiritualist movements of the late 19th century in Europe, has strong roots in indigenous beliefs and practices. The acrid-smelling cigars, for example, that are used to help achieve contact with the 'other' dimension are a native inheritance, and smoked even by young children, who can be seen at the cult's altars puffing away with their eyes half closed.

So, the belief: there exist, surrounding us, spirits of the dead (and of natural forces) that can intervene in human affairs. These spirits are not thought of as evil or demonic, though they may be violent and they require careful, respectful handling. They can be called on to advise or act in all kinds of crises of life and to cure illness, diagnosing the cause of the 'harm' suffered and offering cures. The envy of others is the cause of most troubles.

There are spiritualist cells in Venezuela outside the cult of María Lionza (some of them find her cult debased), and there are indigenous tribes that continue to practice their own trance-based rites of healing, but María Lionza worship is a popular religion with millions of followers not only in Venezuela but also Colombia and Miami and further afield. It is not clear whether it began in a local indigenous cult (local to the 'magic mountain', Sorte, in the center of Venezuela which is its main site) though some of its myths suggest this; in any case, its ascent started at the beginning of last century with the exodus of rural populations to the towns at the time oil was discovered and the false promise of shares for all began to spread. In their new precarious and alienating surroundings, the migrants found in the cult a society and a way of maintaining contact with their past, with the customs and the natural surroundings they had lost. In the early stages, many of the spirits contacted were emanations of nature, duendes and encantos, as well as folk sages and healers. María Lionza was first of all the mistress of waters and of the mountain.

The cult has structured itself spontaneously, in spite of efforts from both inside and outside it to regulate its beliefs and behaviors, and is thus subject to constant change, never more than at the present moment, but the element of nostalgia has gone on down through its transformations; devotees often express sadness at the loss of the sweeter, simpler encounters with spirits that happened earlier, which were reflected also in less rivalry and hostility between groups. Which – this nostalgia – is of course an expression of the country's sorrow for the loss of a past that made more sense. At Sorte, the sacred mountain, the altars on the slope where the trances and rituals of that earlier period used to be performed were destroyed, many years ago, by a gang from the neighboring town, and at Quibayo, on the other side of the mountain, where the action now takes place, there are angry faces, a smell of burning meat, a National Guard post at the bridge over the river and people to warn of the danger of going any further into the forest beyond. At the earlier stage of the cult there were no animal sacrifices (María Lionza was a protector of animals), but the new phase is

influenced by Cuban santeria where they are usual.

One of the images I have stored in my mind of earth as paradise is of Sorte, the old site, on the Queen's birthday, with the sun slanting through trees on to the altars dotted through the forest on the river bank, their flowers and fruits and brightly colored liquors glowing in competition with the candles on huge birthday cakes. On that journey also I met Aida, a third generation priestess of the cult, wholeheartedly dedicated to the service of her followers, a calm and beautiful woman who told me her spirit sometimes goes out to meet the Queen in her forest surrounded by animals. I do not think it would be possible to meet such a person at the mountain now, though maybe in some small country town one could be found. It is through the mediums – priestesses, wizards (brujos), 'materias' as they are mostly called, material vessels for the spirits – that the devotees get in touch with the spirits, and the mediums have to follow the immediate concerns of their clients. They need different powers now, and the ability to grapple with forces of violence and psychic dissolution.

Being a medium is considered by the men and women who take it on as a serious responsibility, both to their followers who are seeking healing and protection from the spirits, and to the spirits themselves who need to incarnate and serve in order to rise in the spiritual hierarchy, acquire more light, and thus become free of earth's suffering. A medium's training is arduous: he or she has first to carry out the 'terrestrial' tasks of looking after the altar, preparing the setting for rites – at the mountain this will consist also of marking on the ground with talc or gun powder outlines of human bodies where devotees will lie to be 'worked-' and looking after the medium in trance to make sure he or she comes to no harm. Then the aspiring medium must learn to manage the various levels of possession, from the first appearance of the 'fluids' in the body, to full loss of self as the alien identity takes over. The intermediate stages may be extremely confusing, while a chaos of sensory stimuli invades the body – as the entities, spirits, psychic fields, whatever we want to call these autonomous forces, compete to take over the medium – and exhausting physical contortions may result, but eventually the signals provided by different rites, by the demands of devotees and by the recognizable signs given by the different spirits as they appear define the characters a medium will channel. Most mediums develop an intimate relationship with a limited selection of spirits.

In the cult imagination, the figure of the Queen is flanked by two main attendants, the indio chief Guaicaipuro and the black fighter against slavery Negro Felipe (these are the tres potencias, the three powers), and surrounded by a series of courts representing different racial and occupational groups. These courts are the source of the variety of corporal, gestural expressions found in trances and rites. Different spirits within the courts will have their singularities, but each court is a world with its reason for being, its functions, and the message it projects to devotees about their identity within the nation, the discriminations they suffer, their rights and aspirations. The bodies of the mediums in trance perform an alternative – subaltern – history and sociology, and the reason for calling on the spirits at any given time may not be principally to solve particular problems, but to create a space of mutual understanding and communication, where, for example, the black element in Venezuelan race and society, can reveal and weep its wounds and be comforted.

The earlier earth spirits came quietly to the mediums and offered reconciliation with

nature. The court of the chamarreros, one of the largest, consists of 'folk' figures, apparently rough and ignorant, even buffoonish – their speech may be slurred and ungrammatical – but astute and wise, able to give good advice on many problems of life. Many of them are curanderos, healers by natural means. One of the earliest courts also is the indios, tribal chiefs who led the resistance to the Spanish conquest, the most heroic figures of the cult (however contradictory it may appear, the Venezuelan people, who are practically all of mixed blood, identify with the original indio inhabitants against the Spanish). The caciques appear in trances proud and fierce, with bulging, muscular arms and shoulders – and for someone who's never seen anything like it, it's perhaps hard to believe how completely a body can change under the pressure of the new entity inhabiting it. Fat, flabby men may be seen leaping from rock to rock up the mountain.

The liberators, Simon Bolívar and other figures in a largely mythologized account of the wars of independence, form another popular court. It's difficult at any public level in Venezuela to find an 'objective' account of independence, and popular worship of these heroes crosses with the official version, though the cult's Bolívar is a more intimate, approachable figure than the official demi-god, and is even said by some to have had a black mother. A personal experience: when Bolivar appeared on one occasion during the great 'embassy' of spirits at the mountain on the Queen's birthday, he didn't initiate a dialogue with the crowd as others had done (the crowd knew all the appropriate responses), but simply coughed a soft, tubercular cough. He was instantly recognized. Everyone rose to their feet and started singing the national anthem.

The 'corte médica', the doctors' court, is a particularly interesting case. Its center is the Blessed José Gregorio Hernández, awaiting approval by the Vatican of enough miracles for him to be finally proclaimed a saint of the church, and usually portrayed as a Chaplinesque figure in black and white. His supposed saintliness in life (early last century) is based on his generosity to the poor, whom he didn't charge for treatment, and since his death countless miraculous cures have been attributed to his spirit. The Vatican is not convinced. Other doctors of the same period are also on the altars, as well as folk healers, and spirits who operate without cutting, a probable inheritance from the Philippines. Any kind of medicine, from herbs to potions to antibiotics may be prescribed through mediums. The doctors behave quite formally in trances, with professional seriousness.

The next group, really two groups that appeared at around the same time and share some characteristics, are the Vikings and Africans. The Vikings are unwieldy, menacing characters of comic book appearance (and names like Mr. Robinson). When they appear in trances the mediums often harm themselves, cutting their limbs and chests, even their tongues, and using their own blood (Viking blood) as part of the ritual, as a curative substance. The Africans are similar, dragging chains and displaying wounds or amputations (the mediums' bodies contract accordingly) as they reenact slavery, a disgrace still alive in the Venezuelan psyche that seeks release through the cult.

The 'harm' being cured by the spirits is often a sense of despair and abandonment; the frustration of an unfulfilled life, without justice or any way out, is somatized, and at the same time the victim identifies with strong and potent figures who demand respect. The Vikings represent a new style in the cult of María Lionza: their origin is strictly urban and they show

influences from cartoons, punk fashions, salsa, rock and heavy metal music, the dangers and temptations of street violence. It's their presence, and the pressure they put on mediums to show their capacity to stand the pain of the self-hurting they impose, that make many regret the kinder atmosphere of the cult's beginnings. Still, the fellowship of the cult, both with neighbors in the barrios whose society it helps to structure, and with the spirits themselves in meetings across the divide of death, provides an experience of identity and belonging in an otherwise hostile world.

So now we come to the latest phenomenon to arise in the cult, the strangest and perhaps the saddest, the 'santos malandros', thug saints or holy thugs. I have to admit at this point that I have personally witnessed only marginal manifestations of thug saint worship, having been scared off trying to observe – sometimes participate, as I did earlier – by the consequences of my last visit to the mountain, some years ago now (I caught a destructive influence), so I'm mostly relying on the reports of others. In the old cemetery in Mérida, the town where I live (and this I have watched over the years), is the tomb of Machera, one of the first of the criminals to be sainted; the tomb has been made into a chapel, full of flower offerings and plaques donated by grateful devotees, 'for grace received' as the Catholics say. For thirty years now, beginning when the tomb was a simple concrete slab, students have been bringing offerings of their exercise books, asking for Machera's help in their exams. How this started I can only guess, from other similar cases: a despairing student turns to a popular and powerful figure for support, and when his plea is successful and he passes his exams the word starts to spread among other students. Machera was far from being an intellectual: he was a school dropout, a thief and probably a murderer and rapist. He was killed in a shootout with the police. He is said to have distributed what he stole among the poor in his barrio; this Robin Hood characteristic is the usual justification given for worshiping the thugs after they die. Machera's mother sits on many days beside the altar to her son, ready to tell anyone who wants to hear what a wonderful son and good boy he was, though neighbors in the barrio may tell quite a different story.

The context for the worship of criminals is of course the deterioration of the circumstances of the lives of the people, especially the poor in the big city barrios. Venezuelan society for years now has been obsessed with violence. It's discussed endlessly as a political question, the tabloids exploit it mercilessly, and a large sector of the population is exposed to it daily. There are usually around 4050- murders in Caracas over any weekend from clashes between gangs or with the police, who attack with indiscriminate violence. (Over the pre-Christmas weekend there were 76 murders in Caracas, and well over 20,000 in the country last year.) In the barrios stray bullets often kill innocent people. The barrios are areas of danger, pain and death, and the inhabitants of barrios, especially the young men, live with the stigma of their marginalization. Their features, mixed race, tough, playing up their masculinity, are identified in the public mind with crime and they meet with suspicion and rejection everywhere, which of course often pushes them into crime. Justice doesn't work for them and they can have no belief in institutions.

Prisons are an extreme and appalling representation of the collapse of law and order. Last year there was an outbreak of rioting in one of the worst prisons (which has since been closed down because of the protests of the surrounding community); at the cost of many lives, the prisoners kept the national army at a standoff for a month, and when the army

finally went inside they discovered a huge arsenal that included grenades and machine guns. The prisons are governed not by guards but by a mafia of the inmates, and the unlucky prisoner, inside perhaps for some minor theft, who can't pay for the favor of the bosses, is practically condemned to death. Since then rioting in another prison has led to even more deaths.

Not surprisingly, one of the favors devotees most commonly ask of the spirits of the holy thugs is help in keeping a son or partner out of prison, or getting him out if he's inside. They ask the spirits to keep their loved ones out of the gangs, to prevent them from using drugs or cure them if they're addicted. They ask for protection against crime and against the dangerous influences of the thug saints themselves. They may also ask for help in committing crimes.

The other, complementary aspect of the spiritualistic relationship with the thug saints is the devotee's prayers for their 'salvation', for their ascent through the levels of purification and illumination – increasing light – of the world after death. The thugs need the devotee's support as much as the devotees need them, especially as they are very raw spirits, recently dead, with a heavy load to sins to purge. Having crossed the divide, they can, however, intercede for their followers with divine sources of power, and this in turn gives them merit.

According to mediums quoted by Ferrándiz Martín, the santos malandros are not well defined, emphatic presences like the Vikings, and they come through insistently but confusedly, cold like the corpses they recently were, with very little light. They complain and are rough and rude, demanding drink, drugs and women; they have not accepted the fact that they are dead. They may also have scars and wounds or be crippled, these disfigurements being performed in the bodies of the mediums. The rites connected with their appearance are not yet fixed and behavior around them may be chaotic. Their legends are also incoherent: Ismael, the oldest of them, is a harmless, innocent street-corner thief or a heavy bank robber and killer according to the focus of devotees. A constant element in his story is that he assaulted food trucks and shared the booty with all his neighbors. This kind of popular justice and community solidarity is the basis of thug saint worship.

The appearance of Ismael, a generic tough figure with dark glasses and a pistol in his belt, is similar to that of all the thug saints in images on the altars or on the cards sold in the perfumerías, the shops where materials for the cult's rituals are found. They are depersonalized, rough, tense figures, suggesting a kind of suspended life. The defiance and force they portray is what attracts devotees.

The persistence of the holy thugs in appearing in trances, sometimes pushing their way in past other spirits, is disconcerting not only to more traditional mediums and cult members, but often to the mediums themselves who receive them. Again according to Ferrándiz Martín, they have caused disruption on many levels of cult practice: they appear in trances well before the ten years from their death which is supposed to have been imposed by the Queen herself as the minimum time necessary for spirits to detach themselves from the immediacy of living – the usual time, in fact, used to be more like thirty years; and they tend to stick to the mediums in their daily lives, instead of withdrawing at the end of a session.

To quote Ferrándiz Martín (my translation), "the arrival of the thugs in the cult

involves a complex inscription of urban spaces of violence in the bodies of mediums and devotees, produced by the sensory continuity between trance and intensity of life in the barrios." He explains how for the young mediums in the barrios, being possessed by thug spirits may appear to be one more phase of their daily involvement with social stigma, except that in this case they have some control over the stereotypes they are handling. Their contact with the spirits is also a service they are doing them, aimed at their purification and rehabilitation in the virtual zone where they exist, and the alternative versions that emerge of the thugs' lives are a form of revolt.

In the barrios the body itself is a danger zone, exposed to stray bullets, police violence and the enmities that arise from gang warfare, and the constant tension may lead to loss of the sense of personal limits. The symbolic worlds common to the rest of the country, historical, social and cultural, may never take shape in the psyche of people condemned – many of them from birth – to a life under suspicion and threat. The psychic life of the mediums, and of cult members too, already fragile in relation to what is supposed to be their social reality, becomes under the influence of the thug spirits even more permeable. In place of the social and symbolic worlds that are barred to them, they participate in an alternative reality – a performed and at the same time viscerally experienced reality – where the living are welded together psychically through their shared subjection to a kind of terror, and the living and the dead communicate across a thin barrier and mutually assist each other to relieve the miseries and terrors of their state.

In this dimension, the true contradictory nature of their thug neighbors, boys and girls who went astray, takes the place of the official and tabloid representations of dangerous and damnable enemies of society. The thug saints, after all, were young people who in some way rose above their wretched, often brutal, circumstances through acts of rebellion, challenging the powers which would have kept them in subjection. They were courageous and generous and paid for it by a kind of martyrdom. They can be counted on to provide protection and support to others living in the same abject misery they rebelled against.

To finish I will return for a moment to Machera, the helper of students in the Mérida cemetery, and the object of devotion now to many ordinary people who feel great sympathy for him. The last time I visited his grave it was his birthday, and people were gathering to celebrate it. A Mariachi band was expected. I had got the hour wrong and didn't wait, but I took away with me a postcard commemorating the date. Machera is portrayed among clouds in the heavens, in the company of Christ and God the Father, signifying both his redemption and his power to intercede. Is this an image of the healing power – and self-healing power – of people's love, and could it extend to other thug saints and their followers in the far tougher circumstances of the barrios of Caracas? As with the Venezuelan revolution, against all odds, could there be hope?

