

## Sorcery And Religion In Ancient Scandinavia Varg Vikernes

Selected by Choice magazine as an Outstanding Academic Book for 2000 The roots of European witchcraft and magic lie in Hebrew and other ancient Near Eastern cultures and in the Celtic, Nordic, and Germanic traditions of the Continent. For two millennia, European folklore and ritual have been imbued with the belief in the supernatural, yielding a rich trove of histories and images. The six volumes in the series Witchcraft and Magic in Europe combine traditional approaches of political, legal, and social historians with critical syntheses of cultural anthropology, historical psychology, and gender studies. The series provides a modern, scholarly survey of the supernatural beliefs of Europeans from ancient times to the present day. Each volume contains the work of distinguished scholars chosen for their expertise in a particular era or region. The chronological scope of this volume ranges from the heroic age of Homer's Greek East to the time of the rise of Christianity, a period of well over a thousand years. In this long millennium the political and cultural landscapes of the Mediterranean basin underwent significant changes, as competing creeds and denominations rose to the fore, and often accused each other of sorcery. Other volumes in the series Witchcraft and Magic in Europe: Biblical and Pagan Societies The Middle Ages The Period of the Witch Trials The Eighteenth and Nineteenth Centuries The Twentieth Century

J. Tyson, MA argues that The Song of Solomon is replete with references to ancient earth magick and sexual sorcery. The primary figure, the woman of the Song, is a foreign seductress, depicted as the antagonist, putting King Solomon in jeopardy. Solomon was renowned for having multiple foreign women in his court and for loosening the Israelite laws to allow them freedom to worship their own deities. With hindsight, Tyson suggests, the post-Babylonian Israelites, who were keen to have foreigners 'put away' after years of inter-marriage, wrote the Song to preserve the caveat of Solomon's experience. The Song was thus written to warn future leaders not to allow the guile of foreign women to jeopardize Israel itself. By today's standards, however, the woman of the Song becomes a fascinating case study of feminine sorcery in a context of Egyptian-Israelite monarchy.

This compelling volume explores how war magic and warrior religion unleash the power of the gods, demons, ghosts, and the dead. Documenting war magic and warrior religion as they are performed in diverse cultures and across historical time periods, this volume foregrounds embodiment, practice, and performance in anthropological approaches to magic, sorcery, shamanism, and religion. The authors go beyond what magic 'represents' to consider what magic does. From Chinese exorcists, Javanese spirit siblings, and black magic in Sumatra to Tamil Tiger suicide bombers, Chamorro spiritual re-enchantment, tantric Buddhist war magic, and Yanomami dark shamans, religion and magic are re-evaluated not just from the practitioner's perspective but through the victim's lived experience. These original investigations reveal a nuanced approach to understanding social action, innovation, and the revitalization of tradition in colonial and post-colonial societies undergoing rapid social transformation.

Ancient Paganism explores the false religion of the ancient pre-flood world and its spread after Noah's Flood into the Gentile nations. Quotes from the ancient church fathers, rabbis, and the Talmud detail the activities and beliefs of both Canaanite and New Testament era sorcery. This book explores how, according to biblical prophecy, this same sorcery will return before the Second Coming of Jesus Christ to earth. These religious beliefs and practices will invade the end time church and become the basis for the religion of the Antichrist. Wicca, Druidism, Halloween, Yule, meditation, and occultic tools are discussed at length. This book is brought to you by Biblefacts Ministries, Biblefacts.org

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This volume contains a series of provocative essays, written by leading scholars who study the ancient Mediterranean and Near Eastern worlds, on magic and ritual power. The essays address how ancient magic might be defined and how it came into expression in a wide variety of cultural contexts. This publication has also been published in paperback, please click here for details.

The Epistle of Jesus to the Church is a commentary on the book of Revelation that assumes Jesus was the author and John the reporter of the words and events described. Here one will not find an explanation of an anti-Roman message written by John in hidden codes and apocalyptic motifs to fool Roman authorities. John the apostle and prophet was the faithful scribe, who did not create the message but faithfully and accurately described all that he saw and heard. This commentary follows the principle that the Scriptures explain themselves, because the Revelation is a word from Jesus to his church--a word that is grounded in the Scriptures. The Epistle of Jesus to the Church has been written with teachers, students, and pastors in mind. The interpretation of the book of Revelation is thorough; difficult passages are addressed, and plausible answers are provided to the questions posed by in-depth study of the biblical book. This is a commentary for personal study or classroom instruction, one that may be confidently used to preach and teach the Revelation of Jesus to the church.

