

Chapter 1 : Romanising Oriental Gods

One of its major competitors was the cult of the great mother-goddess Cybele, which came from Asia Minor at the end of the Second Punic War. Cybele's young husband, Attis, died and was reborn annually (like Demeter's daughter Persephone).

To grasp the complex and dynamic world over which the Christians settled and ultimately triumphed, one must first survey the social and religious elements which helped and hindered it along the way. Of those, the foremost is, without doubt, the people of Rome themselves, especially their theological choices and preferences at the time that Christians entered the picture. Early Roman Religion ca. The Indo-European settlers of the area around Rome worshiped primarily agricultural figures, pragmatic abstractions of their various struggles to carve out a livelihood in the wilderness. One such divinity was Robigo, a goddess who averted plant rust – for farmers, a natural force certainly worth cultivating – but as Rome expanded and urbanized, Robigo along with many of her agricultural kin were put out to pasture, so to speak. Instead, however, when later Romans began to militarize, Mars managed somehow to shed his agrarian trappings, flee the silo and head out onto the battlefield, by morphing himself into a war-god, an image which would eventually inspire his people to world conquest. This remarkable leap from farm to foxhole saved him his divinity. As the Romans rose to international pre-eminence, the social pressures accompanying their stunning successes in foreign wars forced dramatic changes on what was once a small farming community. That program of outreach went particularly well in Rome. With that came the famous equation of Greek and Roman deities, a fabrication concocted by early Latin authors seeking to aggrandize their native divinities by associating them with well-known Hellenic god-heroes whose exploits filled legend and myth. Thus, Jupiter added "Zeus" to his vita, Juno added "Hera," Mercury "Hermes," Mars "Ares," Venus "Aphrodite" and so on, even though in several cases these equations were based on very little. And once the Greeks had finished inoculating Roman temples with their clones, the rest of Rome was a veritable open door, a freeway for foreign distractions. But much of this religious revolution was, in fact, superficial, a change of name but not core values. Indeed, if any enduring "theology" guided early Rome, if there was an abiding moral principle that governed the burgeoning super-power, it was patriotism. One such legend revolved around a man called Cincinnatus – the modern city in Ohio gets its name from him – who, according to Roman tradition, was out plowing in his field when a report arrived that an enemy was at that very moment invading the land. Upon hearing this news, Cincinnatus set down his plow, picked up his sword and led the counter-charge which defeated this foe. He then returned home to the "triumph" of finishing work on his field. Farmer and soldier and legend perhaps, Cincinnatus served as a model to all little Romans for how to spend your sweat and blood, for what to believe in, for what to love above all. This patriotic "religion" promoted virtues like bravery, honor and duty – and the reverence of ancestors and tradition – all values by which the early Romans set great store. But beginning in the last quarter of second century ca. Conquerors of the known world, the Romans now stood theologically naked before all, weak and ill-equipped to fight off foreign influences within their own state. Having wolfed down so many cultures, they were now compelled to digest them. With no effective moral authority to stop them, some turned to license and debauchery, some to the solace of literature and philosophy, others to the comforts of self-indulgence in food or gardens or collecting political honors without real power, and some – though distressingly few! But for all their differences, these desperate measures were each a sort of psychological life-boat and shared one thing in common: Somewhat ironic, then, were the efforts of the early emperors who inherited the reins of Roman government after the fall of the Republic 31 BCE. Their attempt to unify Rome under a single system of worship by merging of state and religion in a belief system which today is called emperor-worship combined the raising of revenues and exaltation of souls into one convenient monthly payment. Many a Roman lover of freedom who looked wistfully back to the days of private independence under the Republic must have noted snidely that the emperors were the very reason Rome was no longer unified because they had undercut Roman patriotism. But tyrants can afford to ignore the public and impose harmonizing measures unilaterally. Thus, temples dedicated to potentates du jour rose all

across the Empire, fixtures where people were expected to visit and pay their just and due respect, or just their dues. And the latter was the case more and more as time went by. Everyone knows you swear at tax-collectors, not by them. Thus, amidst moral chaos, multicultural exchange and vain attempts to keep the heart of primeval Rome beating, the Christian movement was born. Despite a citizenry chasing a thousand different dreams, the burgeoning Roman Empire still achieved a remarkable degree of peace, if not quiet. Over the course of the next few centuries, Christianity would change all that and bring to the forefront a new order built on both innovative principles and traditional values—and fewer choices. Others came earlier and played better to the Roman crowd, at least initially. Cybele One of the oldest cults imported into ancient Rome was that of the earth-mother goddess Cybele. Originating in Asia Minor—the Near East incubated many new religions in antiquity—Cybele entered the Roman sphere at a critical juncture in history. Also, as an earth-mother deity in origin, she bestowed fertility and governed creatures of the wild—ancient portraits show her riding in a chariot pulled by lions—and in both aspects she appealed to the Roman public whose lifestyle was still, for the most part, agrarian. Besides that, her powers included the ability to cure disease and predict the future, making Cybele an all-purpose deity if ever there was. The rites of Cybele revolved around not only the goddess herself but also a young male consort of hers named Attis who was said to die and be reborn annually. That is, myth held he perished each fall and returned each spring, an obvious reflection of plants and vegetation. A traditionally conservative people, most Romans took a dim view of such behavior. The Roman Senate was repulsed enough at this purported worship to issue edicts condemning and criminalizing its bacchanals. So, in spite of their gratitude to Cybele for her help in defeating the Carthaginians, this was just not a way the majority of Romans were willing to comport themselves. That was definitely not something Roman mothers dreamed of for their boys. Besides its impressive debut, its attractions were great and manifold. First of all, it preached a doctrine of life-after-death, a promise to all its faithful of immortality through union with Cybele in the beyond. To many that was very enticing, especially those with little hope for success in this life: Also, its vegetation-oriented imagery resonated well amongst a populace that was still deeply connected to the land. At the same time, however, the Romans had many other boxes to check on their menu of religious choices, indeed more and more as time went by and the gates of Rome were welcoming the world. They had to, really, if they wanted to keep their ratings up. After all, what else can a network do to stop people from changing channels? Government fines and restrictions on "indecent" often add up to cheap and effective publicity. Isis A very different Roman cult, one much less manic and more attractive to the prim-and-proper set, found a way to answer that question. Among the principal Egyptian divinities and characters in myth is Isis, a goddess with roots about as deep as they go in Western Civilization. Her name occurs on documents dating to the third millennium BCE. One of the ways it had remained abreast of developments in ancient society was by equating her with other deities, both Egyptian and foreign, making her quite literally a goddess "invoked with innumerable names," a direct quote from an ancient hymn to Isis. That is, belonging to a club with a secret that only a chosen people know is a perennial formula for popularity. The fact is, everybody loves a riddle, everybody except historians trying to figure out what Isis is all about. In this fresco, for instance, we see a cistern of Nile water, choruses lined up singing, music and elaborate pageantry, but how all that fit together and what its message was is the real "mystery" of Isis today. But like many of her religious rivals, Isis also promised her worshipers immortality and personal communion with the goddess. A riddle in so many ways, how this sect arose is even in question, though one scholar today may have found the answer. In its art and iconography, the worshipers of Mithras have left behind clues about the rise and nature of their religion, and through careful examination of the data historians have perhaps discovered the key to unlocking this most mysterious mystery cult. The name "Mithras" has deep roots in Western Civilization. Finally, this name is also attached to a god whose cult thrived in the Roman world beginning just before the time of Christ and for centuries after. The connection linking all these different Mithrases, seen in places so distant from each other and across gaps of so many years, is hard to reconstruct. All the same, the name by itself suggests some sort of affinity. Nor is the evidence for any of these Mithrases bountiful or easy to interpret. The first two are all but impossible to see historically: Though hidden behind the veil of a mystery cult, the last is the best attested, since this god rose to prominence during the final days of the Roman