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La Chama
Isabel Jhonny Ismael Antonio



Freddy Ramon Machera

As I've previously explained, there are many spiritual connections to what would be considered "CRIMINAL SPIRITS" and gangster or thug mentalities. Some of that is proven by what we find in mainstream music and media or entertainment, which has itself served as a medium or conduit for spirits and spirituality that most commonfolk especially in the United States fail to understand or realize. When you know that TUPAC AMARU was actually the name of a SOUTH AMERICAN emporor, the entire scene surrounding the rapper with the same name changes. Knowing that spirits/entities like BARON KRIMINEL, or LUKANKAZI, exist within a realm or pantheon of spirits/entities that are worshipped just as loyally as the spirit of CHRIST, a spiritualist is faced with the task of knowing that there absolutely exists a set of CRIMINAL ELEMENTS worshipped and adored by millions upon millions of people that believe in the power of those elements just as much as any cannonized saint promoted by the Vatican. When they layers are peeled back, groups like BONE THUGS N HARMONY take on a different form as that pertains to the mysteries involved with the materials they have brought to the fore. For many advanced spiritualists, what we see in entertainment at present is the result of very real intellects that have consumed the minds and bodies and thusly the experiences of their channelers.

The people of the Philippines practice a syncretic form of religion that allows their practitioners of occultism to know how these spiritual divisions work and manifest, just as clearly as any SPANISH or PORTUGUESE occultist might understand them. The people of Mexico recognize SAN SIMON or Maximon, just as clearly as any other saint including that of SAINT CYPRIAN. The double identity of spirits/entities including and not limited to MARIA LIONZA, provide a glimpse into the duality of light and darkness as that pertains to the powers or potencias of every Saint or venerated figure. Knowing what you see can become difficult for those outside of the CULTS and CULTURES of each of the figures I've mentioned. There are regions that venerate specific powers or potencias over all others and this lends to the idea of what the word EGREGORE actually means. A queick Google search defines the word EGREGORE as follows: Egregore (also spelled egregor; from French igrigore, from Ancient Greek egrégoros 'wakeful') is an occult concept representing a distinct non-physical entity that arises from a collective group of people. As such, those fans of BONE THUGS, 2PAC SHAKUR, and THE NOTORIOUS B.I.G. could very well find themselves captivated by the melodious and

hypnotic trance induction of spirits that have existed within and without those particular channelers. What I'm explaining is very real. For those people that study music from a spiritual angle it could become clear that those musicians are definitely channeling energies and intellects that they themselves may or may not understand clearly at all. In many instances they are just going through "the motions" as human beings that are directed and influenced by powers much greater than themselves.

When we realize that through history, what is known as a "THUG COURT" in a place like VENEZUELA, also exerts and manifests itself among people that know nothing at all of the THUGGEE of INDIA, or the spiritual practices of VENEZUELA, a clearer picture starts to take form. I've explained in posts on social media the way that the "GRAVEYARD SPIRITS" work in the practices of VOODOO, SANTERIA, MACUMBA, etc. For those with experiences and influences in their realm of operation or existence, there are correlatives that they may or may not know anything about. Are we discussing the worship of energy and/or vibrations? Absolutely. Those that are familiar with what is known as QLIPPOTH, these realizations take have a different meaning spiritually, however, they are all still very much the same. Knowing that there are figures and spirits of every sort of activity is interesting to those that care to understand the ways behaviors and actions become tied to specific icons and spirits. There are very specific personages that link personalities and personifications in ways that the ardent SPIRITUALIST or OCCULTIST can then identify in a person, either influenced or possessed, or naturally occurring in the mindset of every individual. Individual is a very interesting word, mostly because in the time we are experiencing now most personalities are indeed fractured or split in ways that can be explained by psychoanalyst's like Freud and Jung. A quick Google search of the term "SPLIT PERSONALITY" reads as follows: A split personality refers to dissociative identity disorder (DID), a mental disorder where a person has two or more distinct personalities. The thoughts, actions, and behaviors of each personality may be completely different. Trauma often causes this condition, particularly during childhood. Does this not describe a condition akin to what is known as SPIRITUAL POSSESSION? The wikipedia article on the subject of "SPLIT PERSONALITIES", reads as follows:

Dissociative identity disorder (DID), previously known as multiple personality disorder (MPD),^[7] is a mental disorder characterized by the maintenance of at least two distinct and relatively enduring personality states. The disorder is accompanied by memory gaps beyond what would be explained by ordinary forgetfulness. The personality states alternately show in a person's behavior;^[3] however, presentations of the disorder vary. Other conditions that often occur in people with DID include post-traumatic stress disorder, personality disorders (especially borderline and avoidant), depression, substance use disorders, conversion disorder, somatic symptom disorder, eating disorders, obsessive–compulsive disorder, and sleep disorders. Self-harm, non-epileptic seizures, flashbacks with amnesia for content of flashbacks, anxiety disorders, and suicidality are also common.

DID is associated with overwhelming traumas, or abuse during childhood. In about 90% of cases, there is a history of abuse in childhood, while other cases are linked to experiences of war, or medical procedures during childhood. Genetic and biological factors are also believed to play a role. The diagnosis should not be made if the person's condition is better accounted for by substance abuse, seizures, other mental health problems, imaginative

play in children, or religious practices.

Treatment generally involves supportive care and psychotherapy.[4] The condition usually persists without treatment. It is believed to affect about 1.5% of the general population (based on a small US community sample) and 3% of those admitted to hospitals with mental health issues in Europe and North America. DID is diagnosed about six times more often in females than males. The number of recorded cases increased significantly in the latter half of the 20th century, along with the number of identities claimed by those affected.

DID is controversial within both psychiatry and the legal system. In court cases, it has been used as a rarely successful form of the insanity defense. It is unclear whether increased rates of the disorder are due to better recognition or sociocultural factors such as media portrayals. The typical presenting symptoms in different regions of the world may also vary depending on culture, for example alter identities taking the form of possessing spirits, deities, ghosts, or mythical figures in cultures where normative possession states are common. The possession form of dissociative identity disorder is involuntary, distressing and occurs in a way that violates cultural or religious norms.



In the article written on wikipedia on the subject of DISSOCIATIVE IDENTITY DISORDER, we can see that there is what is referred to as "THE POSSESSION FORM". This shows that there are clear correlatives involved when discussing both mental disorders and spiritual possession. What could be identified religiously as possession is also classified psychologically by doctors and psychiatric experts. Some believe that poor health opens the human being to the influence and possibility of spiritual possession above and beyond those that are in peak spiritual, mental, and physical health.

In the section of the wikipedia article on "DID" or DISSOCIATIVE IDENTITY DISORDER titled "Definitions", the article states as follows:

Dissociation, the term that underlies the dissociative disorders including DID, lacks a precise, empirical, and generally agreed upon definition.

A large number of diverse experiences have been termed dissociative, ranging from normal failures in attention to the breakdowns in memory processes characterized by the dissociative disorders. Thus it is unknown if there is a common root underlying all dissociative experiences, or if the range of mild to severe symptoms is a result of different etiologies and biological structures. Other terms used in the literature, including personality, personality state, identity, ego state and amnesia, also have no agreed upon definitions. Multiple competing models exist that incorporate some non-dissociative symptoms while excluding dissociative ones.

Some terms have been proposed regarding dissociation. One is ego state (behaviors and experiences possessing permeable boundaries with other such states but united by a common sense of self), while the other the term is alters (each of which may have a separate autobiographical memory, independent initiative and a sense of ownership over individual

behavior).

Ellert Nijenhuis and colleagues suggest a distinction between personalities responsible for day-to-day functioning (associated with blunted physiological responses and reduced emotional reactivity, referred to as the "apparently normal part of the personality" or ANP) and those emerging in survival situations (involving fight-or-flight responses, vivid traumatic memories and strong, painful emotions, the "emotional part of the personality" or EP). "Structural dissociation of the personality" is used by Otto van der Hart and colleagues to distinguish dissociation they attribute to traumatic or pathological causes, which in turn is divided into primary, secondary and tertiary dissociation. According to this hypothesis, primary dissociation involves one ANP and one EP, while secondary dissociation involves one ANP and at least two EPs and tertiary dissociation, which is unique to DID, is described as having at least two ANP and at least two EP. Others have suggested dissociation can be separated into two distinct forms, detachment and compartmentalization, the latter of which, involving a failure to control normally controllable processes or actions, is most evident in DID. Efforts to psychometrically distinguish between normal and pathological dissociation have been made.

In the same article, the section titled "Signs and Symptoms", very interestingly reads as follows:

According to the fifth Diagnostic and Statistical Manual of Mental Disorders (DSM-5), DID symptoms include "the presence of two or more distinct personality states" accompanied by the inability to recall personal information, beyond what is expected through normal forgetfulness. Other DSM-5 symptoms include a loss of identity as related to individual distinct personality states, and loss referring to time, sense of self and consciousness. In each individual, the clinical presentation varies and the level of functioning can change from severely impaired to minimal impairment. The symptoms of dissociative amnesia are subsumed under the DID diagnosis so should not be diagnosed separately if DID criteria are met. Individuals with DID may experience distress from both the symptoms of DID (intrusive thoughts or emotions) and the consequences of the accompanying symptoms (dissociation rendering them unable to remember specific information). The majority of patients with DID report childhood sexual or physical abuse, though the accuracy of these reports is controversial. Amnesia between identities may be asymmetrical; identities may or may not be aware of what is known by another. Individuals with DID may be reluctant to discuss symptoms due to associations with abuse, shame, and fear. DID patients may also frequently and intensely experience time disturbances.

Around half of people with DID have fewer than 10 identities and most have fewer than 100; as many as 4,500 have been reported. The average number of identities has increased over the past few decades, from two or three to now an average of approximately 16. However, it is unclear whether this is due to an actual increase in identities, or simply that the psychiatric community has become more accepting of a high number of compartmentalized memory components.



The writings in the article previously mentioned are fascinating to say the very least. To know that there are doctors and scholars that have tried to scientifically explain or rationalize a state of being that is explained as being described as a "personality disorder" is very interesting. I've written on the subject of MPD and DID in posts on social media in the past. The point is that there are people verified to have up to 4,500 separate identities or personalities is amazing when fully considered. There are people that would immediately see what is being described to be the effects of SPIRITUAL or DEMONIC POSSESSION. Where one might go to see a shrink, another might go to visit a shaman or a priest. This shows the overlap that exists in the treatment and understanding of both spiritual possession and mental illness. We're seeing more often these days people that play "dress up" or that "cosplay", taking on the personal or identities and characters that either exist in fiction and/or fantasy, as well as identities that may or may not be readily identifiable. We see that there are people with ANIMAL ALTARS, especially prevalent amongst people that are embracing alternative versions of themselves, otherwise called "ALTER EGOS". A Google search of the term ALTER EGO provides it's definition as follows: a person's secondary or alternative personality.

A short summary on the term ALTER EGO provided by the wikipedia website, reads as follows: An alter ego means an alternative self, which is believed to be distinct from a person's normal or true original personality. Finding one's alter ego will require finding one's other self, one with a different personality. The altered states of the ego may themselves be referred to as alterations.



<https://www.encyclopedia.com/environment/encyclopedias-almanacs-transcripts-and-maps/spirit-possession-overview>

To round out what it is that we're discussing in this particular chapter as well as to bring all of the preceding chapters of this book to a clear and concise point, I'll reference an article written on the subject of "possession", found on the website presented above. That article reads as follows:

SPIRIT POSSESSION: AN OVERVIEW

Spirit possession may be broadly defined as any altered or unusual state of consciousness and allied behavior that is indigenously understood in terms of the influence of an alien spirit, demon, or deity. The possessed act as though another personality—a spirit or soul—has entered their body and taken control. Dramatic changes in their physiognomy, voice, and manner usually occur. Their behavior often is grotesque and blasphemous. Justinus Kerner, a nineteenth-century German physician and disciple of the philosopher Friedrich Schelling, describes a demonically possessed woman in his native Swabia:

In this state the eyes were tightly shut, the face grimacing, often excessively and horribly changed, the voice repugnant, full of shrill cries, deep groans, coarse words; the speech expressing the joy of inflicting hurt or cursing God and the universe, addressing terrible threats now to the doctor, now to the patient herself.... The most dreadful thing was the way in which she raged when she had to submit to be touched or rubbed down during the fits; she defended herself with her hands, threatening all those who approached, insulting and abusing them in the vilest terms; her body bent backward like a bow was flung out of the chair and writhed upon the ground, then lay there stretched out full length, stiff and cold, assuming the very experience of death. (quoted in Oesterreich, 1930, p. 22)

Some of the possessed, those who suffer what the German scholar Traugott K. Oesterreich has called a somnambulistic form of possession, remember nothing of their possession. Others experience a more "lucid" form and remember it. In this case the possessed become passive spectators of an "internal" drama. Often they are said to be inhabited simultaneously or sequentially by several spirits, and their behavior varies according to the different possessing spirits. Although possession is sometimes considered desirable, as in spirit mediumship, more often, at least initially, it is considered undesirable, an affliction requiring a cure. Cures, or exorcisms, may be simple affairs involving only the exorcist and his patient, or they may be elaborate, highly theatrical performances involving the patient's whole community.

In one form or another, spirit possession occurs over most of the world. The anthropologist Erika Bourguignon found that in a sample of 488 societies 74 percent believe in spirit possession. The highest incidence is found in Pacific cultures and the lowest in North and South American Indian cultures. Belief in possession is widespread among peoples of Eurasia, Africa, and the circum-Mediterranean region and among descendants of Africans in the Americas. It occurs more frequently in agricultural societies than in hunting and gathering

ones, and women seem to be possessed more often than men. However, altered states of consciousness, such as trance, are not always interpreted as spirit possession. In Bourguignon's 488 societies, 437 societies (90%) have one or more institutionalized forms of altered states of consciousness, but only 251 of these (52% of the total) understand them in terms of spirit possession.

Scholars have attempted to classify possession phenomena in many ways. Some have based their classification on the moral evaluation of the spirit. The French scholar Henri Jeanmarie argues that exorcism aims at the permanent expulsion of the possessing spirit in societies that regard the spirit as essentially evil, whereas exorcism in societies that regard the spirit as morally neutral aims at the transformation of the "malign" spirit into a "benign" one. Other scholars have looked to the cultural evaluation of the possession state itself. In *Ecstatic Religion* (1971) the anthropologist I. M. Lewis distinguishes between central and peripheral spirit possession. The former are highly valued by at least a segment of society and support the society's moral, political, and religious assumptions. In these cases possession is considered desirable, and the spirits are generally thought to be sympathetic. Peripheral possession does not support, at least directly, the moral, political, and religious order. In these cases possession is considered undesirable and requires some form of cure, and the spirits are thought to be malign. Still other scholars, such as Oesterreich, have sought the basis for classification in the phenomenology of the experience. Oesterreich divides possession into involuntary or spontaneous possession and voluntary or artificial possession.

Oesterreich's distinction plays an implicit role in many other classification systems. For example, in *Tikopia Ritual and Belief* (1967, p. 296), the anthropologist Raymond Firth distinguishes "spirit possession," "spirit mediumship," and "shamanism" on the basis of the host's control of the spirit. According to Firth, spirit possession refers to "phenomena of abnormal behavior which are interpreted by other members of the society as evidence that a spirit is controlling the person's actions and probably inhabiting his body." Spirit mediumship involves the "use of such behavior by members of the society as a means of communication with what they understand to be entities in the spirit world." The medium's behavior must be fairly regular and intelligible. Firth applies the term shamanism "to those phenomena where a person, either a spirit medium or not, is regarded as controlling spirits, exercising his mastery over them in socially recognized ways." In the case of spirit mediumship and shamanism, at least after the initial possession, the state of possession is often deliberately induced by inhalation of incense or mephitic fumes (as at the Delphic oracle in ancient Greece), by ingestion of drugs (as in North Africa and the Middle East) or emotionally laden substances (such as the blood of a sacrificial victim in parts of India), or by mechanical means (such as drumming, dancing, hyperventilation, or the incantation of repetitive prayers).

All these classifications impose on the reality of spirit possession a conceptual rigidity that distorts the essential fluidity of the phenomena. Often the host moves in and out of all of Firth's three states—if not in one séance then in the course of his relationship with the spirit. The anthropologist Esther Pressel found that in the African American cults of Brazil initial possessions tended to be involuntary and subsequent ones voluntary as the host gained control of his or her spirit. One Moroccan woman with whom this writer worked suffered periodic possessions in which she was very much the victim of her possessing spirit (*jini*). At times, however, she was able to gain some control over the spirit and convey its messages to

those about her. It was rumored, though this writer never witnessed this, that she would sometimes force her possessing spirit to perform nefarious deeds for her and her secret clientele.