Originally published in 1905. George Steindorff, was a celebrated Egyptologist of the time. Cagliastro's forward places this dynamic work into perspective for the student of history-sorcery- and the importance of knowing that at that time the world was in a love affair with what is broadly termed Orientalism. Ancient Egyptian Religion for the people of the time, was like Sorcery - and in this case their Sorcery was based on religion. This is what gave them an impressive edge. Humans and their gods working together yet vying for positions of power and acuity. Just as the greater knowledge rendered the Budge translation of the Book of the Dead less relevant to scholars, Steindorff's work marks a period of history in which Western Civilization required spices, romance, mystery, eroticism and intrigue to be peppered into their history alongside passages touting superiority of repressed Westerners in contrast to their fantasies of primitivism of the ancients... All and all a well-researched hyper passionate take on the interpretation of the Religion of the Ancient Egyptians and a must read for those interested in the true understanding of Sorcery and Pharaonic Egypt.

THERE is in Northern Italy a mountain district known as La Romagna Toscana, the inhabitants of which speak a rude form of the Bolognese dialect. These Romagnoli are manifestly a very ancient race, and appear to have preserved traditions and observances little changed from an incredibly early time. It has been a question of late years whether the Bolognese are of Etrurian origin, and it seems to have been generally decided that they are not. With this I have nothing whatever to do. They were probably there before the Etruscans. But the latter at one time held all Italy, and it is very likely that they left in remote districts those traces of their culture to which this book refers. The name Romagna is applied to their district because it once formed part of the Papal or Roman dominion, and it is not to be confounded with La Romagna proper. Roughly speaking, the region to which I refer may be described as lying between Forli and Ravenna. Among these people, *stregeria*, or witchcraft--or, as I have heard it called, "la vecchia religione" (or "the old religion")--exists to a degree which would even astonish many Italians. This *stregeria*, or old religion, is something more than a sorcery, and something less than a faith. It consists in remains of a mythology of spirits, the principal of whom preserve the names and attributes of the old Etruscan gods, such as Tinia, or Jupiter, Faflon, or Bacchus, and Teramo (in Etruscan *Turms*), or Mercury. With these there still exist, in a few memories, the most ancient Roman rural deities, such as Silvanus, Palus, Pan, and the Fauns. To all of these invocations or prayers in rude metrical form are still addressed, or are at least preserved, and there are many stories current regarding them. All of these names, with their attributes, descriptions of spirits or gods, invocations and legends, will be found in this work.

Chinese and Western thinkers consider the Chinese philosophical tradition and Chinese philosophy for the contemporary global era. This book treats Chinese philosophy today as a global project, presenting the work of both Chinese and Western philosophers. Providing contemporary considerations of the Chinese philosophical tradition and bringing Chinese philosophy into conversation with Western philosophy, *Chinese Philosophy in an Era of Globalization* provides a model for collaborative work. Topics covered include value theory, philosophy of religion, human nature, virtue ethics, epistemology, and philosophy of language. "Much can be learned from a reading of this text, much about contemporary Chinese philosophy and the state of Sino-Anglophone comparative philosophical discussions." — *Journal of Chinese Religions* "As we move toward a global society, understanding the people and traditions of other cultures becomes increasingly more important. This book's direct interaction between scholars is seen far too rarely, making it a major contribution to its field." — Douglas W. Shrader, coauthor of *Pathways to Philosophy: A Multidisciplinary Approach* Contributors include Stephen C. Angle, Miranda D. Brown, Kelly James Clark, Zhang Dainian, Stephen T. Davis, Zhao Dunhua, Robert W. Foster, Eric L. Hutton, Philip J. Ivanhoe, Wan Junren, Chen Lai, Alasdair MacIntyre, Alvin Plantinga, Kwong-loi Shun, Edward Slingerland, Bryan W. Van Norden, Merold Westphal, Zhang Xianglong, and Liu Zongkun.

MYFAROG (Mythic Fantasy Role-playing Game) (2E) is a fantasy role-playing game, with a setting based on European mythology, religion and fairy tales. The rules are very modular, meaning you can play the game rules light or rules heavy, as you please. The rules are designed to make sense, and to give the players the ability to immerse themselves in Thulê; a highly credible fantasy world similar to the European Classical Antiquity (some places touching into the Viking Age or the Bronze Age), but yet different. In Thulê, sorcery and the ancient deities are real, and the world is inhabited by not only humans, but also elves, nymphs, dwarves, ettins and trolls, as well as other creatures. This art-minimalistic 124 page core rule-book (with black-and-white interior) is an all-in-one rule-book, so it contains all the information you need to play the game (and to make your own adventures and campaigns) indefinitely. A digital high resolution map of Thulê can be found here: [www.myfarog.org](http://www.myfarog.org). Because the setting is based on real world locations (Lofoten and Vesteralen in Northern Norway) you can also use online map services, to get highly detailed and realistic maps of the world of Thulê, in any scale you want. This (version 2.4) is the fifth version of MYFAROG (2E). It has been printed four times before (version 2.0, 2.1, 2.2 and 2.3), meaning the errata for this version is minimal (at this point non-existing). NB! You need a set of polyhedral dice to play the game.