Republic, the comparatively well-documented first century BCE. As the only "Mithras" whose history we have any real chance of uncovering, he has been the focus of attention among scholars. Because it was a mystery cult, our understanding of Mithraic religion derives mainly from archaeological evidence and, fortunately for us, quite a bit has been recovered. Over four hundred Mithraea singular, Mithraeum, the temples in which the rites of Mithras were celebrated, have been found, the majority of them in two places: This geography ties in well with the no-women, no-nobles feature of Mithras worship attested elsewhere, because the city of Rome and the frontiers of the Empire were places where working-class Roman men lived in sizeable numbers. Besides that, virtually all Mithraea share certain features. To us today, these are important clues about the rituals once performed there, the password perhaps that lets us in on the secrets revealed to initiates of the cult. For instance, all these "caves" are long, narrow, underground chambers outfitted with benches, an altar and enough room to lay out a meal. This holy supper is depicted in Mithraic art, though the significance of the banquet is unclear. Virtually every Mithraeum uncovered so far contains a representation of Mithras slaying a bull. Called the tauroctony in Greek, "bull-slaughter", this ritual image is remarkably consistent wherever and whenever this third form of Mithras worship was practiced. In addition, behind the bull is a scorpion which is often climbing up its back leg. Finally in many pictures a snake slithers by. Here the mystery offers up tantalizing clues about the religion represented through this art. For one, most of these images are tied to constellations: Taurus the bull, Scorpio the scorpion, Canis minor the dog, Draco the snake. To drive the point home, several pieces of Mithraic art depict the sun and moon as well as in one, Mithras is even shown dining with an image of the sun indeed, everything about these works is astronomical, except one thing: Mithras, the central figure! Why is a Persian deity from remote antiquity depicted in the center of classical Greek constellations, a much later invention? Nor is there even the slightest hint in Persian accounts of Mithras killing some celestial bull. How is it possible, then, to reconcile the Mithras we see in Rome with his earlier synonymous counterparts? Astrology To the ancients, the stars were truly guiding lights, maps to the future if you knew how to interpret their movements. Because the ancients believed that the powers controlling all things above and below dwelt in the sky, it seemed logical to them that anyone who could "read" the stars and planets should be able to forecast the future. After all, why else would the heavens move, if the gods were not trying to send us some sort of sign? This notion can be traced back as far as Mesopotamian culture in the second millennium BCE. From there it spread to Egypt, and later to Greece and, finally, Rome. It played well into the view espoused widely in the third and second centuries BCE that the gods were distant and uncaring, either having some great plan to make a better world but unwilling to let us in on what it is, or they were insufficiently concerned with humanity to stop scoundrels and barbarians from destroying everything good. Such morbid self-pity compounded with the teachings of astrology turned many eyes from earth to heaven. Another result of this thinking was that the planets or "wandering stars" began to be associated with the Greek gods, and later their Roman equivalents. From that come the names familiar to us:

Chapter 2 : The Cult of Cybele - The Ancient Gallae

The Cults of Cybele and Isis The Christians were far from the first foreign sect to make its way to Rome. Others came earlier and played better to the Roman crowd, at least initially.