Too rigid a definition of spirit possession precludes recognition of its power as an authentic and believable metaphor for other conditions not usually associated by the Western observer with altered states of consciousness or with trance. For example, possession metaphors were used in Morocco to describe extreme rage, sexual excitement, love, prolonged erections, morbid depressions, and on occasion those conditions in which the subject did not want to accept the consequences of his or her own desires. In the West, possession metaphors also occur—for love, extreme anger, depersonalization, multiple personality, autonomous behavior—in short, for any experience in which the subject feels "beside himself." Such metaphors may be a residue of an earlier belief in spirit possession.

The discussion in the remainder of this article will be restricted to spirit possession as defined by Firth. Exorcisms will be divided into the permanent and the transformational. Permanent exorcisms aim at the complete expulsion of the possessing spirit; the patient is liberated from all spirit influence. Transformational exorcisms strive to change the nature of the spirit from malign to benign; as a result the relationship between spirit and host also changes. In transformational exorcisms, the patient is usually incorporated into a cult that sponsors periodic ritual occasions when the patient can again experience possession and reaffirm his relationship with his possessing spirit.

Altered States of Consciousness

An altered state of consciousness refers to any mental state subjectively recognized or objectively observed as a significant deviation from "normal" waking consciousness. Sleep, dreaming, hypnosis, brainwashing, mental absorption, meditation, and various mystical experiences are all altered states of consciousness. These states are characterized by disturbances in concentration, attention, judgment, and memory; by archaic modes of thought; by perceptual distortions, including those of space, time, and body; by an increased evaluation of subjective experiences, a sense of the ineffable, feelings of rejuvenation, loss of a sense of control, and hypersuggestibility.

The altered state of consciousness most frequently associated with spirit possession is trance (Lat., trans, "across," and ire, "to go"; cf. OFr., transir, "to pass from life to death"), defined as "a condition of dissociation, characterized by the lack of voluntary movement and frequently by automatisms in act and thought, illustrated by hypnotic and mediumistic conditions" (Penguin Dictionary of Psychology, Harmondsworth, 1971, p. 38). The subject experiences a detachment from the structured frames of reference that support his usual interpretation and understanding of the world about him. The subject is, as the Balinese say, "away," quite literally dissociated (Lat., de, "from," and socius, "companion"), removed from companionship and from society.

Ritual trance, the trance of possession, is induced by various physiological, psychological, and pharmacological means. The most common techniques involve sensory bombardment (an increase in exteroceptive stimulation), sensory deprivation (a decrease in exteroceptive stimulation), or an alternation between the two. Techniques of bombardment

include singing, chanting, drumming, clapping, monotonous dancing, inhaling incense and other fumes, and experiencing the repetitive play of light and darkness. Techniques of deprivation include ideational and perceptual restrictions, blindfolding, and isolation. Fasting and other dietary restrictions, hypo- and hyperventilation (during incantations, for example), and ingestion of drugs (tobacco, cannabis, and various psychedelic substances) may also be used. Psychosocial factors—group excitement, heightened expectations, theatricality, costumes and masks, a generally permissive atmosphere, and the presence of strong behavioral models—all facilitate trance.

Although trance is considered the hallmark of possession, it is important to recognize that "possession" has been used to describe nontrance states and that the experience of possession is neither continuous nor unchanging. The possessed person moves in and out of dissociation. There are some moments of ordinary lucidity, other moments when consciousness appears to have surrendered to the possessing spirit, and still other moments of complete unconsciousness. Frequently there is a "doubling of consciousness" (Verdoppelungserlebnis), whereby one of the two (or more) consciousnesses looks on passively at what is happening and is quite capable of remembering what Oesterreich has called "the terrible spectacle" of possession. At other times consciousness is submerged, and the actor loses all awareness and memory of the spectacle; recall of the trance experience is confused, dreamlike, and often stereotypic. The possessed person makes frequent use of mythic plots and symbols when recounting the experience, although his tales are not as elaborate as those of the shaman describing, for example, his voyage to the netherworld.

The Possession Idiom

The interpretation of dissociation, ritual trance, and other altered states of consciousness as spirit possession is a cultural construct that varies with the belief system prevalent in a culture. Although the relationship between spirit and host has been described in many different ways, most indigenous descriptions suggest the spirit's entrance, intrusion, or incorporation into the host. The relationship is one of container to contained. Usually, in any single culture a wide variety of metaphorical expressions are employed. The spirit is said to mount the host (who is likened to a horse or some other beast of burden), to enter, to take possession of, to have a proprietary interest in, to haunt, to inhabit, to besiege, to be a guest of, to strike or slap, to seduce, to marry, or to have sexual relations with the host. In part, this variety reflects changes in the spirit-host relationship, a relationship that should not be regarded as static, well-defined, and permanent but rather as dynamic, ill-defined, and transitory.

Although it is often of analytic significance to distinguish between the psychobiological condition of the possessed (the trance state) and the cultural construct ("spirit possession"), it should be recognized that the construct itself affects the structure and evaluation of the psychobiological condition. The construct articulates the experience, separating it from the flow of experience and giving it meaning. The experience itself instantiates the interpretive schema. The process involves the subjectification of the "external" elements, the symbols, of the spirit idiom.

It is important to stress the belief in the existence of the spirits on the part of the

possessed and those about him or her in order to grasp adequately the spirits' articulatory function. The spirit idiom provides a means of self-articulation that may well radically differ from the self-articulation of the Westerner. Much of what the Westerner "locates" within the individual may be "located" outside the individual in those societies in which the spirit idiom is current. This movement inward is perhaps seen on a literary level in the gradual internalization of the "double" in nineteenth- and twentieth-century European and American literature.

Spirits, as exterior to the individual, are not projections in the psychoanalytic sense of the word. For the psychoanalyst, projection is the subject's attribution to another of feelings and desires the subject refuses to recognize in him or her self. Projection occurs only after introjection. The movement is centrifugal, from inner to outer. If "external" spirits represent as "outside" what the Westerner would regard as within, then, strictly speaking, there can be no projection, for there is nothing within to project. The movement here is centripetal, from outer to inner.

A construction of human experience so radically different from that of the Westerner is difficult to convey; nonetheless, it has been suggested by many scholars who have worked with the spirit-possessed. The anthropologist Godfrey Lienhardt, for example, refers in his study of the Dinka, a Nilotic people, to "Powers" (spirits) as extrapolations or images that are the active counterpart of the passive element in Dinka experience. Since the Dinka have no conception of mind as a mediator between self and world, the images—the powers or spirits—mediate between self and world:

Without these Powers or images or an alternative to them there would be for the Dinka no differentiation between the experience of the self and of the world which acts upon it. Suffering, for example, would be merely "lived" or endured. With the imaging of the grounds of suffering in a particular Power, the Dinka can grasp its nature intellectually in a way which satisfies them, and thus to some extent transcend and dominate it in this act of knowledge. With this knowledge, this separation of a subject and an object in experience, there arises for them also the possibility of creating a form of experience they desire and of freeing themselves symbolically from what they must otherwise passively endure. (Lienhardt, 1961, p. 170)

Of utmost significance in both projection and articulation through "external" spirits is the status accorded the vehicle within the individual's culture. A Western paranoid who believes he or she is pursued by secret agents responds to dominant cultural images, just as does an African who believes himself hounded by ancestral spirits. Both give expression to feelings of persecution and suffer the consequences of that expression. In the first instance, the secret agents are not generally thought to exist by anyone other than the paranoid. In the second instance, the ancestral spirits are generally recognized by others. The consequences of this difference are immense. The haunted person does not necessarily suffer the same social isolation, loneliness, derision, and feelings of abandonment as does the paranoid. He or she enters a new symbolic order. The paranoid learns the language of the spirits and of possession and submits to its grammar; and is afforded the possibility of therapeutic intervention.

This is not meant to suggest that the idiom of spirit possession is more conducive to

cure than the "psychological" idiom of the modern Western world. Both have their successes and failures. In societies with spirit possession some individuals articulate their experiences in terms of spirits in purely idiosyncratic ways and hence do not respond to indigenous therapeutic intervention. In Medusa's Hair Gananath Obeyesekere compares two patients who were exorcised at a shrine in Sri Lanka:

One woman possessed by a demonic spirit ran around the ritual arena threatening to tear her clothes off. Her behavior was perfectly intelligible in terms of the preta [spirits of the dead] or demonic myth model. The other patient, a male, was pulling and pinching her skin, saying that demons were residing under it. Later on he abused the gods, the very beings who should help him to banish the demons. None of this was intelligible to the exorcist and his subculture in terms of available myth models. Demons do not get under one's skin in this culture, and it is unheard of for the gods to be abused in this manner. (Obeyesekere, 1981, p. 161)

The first patient was amenable to cure; the second was not. When Obeyesekere asked the exorcist what could be done for the second patient, the exorcist suggested taking him to a Western-trained psychiatrist! Exorcists are usually clever diagnosticians and avoid treating those patients whom they cannot cure.

The spirit idiom must be flexible enough to accommodate the individual if it is to establish itself and remain powerful. It may be composed of a highly elaborate demonology, as in Sri Lanka, Brazil, or Haiti. In these cultures the spirits have attributes and make specific demands on their hosts. In Haitian Voodoo, for example, the lwa, or possessing spirits, have highly developed characters. Legba, the master of the mystic barrier between men and spirits, is described as a feeble old man in rags who smokes a pipe, slings a knapsack over his shoulder, and walks painfully with a crutch. He is terribly strong, however, and anyone possessed by him suffers a violent trance. Dambala-wédo, another lwa, is pictured as a snake; he forces those whom he possesses to dart their tongue in and out, crawl on the ground sinuously, and fall like a boa from roof beams headfirst. Ezili-Freda-Dahomey, a sea spirit, personifies feminine grace and beauty. (She has been likened to Aphrodite.) Men and women possessed by her behave in a saucy, flirtatious manner. By contrast, in other cultures, for example in North Africa, spirits are ill defined and ambiguous. Unlike their Haitian counterparts, many North African spirits have no "biographies."

While the spirits must not be so specifically characterized as to discourage individual elaboration and specification, this does not entail that they be simply random refractions of individual desires, as some scholars, notably the German classicist Hermann Usener, have argued. The spirits must resonate with both the psychological and the social circumstances of the possessed. Psychologically, they may mirror some aspect of the individual that he refuses to accept or some desire that he denies. Or they may compensate for deficiencies in his relations with others. Thus, I. M. Lewis (1971) relates the high frequency of possession among women and marginal men to their "inferior" position in society. The spirits relate to the social world of the individual. In his study of Tikopian spirit mediumship Raymond Firth writes, "The idiom in which these personal phenomena of anxiety, conflict, illness, and recovery was couched was one in which the physical and psychological syndrome of trance was described in terms of social constructs, including notions of spirit powers and spirit action" (Firth, 1967, p.

329). Whether elaborated or unelaborated, the spirits may relate to specific social groupings. In many societies that are organized into lineages, in Africa for example, the spirits are thought to be lineage members or to have some other significant relationship with a lineage. Often they are conceived of as ancestral shades or lineage or household spirits. Diagnosis of the spirit possessed involves discovering the spirit's identity, the cause of his displeasure that led to the possession, and the nature of his demands. Therapy involves the regulation of the relationship between the possessed and the spirit. (Many anthropologists have understood this regulation as symbolic of a regulation of the possessed's "real" social relations.). In societies with looser social organizations, for example in many urban centers, the spirits are not so closely related to specific social groups. They are "open" to a larger variety of social relations, but they are not devoid of symbolic social attachment.

Initial Possession

A first possession may be conceived of as an articulatory act. The possessed is thrust into a new symbolic order. His or her initiation frequently takes the shape of a dramatic illness—paralysis, mutism, sudden blindness, or profound dissociation—or contrary behavior, such as a wild and seemingly destructive flight into the bush or, for women, nursing the feet of a newborn infant. Many psychiatrically oriented observers have considered these symptoms to be of a hysterical nature, but careful study reveals that they may be symptoms of other forms of mental disturbance or reactions to the stresses and strains inherent in the individual's social position. Even with such dramatic symptoms, the diagnosis of possession is not necessarily immediate. There may be other options within the "medical" system of the particular society. The initial symptoms may, however, be far less dramatic. The neophyte may have been attending a possession ceremony when seized by the spirit. Such "contagious possession" has been frequently described in the literature of spirit possession. (Aldous Huxley gives a particularly readable account of contagious possession in *The Devils of Loudun*, 1952, a study of demonic possession in seventeenth-century France.)

Often the initial possession is articulated in retrospective accounts in a stereotyped manner. These may be elaborate, particularly where the possessed becomes a curer, the account providing the possessed with a culturally acceptable charter for his or her profession, or they may be a simple sentence or two. Alice Morton records the story given her by an Ethiopian curer, Mama Azaletch.

In 1936, I was caught by a certain spirit. I ran away from my home in Bale to the desert, and there I lived in a cave. I would not see anyone or speak to anyone, and I became very wild. But there was one woman of high rank there who was interested in my case, and she would send her son to bring me beans and unsalted bread. I stayed there in that place, eating very little and seeing no one, for four years and eight months. If they had tried to take me from that cave and put me in a house with other people, I would have broken any bonds and escaped back to the desert. It was the spirit that made me wild that way. (Crapanzano and Garrison, 1977, p. 202)

Morton calls attention to Mama Azaletch's stereotypic flight into the wild, her fasting in the desert, and her renunciation of family. Mama Azaletch's story was told in both public and private. Many Moroccans with whom the writer of this article had worked had less

elaborate but stereotypic stories of their "slippage" into the spirit idiom. They were at a possession ceremony, mocked the possessed or possessing spirit, and were immediately struck by the spirit.

The initiatory illness itself is an eloquent symbol, for not only does it focus attention on the possessed (who must be cured!), but it also requires definition. Such definition occurs through a variety of diagnostic and healing procedures. The initiate has to learn to be possessed and undergo exorcism. This is particularly evident where possession involves incorporation into a cult. Technically, the initiate must learn to enter trance easily, to carry out expected behavior gracefully, and to meet the demands of his spirit. Almost all reports of spirit possession emphasize the clumsiness of the neophyte and the necessity of learning how to be a good carrier for the spirit. Members of the Moroccan religious brotherhood, the Hamadsha, who mutilate themselves when in possession trance, can explain how they learned to slash their scalps with knives and halberds without inflicting serious injury. Many have serious scars from their initial possession when, as they put it, they had not yet learned to hit themselves correctly. Similar stories have been reported from Sri Lanka, Malaysia, and Fiji by adepts of the Hindu god Murukan who skewer themselves with hooks and wires. For possessions involving complex theatrical behavior, dancing, and impersonification, as in Sri Lanka or Indonesia, the learning process can be quite rigorous.

The neophyte must learn to recast conflicts in the spirit idiom and to articulate essentially inchoate feelings in that idiom, feelings of persecution or inferiority, of fear or bravado, of hatred or love. This process may proceed by trial and error, or it may occur through the guidance of a curer. The Puerto Rican Spiritistas "work" their patients through various levels of possession and develop in them, when possible, mediumistic faculties. (Such development resembles the mystic's passage through various stages of ecstasy.) The movement from initial illness to accommodation with the spirit and incorporation into the cult is often accompanied by an indeterminate period during which the possessed resists the call of the spirit and suffers depression, extreme alienation, dissociation, and even fugues. Such a period, analogous in many respects to what mystics refer to as the "dark night of the soul," may be symbolized as a period of wandering or isolation. Mama Azaletch's life in the cave may refer to such a period.

Exorcism

Spirit possession has the tripartite ritual structure first delineated by the folklorist Arnold van Gennep in 1908. The possessed is removed from the everyday world by the possessing spirit. The possessed enters a liminal world—the world of possession, dissociation, trance—and through exorcism (which replicates the tripartite structure of possession itself) is returned to the ordinary world. Exorcisms may be permanent or "transformational." In permanent exorcism, the patient is returned to the world from which the patient came, ideally as he or she was before he was possessed. Not much is known about such patients. Have they undergone some sort of social or psychological transformation through possession and exorcism? It would seem that they have been marked by the spirit: They have been possessed, and they have been cured. In transformational exorcism, the patient is explicitly transformed. He or she has undergone a change in identity and are now, to speak figuratively, more than their self; he or she is in intimate relationship with a spirit whose demands must be

recognized. Usually the possessed is incorporated into a cult, which not only provides legitimate occasions for future possessions but also supplies a new social identity. Often, as a member of such a cult, the possessed becomes an exorcist or a member of a team of exorcists.