This volume contains a series of provocative essays that explore expressions of magic and ritual power in the ancient world. The strength of the present volume lies in the breadth of scholarly approaches represented. The book begins with several papyrological studies presenting important new texts in Greek and

Coptic, continuing with essays focussing on taxonomy and definition. The concluding essays apply contemporary theories to analyses of specific test cases in a broad variety of ancient Mediterranean cultures. Paul Mirecki, Th.D. (1986) in Religious Studies, Harvard Divinity School, is Associate Professor of Religious Studies at the University of Kansas. Marvin Meyer, Ph.D. (1979) in Religion, Claremont Graduate School, is Professor of Religion at Chapman University, Orange, California, and Director of the Coptic Magical Texts Project of the Institute for Antiquity and Christianity.

An Ancient Theory of Religion examines a theory of religion put forward by Euhemerus of Messene (late 4th—early 3rd century BCE) in his lost work Sacred Inscription, and shows not only how and why euhemerism came about but also how it was—and still is—used. By studying the utilization of the theory in different periods—from the Graeco-Roman world to Late Antiquity, and from the Renaissance to the twenty-first century—this book explores the reception of the theory in diverse literary works. In so doing, it also unpacks the different adoptions and misrepresentations of Euhemerus's work according to the diverse agendas of the authors and scholars who have employed his theory. In the process, certain questions are raised: What did Euhemerus actually claim? How has his theory of the origins of belief in gods been used? How can modern scholarship approach and interpret his take on religion? When referring to 'euhemerism,' whose version are we employing? An Ancient Theory of Religion assumes no prior knowledge of euhemerism and will be of interest to scholars working in classical reception, religious studies, and early Christian studies. The Jewish people did not cease to live and grow when the New Testament was written. The two thousand years since have seen a steady expansion and development of its inner life. New religious concepts were advanced, the old were elaborated, and always the effort has been to make these something more than concepts, to weave them into the pattern of daily life, so that the Jew might live his religion.

Kimberly B. Stratton investigates the cultural and ideological motivations behind early imaginings of the magician, the sorceress, and the witch in the ancient world. Accusations of magic could carry the death penalty or, at the very least, marginalize the person or group they targeted. But Stratton moves beyond the popular view of these accusations as mere slander. In her view, representations and accusations of sorcery mirror the complex struggle of ancient societies to define authority, legitimacy, and Otherness. Stratton argues that the concept "magic" first emerged as a discourse in ancient Athens where it operated part and parcel of the struggle to define Greek identity in opposition to the uncivilized "barbarian" following the Persian Wars. The idea of magic then spread throughout the Hellenized world and Rome, reflecting and adapting to political forces, values, and social concerns in each society. Stratton considers the portrayal of witches and magicians in the literature of four related periods and cultures: classical Athens, early imperial Rome, pre-Constantine Christianity, and

rabbinic Judaism. She compares patterns in their representations of magic and analyzes the relationship between these stereotypes and the social factors that shaped them. Stratton's comparative approach illuminates the degree to which magic was (and still is) a cultural construct that depended upon and reflected particular social contexts. Unlike most previous studies of magic, which treated the classical world separately from antique Judaism, *Naming the Witch* highlights the degree to which these ancient cultures shared ideas about power and legitimate authority, even while constructing and deploying those ideas in different ways. The book also interrogates the common association of women with magic, denaturalizing the gendered stereotype in the process. Drawing on Michel Foucault's notion of discourse as well as the work of other contemporary theorists, such as Homi K. Bhabha and Bruce Lincoln, Stratton's bewitching study presents a more nuanced, ideologically sensitive approach to understanding the witch in Western history.

*Shan Hai Jing* (The Legends of Mountains and Seas), commonly titled *The Classic of Mountains and Seas* or *Guideways Through Mountains and Seas* per Richard Strassberg, was a book that was juxtaposed to the later book *Shui Jing* (classic or canons on 137 rivers) written by Sang Qin of the Cao-Wei dynasty (220-265 A.D.). For the absurdities and strange things in the book, such as folklore monsters, weird animals, ancient clan genealogies and strange lands (i.e., terra incognita), scholars of different dynasties felt troublesome to determine the genre in the imperial bibliography. In the Manchu Qing dynasty, Ji Xiaolan treated the book as fiction; during the Republic of China, Lu Xun treated the book as sorcery; and subsequently, Yuan Ke treated the book as mythology. Anne Birrell, author of *The Classic of Mountains and Seas*, pointed out that the book was taken to be of different genre in history, such as geomancy, geography and cosmology, etc., with the Westerners and Japanese going astray in different directions as well, including the claims of cosmography per M. Nazin (1839), geography per Léon de Risny (1890s), tribal peoples per Gustav Schlegel (1892), deities per Edward T. C. Werner (1923), materia medica per Bernard E. Read (1928-39), religious and medical per Ito Seiji (1969), ethnographic per Rémi Mathieu, folk medicine per John William Schiffeler (1977, 1980), gendered motif per Riccardo Francasso (1988), and bestiary per Richard Strassberg (2018), etc. Today, in the context of China's assertion of the grandiose imperial past, the book was wrongly treated by the Chinese to be about ancient geological exploration records, a theme also seen in Henriette Mertz's *Pale Ink* (1958). The *Legends of Mountains and Seas*, which would be expounded in this book to be about two different kinds of fortune-telling, sorcery and divination, should not be taken as a Han-dynasty equivalent philosophical 'jing' [canons or classic, i.e., longitude/28 lodges' asterism] learning edited by Confucius and his disciples, nor the nature of the derivative sets of interpretation and commentary books that were known as the Han dynasty 'wei' ['latitude' or "five planets' divination"] series, nor the 'chen-wei' (ch'an wei) prophecy and argot books (i.e., implicit prophecy or