In the 2nd century AD, the geographer Pausanias attests to a Magnesian Lydian cult to "the mother of the gods", whose image was carved into a rock-spur of Mount Sipylus. This was believed to be the oldest image of the goddess, and was attributed to the legendary Broteas. Images and iconography in funerary contexts, and the ubiquity of her Phrygian name Matar "Mother", suggest that she was a mediator between the "boundaries of the known and unknown": Anatolian elites sought to harness her protective power to forms of ruler-cult; in Lydia, her cult had possible connections to the semi-legendary king Midas, as her sponsor, consort, or co-divinity. Greece[edit] From around the 6th century BC, cults to the Anatolian mother-goddess were introduced from Phrygia into the ethnically Greek colonies of western Anatolia, mainland Greece, the Aegean islands and the westerly colonies of Magna Graecia. She was readily assimilated to the Minoan-Greek earth-mother Rhea, "Mother of the gods", whose raucous, ecstatic rites she may have acquired. As an exemplar of devoted motherhood, she was partly assimilated to the grain-goddess Demeter, whose torchlight procession recalled her search for her lost daughter, Persephone. Herodotus says that when Anacharsis returned to Scythia after traveling and acquiring knowledge among the Greeks in the 6th century BC, his brother, the Scythian king, put him to death for joining the cult. The account may have been a later invention to explain why a public building was dedicated to an imported deity, as the earliest source is the Hymn To The Mother Of The Gods AD by the Roman emperor Julian. She stands alone within a naiskos, which represents her temple or its doorway, and is crowned with a polos, a high, cylindrical hat. A long, flowing chiton covers her shoulders and back. She is sometimes shown with lion attendants. Around the 5th century BC, Agoracritos created a fully Hellenised and influential image of Cybele that was set up in the Athenian agora. It showed her enthroned, with a lion attendant, and a tympanon, the hand drum that was a Greek introduction to her cult and a salient feature in its later developments. In Greek myth, a connection between Cybele and Dionysus may not date any earlier than the 1st century BC: Above are the Sun God and heavenly objects. Literary sources describe joyous abandonment to the loud, percussive music of tympanon, castanets, clashing cymbals and flutes, and to the frenzied "Phrygian dancing", perhaps a form of circle-dancing by women, to the roar of "wise and healing music of the gods". In cult terms, they seem to have functioned as intercessors or intermediaries between goddess and mortal devotees, through dreams, waking trance or ecstatic dance and song. They include the armed Kouretes, who danced around Zeus and clashed their shields to amuse him; their supposedly Phrygian equivalents, the youthful Corybantes, who provided similarly wild and martial music, dance and song; and the dactyls and Telchines, magicians associated with metalworking. Before him stands a Phrygian goddess identified by the inscription as Agdistis who carries a tympanon in her left hand. With her right, she hands him a jug, as if to welcome him into her cult with a share of her own libation. Roman legend connects this voyage, or its end, to the matron Claudia Quinta, who was accused of in chastity but proved her innocence with a miraculous feat on behalf of the goddess. The histories of her arrival deal with the piety, purity and status of the Romans involved, the success of their religious stratagem, and power of the goddess herself; she has no consort or priesthood, and seems fully Romanised from the first. She gives the Trojans her sacred tree for shipbuilding, and begs Jupiter to make the ships indestructible. These ships become the means of escape for Aeneas and his men, guided towards Italy and a destiny as ancestors of the Roman people by Venus Genetrix. Once arrived in Italy, these ships have served their purpose and are transformed into sea nymphs. The emperor Claudius claimed her among his ancestors. Megalesia Illustration of the month of April based on the Calendar of Filocalus AD, perhaps either a Gallus or a theatrical performer for the Megalesia [59] The Megalesia festival to Magna Mater commenced on April 4, the anniversary of her arrival in Rome. The festival structure is unclear, but it included ludi scaenici plays and other entertainments based on religious themes, probably performed on the deeply stepped approach to her temple; some of the plays were commissioned from well-known playwrights. Along the route, rose petals are scattered, and clouds of incense

arise. Hilaria The Principate brought the development of an extended festival or "holy week" [68] for Cybele and Attis in March Latin Martius , from the Ides to nearly the end of the month. Citizens and freedmen were allowed limited forms of participation in rites pertaining to Attis, through their membership of two colleges , each dedicated to a specific task; the Cannophores "reed bearers" and the "Dendrophores "tree bearers". Canna intrat "The Reed enters" , marking the birth of Attis and his exposure in the reeds along the Phrygian river Sangarius , [70] where he was discoveredâ€”depending on the versionâ€”by either shepherds or Cybele herself. Arbor intrat "The Tree enters" , commemorating the death of Attis under a pine tree. The dendrophores "tree bearers" cut down a tree, [73] suspended from it an image of Attis, [74] and carried it to the temple with lamentations. The day was formalized as part of the official Roman calendar under Claudius. Sanguem or Dies Sanguinis "Day of Blood" , a frenzy of mourning when the devotees whipped themselves to sprinkle the altars and effigy of Attis with their own blood; some performed the self-castrations of the Galli. The "sacred night" followed, with Attis placed in his ritual tomb. Hilaria "Rejoicing" , when Attis was reborn. Requietio "Day of Rest". There the stone and sacred iron implements were bathed "in the Phrygian manner" by a red-robed priest. The return trip was made by torchlight, with much rejoicing. Initium Caiani, sometimes interpreted as initiations into the mysteries of the Magna Mater and Attis at the Gaianum , near the Phrygianum sanctuary at the Vatican Hill. Cults to Claudia Quinta are likely, particularly in the Imperial era. The Taurobolium sacrificed a bull, the most potent and costly victim in Roman religion; the Criobolium used a lesser victim, usually a ram. This description of a Taurobolium as blood-bath is, if accurate, an exception to usual Roman sacrificial practice; [97] it may have been no more than a bull sacrifice in which the blood was carefully collected and offered to the deity, along with its organs of generation, the testicles. The celebrant personally and symbolically took the place of Attis, and like him was cleansed, renewed or, in emerging from the pit or tomb, "reborn". Some dedications transfer the regenerative power of the sacrifice to non-participants, including emperors, the Imperial family and the Roman state ; some mark a dies natalis birthday or anniversary for the participant or recipient. Dedicants and participants could be male or female.

Chapter 3 : Cybele - Wikipedia

*Romanising Oriental Gods: Myth, Salvation and Ethics in the Cults of Cybele, Isis and Mithras (Religions in the Graeco-Roman World) [Jaime Alvar] on www.nxgvision.com *FREE* shipping on qualifying offers.*