Exorcisms may comprise little more than simple prayers or incantations sung over the possessed, as happens in Christian and Islamic contexts. Sometimes exorcisms involve torturing the possessed (pulling the ear, flagellating, or burning) until the possessing spirit has revealed its identity and demands or has released the patient. In many societies that support possession cults, the exorcisms are semipublic or public occasions. Such ceremonies tend to be highly dramatic. There is music, most frequently drumming but also music of woodwind, reed, and string instruments, and dancing, which may be simple or quite complex. In Sri Lanka and elsewhere in Southeast Asia comic or other dramatic interludes often play a role. The exorcist, the possessed, and other performers may don masks, wear special costumes, and take on the part of well-known mythic and legendary figures. The ceremonies are often accompanied by sacrifices and communal meals, and last through the night. This passage from light through darkness to light again seems to parallel the tripartite ritual movement that culminates with the "rebirth" of the patient as cured or transformed.

Patient, exorcist, and other spectators may all fall into trance. There is considerable variation in the depth and style of these trances. In some the possessed fall into an ill-defined, seemingly superficial, dreamy trance. In others they become frenetic and out of control. And in still others they take on the character of the spirit that possesses them, responding only to special songs, dancing characteristic dances, talking in a distinctive language (glossolalia), and demanding special costumes, perfumes, or objects. In many parts of the world, the possessed perform uncanny feats, such as walking over burning coals (in the Greek *Anastenaria*), piercing themselves with skewers and pins (the followers of *Murukan* in Sri Lanka, Malaysia, and Fiji), slashing their heads with knives and halberds (the *Hamadsha* of Morocco), playing with poisonous snakes (the rattlesnake cults of Appalachia), or stabbing themselves with swords and spears without harm (in Java, Bali, and among the Cape Malay in South Africa).

The exorcisms provide an occasion for both an individual and a transcendent drama of order and disorder, of control and the absence of control. At least in societies that consider the spirit demonic, possession reveals the underside of social, cultural, and psychological order. Possession negates the "rational" order of everyday life; it displays the world in reverse. Ritual and exorcism restore order and rationality to that world. The anthropologist Bruce Kapferer has written that in Sri Lanka the demons embody human suffering and symbolize the destructive possibilities of the social and cultural order. They provide a "terrifying commentary on life's condition and individual experience in it." They cast the individual's experience into a wider social and cultural order, and the encounter with the demonic becomes a metaphor for his or her "personal struggle within an obdurate social world" (Kapferer, 1983).

Exorcisms regulate the relationship between spirit and host. Formally, spirit possession may be understood as a series of transformations of usually negative metaphorical attributions into occasionally positive and at least ritually neutral metonymic ones in a dialectical play of identity formation. The spirit often represents what the possessed is not or does not desire. The Moroccan man who is inhabited by the female spirit 'A'isha Qandisha is

no woman; the chaste Haitian woman possessed by the promiscuous Ezili-Freda-Dahomey would disclaim any of Ezili's promiscuous desires. The host's identity and desires are here the opposite of the spirit's. During possession, however, the host becomes nearly identical with the spirits. The Moroccan man comes as close to being 'A'isha Qandisha, a female, as possible; the Haitian woman as close to the flirtatious, saucy Ezili as possible. A negative metaphor is transformed into a positive metonym, even to the limit of identity within a very special context.

Possession cults aim to transform the relationship between spirit and host much as the Furies were transformed into the gentle Eumenides in Aeschylus's *Oresteia*. The transformation usually involves the conversion of a "wild" possession, an illness, into an institutionalized, ritualized, and periodized possession in which negative metaphorical attributes become for the occasion metonymic ones. It is as though the host were allowed to play out in a sanctioned manner who he is not and to give expression to desires that he cannot express in everyday life. This movement from metaphor to metonymy is neither direct nor simple. The changing, essentially complex relationship between host and spirit or spirits is given a sort of theatrical representation. The two may enter into conversation with one another in a friendly or inimical manner, they may struggle with each other, or the host may succumb to the spirit. Often, as in Sri Lanka, the possession includes a comic interlude that plays an important part in the exorcism itself. The comedy of exorcism, Bruce Kapferer (1983) has suggested, displays through its very irrationality the rationality of the world and allows the host to reformulate his self in accordance with that rationality. Although this movement toward the discovery or rediscovery of the rationality of the world is not immediately apparent in many simpler possessions, even these tend to bring about a transformation of the way the possessed sees his world. He takes on the view of his cult. He is attached to the demon, who becomes a primary orientation point for his understanding of himself and the world about him.

If the exorcism is successful, the patient has to become fully possessed and then released by the spirit. To be released from the spirit's influence the possessed must meet the spirit's demands, whatever they may be. In Morocco, for example, the spirit requires the host to wear certain colors, burn special incense, make regular pilgrimages to the spirit's favored sanctuaries. Often the demand includes the sacrifice of an animal with which, as the anthropologist Andras Zempléni (1984) has suggested, the spirit's host is identified. Thus the host is separated by the power of the sacrifice from the spirit with which the host has become one. So long as the possessed follows the spirit's commands, the host is blessed, protected, and generally favored. A failure to follow the commands usually leads to a renewal of the possession crisis: The host falls ill, becomes paralyzed, or is blinded. A new exorcism is then required.

Without doubt the spirit and its commands are of symbolic import to the host, resonating with significant events in the host's biography, reflecting the host's present situation, and orienting the host toward the future. The commands may symbolize adherence to the social and moral obligations and commitments the individual has in his or her everyday life; a failure to follow the commands may represent a failure to live up to these obligations and commitments; the possession may make articulate feelings that in other "psychological" idioms are described as feelings of guilt. The roles played by the spirits and their commands,

by "wild" and institutionalized possessions, differ in each individual case. Generalizations tend to become overgeneralizations. The spirit idiom is subtle and, as the existentialists would say, reflects the subtlety of the individual in situation. It is, of course, important to recognize that possession also plays an important role for those who witness it, providing them with an often theatrical representation, an objectification, of their cultural presuppositions, their social situation, and their psychological conditions. For them and for the possessed, possession confirms belief in the spirits. Exorcism affirms faith in a social and cultural order, an order that gives perhaps only the illusion of mastering the "irrational forces" that surround and on occasion besiege its members.

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Those people that ingest alcohol, marijuana, and other drugs are said to be opening the door to the real possibility of becoming spiritually possessed. Marijuana is a drug that invites INDIAN or HINDU spirits as well as other classifications of spirits to take abode in the human body and chronic use can cause displacement of the psyche. Alcohol is called "spirits" for good reason. The effects allow for spirits and personas to exist side by side with the individual psyche. This is a fact that I'd not debate with the naysayer, simply because there is no need for me to do so. Not every personality is displaced by a spirit or entity based on the use of alcohol, or marijuana alone. However, a great many are, and as I've expressed the altered state is near to guaranteed with chronic use of any intoxicant. Alcohol especially is a substance that invites qliphothic energies to take hold of the human body and to displace the consciousness or mind of the person that ingests it. Various "spirits" attract a specific type of energy or entity based on the plant or fruit that is fermented and then made into alcohol. That is to say, the spirits that are drawn to the drinker of tequila would be different than the spirits that vibrate with the atomic make-up of vodka or gin. This is also why occultists and spiritualists use dark and light liquor for different purposes in their craftwork. It is a well known fact among the practitioners of Santeria that certain entities prefer rum over beer, etc.

The spirits that would be drawn to the user of meth or cocaine (the latter of which I tend to call BLOWFISH) are specific to certain realms. Crack and meth literally create zombies, or people that look and behave like the walking dead. The drugs and the spirits tend to displace the persona of the user, manifesting and changing the morphology of the person using the intoxicant. This is a part of the reason why a person who may have started using drugs and was initially smart and beautiful slowly but surely starts to resemble the creatures and characters shown in fantasy writings that include the stereotypical images of zombies, ghouls, and ghosts. There are plants and animals that also when ingested have similar effects on the human body and psyche. Also, it is clear to me that ingestion of specific drugs entices spirits to walk into and through the energy fields of humans and allows them to dwell quietly in the same space that houses the individual's persona or personal frequency. This is why addiction is a lifelong struggle. Literally there is a monster quietly dwelling in the body of the user or ex-user that every now and again tempts the person back to the use of whatever substance. The same is true for tobacco, and we see that when we are adepts of occult practice and learning about spirits, there are those that are specifically drawn to cigarette and cigar smoke. For the learned spiritist, there is a clear connection between the African, Indian/Indio, and Criminal divisions or classifications of spirits that are drawn to and fed by

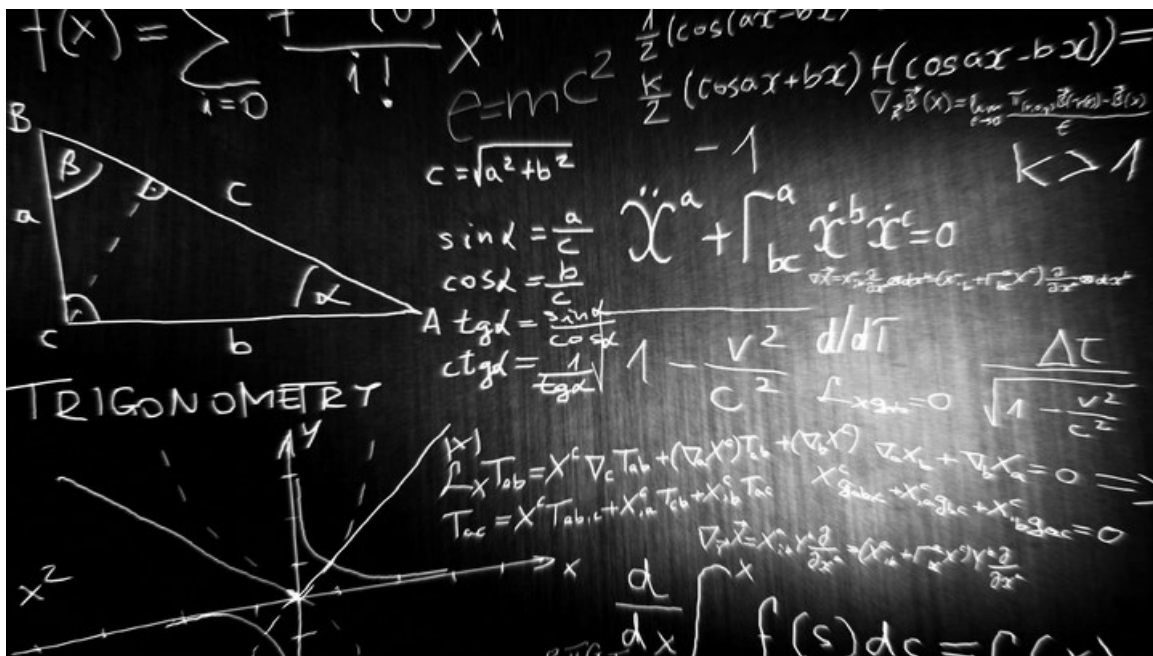
the use of marijuana and tobacco.

There are Asian spirits that are drawn to OPIUM and other drugs, specific to Asian culture. The same as there are specific Asian spirits of prostitution, crime, wealth, and near to every other modality of being. There are martial spirits drawn to gunpowder, and called upon by the use of gunpowder and weaponry in rituals. The same as bodily fluids can be used to attract or repel human beings, the same holds true for spirits and entities. They can be called upon and drawn to a scent. There are so many specifics when discussing spirits and spirit attachment that I could indeed write an entire book specific to that subject. The point is that anything you ingest can work towards changing your morphology and even your genetic profile, as I've explained in previous writings. The words GENETIC, GENE, and GENIE are all semantically and phonetically similar and thusly tied. This is why you hear of people that say the WORD is a living thing and has the power to alter reality itself. That is because words are applicable to the laws of CAUSE and EFFECT. This has much to do with both SPELLING and CASTING SPELLS, as I've explained in some of my social media posts in the past.

There are people in the UNITED STATES that despise the SPANISH language. For many of them the reason is CULTURAL, which is a word that at it's root is CULT. As I've explained in previous writings, the ENGLISH/ANGLISH language is indeed an amalgamated tongue, utilizing root words from regions all over this planet. Computer language is also a bastard language, however, that is a point for another book or chapter of it's own. The same as each creature, plant, animal, person, place, thing, has a particular frequency or vibration, so to does each classification of everything that exists in the material plane also has an atomic value. What is an atomic value? A quick internet search of the term "atomic value", and specifically the website wikipedia reads as follows: 1. An atomic value may refer to: Atomic number, the number of protons in the nucleus of an atom. 2. A piece of data in a database table that cannot be broken down any further (see first normal form). Do you see now why I say that the written word and especially the English language has it's root word correlatives and also it's own atomic values? Knowing such to be the truth, it is no wonder that words and comprehension as that pertains to meaning is able to affect the listener or receiver in which those words are directed. The human brain literally computes what is being transmitted via vibrations from the larynx, gives those sounds meaning or value and then the brain in an instant releases chemical throughout the body in response to what the brain understand those sounds to actually mean. In this way language itself has form, and as such becomes "information".

The way that language and computation works is indeed arithmetic at it's core, and as such I could explain the values, vibration, and effects as that pertains to computation in a book specific to that topic. The various books on the subject of PHYSICS, as well as the subject of trigonometry, could be used to prove the point that I'm presenting without room for any doubt. The time and effort required to prove such a point is something to be considered, however, I am clearly stating the fact that if need be I can absolutely prove by reference the points that I'm bringing forward in every regard. The human brain works in a similar fashion to a computer's operating system, in that it processes and translates information which then become signals that the computer processor is able to understand. Spoken and body language both work in a near to identical fashion. Meaning dictated by spelling, consider how profound such a subject actually is in every applicable effect. Does language dictate culture, or the

reverse? This ideology is present in the morphology of the LATIN language and it's relationship to the ENGLISH language. Then there is the biblical scripture that insinuates that reality itself was created by a selfaware intellect that then built existence atom by atom via vibration, which is in effect the foundation as scope of the living word. As such, has not computer technology proven that using the architecture of language and numeric values, an entire realm that contains information and grows substantially every minute is more than simply a possibility? This information is housed in devices and transmitted trough the same air we breathe, and contains data, or information that exists and is absolutely as real as our devices with the ability to retrieve it? If we've proven that thought can travel via satellite by way of electronic devices, should it be difficult to believe that the electrical input/output of the human brain or any animal brain for that matter could transmit/recieve information in a very similar fashion? It is my point that ATOMIC VALUE proves that these ideas are much more than a possibility. They're probable and I've literally explained the how's and why's.



Pythagoras was proving the structure of reality long before Einstein realized his own equations and then began to bend the realities of scientific fact. A study of the pythian sciences will bring the avid learner to a point of reference that will clearly show that even QUANTUM PHYSICS is an ancient science, studied religiously, in antiquity. It is my point to state that PYTHAGORAS was indeed a genius scientist in the field of QUANTUM MECHANICS. The definition of QUANTUM MECHANICS as described via internet search results is as follows: the branch of mechanics that deals with the mathematical description of the motion and interaction of subatomic particles, incorporating the concepts of quantization of energy, wave-particle duality, the uncertainty principle, and the correspondence principle.

The wikipedia article on the subject of PYTHAGORAS in the section titled, "History", reads as follows:

Pythagoras was already in ancient times well known for the mathematical

achievement of the Pythagorean theorem. Pythagoras had been credited with discovering that in a right-angled triangle the square of the hypotenuse is equal to the sum of the squares of the other two sides. In ancient times Pythagoras was also noted for his discovery that music had mathematical foundations. Antique sources that credit Pythagoras as the philosopher who first discovered music intervals also credit him as the inventor of the monochord, a straight rod on which a string and a movable bridge could be used to demonstrate the relationship of musical intervals.

Much of the surviving sources on Pythagoras originate with Aristotle and the philosophers of the Peripatetic school, which founded historiographical academic traditions such as biography, doxography and the history of science. The surviving 5th century BC sources on Pythagoras and early Pythagoreanism are void of supernatural elements, while surviving 4th century BC sources on Pythagoras' teachings introduced legend and fable. Philosophers who discussed Pythagoreanism, such as Anaximander, Andron of Ephesus, Heraclides and Neanthes had access to historical written sources as well as the oral tradition about Pythagoreanism, which by the 4th century BC was in decline. Neopythagorean philosophers, who authored many of the surviving sources on Pythagoreanism, continued the tradition of legend and fantasy.