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cryptology that Jacques Gernet called by esoteric commentaries). While the mountain part of the book could be termed 'guideways' as proposed by Yuan Ke and Richard Strassberg, the 'jing'-suffixed seas' components could not be qualified with this tag. The mountains' part was actually the ancient Shi-fa stalk divination. The Legends of Mountains and Seas was compiled by Liu Xin (53 BC - 23 AD). The book, totaling 18 chapters nowadays, apparently developed the different contents throughout the Zhou, Qin, Han and Jinn dynasties. It was deduced that Liu Xin combined the five chapters of the book on the "mountains" (Wu Zang San Jing) with the chapters on the "[over-]seas" contents to become a consolidated mountains and seas' book. The seas or overseas' components could be further separated into two groups, i.e., the "inner seas" and the "outer seas" sections that were compiled by Liu Xin and the "within-seas" and the "overseas wilderness" sections that were possibly collected by Guo Pu (A.D. 276-324), with the former two sections possibly synchronizing with the Han empire's military expansion, and the latter two sharing similar contents as Lian-shan Yi (divination on concatenated [undulating] mountain ranges), Gui-cang Yi (returning-to-earth hoarding divination), A.D. 279 Ji-zhong tomb divination texts, and the 1993 Wangjiatai excavated divination texts.

First published in 2005. Routledge is an imprint of Taylor & Francis, an informa company.

The Routledge Encyclopedia of Ancient Mediterranean Religions is the first comprehensive single-volume reference work offering authoritative coverage of ancient religions in the Mediterranean world. Chronologically, the volume's scope extends from pre-historical antiquity in the third millennium B.C.E. through the rise of Islam in the seventh century C.E. An interdisciplinary approach draws out the common issues and elements between and among religious traditions in the Mediterranean basin. Key features of the volume include: Detailed maps of the Mediterranean World, ancient Egypt, the Roman Empire, and the Hellenistic World A comprehensive timeline of major events, innovations, and individuals, divided by region to provide both a diachronic and pan-Mediterranean, synchronic view A broad geographical range including western Asia, northern Africa, and southern Europe This encyclopedia will serve as a key point of reference for all students and scholars interested in ancient Mediterranean culture and society.

Sorcery and Religion in Ancient Scandinavia Abstract Sounds

Implicit Meanings was first published to great acclaim in 1975. It includes writings on the key themes which are associated with Mary Douglas' work and which have had a major influence on anthropological thought, such as food, pollution, risk, animals and myth. The papers in this text demonstrate the importance of seeking to understand beliefs and practices that are implicit and a priori within what might seem to be alien cultures.

[Mardukite Heritage Edition: A reissue of an otherwise cycled out-of-print edition kept available for review and posterity as part of the developmental legacy of the Mardukite Research Organization, founded 2008.] A master compilation of mystical exploration into the heart of the ancient Mesopotamian Mysteries, this complete practical companion to the Mardukite "Necronomicon Anunnaki Cycle" illuminates the

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revolutionary teachings and source materials of the Modern Sumerian-Babylonian-Anunnaki Tradition of the Mardukite Chamberlains (Ordo Nabu Maerdechai), edited by Joshua Free, the presiding Nabu of the organization since its inception. MESOPOTAMIAN MAGIC is a highly innovative and accessible anthology of the complete "Year-3" research and development of the Mardukite Research Organization including three volumes ("Magan Magic," "Maqlu Magic" and "Beyond the Ishtar Gate") in a single incredible compilation! In MAGAN MAGIC: THE ENUMA ELIS (Liber-E) amazing cuneiform tablet records of magick and creation are drawn together to reconstruct the most antiquated, powerful and legendary "magician's primer" ever known to the minds of men --formulated by the ancient Sumerians and Babylonians! MAQLU MAGIC (Liber-M) reveals an authentic "Necronomicon Spellbook" of advanced Mesopotamian Magick drawn from the sands of Babylonia forming a complete Anunnaki ('alien sky god') "grimoire" used by magicians and priests for thousands of years to combat in wizards' duels, reverse the effects of evil spells and curses, banish disease and nightmares, and conjure the protection and blessings of the gods! Finally, BEYOND THE ISHTAR GATE (Liber C) is concerned with the 'other side' of the tradition, parts that have been concealed and yet also what made the tradition famous - mainly, the connection to the "Other," that which we have been programmed to perceive as 'separate' from this reality.