The Anunnaki are from a planet called Nibiru, also referred as planet X. The Reptilians are the creation of the Carians, their parent race. They evolved on a planet in the Alpha Draconi star system of the Orion Constellation. The royal line of Reptilians are the Draconian, the winged dragons. Their physical characteristics, having wings and horns are similar to the description of those evil beings that we refer to as Satan or Lucifer. Queen Victoria reconstituted it in the s The Order of St. John thus maintained direct continuity with the ancient Cult of Isis. And like the ancient Isis-worshipping Egyptian dynasties, the British ruling family networks have maintained power for centuries by keeping the secrets of their intrigues within the family. And with the Royal family being crossbred Reptilians, it all makes sense. The Cult of Isis The Cult of Isis, which can be traced back to ancient Babylon, and which ran the Roman Empire, the Venetian Empire, and now the British Empire, fits the profile of such an organization very well, down to its explicitly originally Akkadian priesthood, which I suspect corresponds to the Akkadian subrace of the Atlantean root race. The Akkadian subrace was the original "Chosen Race," chosen by the Reptilians ET-gods to serve as their priesthoods, since they originally had an intellectual advantage over the Aryan root race, of which the vast majority of modern man consists, and which arose out of the Primal Semite sub-root-race of the Atlantean root race. But the Cult of Isis is really the Cult of Ishtar, dressed up with Egyptian occult lore to give it the appearance of divine inspiration. There are indeed profound occult truths behind the Isis-Osiris myth, which are related to the development of mankind and its division into sexes. She is known for her beauty, ambition, ruthlessness, and her many sexual liaisons which earned her the title Whore of Babylon. Her name means "Beloved of Anu" - Anu being the ruler of the 12th planet, and her close relationship with him partly explains how she became so influential. If you reverse the digits of 51, you have her rank there are 12 ranks from 5 to But even Inanna would have to observe the "prime directive" and not interfere with human evolution, although she might be allowed to manipulate us along with her devotees. It appears that the primary role of the Anunnaki at the present time is to prevent us from obtaining technology that would give us too much destructive capacity. Note the sudden increase in UFO sightings when we obtained the atomic bomb, and that it has only been used in war a couple of times. There is no good reason for avoiding it, especially now that the latest reactors are fail-safe, and there are processes for quickly neutralizing radioactive waste. Conventional astronomy assigns 9 planets to our solar system. Earth, counting from the outside in as did the Anunnaki, is 7th. Inanna was known as "Queen of Heaven and Earth," and was associated with the number 7, as is the Statue of Liberty, which incorporates symbols of various aspects of the Cult of Isis. Some ancient rock carvings of her depict her wearing goggles and a flight suit see The 12th Planet by Sitchin , and others depict her standing on lions. The Transformation from Babylon to Venice Her priesthood eventually became the most powerful, to the point where it ran the Roman Empire. This mode of consciousness was fading at that point, and mankind was gradually becoming aware of the physical world. We did not yet have the ability to reason, which is why so much effort was devoted to obtaining the advice of the gods. The oracle of Delphi was one of the last people to be able to achieve this state of consciousness in this manner. Once she died, the Priesthood of Apollo had to rely on their "omphalos," the "stone that whispers," a communication device which was the holiest object at Delphi. Another such object, but connected with Ishtar, is mentioned in Caesar and Christ by Will Durant, which is part of his series of volumes on history: Taking hallucinogenic substances to the point of having visionary clairvoyant experiences allows Reptilians to seize portions of our free will, which is his top priority and that of his servants such as Isis Cult LSD-pushers Aldous Huxley and Allen Dulles. The Ahrimanic powers use all that is derived from old circumstances of heredity in order to set men against each other in conflicting groups. All that comes from old differences of family, race, tribe, peoples, is used by Ahriman to create confusion. The creation of modern "Israel" is a prime example of the British strategy of creating instability by contriving indigenous enclaves. Another such "game" is being played in the

Balkans, which is the traditional starting-point for world wars. As of this writing, both areas are being kept at a low boil, ready to boil over when it suits the oligarchy. Bruce was the leader of a surviving faction of the Knights Templar which venerated an idol known as Baphomet. I have read various explanations for Baphomet, one of which is that it symbolized knowledge of initiation rituals. In the wrong hands, such rituals are extremely dangerous and can lead to possession. Caligula insisted upon being initiated, even though he was not prepared, and he became possessed. I tend to doubt that a renegade faction of a knighthood would be qualified to handle such knowledge. Other explanations are that Baphomet represents Satan or a demon, which are obviously related. The same crowd which created Freemasonry also set up Rosicrucian and cabalistic cults around the training-grounds of the elite - Cambridge and Oxford. They love to lie, and it shows. In manuscript of *Isis Unveiled* This provided the appearance of divine authority for doing what they were doing anyway - creating "Isis priesthood" fronts, which would in turn create fronts for the purpose of superimposing an ultimately satanic culture upon civilization. Although the names of these elite front-groups reflect only their Reptilian aspect, they also included a Dionysian aspect, which is the gray area between the purely Satanic and ultra-secret, purely satanic aspects. These aspects were split apart, and each was assigned to a suitable organization and program for purposes of insinuating them into society at large. Although he was instrumental in giving us our free will and reason, he never wanted us to proceed to true selfhood. He gave us wisdom with the hope that we would use it in such a way that we would bypass the development of real freedom. Part of the Dionysian effort to induce people to surrender to their Reptilian-debased desires is the regression of consciousness, largely through the encouragement of drug use. Marijuana, although not as pernicious in effect as LSD, drags our consciousness down and causes our thinking to get mixed up with our feeling, thus making thinking chaotic. This clearly prevents the clarity of thinking which Steiner said is especially necessary at this point in our evolution. Another facet of the Dionysian aspect is the sexual one. The Lucis Trust by Scott Thompson states that "the social engineers steering "Operation Satan" began peddling the "sexual revolution" which said that lesbianism and homosexuality were "liberating" forms of behavior. The strategy seems to have been to offer a smorgasbord of temptations in ensure the greatest chance of appealing to a couple of weaknesses in everyone. OTO Ordo Templi Orientis , a Crowley satanic offshoot of one of the previously-described Isis-cult fronts, claims this organization to be an offshoot of Templar freemasonry, and hint at very influential protection from among Knights Templar very high in British freemasonry. I suspect that long-standing satanic networks also played a role in setting up the new satanic underground, which would help to attract new blood into satanic circles while protecting the old networks from exposure. I suspect that the Process Church was partly intended as a "straw man" for these groups which probably actually created the new satanic underground. The Ultimate Evil provides indirect evidence that the Establishment is protecting the satanic underground, and once someone learns to recognize the telltale signs of satanic activity, they will begin to notice indications of this protection once in a while. Signs of the Times If there were an official symbol of the Dionysian counterculture, it would probably be the "peace" symbol. The counterculture that was foisted on the adolescent youth of America is not merely analogous to the ancient cult of Isis. A pentagram is typically thought of as an exclusively satanic symbol. However, I have found occult literature which differentiates a pentagram which "points up" from one which "points down. Several sources associate the "peace" or "victory" sign with Satan. None that I have found, however, mention that it forms the downward-pointing aspect of the Satanic pentagram. You might say that this contradicts the upward-pointing luciferic aspect of the Isis cross, but in fact the Dionysian counterculture, like the Isis cult, includes luciferic and satanic aspects. Theosophy Derailed Although the Theosophical movement began under the auspices of benevolent spiritual forces, it was soon hijacked by this Isis cult and allied Tibetan, Egyptian, and Indian occult orders which were pursuing their special interests, which channeled their disinformation through Blavatsky. Note that her works reflect such influences throughout. When she realized she had been used, she tried to counteract the results and suddenly found herself out in the cold. *Isis Unveiled* was relatively weakly influenced by these Orders. Steiner characterizes *Isis Unveiled* as a "chaotic medley. The Secret Doctrine was largely, if not totally, the result of the influence of the Earthly orders. For a while, Hitler, who eventually became demonically possessed evidently via initiation without preparation , kept a copy by his bed. For one