The earliest surviving ancient source on Pythagoras and his followers is a satire by Xenophanes, on the Pythagorean beliefs on the transmigration of souls. Xenophanes wrote of Pythagoras that:

Once they say that he was passing by when a puppy was being whipped, and he took pity and said: "Stop! Do not beat it! For it is the soul of a friend. That I recognized when I heard it giving tongue."

In a surviving fragment from Heraclitus, Pythagoras and his followers are described as follows: Pythagoras, the son of Mnesarchus, practised inquiry beyond all other men and selecting of these writings made for himself a wisdom or made a wisdom of his own: a polymathy, an imposture.

Two other surviving fragments of ancient sources on Pythagoras are by Ion of Chios and Empedocles. Both were born in the 490s, after Pythagoras' death. By that time he was known as a sage and his fame had spread throughout Greece. According to Ion, Pythagoras was:

... distinguished for his many virtue and modesty, even in death has a life which is pleasing to his soul, if Pythagoras the wise truly achieved knowledge and understanding beyond that of all men.

Empedocles described Pythagoras as "a man of surpassing knowledge, master especially of all kinds of wise works, who had acquired the utmost wealth of understanding." In the 4th century BC the Sophist Alcidas wrote that Pythagoras was widely honored by Italians.

Today scholars typically distinguish two periods of Pythagoreanism: early-Pythagoreanism, from the 6th till the 5th century BC, and late-Pythagoreanism, from the 4th

till the 3rd century BC. The Spartan colony of Taranto in Italy became the home for many practitioners of Pythagoreanism and later for Neopythagorean philosophers. Pythagoras had also lived in Croton and Metaponto, both were Achaean colonies. Early-Pythagorean sects lived in Croton and throughout Magna Graecia. They espoused to a rigorous life of the intellect and strict rules on diet, clothing and behavior. Their burial rites were tied to their belief in the immortality of the soul.

Early-Pythagorean sects were closed societies and new Pythagoreans were chosen based on merit and discipline. Ancient sources record that early-Pythagoreans underwent a five year initiation period of listening to the teachings (akousmata) in silence. Initiates could through a test become members of the inner circle. However, Pythagoreans could also leave the community if they wished. Iamblichus listed 235 Pythagoreans by name, among them 17 women whom he described as the "most famous" women practitioners of Pythagoreanism. It was customary that family members became Pythagoreans, as Pythagoreanism developed into a philosophic traditions that entailed rules for everyday life and Pythagoreans were bound by secrets. The home of Pythagoras was known as the site of mysteries.

CHAPTER XIV

In the final chapters of this book it is my focus to relate and correlate the ideas and information brought forward throughout this compilation of writings. At first I ponder upon whether or not referencing articles found on the internet was actually a good idea. Then I came to the conclusion that including certain information verbatim was not only legal and my right, but also it served to allow the reader to study along with what it was that I chose to present throughout the many chapters of this book. It allows for the reader to use this book as a study guide following in the ways of the teacher's I had in school that made sure I learned not only what was written in the teacher's manuals and curriculum. But also, by encouraging me to study what I learned, to research the information for myself and then to draw my own conclusions as an intellectual individual. What I've done in writing this book is prove that intellect and information exists within and without the human body and mind. We are indeed doing what was written in the bible and other religious texts. We are creating universes, and UNIVERSE CITIES, or universities with our relationship to potent and powerful genius'and intellects. I've made it a point to prove that ideation, ideas, and experiences coexist and correlate in ways that similar to a soundwave, vibrate, expand and contract, and then solidify in tangible forms. We are products of the word, just as much as the word is a product of intellect. Think about that. What does that actually mean? It means as language evolved, so did mankind. Period.

Language is a container for a vibration that is also called meaning. Intellect flows through that linguistic vibration and every other vibration for that matter. Movement is what allows even the densest object to exist. Without movement there is no room for even the atom or atomic values to exist. Thought is one of many infinite reflections of vibration. The words VIBRATION and VIBRANCE and so very meaningful, and as such I won't provide the meaning of those two words here in this book. I'd ask the reader to do a Google search and

see what the definitions of those two words are. Then I'd ask the reader to look up the word DEFINITION. If doing as I've asked in this paragraph doesn't then allow for your mind to realize the profundity of what it is that I'm communicating, not simply through the chapters of this book, but at this very moment in your absorption of the words I've presented to communicate my thoughts via educated meaning, I don't know how else to make the attempt to communicate such a value.

In this book, I've examined the values of currents, energies, and intellects of the most notoriously sinister sort. I've provided information and points of reference that should allow the reader to effectively research specific topics and ideas on their own. I've provided information that in my view allows for the reader to question and answer to the ideas that span over not only decades, but millennia. I've shown that even ideas or behaviors have spiritual values tied to a spiritual, mental, and physical continuum. I could write and add to this book for years if that was my desire to do so. I could go into the topics of the AFRICAN and AFRO-CUBAN IFA SYSTEM. I could go over each branch of the MAGICKAL SCHOOLS, encompassing a spectrum from light to dark and every color that could possibly exist in between, and the vibrations and currents, colors and shades that cannot be perceived by the human senses. Doing such a thing would lead to a near to neverending series of books. Maybe I should try to do so? I could describe the animistic, and bestial natures of the most lowly of vibrating elements, some of which I've presented in the pages of this book. I could focus on the principals and principalities of pleasure and delight from angles that cast both light and shadow on those topics that please me to study and reveal. This book has already been powerfully informative, in ways that I know for sure should be at the very least worth the price of its purchase.

This brings me to what we've gone over in earlier chapters of this book. There's wrathful energy known by some as NUT, others SHAKTI, and further still others as KALI, or KALI MA. There are people that believe that is the male God JEHOVAH that is the jealous and spiteful entity that forced women into a submissive position, that is clearly opposite to the energy and iconography of the female Goddess known as KALI. This is a clear dualistic reflection of the EGYPTIAN temples of the SUN and the MOON. Then there is the UNIVERSAL TEMPLE. A temple that is not divided amongst or against itself. A temple that goes even beyond the iconography and impression, to the root, or the square root, providing equations that explain every element scientifically aside from consciousness itself. That is because consciousness cannot be defined past the definitive measurement of self-awareness that leads into a mirror effect, that also leads to eternity. Consciousness is self-awareness and self-awareness is how the universe came to exist. Once a particle becomes an intellect or has intelligence, we then as multicellular organisms say the universe itself, collectively, is alive.



This book was not at all written to invite the reader to explore or glorify elements of discord, it is in fact written to invite the reader to find strength and hope in the spirit and meaning of salvation. I'd like to close this writing by examining the subject of INTRUSIVE THOUGHTS. Going with the same formula I've used previously, I'd like to present what is written in the wikipedia article on the subject of INTRUSIVE THOUGHTS, which reads as follows:

An intrusive thought is an unwelcome, involuntary thought, image, or unpleasant idea that may become an obsession, is upsetting or distressing, and can feel difficult to manage or eliminate. When such thoughts are associated with obsessive-compulsive disorder (OCD), depression, body dysmorphic disorder (BDD), and sometimes attention-deficit hyperactivity disorder (ADHD), the thoughts may become paralyzing, anxiety-provoking, or persistent. Intrusive thoughts may also be associated with episodic memory, unwanted worries or memories from OCD, post-traumatic stress disorder, other anxiety disorders, eating disorders, or psychosis. Intrusive thoughts, urges, and images are of inappropriate things at inappropriate times, and generally have aggressive, sexual, or blasphemous themes.

Furthermore, in the section of the same article titled, "Religious thought", the article states as follows:

Blasphemous thoughts are a common component of OCD, documented throughout history; notable religious figures such as Martin Luther and Ignatius of Loyola were known to be tormented by intrusive, blasphemous or religious thoughts and urges. Martin Luther had urges to curse God and Jesus, and was obsessed with images of "the Devil's behind." St.

Ignatius had numerous obsessions, including the fear of stepping on pieces of straw forming a cross, fearing that it showed disrespect to Christ. A study of 50 patients with a primary diagnosis of obsessive-compulsive disorder found that 40% had religious and blasphemous thoughts and doubts—a higher, but not statistically significantly different number than the 38% who had the obsessional thoughts related to dirt and contamination more commonly associated with OCD. One study suggests that the content of intrusive thoughts may vary depending on culture, and that blasphemous thoughts may be more common in men than in women.

According to Fred Penzel, a New York psychologist, some common religious obsessions and intrusive thoughts are:

sexual thoughts about God, saints, and religious figures

bad thoughts or images during prayer or meditation

thoughts of being possessed

fears of sinning or breaking a religious law or performing a ritual incorrectly

fears of omitting prayers or reciting them incorrectly

repetitive and intrusive blasphemous thoughts

urges or impulses to say blasphemous words or commit blasphemous acts during religious services.

Suffering can be greater and treatment complicated when intrusive thoughts involve religious implications; patients may believe the thoughts are inspired by Satan, and may fear punishment from God or have magnified shame because they perceive themselves as sinful. Symptoms can be more distressing for sufferers with strong religious convictions or beliefs.

Baer believes that blasphemous thoughts are more common in Catholics and evangelical Protestants than in other religions, whereas Jews or Muslims tend to have obsessions related more to complying with the laws and rituals of their faith, and performing the rituals perfectly. He hypothesizes that this is because what is considered inappropriate varies among cultures and religions, and intrusive thoughts torment their sufferers with whatever is considered most inappropriate in the surrounding culture.

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There are many people living with various aspects of what is called MENTAL ILLNESS. As I wrote this book I also considered my own struggles with mental and emotional clarity. I was able to look at my own thoughts, emotions, and behaviors, and then made the attempt to rationalize what I've allowed to preoccupy my own cognitive reasoning. To be preoccupied means, PRE; before, OCCUPY; possession, take control. Basically the word preoccupy is a reference to what a person allows to enter their mind or to shape their thoughts. To be preoccupied with something is to be consumed by it. That's also pretty much what possession is. The question here is, "is possession equal to mental illness?" That depends on who's

religion or what field of science you are looking to provide a rational and concise answer to that particular question. Either way though, the effects are near to identical. I could dissect every word I've used in this writing in ways that could literally show that I myself surely have my own issues as that pertains to a mental diagnosis like OCD. It's almost as if language itself dares me to unravel the mysteries of form in order to free the material plane from the weight and strain of itself. What is a DIA.GNOSIS? Greek and Latin, shall we?

Dia-: Prefix meaning through, throughout, or completely, as in diachronic (over a period of time), diagnosis (to completely define the nature of a disease), and dialysis (cleansing the blood by passing it through a special machine).

Dia (Ancient Greek: Δία or Δῖα, "heavenly", "divine" or "she who belongs to Zeus"), in ancient Greek religion and folklore, may refer to: Dia, a goddess venerated at Phlius and Sicyon. She was seen by the locals as identical to Hebe and/or Ganymeda.

Gnosis refers to knowledge based on personal experience or perception. In a religious context, gnosis is mystical or esoteric knowledge based on direct participation with the divine.

gnosis (n.) knowledge," especially "special knowledge of spiritual mysteries," 1703, from Greek gnōsis "a knowing, knowledge; a judicial inquiry, investigation; a being known," in Christian writers, "higher knowledge of spiritual things," from PIE *gnō-ti-, from root *gno- "to know."

What I've shown here is that even the word DIAGNOSIS itself has a very spiritual meaning and value. I've also shown that when dealing with the word "diagnosis", especially as that pertains to mental issues, you are literally discussing the "psychology" and the science of the PSYCHE and as such are going to be studying various elements involved with the subject of SPIRITUAL POSSESSION and INFLUENCE. There's literally and figuratively no way around it. There are times when I have intrusive thoughts and I know that I could consider those thoughts either medically or spiritually, or both. Does that essentially mean that I'm possessed? That again depends on who we ask about it. Doesn't it? There are a great many CULTS and RELIGIONS that openly worship what is known as DJINN/JINN or GENIES. They worship these powers with the protection of RELIGIOUS FREEDOM in the UNITED STATES. To openly worship certain forces has in the past been deemed UNCIVILIZED in various nations. Overseas there is a clear knowledge and understanding of what are called ZAR, and these spirits are tied to the word BIZARRE, as well as the word BAZAAR. These specific spirits are said to reside in the head and stomach of mainly women that are afflicted with seizures and other illnesses. The ZAR are known to be demonic forces within certain cultures. The ZAR are also the powers behind the ideology and discussion of GENIES and GYPSIES. Gypsies in particular have been oppressed based on the very same reasoning as those persecuted in the HOLOCAUST and other supposed religious based INQUESTS. It is a fact that the INQUISITIONS of the past were indeed considered lawful deeds. The property seizures of various churches were considered lawful due to the beliefs and practices of the CULTS and CULTURES that were decimated and seized. In today's age what would have been the KNIGHTS of the past are equated to the police and other law enforcement entities of today. Our political and law enforcement systems of today have direct correlatives to the organizations and systems of medieval antiquation. They also have correlative components and elements that relate to

specific legions of spirits. This is why there are officers with gold badges that are in the shapes of shields, as well as pentagram and hexagonal shapes. That being said, our states, cities, and nation has emblems and symbols that directly reflect the civilizations of the medieval period of EUROPEAN HISTORY.



A wide variety of Jewish and early Christian sects having an interest in gnosis, or divine knowledge and generally holding the belief that there is a god greater than the Demiurge, or the creator of the world.

Many of the occult fraternities of today are directly tied to **CULTS, CULTURES, and ORGANIZATIONS** of medieval Europe. The word **SHERIFF** is an **ARABIC** word. The word **SHERIF** is defined by an internet search as follows: 1. a descendant of Muhammad through his daughter Fatima, entitled to wear a green turban or veil. 2. a Muslim ruler, magistrate, or religious leader. The word **MAGISTRATE**, which includes the word **MAGI** as it's root prefix, is defined as follows: a civil officer or lay judge who administers the law, especially one who conducts a court that deals with minor offenses and holds preliminary hearings for more serious ones. The word **SHERIFF** is also defined by an internet search as follows: (in the US) an elected officer in a county who is responsible for keeping the peace. (in England and Wales) the chief executive officer of the Crown in a county, having various administrative and judicial functions. noun: high sheriff; plural noun: high sheriffs; an honorary officer elected annually in

some English towns.

There is something to every part of what we see and experience in our daily lives, however, there is a willful ignorance amongst the people that do not have a clue as that pertains to what certain occupations and career paths actually entail. There are very relevant medieval correlatives involved with every aspect of commerce and enterprise in the UNITED STATES and near to every other MODERN SOCIETY. There are groups of people that study religion, merchantilism, and militance from angles that allow them to know much more than the common person about the feudalism and systemics of modern societies. I've explained in the past that even starting a business and registering with the chamber of commerce under a fictitious business name, thusly creating a lawful entity, is rooted in applied occult practice. There were GOVERNORS in medieval society, and there are GOVERNORS now. A wikipedia serach of the term, "Roman governor", reads as follows:

A Roman governor was an official either elected or appointed to be the chief administrator of Roman law throughout one or more of the many provinces constituting the Roman Empire. A Roman governor is also known as a propraetor or proconsul.

The generic term in Roman legal language was Rector provinciae, regardless of the specific titles, which also reflect the province's intrinsic and strategic status, and corresponding differences in authority.

By the time of the early empire, there were two types of provinces—senatorial and imperial—and several types of governor would emerge. Only proconsuls and propraetors fell under the classification of promagistrate.

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Occupation is relative and nearly synonymous to the word "possession". How so? An internet search of the word "occupation" reveals the current applied meanings of that word, which states the meaning as follows: 1. a job or profession; a way of spending time. 2. the action, state, or period of occupying or being occupied by military force; the action of entering and taking control of a building. 3. the action or fact of living in or using a building or other place.

The definition of POSSESSION is stated as follows: 1. the state of having, owning, or controlling something. (Law) visible power or control over something, as distinct from lawful ownership; holding or occupancy. (informal) the state of possessing an illegal drug. (in football, basketball, and other ball games) temporary control of the ball by a particular player or team. 2. an item of property; something belonging to one. 3. the state of being controlled by a demon or spirit; the state of being completely under the influence of an idea or emotion.