WARNING We put this book together to help everyone in their day to day lives. Because of this, we have not included 'Curses' in the book. Do onto others as you would yourself. Because you reap what you sow'. Is an ancient universal teaching not just from the Bible. It is a real teaching that must be understood by anybody that wishes to take up magic. The spirit world will always give you your desires if you ask. But whatever you ask, will always come back to you, many times over. So if you desire to cast a curse spell onto somebody to cause harm, remember that the curse will always come back to you. So if you cannot handle the contents of your own curse coming back to you, do not cast it. The spirit world always favours the ones that can forgive their enemies. And in the act of love and forgiveness, your desires and spells become turbocharged. Imagine loving things for everyone, including your enemies, and watch as amazing things manifest into your life. Love and forgiveness are the keys to a spiritually powerful and abundant life. Magic is the application of beliefs, rituals or actions employed in the belief that they can subdue or manipulate natural or supernatural beings and forces. It is a category into which have been placed various beliefs and practices sometimes considered separate from both religion and science. These spells are very powerful and sacred, they must be treated with respect. If they are used wisely, they will prove to be very effective. Gypsies have always jealously guarded their customs and traditions, so much of their magical practices are not known. But the spells and incantations that are known have proved to be very powerful. These spells are very old and very powerful. They can work wonders in your life, if only you let them. All of these tools are now at your fingertips,

Geschiedenis van hekserij en tovenarij

Part 1. What is truth? Where is it to be searched for amid this multitude of warring sects? Each claims to be based upon divine revelation, and each to have the keys of the celestial gates. Society seems to have been ever balancing itself upon one leg, on an unseen tightrope stretched from our visible universe into the invisible one; uncertain

whether the end hooked on faith in the latter might not suddenly break, and hurl it into final annihilation. Christian symbols have been pervaded by heathen phallicism. Neither Catholics nor Protestants have a right to talk of the "indecent forms" of heathen monuments so long as they ornament their own churches with the symbols of the Lingam and Yoni, and even write the laws of their God upon them. The torrents of human blood shed by the Vatican are unparalleled in the annals of Paganism. Christians were the first to make the existence of a fictitious devil a dogma of their Church. But what is the use of a Pope, if there is no devil? Paganism was converted wholesale and applied to Popery. The Romish Church has two far mightier enemies than the "heretics" and the "infidels" — Comparative Mythology and Philology. The voice of Truth is stronger than the voice of the mightiest thunder. When the Theurgists of the third Neo-platonic school, deprived of their ancient Mysteries, strove to blend the doctrines of Plato with those of Aristotle, and by combining the two philosophies added to their theosophy the primeval doctrines of the Oriental Kabbalah, then the Christians from rivals became persecutors. For once the metaphysical allegories of Plato were to be discussed in public, all the elaborate system of the Christian trinity would be unravelled and the divine prestige completely upset. Paganism was modified by Christianity, and vice versa. Either the Pagan worship and the Neo-platonic theurgy, with all ceremonial of magic, must be crushed out forever, or the Christians become Neo-Platonists. The original and pure forms of the most important ecclesiastical doctrines of Christianity are to be found only in the teachings of Plato. Part 2. Poor fools, hysterical women, and idiots were roasted alive, without mercy, for the crime of so-called "magic." Yet magic and sorcery are rife among popes, bishops, and priests. In the latter part of the sixteenth century there was hardly a parish to be found in which the priests did not study magic and alchemy. Benedict IX, John XX, and Gregories VI and VII, are known magicians. The papal government realized much money by selling to the rich dispensations to secure them from the Inquisition. What room is there in a theology which exacts such holocausts as these to appease the bloody appetites of its priests? It has been admitted that the elimination of devil from theology would be fatal to the perpetuity of the Church. But this is only partially true. The Prince of Sin would be gone, but the sin itself would survive. If the devil were annihilated, the Articles of Faith and the Bible would remain. Vulgar magic in India is the work of the lowest clergy; in Rome, that of the highest Pontiffs. It is designed to hold the populace in a perpetual state of fear. The devil, asserts a Jesuit Father, is forced to submission before the holy minister of God — he dares not lie. Christianity being pure heathenism, and Catholicism with its fetish-worshipping, are far worse and more pernicious than Hinduism in its most idolatrous aspect. When the Roman Church is no longer able to deny that there have been fake relics, she resorts to sophistry, and replies that if false relics have wrought miracles it is "because of the good intentions of the believers, who thus obtained from God a reward of their good faith!" Pope fraternizing with Islam for his Church feels more sympathy for the Moslem than the schismatic. The identical evocations and incantations of the Pagan and Jewish Kabbalist are now repeated by the Christian exorcist, and the theurgy of Iamblichus is adopted word for word. The Latin Church despoiled Kabbalists and Theurgists of their magical rites and ceremonies, and hurled anathemas upon their devoted heads. Long before the sign of the Cross was adopted as a Christian symbol, it was employed as a secret sign of recognition among