thing, he indicates that she was unable to comprehend what she had channeled. He also stated that her teachings are not suitable for our current stage of evolution. One purpose of such encounters might have been to use the noisy, fiery craft to strike fear into the humans. Furthermore, Steiner claimed that "every possible error has crept into the Theosophical movement," and that because of this, he refused to continue his association with it. Because, as is a typical Establishment strategy, the fundamental source books of their fronts are designed to be impenetrable, the vast majority of those who go back to the "source books" of the New Age - i. Their real purpose is mainly to confer an aura of divine revelation to the New Age. The aforementioned Pre-Raphaelite Society was one of the first. In *Cosmic Memory* [3a], Steiner wrote "It now becomes clear whence the name Lucifer, that is, "the bearer of light," originates, and why these beings are designated as "sun gods" in mystery science. Arnold Toynbee, a historian and an intellectual guru of British Intelligence who had trained Huxley at Oxford, proclaimed that the British Empire could prevent its demise if it were to "devote itself to the recruitment and training of an ever-expanding priesthood dedicated to the principles of imperial rule. Wells, whose book *The Open Conspiracy* provided the organizing principles for the Aquarian Conspiracy. The organization which most clearly reflects the pagan heritage of the Isis cult, however, is the Isis-Urania [Urania is another name for Ishtar] Temple of Hermetic Students of the Golden Dawn: Crowley was a product of the cultist circle that developed in Britain from the s under the guiding influence of Edward Bulwer-Lytton [a cabalist who held "magic parties" at his estate, and who wrote novels based on the occult and the ancient Isis cult] -- who, it will be recalled, was the colonial minister under Lord Palmerston [a satanist] during the Second Opium War. This Isis Cult was organized around the manuscript *Isis Unveiled* by Madame Helena Blavatsky, in which the Russian occultist called for the British aristocracy to organize itself into Isis priesthood. The subversive Isis Urania Order of the Golden Dawn is today an international drug ring said to be controlled by the Canadian multi-millionaire, Maurice Strong, who is also a top operative for British Intelligence. Huxley headed for the U. While here, he wrote scripts for major movie studios and organized a network of Isis cults in San Francisco and southern California, which included hundreds of people who venerated various pagan gods. In effect, Huxley and [pederast] Isherwood A tremendous amount of effort went into popularizing LSD and other hallucinogenic drugs. Even the CIA got in the act, using various rationales including "mind control," which I suspect is an allusion to possession: According to recently released CIA documents, Allen Dulles purchased over million doses of LSD -- almost all of which flooded the streets of the United States during the late s. During the same period, Leary began privately purchasing large quantities of LSD from Sandoz as well.

Chapter 4 : Mothers of the Gods: A Case for Syncretism in the Cybele and Isis Cults at Pompeii

Cybele was one of many cults that appeared in Rome. Some were considered harmless, the Cult of Isis for example, and allowed to survive while others, like Bacchus, were seen as a serious threat to the Roman citizens and was persecuted.

David G Terrell *Cybele and Isis: New deities and rituals were, in large measure, easily absorbed into the existing polytheistic structure through a mechanism of identification the new deity as a manifestation of an existing one*—though sometimes recognized as non-Roman and accepted only through circumstances felt to reconcile the otherwise unacceptable: Cambridge University Press, , Arthur D Nock, "Review: Open Court Publishing Company. After thus setting the stage, the author will describe the actions of the first four Julio-Claudian emperors Augustus, Tiberius, Gaius, and Claudius that, together, represented an ineffective response to the challenges posed by the two foreign religions and resulted in a restructuring of Roman religion that embraced the new beliefs. The introduction and evolution of Cybele- and Isis-worship In the last century of the republic and the first century of the empire, the foreign population of Rome steadily and rapidly increased. The demographic changes eventually affected the whole fabric of Roman culture and institutions. Many of these immigrants were slaves, former slaves, and their descendants. There is some fragmentary evidence that the books had some oracular quality before the second Punic War but little is known for sure as the oracles were only publicized in special cases and were not recorded by the pontifices. Terrell books were consulted after the appearance of portents during the Second Punic War. Nevertheless, the Romans were at a stand whether to decisively engage Hannibal in Italy or force him to withdraw by conducting a direct assault on Carthage. The decision was complicated in BC by a meteor shower, regarded as a prodigy by the Romans. Its early celebrants met on pristine wooded hilltops, untouched by ax, to celebrate her feast days; they worshipped sacred stones, like the meteorite taken to Rome; and, they venerated totemic animals like the lion, which was particularly sacred to Cybele. Terrell involved sensual and ribald ceremonies that offended the stolidly dignified, reserved and moralistic Romans. Their solution was to completely segregate Cybele from Roman society by forbidding citizens to join her priesthood or participate in her rituals. Days sacred to her worship were celebrated in conformance with Roman traditions. The distinguishing doctrines and features of Cybele- worship were successfully cloistered over the next century, as the great period of crisis was over and Rome no longer felt the need for divine assistance. A period of strict censorship ensued that suppressed all foreign influences including the worship of Bacchus, outlawed in BC for lewd practices. From the Earliest Times to the Age of Augustus. Macmillan and Co, , In the century before Augustus, traces of Isis-worship appear in Pozzuoli, in Campania, and at Pompeii where it found worshippers among the slaves of freedmen. Five times between 59 and 48 BC, the senate proscribed the religion and had its altars and statuary destroyed. Nevertheless, the practice of this Egyptian mystery religion continued—the first example of a popular religious movement succeeding in spite of official governmental and religious sanction. The first was a perceived need to protect traditional values. Isis-worship, compared to the strict morality of the official Roman religion, was believed to have a corrupting influence that loosened the morals of its adherents. The closed nature of its mysteries, open only to the faithful, excited suspicions that the religion appealed to the baser emotions; all of which offended the gravitas Romans maintained in the presence of the gods. The second reason was political. In these last years of the Republic, Ptolemaic Egypt was hostile to Rome. Officials feared that this Egyptian religion, essentially a secret society whose Roman members were drawn mostly from the lower, disaffected classes, could become a center of sedition and espionage against the Republic. Terrell would have achieved official acceptance; however, they did not and Augustus, himself a leading member of the Roman priesthood, rejected Isis-worship upon gaining power. The worship of Cybele was contained and circumscribed while that of Isis was not. One of the edicts against Isis- worship occurred in 48 BC; but in 43 BC, just after the murder of Julius Caesar, the triumvirate including Octavian later Augustus decided to build a temple to Isis using public money. Cumont enumerates three parts of the human psyche to which these eastern religions brought satisfaction: They wrought fundamental changes in world-view: Compared to the official