I could continuously show the relation and correlation of words, behaviors, and activities that are used and that prove the fact that most people are ignorant to the meaning and application of near to every word of the ENGLISH language. There are people that know clearly that the correct way to trace the cultural values and components of a CULTURE is to study and decipher language or the ability to communicate. There can be no COMMUNE without the ability to clearly communicate. Now, Google the word COMMUNE. Commune is

the root prefix applied to the word COMMUNISM. This should provide a clearer understanding as to the way that the values of the English language are calculated. Arithmetically what does the word value mean? The word value is defined by an internet search as follows: NOUN 1. the regard that something is held to deserve; the importance, worth, or usefulness of something; the material or monetary worth of something; the worth of something compared to the price paid or asked for it. 2. a person's principles or standards of behavior; one's judgment of what is important in life. 3. the numerical amount denoted by an algebraic term; a magnitude, quantity, or number. 4. (Music) the relative duration of the sound signified by a note. 5. (Linguistics) the meaning of a word or other linguistic unit; the quality or tone of a spoken sound; the sound represented by a letter. 6. the relative degree of lightness or darkness of a particular color. VERB 1. estimate the monetary worth of (something). 2. consider (someone or something) to be important or beneficial; have a high opinion of.

I written previously on the topic of SEMANTIC vs. PHONETIC values. No matter how we choose to look at it LANGUAGE IS AN ALPHANUMERIC CALCULATION based on the assigned values and meanings of vibrations that are recieved by the listener in the form of soundwaves. The tonal value is similar to the language of music. Music is a language why? Because it is possible to both read and write music, based on an established meaning as that pertains to character. Period. Intellect is a spiritual constant, and as such intellect itself seems to be contained and influenced by ancestry. This means that generationally, or GENIE.RATIONALLY the mathematic constants are tied to atomic values. I had a teacher in middle school named Mr. Miller who told me that every ELEMENT that exists in the COSMOS also exists on this Earth. At that time I had not had a clear understaning of what he was explaining. Now I absolutely know what he was implying. The periodic table is something that shows the ATOMIC weight and interconnectivity of near to everything that exists in this realm. I had another teacher at the same school named Mr. Shannon. He not only showd our class how to play the stock market, but he also broght forward the SACRED GEOMETRY of the PYTHAGOREAN SCHOOL. Was he aware of the fact that teaching our class ALGEBRA would lead to an interest in the study of PHILOSOPHY? Who was PHILO? And what was the connection to SOPHIA? There was a hip-hop group in the 80's that spoke of the importance of the website known as WIKIPEDIA. When I hear it, I hear the mentioning of a personage called COSMO-D, and the chant, "wiki, wiki, wiki, wiki." That's phenomenal what I consider such. The interconnection of what is called THOUGHT and THOTH both is indeed a spectacular correlative. A wikipedia article on the subject of PHILO reads as follows:

Philo of Alexandria (/ˈfaɪloʊ/; Ancient Greek: Φίλων, romanized: Phílōn; Hebrew: יְדִידִיָּה הַכֹּהֵן, romanized: Yedidia (Jedediah) HaCohen; c. 20 BCE –c. 50 CE), also called Philo Judaeus, was a Hellenistic Jewish philosopher who lived in Alexandria, in the Roman province of Egypt.

Philo's deployment of allegory to harmonize Jewish scripture, mainly the Torah, with Greek philosophy was the first documented of its kind, and thereby often misunderstood. Many critics of Philo, who failed to actually read his texts, assumed his allegorical perspective, would lend credibility to the notion of legend over historicity. Notwithstanding, whereby one actually reads Philo's works in both translated and original Greek forms, one finds Philo most certainly believed in the literal understanding of the Torah and the historicity of such

described events, and simply allegorizes the additional meaning behind the text.

Though never properly attributed, Philo's marriage of Jewish exegesis and Stoic philosophy provided a formula later picked up by other Midrash content from the 3rd and 4th centuries C.E. Some claimed this lack of credit or affinity for Philo by the Rabbinic leadership at the time, was due to his adoption of allegorical instead of literal interpretations of the Hebrew Bible, though it was likely due to his criticism of Rabbinic scholars, citing their works and ideas were "full of Sybaritic profligacy and licentiousness to their everlasting shame", "eager to give a specious appearance to infamous actions, so as to secure notoriety for disgraceful deeds", [6] and ultimately, that he "disregards the envious disposition of such men, and shall proceed to narrate the true events of Moses' life" of which Philo felt were unjustly hidden and covered over.

According to Josephus, Philo was largely inspired by Aristobulus of Alexandria and the Alexandrian school. The only event in Philo's life that can be decisively dated is his participation in the embassy to Rome in 40 CE; whereby he represented the Alexandrian Jews in a delegation to the Roman Emperor Gaius Caesar Augustus Germanicus (Caligula) following civil strife between the Alexandrian Jewish and Greek communities.

Furthermore, a wikipedia article on the subject of SOPHIA reads as follows:

Sophia (Koinē Greek: σοφία: "Wisdom", Coptic: τσοφια "the Sophia") is a major theme, along with Knowledge (ἄνωγνῶσις gnosis, Coptic sooun), among many of the early Christian knowledge-theologies grouped by the heresiologist Irenaeus as gnostikoi (ἄνῳόόέέειβ), 'knowing' or 'men that claimed to have deeper wisdom'. Gnosticism is a 17th-century term expanding the definition of Irenaeus' groups to include other syncretic and mystery religions.

In Gnosticism, Sophia is a feminine figure, analogous to the human soul but also simultaneously one of the feminine aspects of God. Gnostics held that she was the syzygy (female twin divine Aeon) of Jesus (i.e. the Bride of Christ), and Holy Spirit of the Trinity. She is occasionally referred to by the Hebrew equivalent of Achamōth (ʾAḥāpè, Hebrew: חכמה chokhmah) and as Prunikos (Ἐνῳίίέέειδ). In the Nag Hammadi texts, Sophia is the lowest Aeon, or anthropic expression of the emanation of the light of God. She is considered to have fallen from grace in some way, in so doing creating or helping to create the material world.



How phenomenal is it when fully considered what we were taught by our teachers in ELEMENTARY school? Middle school was also fantastic when I consider the things I learned there. The word PHILOSOPHY becomes a compound word that is intellectually woven together in ways that speak to both the SUBJECTS and PREDICATES involved. Words in the English language are fashioned upon the idea and formula of the SUBJECTS, as well as the PREDICATES involved. A search on this linguistic science provides DEFINITION as follows:

Subject and Predicate. Every complete sentence contains two parts: a subject and a predicate. The subject is what (or whom) the sentence is about, while the predicate tells something about the subject. In the following sentences, the predicate is enclosed in braces ({}), while the subject is highlighted. Are not the very words used in the English language

clearly defined by the same formula used to articulate complete sentences? They absolutely are. Knowing such is an amazing feat of intellect in and of itself. The English language can like everything else, be broken down to the sum of it's parts. As such the words "PHILOSOPHY" and "PHILOSOPHER" and defined by root words, as well as PREFIXES and SUFFIXES. Every word of the English dialect can be dissected in a way that leads to a clear and concise ALGEBRAIC value both PHONETICALLY as well as SEMANTICALLY. This is a fact that I'd not debate with anyone, because I have already proven this point quite eloquently I'd say. What I've brought forward in this explanation could be inspiring to the next person with an interest in the pursuits of ACADEMIA. An internet search on the meaning of the word ACADEMIA, reads as follows: ac·a·de·mi·a / ˌakəˈdēmēə/ noun: academia; the environment or community concerned with the pursuit of research, education, and scholarship. Furthermore it states, "mid 16th century (as another name for Plato's Academy): from Latin (see academy). Use as a term for the academic environment or community dates from the early 20th century."

A wikipedia search on the subject of PLATO reads as follows:

Plato (/ˈplɛtɒʊ/ PLAY-toe;[2] Greek: Πλάτων Plátōn, pronounced [plá.tɔːn] in Classical Attic; 428/427 or 424/423 – 348/347 BC) was an Athenian philosopher during the Classical period in Ancient Greece, founder of the Platonist school of thought, and the Academy, the first institution of higher learning in the Western world.

He is widely considered the pivotal figure in the history of Ancient Greek and Western philosophy, along with his teacher, Socrates, and his most famous student, Aristotle. Plato has also often been cited as one of the founders of Western religion and spirituality. The so-called Neoplatonism of philosophers like Plotinus and Porphyry greatly influenced Christianity through Church Fathers such as Augustine. Alfred North Whitehead once noted: "the safest general characterization of the European philosophical tradition is that it consists of a series of footnotes to Plato."

Plato was the innovator of the written dialogue and dialectic forms in philosophy. Plato is also considered the founder of Western political philosophy. His most famous contribution is the theory of Forms known by pure reason, in which Plato presents a solution to the problem of universals known as Platonism (also ambiguously called either Platonic realism or Platonic idealism). He is also the namesake of Platonic love and the Platonic solids.

His own most decisive philosophical influences are usually thought to have been along with Socrates, the pre-Socratics Pythagoras, Heraclitus and Parmenides, although few of his predecessors' works remain extant and much of what we know about these figures today derives from Plato himself. Unlike the work of nearly all of his contemporaries, Plato's entire body of work is believed to have survived intact for over 2,400 years. Although their popularity has fluctuated over the years, Plato's works have never been without readers since the time they were written.

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I'd now ask the reader of this book to consider the meaning of the terminology as it relates to the term PLATONIC SOLID. What is a PLATONIC SOLID? I'll leave that explanation to the reader to follow up on themselves. The point I'm making is to simply prove the history and

facts embedded and thusly concealed in language itself. Words are data packets, the same as the information that travels through the ETHER, made available to those with access to an INTERNET or ETHERNET connection. What we have in reality is thought solidified, thusly becoming shape and form. This is a secret and a key to the very word "INFORMATION". You cannot therefore understand the meaning of a word without some sort of familiarity to it's functional use. The study of words can be further deduced to the sound of vibration as that pertains to it's effect. This is what scholars or students of KABALISM treasure, as well as those that chant MANTRAS in Buddhism, Hinduism, and other religious belief systems. They too, in a different way, efficiently use and study the formations of sound and the resonance that leads to communication and understanding.

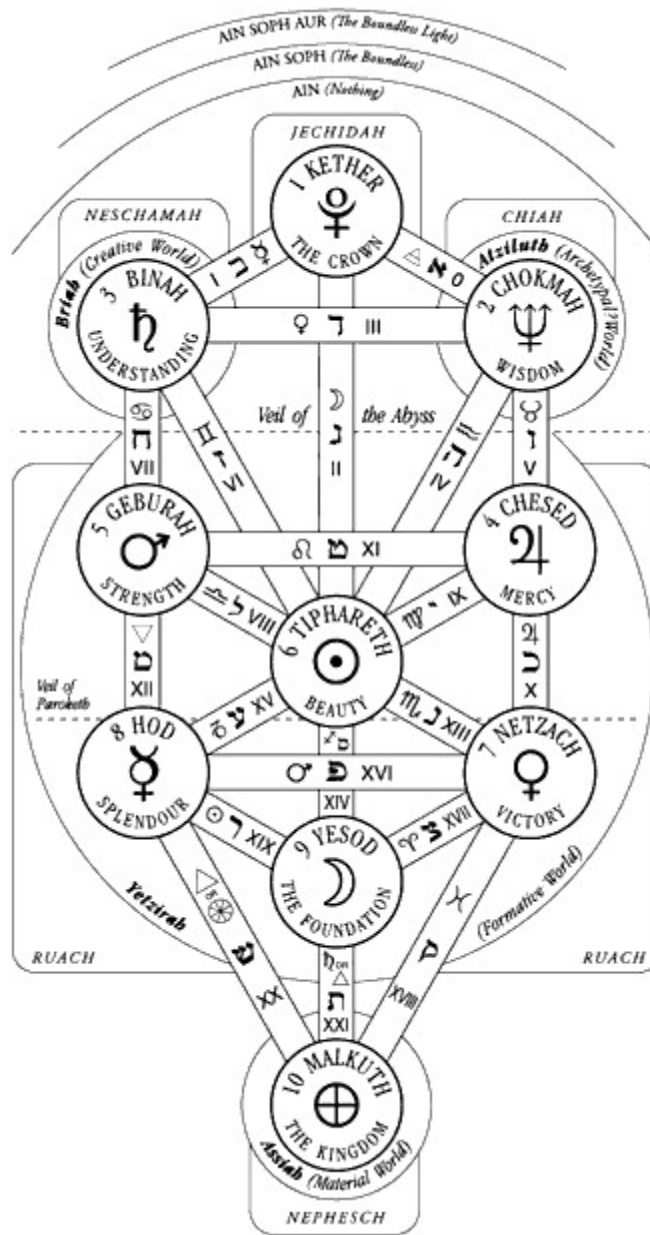
A wikipedia article on the subject of the word CABAL, in the section titled "ETYMOLOGY", states the following:

The term cabal derives from Kabbalah (a word that has numerous spelling variations), the Jewish mystical and spiritual interpretation of the Hebrew scripture (קַבְּלָה). In Hebrew, it means "reception" or "acceptance", denoting the sod (secret) level of Jewish exegesis.[3] In European culture (Christian Cabala, Hermetic Qabalah) it became associated with occult doctrine or a secret.

It came into English via the French cabale from the medieval Latin cabbala, and was known early in the 17th century through usages linked to Charles II and Oliver Cromwell. By the middle of the 17th century, it had developed further to mean some intrigue entered into by a small group and also referred to the group of people so involved, i.e. a semi-secret political clique.

There is a theory that the term took on its present meaning from a group of ministers formed in 1668 - the "Cabal ministry" of King Charles II of England. Members included Sir Thomas Clifford, Lord Arlington, the Duke of Buckingham, Lord Ashley, and Lord Lauderdale, whose initial letters coincidentally spelled CABAL, and who were the signatories of the public Treaty of Dover that allied England to France in a prospective war against the Netherlands, and served as a cover for the Secret Treaty of Dover. The theory that the word originated as an acronym from the names of the group of ministers is a folk etymology, although the coincidence was noted at the time and could possibly have popularized its use.

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The example I've provided shows that the Holy Bible stated in multiple verses that the key to life is VIBRATION and RESONANCE, specifically as that pertains to the word, or language, and sound. This means that the Bible shows that HUMAN KIND was not empowered as a species until it was given the understanding of VIBRATION and SOUND. Basically, the ability to speak, design and articulate meaning based on the vibration we call speech. Consider that before HUMAN KIND was blessed with the gift of speech, it was confined to ANIMIST and BEASTIAL forms of communication and commune, both.

There's info on the internet and other sources that absolutely concur with the things I've brought forward in this book. When a person reaches a certain point in their learning, the HOLY BIBLE becomes a book full of ESOTERIC fact and abstraction. There is absolutely no

reason for me to believe otherwise. Religions like BUDDHISM and HINDUISM become amazingly effective in their own TRANSLITERAL capacities. THOUGHT itself becomes interestingly interwoven with and through material ELEMENTS. SCIENCE becomes PSIENTIFIC and as such the truth of a person, place, and/or thing becomes readily evident. That fact could become CONFUSING in ways that lead the learned mind to the studies and practices found in CONFUCIANISM, and hopefully does not cause for a student of worldly affairs to become preoccupied with the RACIAL components of REALITY itself. When I think about MUSIC, AMUSEMENT, and the meaning of the word MUSE, I consider that MESSAGES are MAGICKAL in and of themselves. This also causes for me to return to the topic of PLATONIC SOLIDS, and the way SACRED GEOMETRY is described as both an ideology and in effect. The idea of TRIBALISM becomes familial and political in ways that can absolutely boggle the mind of an independent or FREE THINKER. To know that HUMAN BEINGS in this age still align themselves with ancestral currents that can further divide and split the personality or consciousness of a being is difficult to rationally consider. However, tribalism is also a heavy component in the reading and effective study of religion, especially as that pertains to Christian beliefs and the HOLY BIBLE as a living testament. An internet search of the word, "TESTAMENT", is defined as follows: 1. a person's will, especially the part relating to personal property. 2. something that serves as a sign or evidence of a specified fact, event, or quality. 3. (in biblical use) a covenant or dispensation; a division of the Bible; a copy of the New Testament. We can clearly see that the word TESTAMENT itself, is also tied to the meaning or value of the word "POSSESSION". It is for that reason that adherents of Christian doctrine use the word TESTIFY. This is because they are acknowledging their being as belonging to a specific SPIRITUAL LINEAGE and COURT. How fantastic is that when fully considered?