neophytes and adepts. The sign is absolutely and magnificently kabbalistic: it represents the perpetual opposition and quaternary equilibrium of the elements. Paul and Peter compared and contrasted. By Simon Magus we must understand apostle Paul, whose Epistles were secretly as well as openly calumniated by Peter, and charged with containing dysnoëtic learning. The Apostle of the Gentiles was brave, outspoken, sincere, and very learned; the Apostle of Circumcision, cowardly, cautious, insincere, and very ignorant. The ceremonial dress of the Christian clergy is identical with that of the old Babylonians, Assyrians, Phœnicians, Egyptians, and other Pagans of the hoary antiquity. The nimbus and tonsure of the Catholic priest and monk are solar emblems. The "Black Virgins," so highly revered in certain French cathedrals during the Middle Ages, were basalt figures of Isis. The Catholic bells were imported from Buddhist pagodas. Beads and rosaries were imported directly from the Buddhist Thibetans and Chinese. Donned in the despoiled garments of the victim, the Christian priest anathematizes the latter with rites and ceremonies learned from the Theurgists themselves. Underlying every ancient popular religion was the same Wisdom-doctrine, one and identical, professed and practiced by the initiates of every country, who alone were aware of its existence and importance. The Mysteries were instituted pure, and proposed the noblest ends by the worthiest means. The whispered secrets of initiation, when divulged, were punished with death. The final part of the mystic rites reveals the friendship and interior communion with God. The Lunar Pitris are our progenitors. They are identical with the Seven Elohim of the Hebrew Bible. They are not the ancestors of the present living men but those of the primitive races of mankind, the spirits of the early human races which preceded ours but which were physically, as well as spiritually, far superior to the modern pigmies. The Pitris must be included with the good genii, the daimons of the Greeks, or the inferior gods of the invisible world. The doctrine of the planetary and terrestrial Pitris was revealed entirely in ancient India, as well as now, only at the last moment of initiation, and to the adepts of superior degrees. The splendid imagery employed by Proclus and Apuleius in narrating the small portion of the final initiation, throws completely into the shade the plagiaristic tales of the Christian ascetics. AUM is the trinity of mortal man on his way to become immortal through the union of his outer self with his inner triune Self. When this trinity, in anticipation of the final triumphant reunion beyond the gates of corporeal death becomes a Unity, then the candidate is allowed, at the moment of initiation, to behold his future Self. Man cannot perceive, touch, and converse with pure spirit through any of his bodily senses. Only spirit alone can talk to and see spirit. Man's highest duty (religion) is to acquire the knowledge of his universal self (paramatman) and then, by the annihilation of his worldly self (atman), to experience the infinity of happiness prevalent in Unconscious Immateriality. A deep longing toward our true and real home is legitimate; abuse of it is sorcery, witchcraft, black magic. He who fully recognizes the power of his immortal spirit, and never doubted for one moment its omnipotent protection, has naught to fear. It is not alone for the esoteric philosophy that we fight; nor for any modern system of moral philosophy, but for the inalienable right of private judgment, and especially for the ennobling idea of a future life of activity and accountability. True philosophy and divine truth are convertible terms. A religion which dreads the light cannot be a religion based on either truth or philosophy, hence, it must be false. As the dogmas of every religion and sect often differ radically, they cannot be true. And if untrue, what are they? Part 3.