Roman religion, they apparently offered a more appealing ritual, more truthful-feeling doctrine, and higher morality. The imposing ceremonies and initiatory ritualsâ€”in which the simple, humble and common could participateâ€”and the progressive revelation of ancient wisdomâ€”inherited from the older civilizations to the eastâ€”appealed to the educated supplicant. The emotional content of the religions, and their glorification of the sacred feminine, strongly attracted Roman women. There were aspects of the faiths which appealed to all aspects of Roman society. On the other hand, the official religion was a civic duty, and not an expression of personal belief. Augustus was, himself, modeling fiscal reforms upon those of the Ptolemies. Terrell legal prohibition, holding out the acceptance of Cybele as proof of hypocrisy. He then revived the function of the Fetialis in his declaration of war on Cleopatra; reorganized the Sodales Titii and the Fratres Arvales; obtained the right of priesthood nomination from the Senate; restored 82 temples of the gods; and, revived old religious ceremonies. But all this activity was only a preparation for his attempt to rejuvenate the Roman religion by official endorsement of the mixture of Roman rituals and Greek gestures, words, and attitudes ordained by the Sibylline oracles and the worship of the Greek Apollo, his personal patron deity. Temples had fallen into disuse and ruin; religious offices were remaining vacant for the lack of willing supplicants; and, the official festivals were no longer attractive to the people. John Scheid, "Graeco Ritu: J Gwen Griffiths, "Isis and Agape. *Classical Philology* 80, no. Where he believed foreign religions dangerous to Rome or its morality, he rigidly suppressed them. When deemed them harmless, like that of the modified Cybele-worship, he cautiously accepted it. Regardless, Augustus wanted to call the people back to the practice of the ancient virtuesâ€”while also tying them to a political order that unified throne and altar. He deliberately used this conviction as a political lever and both *pax deorum* and *ius divinum* regained their force and meaning. Berwick-upon-Tweed, , 65 Augustus Terrell His efforts to define an official religious standard by reviving ancient rituals and institutions never inspired enthusiasm but only increased the dry legalism of the official religion. Persons of high culture and education sought solace in the schools of philosophy while the lower classes turned to private cults and mystery-religions. His efforts kept the old religion functioning in outward form for another three centuries. Along with other aspects of the Roman religion, the accepted forms of divination had lost their appeal. Terrell taken by flying birds, or even the sayings of intoxicated oracles seem most unsophisticated. In the Isis temple at Philae, Tiberius is depicted as a triumphant conqueror standing before Isis and other Egyptian gods in a scene similar to others in the same complex that promote Ptolemy XII. On one hand, he had a strong faith in the meanings of various signs and prodigies, being fearful of thunder. However, he lacked deep religious feelings and being persuaded that life was ruled by fate, had made an astrologer part of his household. Suetonius, Tiberius 14 , Tiberius His failure to back up his religious pronouncements with moral behaviors did much to discredit the Roman religion. He was friendlier to the eastern religions, particularly that of Isis, authorizing its open practice after a long resistance. This acceptance on his part may be due to being exposed to such beliefs at an early age. He built the temple of Isis Campensis on the Plain of Mars, probably in the year 38, which began a period of acceptance lasting several centuries. Its unity and precision contrasted starkly with the shadowy myths, uncertain dogmas and arbitrary interpretations of the Roman religion. The religion was 45 Suetonius, Tiberius Terrell supported by the ambiance of ancient wisdom based on sacred books whose texts extended back to the dawn of history. Augustus had given Claudius no religious honors except a position in the College of Augurs, which may have indicated that, as emperor, he lacked practical experience in the politico-religious sphere. Nevertheless, Claudius was religiously conservative, believing in the signs presented in dreams and attending faithfully to the forms of worship. Claudius tried his own revitalization of the state religion, attempting to transfer the Eleusinian Mysteries from Attica to Rome; expelling the Jews from the city; and, restoring the ruined temple of Venus in Sicily at public expense. However, between Augustus and Claudius the situation changed significantly. But on the other hand, he clearly understood that the increasingly cosmopolitan nature of the empire required acknowledging the greater diversity of the empire. Suetonius, Claudius Suetonius, Gaius The acceptance granted to Isis, a relative newcomer to Rome, likely aggravated the priests of Cybele, the Magna Mater, in their secluded compound on the Palatine. Realizing that Isis-worship was thoroughly infiltrated into Rome, yet wanting to draw Romans back to the old religion, Claudius granted similar freedoms to those who worshipped