There are people that identify themselves as JESUITES. This in effect means that they believe themselves to be members of what is known as the SOCIETY OF JESUS. A wikipedia search on the topic and meaning of the word JESUIT, reads as follows:

The Society of Jesus (SJ; Latin: Societas Iesu) is a religious order of the Catholic Church headquartered in Rome. It was founded by Ignatius of Loyola and six companions with the approval of Pope Paul III in 1540. The members are called Jesuits (/ˈdʒɛzjuːt/; Latin: Iesuitæ). The society is engaged in evangelization and apostolic ministry in 112 nations. Jesuits work in education, research, and cultural pursuits. Jesuits also give retreats, minister in hospitals and parishes, sponsor direct social ministries, and promote ecumenical dialogue.

The Society of Jesus is consecrated under the patronage of Madonna Della Strada, a title of the Blessed Virgin Mary, and it is led by a Superior General. The headquarters of the society, its General Curia, is in Rome. The historic curia of Ignatius is now part of the Collegio del Gesù attached to the Church of the Gesù, the Jesuit mother church.

Members of the Society of Jesus were expected to accept orders to go anywhere in the world, where they might be required to live in extreme conditions. This was so because St. Ignatius, its leading founder, was a nobleman who had a military background. Accordingly, the opening lines of the founding document declared that the society was founded for "whoever desires to serve as a soldier of God[a] to strive especially for the defence and propagation of the faith and for the progress of souls in Christian life and doctrine". Jesuits are thus sometimes referred to colloquially as "God's soldiers", "God's marines", or "the Company",

which evolved from references to Ignatius' history as a soldier and the society's commitment to accepting orders anywhere and to endure any conditions. The society participated in the Counter-Reformation and, later, in the implementation of the Second Vatican Council.



*P. Matthaeus Riccius Macerat. è Soc. Jesu
prim. Christiãne Fidei in Regno Sinarum
propagator.*

*Lij Paulus Magnus Sinarum Colaus
Legis Christianae propagator.*

Matteo Ricci (left) and Xu Guangqi in the 1607 Chinese publication of Euclid's Elements.

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Furthermore, the wikipedia article on the subject of EUCLID, brings a great many components of what I've clearly described to the forefront in ways that should be readily evident to the reader of this book. A portion of that article or ARTICULATION, reads as follows:

Euclid (/ˈjuːklaɪd/; Ancient Greek: Εὐκλείδης – Eukleídēs, pronounced [ě̞.kle̞ː.dɛːs]; fl. 300 BC), sometimes called Euclid of Alexandria[1] to distinguish him from Euclid of Megara, was a Greek mathematician, often referred to as the "founder of geometry" or the "father of geometry". He was active in Alexandria during the reign of Ptolemy I (323–283 BC). His Elements is one of the most influential works in the history of mathematics, serving as the main textbook for teaching mathematics (especially geometry) from the time of its publication until the late 19th or early 20th century. In the Elements, Euclid deduced the theorems of what is now called Euclidean geometry from a small set of axioms. Euclid also wrote works on perspective, conic sections, spherical geometry, number theory, and mathematical rigour.

The English name Euclid is the anglicized version of the Greek name Εὐκλείδης, which means "renowned, glorious".

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https://en.wikipedia.org/wiki/Euclidean_algorithm

It can be seen from the way I've explained things that even the study of RELIGION as we know it in our time, leads back to a common denominator that is the application of ARITHMETIC design and function.

The wikipedia article on the subject of what is called the "EUCLIDEAN ALGORITHM", reads as follows: In mathematics, the Euclidean algorithm, or Euclid's algorithm, is an efficient method for computing the greatest common divisor (GCD) of two integers (numbers), the largest number that divides them both without a remainder. It is named after the ancient Greek mathematician Euclid, who first described it in his Elements (c. 300 BC). It is an example of an algorithm, a step-by-step procedure for performing a calculation according to well-defined rules, and is one of the oldest algorithms in common use. It can be used to reduce fractions to their simplest form, and is a part of many other number-theoretic and cryptographic calculations.

The Euclidean algorithm is based on the principle that the greatest common divisor of two numbers does not change if the larger number is replaced by its difference with the smaller number. For example, 21 is the GCD of 252 and 105 (as $252 = 21 \times 12$ and $105 = 21 \times 5$), and the same number 21 is also the GCD of 105 and $252 - 105 = 147$. Since this replacement reduces the larger of the two numbers, repeating this process gives successively smaller pairs of numbers until the two numbers become equal. When that occurs, they are the GCD of the original two numbers. By reversing the steps or using the extended Euclidean algorithm, the GCD can be expressed as a linear combination of the two original numbers, that is the sum of the two numbers, each multiplied by an integer (for example, $21 = 5 \times 105 + (-2) \times 252$). The fact that the GCD can always be expressed in this way is known as Bézout's identity.

The version of the Euclidean algorithm described above (and by Euclid) can take many subtraction steps to find the GCD when one of the given numbers is much bigger than the

other. A more efficient version of the algorithm shortcuts these steps, instead replacing the larger of the two numbers by its remainder when divided by the smaller of the two (with this version, the algorithm stops when reaching a zero remainder). With this improvement, the algorithm never requires more steps than five times the number of digits (base 10) of the smaller integer. This was proven by Gabriel Lamé in 1844, and marks the beginning of computational complexity theory. Additional methods for improving the algorithm's efficiency were developed in the 20th century.

The Euclidean algorithm has many theoretical and practical applications. It is used for reducing fractions to their simplest form and for performing division in modular arithmetic. Computations using this algorithm form part of the cryptographic protocols that are used to secure internet communications, and in methods for breaking these cryptosystems by factoring large composite numbers. The Euclidean algorithm may be used to solve Diophantine equations, such as finding numbers that satisfy multiple congruences according to the Chinese remainder theorem, to construct continued fractions, and to find accurate rational approximations to real numbers. Finally, it can be used as a basic tool for proving theorems in number theory such as Lagrange's four-square theorem and the uniqueness of prime factorizations. The original algorithm was described only for natural numbers and geometric lengths (real numbers), but the algorithm was generalized in the 19th century to other types of numbers, such as Gaussian integers and polynomials of one variable. This led to modern abstract algebraic notions such as Euclidean domains.

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The previous portion of the article from wikipedia shows that what I've explained in this chapter is absolutely relevant to the points I've provided in this book and especially this chapter, altogether. It articulates everything I've mention in a way that cannot be logically refuted. This brings us back to the common theme of this book. The title of this book is absolutely revealing. The title of this book is, "THE KALIFORMULA". Another way to say it is, THE FORMULA and FORMULATION of THE UNIVERSE as we know it. That could bring us back to the study of what is called "SHAKTI" or "NUT". A wikipedia search of the Goddess NUT should bring the reader to an understanding of what it is that I've written here, without fail. The Egyptian, and GRECO-EGYPTIAN mysteries become unraveled in ways that can bring the clearest understanding of the UNIVERSE itself. The MYSTERY SCHOOLS of antiquity should therefore become more accessible and suited to the understanding of the reader of this book. I've presented a great many correlative facts, both SPIRITUALLY and SCIENTIFICALLY, in a way that should allow for the advancement of the readers personal INTELLECT, or GENIUS.

I'll close this chapter with the writing as presented on wikipedia as that pertains to the meaning of the word, "GENIUS". The article provided states as follows:

A genius is a person who displays exceptional intellectual ability, creative productivity, universality in genres or originality, typically to a degree that is associated with the achievement of new advances in a domain of knowledge. Despite the presence of scholars in many subjects throughout history, many geniuses have shown high achievements in only a single kind of activity.

There is no scientifically precise definition of a genius. Sometimes genius is associated

with talent, but several authors such as Cesare Lombroso and Arthur Schopenhauer systematically distinguish these terms.

Furthermore, and more interestingly to me, that article states in the section titled, "ETYMOLOGY", the following:

In ancient Rome, the genius (plural in Latin genii) was the guiding spirit or tutelary deity of a person, family (gens), or place (genius loci). The noun is related to the Latin verbs "gignere" (to beget, to give birth to) and "generare" (to beget, to generate, to procreate), and derives directly from the Indo-European stem thereof: "ǵenh" (to produce, to beget, to give birth). Because the achievements of exceptional individuals seemed to indicate the presence of a particularly powerful genius, by the time of Augustus, the word began to acquire its secondary meaning of "inspiration, talent". The term genius acquired its modern sense in the eighteenth century, and is a conflation of two Latin terms: genius, as above, and Ingenium, a related noun referring to our innate dispositions, talents, and inborn nature.[19] Beginning to blend the concepts of the divine and the talented, the Encyclopédie article on genius (génie) describes such a person as "he whose soul is more expansive and struck by the feelings of all others; interested by all that is in nature never to receive an idea unless it evokes a feeling; everything excites him and on which nothing is lost."

In the section of the same article titled, "Philosophy", the article states as follows:

Various philosophers have proposed definitions of what genius is and what that implies in the context of their philosophical theories.

In the philosophy of David Hume, the way society perceives genius is similar to the way society perceives the ignorant. Hume states that a person with the characteristics of a genius is looked at as a person disconnected from society, as well as a person who works remotely, at a distance, away from the rest of the world.

On the other hand, the mere ignorant is still more despised; nor is any thing deemed a surer sign of an illiberal genius in an age and nation where the sciences flourish, than to be entirely destitute of all relish for those noble entertainments. The most perfect character is supposed to lie between those extremes; retaining an equal ability and taste for books, company, and business; preserving in conversation that discernment and delicacy which arise from polite letters; and in business, that probity and accuracy which are the natural result of a just philosophy.

In the philosophy of Immanuel Kant, genius is the ability to independently arrive at and understand concepts that would normally have to be taught by another person. For Kant, originality was the essential character of genius. This genius is a talent for producing ideas which can be described as non-imitative. Kant's discussion of the characteristics of genius is largely contained within the Critique of Judgment and was well received by the Romantics of the early 19th century. In addition, much of Schopenhauer's theory of genius, particularly regarding talent and freedom from constraint, is directly derived from paragraphs of Part I of Kant's Critique of Judgment.

Genius is a talent for producing something for which no determinate rule can be given,

not a predisposition consisting of a skill for something that can be learned by following some rule or other.

— Immanuel Kant

In the philosophy of Arthur Schopenhauer, a genius is someone in whom intellect predominates over "will" much more than within the average person. In Schopenhauer's aesthetics, this predominance of the intellect over the will allows the genius to create artistic or academic works that are objects of pure, disinterested contemplation, the chief criterion of the aesthetic experience for Schopenhauer. Their remoteness from mundane concerns means that Schopenhauer's geniuses often display maladaptive traits in more mundane concerns; in Schopenhauer's words, they fall into the mire while gazing at the stars, an allusion to Plato's dialogue *Theaetetus*, in which Socrates tells of Thales (the first philosopher) being ridiculed for falling in such circumstances. As he says in Volume 2 of *The World as Will and Representation*:

Talent hits a target no one else can hit; Genius hits a target no one else can see.

— Arthur Schopenhauer

In the philosophy of Bertrand Russell, genius entails that an individual possesses unique qualities and talents that make the genius especially valuable to the society in which he or she operates, once given the chance to contribute to society. Russell's philosophy further maintains, however, that it is possible for such geniuses to be crushed in their youth and lost forever when the environment around them is unsympathetic to their potential maladaptive traits. Russell rejected the notion he believed was popular during his lifetime that, "genius will out".

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An internet search of the term "GENIUS LOCI", defines that term as follows:

ge-ni-us lo-ci / ˌjɛnyəs ˈlōsɪ, ˈlōˌsɛ, ˈlōˌkɛ, ˈlōˌki/ noun: genius loci; the prevailing character or atmosphere of a place; the presiding god or spirit of a place.

It is important to look at what the wikipedia article on the subject of the term, "GENIUS LOCI", has to say about this topic. The article presents the following in it's introduction to the application of that term. It says:

In classical Roman religion, a genius loci (plural genii locorum) was the protective spirit of a place. It was often depicted in religious iconography as a figure holding attributes such as a cornucopia, patera (libation bowl) or snake. Many Roman altars found throughout the Western Roman Empire were dedicated to a particular genius loci. The Roman imperial cults of the Emperor and the imperial house developed in part in connections with the sacrifices made by neighborhood associations (vici) to the local genius. These 265 local districts[1] had their cult organised around the Lares Compitales (guardian spirits or lares of the crossroads), which the emperor Augustus transformed into Lares Augusti along with the Genius Augusti. The emperor's genius is then regarded as the genius loci of the Roman Empire as a whole.

Roman examples of these Genii can be found, for example, at the church of St. Giles, Tockenham, Wiltshire where the genius locus is depicted as a relief in the wall of a Norman church built of Roman material. This shows "a youthful and curly-haired Roman Genius worked in high relief, holding a cornucopia in his left hand and a patera in his right", which previously has been "erroneously identified as Asclepius".

In the section titled, "Asian usage" it states the following:

The numinous spirits of places in Asia are still honored today in city pillar shrines, outdoor spirit houses and indoor household and business shrines.

In the section titled. "WESTERN USAGE", the article further states:

In contemporary usage, genius loci usually refers to a location's distinctive atmosphere, or a "spirit of the place", rather than necessarily a guardian spirit. An example of contemporary usage might be along the lines of "Light reveals the genius loci of a place." In fantasy and science fiction, it refers to a location or piece of landscape with its own intelligence, such as a sentient island, mountain, or even a planet, such as Ego the Living Planet.

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CONCLUSION

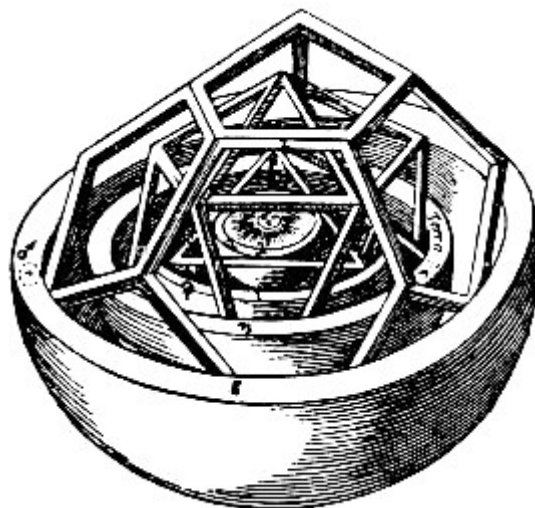
In this book, I've presented facts that are quite explainable with the help of the references and collective intellects of others. It is my belief that all books are written in such a fashion. None of the people in this nation created the English language per se, however, many of us have contributed to it. English slang is language. Pidgin English is language. Every aspect of the written word as we know it is language. As such, the lineages and studies of other people contributed to the finished writing of this book. I wrote this book as I've explained previously, in a way that allows for it to be exactly what it is. A point of focus and reference. I believe that by including the writings of others on the subjects I've presented in this book, makes for it to be valuable to the researcher and the teachers, both. By presenting this book in the fashion I have, THE KALIFORMULA is both understandable and overstood. The THUG CULT of KALI, and the state of CALIFORNIA both have contributed to an inspired writing that explains even the BABYLONIAN approach to theoretic and theocratic communication. This is a book that took about a month to compile. This is a book that has both a global value, and a globalized approach. That is to say that we've discussed quite clearly, the mysteries and values of a variety of CULTS and CULTURES. This book is going to serve a purpose that is inclusive and expansive. I could add so much more information to this book, however, I can also say that if this book brings me monetary gain, I'd be motivated to write another. In this book I've explained and described both ANCIENT and MODERN subjects in a way that even the remedial student of INTELLECT and CULTURE should be able to glean from. It was my goal to compile approachable references along with personal ideation. This book has addressed information that is seen to be uncouth, as well as information that is known to belong to the paths of SPIRITUAL SALVATION. As a reference guide, this book can be used to bring the reader to research the information provided further on their own.