Gnostic Basilides was a philosopher devoted to the contemplation of divine things. On the other hand, the unintelligible dogmas, enforced by Irenæus, Tertullian, and others, are far more heretical than those they accused of apostasy. The Church of Rome was consistent in choosing as her titular founder the apostle who thrice denied his master at the moment of danger; and the only one, except Judas, who provoked Christ in such a way as to be addressed as the "Enemy." When frightened at the accusation of the servant of the high priest, Peter thrice denied his master. Whosoever else might have built the Church of Rome it was not Peter. He invented a burning hell and threatened everyone with it; promised miracles, but worked none. The only thing absolutely necessary for man is Truth; and to that, and that alone, must our moral consciousness adapt itself. Zoro-Aster was the Nazar of Ishtar. There is another hypothesis possible, which is that Zoro-Ishtar was the high priest of the Chaldæan worship, a Magian hierophant. The Jewish Scriptures indicate two distinct religions: that of Bacchus-worship under the mask of Jehovah; and that of the Chaldæan initiates to whom belonged some of the Nazars, the Theurgists, and a few of the prophets. Nazarenes, a term nearly synonymous with Galileans, were a class of Chaldæan Theurgists that existed long ages before Christ. Jesus was a true reforming Nazarene. The Essenes were the converts of Buddhist missionaries who had overrun Egypt, Greece, and even Judæa at one time, since the reign of Ashoka. Jesus cannot strictly be called an Essene. Neither was he a Nazar, or Nazaria of the older sect. Jesus was inspired by the genius of Mercury. He preached the philosophy of Buddha-Shakyamuni. His motive was evidently like that of Gautama-Buddha: to benefit humanity at large by producing a religious reform which should give it a religion of pure ethics. The early plebeian Israelites were Canaanites and Phœnicians, with the same worship of the Phallic gods: Bacchus, Baal or Adon, Iacchos — Iao or Jehovah; but even among them there had always been a class of initiated adepts. Baptismal water, fire, and spirit, or Holy Ghost, have all their origin in India. If baptism is the sign of regeneration, and an ordinance instituted by Jesus, why do not Christians now baptize as Jesus did, with the Holy Ghost and with fire, instead of following the custom of the Nazarenes? From time immemorial the prophets of old had been thundering against the baptism of fire as practiced by their neighbours, which imparted the "spirit of prophecy," or the Holy Ghost. The true, original Christianity, such as was preached by Jesus, is to be found only in the so-called Syrian heresies. Such also was the faith of Paul. The secret doctrines of the Magi, of the pre-Vedic Buddhists, of the hierophants of the Egyptian Thoth or Hermes, and of the adepts of whatever age and nationality, including the Chaldæan Kabbalists and the Jewish Nazars, were identical from the beginning. Zarathustra and his followers had been settled in India before they immigrated into Persia. The old gods, whether Zoroastrian or Vedic, are personifications of the occult powers of nature, the faithful servants of the adepts of secret wisdom. Buddhism is the doctrine of wisdom-religion, which by many ages antedates the metaphysical philosophy of Siddhartha Shakyamuni. By analogy and a close study of the hidden meaning of their rites and customs, we can now trace the kinship of the Pagan worshippers of Adonis, their neighbours, the Nazarenes, and the Pythagorean Essenes, the healing Therapeutai, the Ebionites, and other followers of the ancient theurgic Mysteries. The chiefs of the Essene communities were Kabbalists and Theurgists. The Essenes were Pythagoreans in all their doctrine and habits. Jesus

expressed his thoughts in purely Pythagorean sentences. The descent to Hades signified the inevitable fate of each soul to be united for a time with a terrestrial body. This union, a dark prospect for the soul to find itself imprisoned within the bleak tenement of a body, was considered by all the ancient philosophers, and even by the modern Buddhists, as a punishment. In common with Pythagoras and other hierophant reformers, Jesus divided his teachings into exoteric and esoteric. He also divided his followers into "neophytes," "brethren," and the "perfect." The civilized portion of the Pagans, who knew of Jesus and honoured him as a philosopher-adept, placed him on the same level with Pythagoras and Apollonius. If Jesus did wear his hair long, like Samson, parted in the middle of the forehead after the fashion of the Nazarenes, he must have belonged to the sect of the Nazarenes and been called Nazaria for this reason, and not because he was an inhabitant of Nazareth. The full significance of Christos and its mystic meaning revealed. Christos suffered spiritually for us, and far more acutely than did the illusionary Jesus while his body was being tortured on the cross. Hence, the meaning of the Gnostics who, by saying that "Christos" suffered spiritually for humanity, implied that his Divine Spirit suffered mostly. It was Ephesus, with her numerous collateral branches of the great college of the Essenes, which proved to be the hotbed of all the kabbalistic speculations brought by the Tannaïm from the captivity. Tertullian and Epiphanius vehemently reproach Marcion by erasing passages from the Gospel of Luke, which never were in Luke at all. What the Fathers fought for was not truth, but their own interpretations and unwarranted assertions. In the days of Marcion two factions divided the primitive Church: The one considering Christianity a mere continuation of the Law, and dwarfing it into an Israelitish institution, a narrow sect of Judaism; the other, representing the glad tidings as the introduction of a new system, applicable to all, and supplanting the Mosaic dispensation of the Law by a universal dispensation of grace. Marcion maintained that the mission of Jesus was to abrogate the Jewish "Lord," who was opposed to the God and Father of Jesus Christ as matter is to spirit, and impurity to purity. In what particular does the jealous, wrathful, revengeful God of Israel resemble the unknown deity, the God of mercy preached by Jesus? The "Father who is in secret" alone is the God of spirit and purity. It is only through the doctrines of Pythagoras, Confucius, and Plato, that we can comprehend the idea which underlies the term "Father" in the New Testament. To compare Him with the subordinate and capricious Sinaitic Deity is an error. The divine injunctions of Matthew, the living up to which would purify and exalt humanity, are identical with the Ordinances of Manu. The Hindus taught to return good for evil, but the Jehovistic command was "an eye for an eye" and "a tooth for a tooth." Jehovah and Bacchus are one the same. Would Christians still maintain the identity of the "Father" of Jesus and Jehovah, if evidence sufficiently clear could be adduced that the "Lord God" was no other than the Pagan Bacchus, Dionysos? Part 4. Ageless Wisdom is the only religion of reason and free thought, of truth and impartiality, not authority. The sorely-abused communities compared with the Christian sects, and the Secret Science, its students and champions defended against unjust imputation. We will begin with a quick glance at the Ophites and Nazareans, their scions in Syria and Palestine that still exist today under the name of Druzes of Mount Lebanon, and near Basra under that of Mandæans or Disciples of St. John. And we will conclude with a brief survey of the Jesuits, and of that venerable nightmare of the Roman Catholic Church, modern Freemasonry. The