Cybele, making dates sacred to her part of the calendar, allowing Roman citizens to become priests and priestesses, and institutionalizing Cybele-worship as the only official eastern religion. In so doing, Claudius presented the Romans an alternative eastern religion; one having the cachet of official approval. In providing an alternative, Claudius slowed Isis-worship in its growth, but did not stop the infiltration of its philosophies and practices. The eastern religions were in Rome to stay and there is no indication of prohibitions after Claudius. These religions did not aim primarily at developing individual morality, as we think of it today. They focused on establishing good relations with the gods, to ensure security and prosperity now and forever. The primary sources are few and our understanding limited. Their approaches to assessing their impact have differed in particulars but all seem to agree that the new religions were a bad thing for Roman culture. More recent analyses have begun to deviate from the older theme that spoke of the Roman religion becoming contaminated by foreign influences. The general view, emerging in recent years, is based on an assumption that the principal attractive element in a religion, especially in those entering Rome from the east, was belief and emotion, and not the form of their ritual. The adherents of all these religions built temples, made sacrifices, said prayers, and made vows; but it was the small details which made each system original, or perverse, in the eye of the beholder. The followers of Isis were not considered superstitious because they worshiped the wrong deity, or for the ridiculousness of their ritual, but because they worshipped in the wrong way. The nature of the rites, celebrated with the precision and dignity becoming a Roman, made a religion acceptable. However, the civilizations in the eastern Mediterranean were wealthy centers of high culture whose religions were one aspect of her influence upon the Empire—along with emperor-worship, personal luxury, the organization of imperial bureaucracy, and the removal of the capital to the east. The collateral view of those portraying the eastern religions in a negative light do not consider that the objectionable aspects of the religions were often cumbersome holdovers from ancient traditions kept alive by the same conservatism seen in the official Roman religion. Once the eastern religions became naturalized in the Empire, the austere morals of Rome tempered them. This gave it a privileged position at the beginning of the Empire in relation to Isis-worship. Though restricted in the visibility and scope of its practices and eligibility for its priesthoods, Cybele-worship enjoyed unrestricted toleration. As years passed, Cybele-worship agreed to several such absorptions and compromises, gaining both material advantages and moral authority over other religions entering Rome from beyond Greece. Eventually, Cybele-worship expanded to evidence a complexity capable of accommodating the beliefs of people of every class of society emigrating from Asia Minor.

*Cybele, Isis, Mithras - (J.) Alvar Romanising Oriental Gods. Myth, Salvation and Ethics in the Cults of Cybele, Isis and www.nxgvision.com*ated and edited by Richard Gordon.

Cybele was originally worshipped in the form of a black meteorite, by the inhabitants of Phrygia, Lydia and the surrounding mountainous areas, which were located in the western part of the region that is now known as Turkey. This area is one of great historical significance, with the Plains of Illium, and the ancient city of Troy, lying slightly to the west. In her role as a fertility or nature Goddess, she was believed to have total control over all the wild things on Earth. The Greeks, however, looked upon Cybele as just another name for their Goddess, the Titan Rhea, who was the wife of Chronos, and the mother of the mighty God Zeus. The Greeks also believed that Cybele may have been an aspect of their Goddess Demeter, who was a fertility Goddess, or their Goddess Artemis, who was also a Goddess of the wild. The Cult of Cybele has frequently been looked upon as a mystery religion, similar to the Cults of Isis and Demeter. Cybele, however, was completely unlike those two positive and loving Mother Goddesses. Indeed, Cybele appears to have come out of a completely different mold. In fact, Cybele was so completely opposite from Isis, that it is impossible to imagine her even being in the presence of children, much less breast-feeding one. It is extremely doubtful, as well, whether anyone could ever picture Cybele wandering through and nurturing the green fields and peaceful forests of Earth. It is extremely apparent, as well, that she preferred to spend her time in the company of lions, or other wild animals, rather than embrace a child in her arms. These differences only help to make it extremely clear that Cybele was an independent and individual Goddess, and those are only a few of the many reasons why Cybele has been considered to be one of the most unique Goddesses, to ever be worshipped in Rome. In very general terms, Cybele is just another name, out of a variety of different names, for a Fertility Goddess whose cult spread widely throughout, and then encompassed, the entire Mediterranean region. Some time later, her worship traveled even farther, reaching as far away as the Crimea, Southern Russia, Egypt and the British Isles. This particular Mediterranean Fertility Goddess was always the primary figure in her cult, and every year her consort, a handsome young Vegetation God, died in the Fall, only to be resurrected when Spring once again arrived. In a later period, her name changed to reflect the deities of the times, and the Greeks worshipped her as Aphrodite, and the Romans as Venus, while her resurrected lover was known as Adonis. She was frequently depicted wearing her turreted crown, while she was seated on a throne, with either a lion lying in her lap, or else being flanked by two lions, with one of them lying on each side of her. Cybele has also been pictured, driving a chariot which was drawn by two lions. Many centuries later, lions replaced the leopards. That change occurred, in all likelihood, as a way of correcting the ancient belief that leopards were actually female lions. Lions have frequently been used to symbolize a wide variety of things, including strength. Since lions were frequently associated with Cybele, they might signify that she was the mistress of wild nature, or that her power was so great, that lions became meek, whenever they happened to be in her presence. Cybele has frequently been depicted holding a frame drum, which she was known to play. It is considered to be one of her most important symbols, and it is believed to represent the moon. A famous picture exists, showing Cybele holding a frame drum in her left hand, painted red, while in her right hand she holds a lotus bowl, from which a liquid is pouring forth. The lotus bowl, also known as the patera, is believed to represent the great cosmic vulva, from which the water of life continuously pours forth. Many different liquids have been used to represent the water of life, including honey, wine, milk and even blood. Ishtar, an aspect of Cybele, has also been depicted pouring the water of life, as it flowed endlessly, from a jug. One version tells about the passionate love affair, between Cybele and a handsome young man named Attis. It was then, while Attis was in that mad state, that he castrated himself and then died. Even though Attis may have died in the Fall, he was resurrected when Spring once again arrived, symbolizing the re-birth of vegetation upon the Earth, after the stark, barren throws of winter. This particular version of the Myth is an extremely important one, because it gave people an opportunity to form some kind of belief structure regarding an after-life, reincarnation, or re-birth. It also gave them a strong sense of hope, regarding their own futures,