We've gone over subjects that are considered common knowledge, as well as information that is absolutely considered to be taboo. We've discussed various CULTS, CULTURES, and RELIGIONS. We've approached these topics academically, as well as in a fashion that the common person should be able to comprehend. I've not at all explained everything there is to know, and have explained everything there is to know at the very same time. Throughout the pages of this book I've discussed electromagnetic forces, and physical sciences, as well as SPIRITUAL SCIENCES that are indeed coveted by their students and practitioners. I believe what makes this writing the most valuable is that it is written in a very matter of fact fashion. No matter which direction the reader takes their study of the material contained in this book, that study should lead to even greater truths. We've examined the PHYSIOLOGICAL and PSYCHOLOGICAL impressions and applications as that pertains to the material I've presented. I could write an entire book on the material written in each of the chapters of this writing. To do so would require great effort on my part, however, I believe that I could absolutely do so, with and without question. What a remarkable word that is. QUEST.ION. That's what this book is about. Both the QUEST, and the ION. Without the IONIC values as that pertains to the scientific meaning of that word, how would the information provided possibly stick? That question could again be expounded upon in ways that would allow for a very interesting writing of an entire book, simply on that subject alone. That is a subject that would literally explain the scientific makeup of each and everything that exists in this world. How exciting is it then that I've gone over the topics presented in this book that could lead a person to learn the inner workings of Crystallography. Was my old 8th grade science teacher aware of the existence of what is known as the "Miller index"? Or was his teaching style and presence as a teacher at that school merely coincidental. Is everything that happens not coincidental? Again, these are QUEST.IONS of which I could focus on the writing of an entire book as that pertains to material and theme. I'm grateful for those people that have written in depth on the sciences and material referenced in this book. I did not cite each and every source. However, everything I've written about can be researched without paying a dime to access further information on the materials provided. That fact is indeed profound in and of itself.

In the UNITED STATES, we are blessed to have access to so much pertinent information, however, most people would not actually know what to do with that information. It is up to those people with the gift and talent to explain the relevance of these materials, to do so in a fashion that even the person with a GED or even a dropout could learn and build upon the foundation material provided. I've written on ESOTERIC truths that could lead the reader to the study of BIOLOGICAL and PHYSICAL sciences that may not at all have been of any interest to them before reading this book.

https://en.wikipedia.org/wiki/Point_group

I've included in this book, clear explanations of ESOTERIC and OCCULT study that could evade even the ADEPTs and MASTERS of their fields of study. By interconnecting and interweaving information, I've shown that there is truth to every point of focus. In my opinion, that fact is indeed profound.



Inner section of Kepler's Platonic solid model of planetary spacing in the Solar System from *Mysterium Cosmographicum* (1596)

I've provided in this book, pictures that the reader can look at and ponder upon their value, themselves. I'm sure that using some of the logical applications I've explained in this book, the reader could glean information that is embedded in the script itself, written automatically, as that processed is explained by those that know what the term, "automatic writing", means. I made it a point not to focus on only the finite, but also the infinite, the abstract, and the fully formed. There is so much that I could have added to this writing, that I feel that a book like this is both incomplete, and complete at the same time. Drawing such a conclusion is to me proof that what is written in this book is both perfectly logical, and illogical to those that may or may not understand the way it was written. For the SAPIOPHILES of this realm, this writing could inspire a climactic response. To those that have a disdain for the subjects of INTELLECT involved, I'd say, read that last sentence over again. I've enjoyed writing and completing this project. I've graciously accepted that I have a talent for writing and compiling information, both. To those with a reasonable understanding of the way I've put this book together, I'd like to say, thank you for reading this book. I have many names, and a few personages myself, and to those that follow my writing and my overstandings, I say to them, "I appreciate each of you."

I tend to jokingly say often, "your report is due Monday, but don't worry, I just want to know what you're thinking." In the completion of this book, I've shared some of the topics I think about with the reader of this writing. In the way of the great PHILOSOPHERS of antiquity, I've shared some of my ponderings with a public audience, and every person that happens to read this book in it's entirety. There are people on the internet that boast of their understandings. I've tried not to do that in my writing of this book. The point of this book is not to simply prove that I know things that most people absolutely don't. The purpose of this writing is to show that every ATOMIC VALUE is measurable. Even thought itself carries weight. Consider what it is that I've just written in the previous sentence. I hope to continue to grow

as a professional writer. I know that what I've presented in this book is near to exact in fact and perpetuity. That is to say that what I've presented in this book always has been and always will be firmly rooted in truth. There is nothing I've written in this book that is not the truth to someone, somewhere.

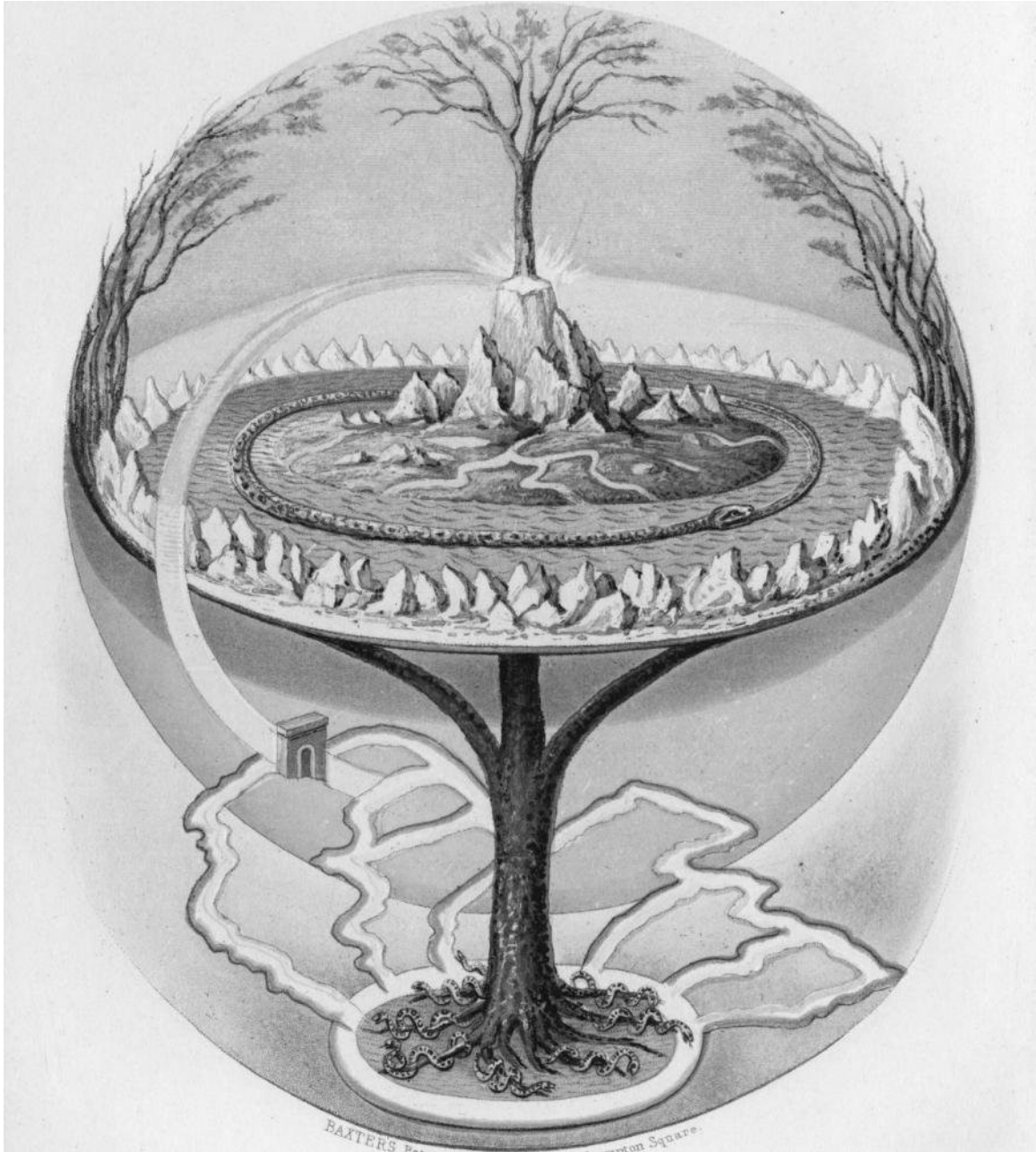
There is a story that I was explaining to someone I care for. It was the story of NIMROD and the tower of BABEL. In that story there was a KING that proceeded to make the attempt not only to unite the world, but also to build a tower to heaven. It's the story of NIMROD that gives meaning to the TOWER CARD in the divination practice of TAROT. How is it that NIMROD attempted to build a tower that would reach heaven? He would have to be able to use the WORD in the same fashion as the CREATOR. As everything in this realm was said to be fashioned by the WORD of GOD. How could such a feat even become a possibility? An attempt at doing such would require knowledge on par with the CREATOR. I'll ask again, how could such an idea even become a possibility? I'll leave that question for the reader of this book to ponder on their own.

In the closing paragraphs of this book, I'd like to mention that reality itself is a conglomerative essence of malleable particles interacting via differing atomic weights and values, magnetically and electromagnetically moving through both space and time. Interaction is what brings every particle to it's constant. That was an explanation I personally believe to be irrefutable. Expansion and contraction is technically similar to attraction and repulsion. The theory that like attracts like is not at all an irrefutable fact. Magnets prove that point without a doubt. Like does not at all always attract like. The same hold true as that pertains to biological reproductivity. Likeness is simply that, measurable similarity.

As I wrote this book I did not do any written brainstorming or planning on how to compile the information I've provided, or how I'd go about presenting it. I did the same thing I do when writing and composing music. I let the form come natural to it's function. Of course there was information that I'd researched in the past involved in the writing of this book. However, most of what was written here was written "on the fly" and fact checked as it was compiled and written. When I started this book, I only had a very general and abstract idea about what I'd actually be writing about. In closing this book, I believe that it was compiled and written perfectly. In many regards what this book is, can be compared to what a music DJ does, with my own original work included to fore a complete and cohesive product, or whole. The science involved was ANCIENT and MODERN. In the completion of this book, I have presented something that I can allow myself to be proud of. This isn't just some song that takes an hour or two to write. This isn't a drawing that I worked on for a few days or a week. This isn't an incohesive rambling that failed to interrelate or interconnect. This is my first book, aside from a children's book I wrote in juvenile detention. This is a book that I believe has it's own flair, and it's own personality. I've presented, "THE KALIFORMULA", and explained what that term means. As such the, "KALIFORMULA", has become definable, as a word with it's own specific meaning. Why is the rest of the title, "THE LEGION OF THE BADLANDS"? There are people that believe that knowledge and wisdom is a sure sign of evil. There are also those that know that very specific intellects exist, and that mythology and history has tried it's best to describe them. Reread that last sentence.

SPIRITUALLY and SCIENTIFICALLY, I've presented and explained topics that allow for

this writing to qualify as an METAPHYSICAL SCIENCE book. Another way to say that is OCCULT SCIENCE. There are ELEMENTS of WAR, SEX, GOVERNMENT, ACADEMIA, and near to every other verifiable INTELLECT possible. There are portions of this book that will be seen as disgusting and even SATANIC. There will be people that will read this book without understanding any of the points of focus therein. There will also be readers of this book that appreciate it's value, and that will totally appreciate the style in which it was written. To those people I say, "thank you for your interest." To those people that cannot comprehend how a person like my self could draw so many of the conclusions I've presented in this book, I still say, "Thank you for your interest."

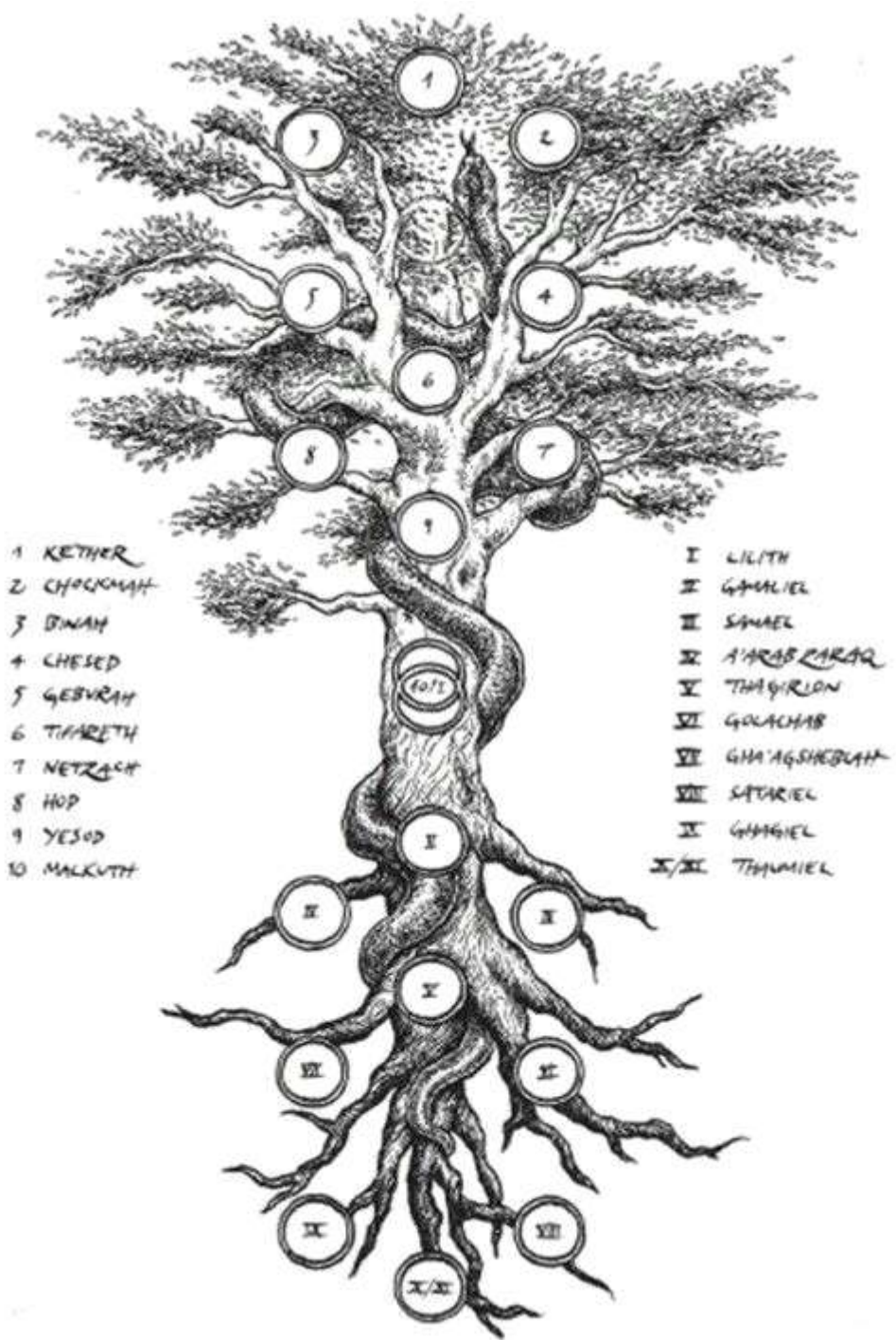


From Northern Antiquities, an English translation of the Prose Edda from 1847. Painted by Oluf Olufsen Bagge.

In the final paragraph of this book, I'd like to ask this question. Is not the story of the building of the TOWER OF BABEL not the same story, or at least synonymous with the story of the TREE OF KNOWLEDGE of GOOD and EVIL in the BOOK OF GENESIS? Are these stories not the same as they pertain to the MORAL of these specific tales? Is not the TREE OF IMMORTALITY, and the TREE OF KNOWLEDGE OF GOOD AND EVIL, the same tree? Is that tree not the same in applicable effect as the TOWER OF BABEL? Well, is it not? Thank you for reading my book, "THE KALIFORMULA: LEGIONS OF THE BADLANDS", written by REY AZUL SOVEREIGN also known as DEMETRICE S. I appreciate your interest in my writing. Thank you again for reading this book. Have a friend or family member purchase this writing to add to their library. Farewell.



The Tree of Knowledge depicted, with Adam and Eve, where the Tree of life is also described as part of the Garden of Eden in the Hebrew bible.



- 1 KETHER
- 2 CHOKMAH
- 3 BINAH
- 4 CHESED
- 5 GEBURAH
- 6 TIPHERETH
- 7 NETZACH
- 8 HOD
- 9 YESOD
- 10 MALKUTH

- I LILITH
- II GABRIEL
- III SAMAEL
- IV A'RAB ZARAQ
- V THAGIRION
- VI GOLACHAB
- VII GHA'AGSHEBATH
- VIII SATURIEL
- IX GIMGIEL
- X/XI THAMIEL