because if Attis had been brought back to life, after he had died, then that might also happen to them. The Greek Goddess, Aphrodite, is similar in some ways to Cybele, since terrible things tended to happen to those who were closest to her. Traditionally, two different versions of the Myth exist which explain how Attis died. The first one claims that he castrated himself, while he was standing under a pine tree, and then died. The second one claims that Attis first became emasculated, and was then killed in the same manner as Adonis, by a boar. Zeus was well known for his philandering ways, and for his great need to have sex with almost every single woman he happened to meet. Cybele, however, had no desire to have sex with Zeus, so she turned him away. Refusing to accept the fact that Cybele did not desire him, Zeus visited her one night while she lay sleeping, and proceeded to spill his seed upon her. That act caused Cybele to become pregnant, and when she gave birth, it was to a hermaphrodite that she named Agdistis. Agdistis was an extremely strong and wild child; so much so, that the gods greatly feared him. It was out of that fear, that they devised a plan in which they would cut off his male sexual organs, thereby rendering him female. The Gods did, indeed, castrate Agdistis, and at the exact spot where his blood first touched the ground, a pomegranate tree sprang forth. Many Greek deities, including Dionysus, the twice-born son of Zeus, have been associated with the pomegranate. The river Sangarios had a beautiful young daughter named Nana. Somehow, by eating that fruit she became pregnant, and nine months later she gave birth to a baby boy. Nana, however, wanted nothing to do with the child, so she abandoned him in the wilderness, leaving him exposed to all the elements to die. Amazingly, the child managed to survive. Through sheer luck, some shepherds just happened to be passing by, and when they discovered the abandoned infant they adopted him, and raised him as one of their own. The name that they gave to the child was Attis, and he grew into a handsome young man. Indeed, Attis was so handsome that his grandmother, Cybele, fell madly in love with him. It was in that madness, that Attis lost all control and began to run through the mountains in a wild state, until he finally stopped at the foot of a pine tree to rest. It was there, at the foot of that pine tree, that his madness drove him to castrate himself and then commit suicide. It was there, in that cave, that Cybele designated the pine tree to be the everlasting symbol of her love for Attis. There also exists another version of the Myth. It tells how, when Cybele was a very young child she was left all alone in the wilderness to die. Amazingly, she did not die. Instead, some lions and panthers came upon her and raised her, until she grew into a beautiful young woman. This version of the Myth is rather unique, because it raises some controversy regarding whether Cybele had always been a Goddess, or whether she had originally been a child mage, who had become deified at some later point in time. It has been said that Cybele invented the pipes and the drums, and that she had such an amazing quality about her, that it seemed to draw everyone and everything, to her. Not only did Cybele become friends with the many animals and people that she met; she also became friends with supernatural beings, who she happened to encounter in her travels. The Roman, Diadoros, recounted his own version of the Myth. His version tells about the time that Dindymene, the wife of Maion, the King of Lydia, gave birth to a baby girl. The royal couple had wanted a male heir, however, not a female child, so they abandoned their infant daughter upon Mount Cybelon, believing that she would either be killed by wild animals, or else she would die from exposure to the elements. Amazingly, however, the child did not die. Instead, a group of wild animals came upon her, but they had no intention of killing her. One day, Cybele met a handsome young shepherd named Attis, and they fell in love. Eventually, the two of them made love, and some time later Cybele became pregnant. The couple was overjoyed at the knowledge that they were going to have a child. Then, however, the King and Queen quite suddenly appeared, searching for the daughter they had so easily abandoned many years before and, upon finding Cybele, they forced her to return home with them. When they discovered that Cybele was pregnant, their anger was so great that they immediately had Attis put to death. One day a miracle happened, and Cybele was somehow able to bring an end to a great famine. Because she had performed that miracle, Cybele became deified, and eventually became a Goddess. From that time forward, whenever people worshipped Cybele, she always required them to include Attis in that worship. Attis, however, could only appear to them as an image, rather than as a living and breathing entity, since his body had turned to dust, long before Cybele had become divine. Arnobius, was also a Roman, and he wrote yet another version of the Myth. One night, while Cybele lay sleeping upon Mount Agdos, in Phrygia, the God Jupiter came upon her and attempted to rape her. Jupiter

was unsuccessful, however, and he was forced to spill his seed upon the ground. When his seed touched the ground, the mountain beneath it became pregnant, and when the mountain gave birth, it was to a wild creature named Agdestis. Once born, it was discovered that Agdestis was a hermaphrodite, which had the same sexual hunger that the male and the female sexes would have, if their sexual hungers would ever become combined. That was, indeed, an extremely immense hunger. In fact, a sexual appetite that great alarmed the Gods to the point where they actually viewed it as a threat. Some time later, Nana, the daughter of a nearby river, the Sangarios, ate a piece of the fruit from that almond tree, and from that act, she somehow became pregnant. Nine months later, she gave birth to a handsome baby boy who she named Attis, and who then grew into an even handsomer young man. Since Attis was promised to wed another, Cybele did, with a heavy heart, what she believed was the right thing to do, and she rejected Attis. When Cybele rejected him, Attis felt so great a loss that he castrated himself and then died. It was only after his death, that Cybele was finally able to deal with her own enormous grief. In fact, Cybele became so distraught, that she went to Zeus and begged him to help her, which he agreed to do. Then, he went even farther and, as a way of honoring Attis, he required that all of his priests castrate themselves as well. When all things have been said and done, it really matters little which version of the Myth you choose to believe, because no matter which particular story you feel drawn to, they all have two major things in common: Once castrated, those priests became eunuchs, who performed flagellation and self-mutilation during a variety of climactic ceremonies which they used in their worship of Cybele. Young men would frequently attend these ceremonies, hoping to find a way which would allow them to spend the rest of their lives in the service of the Goddess. Many of those young men became so caught up by the intensity of the worship that they actually jumped into the middle of the procession, grabbed the sacred swords, and then castrated themselves as a way of imitating Attis. When the Cult of Cybele was in its early stages, only priestesses were allowed to perform the sacred rites. That practice changed dramatically when Crete was overthrown, and the Cretan priests of Zeus, the Curates, migrated to Phrygia, where they joined with the Corybantes and became Galli. Legend tells us that the Corybantes were the half human sons of Chronos. It was their wild dancing, and the loud noises that resulted from the banging of their shields and weapons together, that prevented Chronos from hearing the cries of his infant son Zeus. If Chronos had, indeed, heard the cries of Zeus, he would have swallowed him whole, just as he had done with all of his other children.

Chapter 6 : Cybele - WHEN THE GODDESS CALLED MY NAME

By the end of the fourth century A.D., the official cults of Cybele, Isis, and Mithras, emblems of Roman paganism, were either completely suppressed or drastically altered and Christianity (an eastern cult as well, once called a "destructive superstition" by Tacitus) became the dominant religion of the Roman world.

Chapter 7 : Section Roman Cults and Worship

The Cult of Cybele has frequently been looked upon as a mystery religion, similar to the Cults of Isis and Demeter. Cybele, however, was completely unlike those two positive and loving Mother Goddesses.

Chapter 8 : Greco-Roman mysteries - Wikipedia

of Cybele and Isis, and in that vein, exploring the wider relationship between the two cults from a mythological background as well as the historical background of their context within the religious life of the larger Roman world may be helpful.