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work of Buddhistic proselytism began in Nepal. Not only did they make their way to the Mesopotamian Valley, but they even went so far west as Ireland. The encircled cross came from the far East with the Phœnician colonists, who erected the Round Towers as symbols of the life-giving and preserving power of man and nature, and of universal life that is produced through suffering and death. For Ireland, like every other nation, once listened to the proponents of Siddhartha-Buddha. The scheme of the Ophites varies from the description given by the Fathers, inasmuch as it makes Bythos or depth a female emanation, and assigns her a place answering to that of Pleroma, only in a far superior region; whereas, the Fathers assure us that the Gnostics gave the name of Bythos to the First Cause. The Ophite Serpent, emblem of wisdom and eternity, is androgyne manifesting itself as the double Principle of Good and Evil. The Serpent, the Tree of Knowledge of Good and Evil, and the Tree of Life, are all symbols transplanted from the soil of India. The Nazarene and Gnostic-Ophite Cosmogonies are one and the same. Neither King David nor Solomon recognized either Moses or the law of Moses. IA? is a title of the Supreme Being and belongs partially to the Ineffable Name; but it neither originated with, nor was it the sole property, of the Jews. The First Cause is manifesting itself in its creatures as a hermaphrodite deity: the male principle is the vivifying invisible spirit; the female, mother nature. The two are the Alpha and Omega, moved by the Hierarchy of Compassion, making IA? the trilateral name of the mystery-God, a breath of life. But Yahoo IA?, the supreme deity of the Semites, is not the Lord God of other nations. The numerals of Pythagoras are hieroglyphical symbols, by means whereof he explained ideas concerning the nature of things. The first is I, and the final ?-mega. It is only by associating Yahoo with the Masoretic points that the later Rabbins succeeded in making Jehovah read Adonai, or "Lord." The future Deity of the sons of Israel calls out from the burning bush, gives His name as "I am that I am," and specifies carefully that He is the "Lord God of the Hebrews," not of the other nations. The scapegoat of Israel was a sacrificial martyr, symbol of the greatest mystery in heaven and on earth, the "fall" into generation. Eusebius, Irenæus, Theophilus, Cyril, Athanasius, and a host of other canonized "saints," were followed by an army of pious assassins who had improved upon the system of deceit by proclaiming that it was lawful even to kill, when by murder they could enforce the new religion. Constantine, the Emperor of Darkness, drowned his wife in boiling water, butchered his little nephew, murdered with his own pious hand two of his brothers-in-law, killed his own son Crispus, bled to death several men and women, and smothered in a well an old monk. What a record! How determined Irenæus was to crush Truth and build up a Church of his own on the mangled remains of the seven primitive churches mentioned in the Revelation, may be inferred from his quarrel with Ptolemæus. Neither falsehood, nor sophistry, was too much for the bishop of Lugdunum. The mystic Magian religion, also known as Machagistia, is the most uncorrupted form of worship in things divine. Later, the mysteries of the Chaldæan sanctuaries were added to it by one of the Zoroasters and Darius Hystaspes, a hierophant and initiated Magian himself. Secrecy was preserved by the one and supreme great lodge as well as other sub-lodges. The mysterious Druzes of Mount Lebanon are the descendants of all these. Well over 80,000 Syrian Druzes are scattered from the plain east of Damascus to the western coast. There never was a case of an initiated Druze becoming a Christian. These people do not accept the name of Druzes but regard the appellation as an insult. They

call themselves the “disciples of H’amsa,” their Messiah, who came to them in the eleventh century from the “Land of the Word of God.” The characteristic dogma of the Druzes is absolute unity with God. He is the essence of life and, although incomprehensible and invisible, He is to be known through occasional manifestations in human form. Chastity, honesty, meekness, and mercy, are the four theological virtues of all Druzes. Murder, theft, cruelty, covetousness, and slander are the five main sins. H’amsa, like Jesus, was a mortal man, and yet H’amsa and Christos are synonymous terms as to their inner meaning: they stand for Nous, the divine and higher soul of man, his Spirit. Buddhistic philosophy does not teach annihilation. Nirvana implies impersonal life-eternal in Spirit, not in Soul. But even this actionless state is maya-illusion. It was the Christian missionaries in China and India, who first started this falsehood about Nirvana. Students of Esoteric Philosophy see in the Nazarene Sage a Bodhisattva with the spirit of Buddha Himself in Him. Gautama Buddha was moved by that generous feeling which locks the whole humanity within one embrace, inviting the poor, the lame, and the blind to the King’s festival table, from which he excluded those who had hitherto sat alone, in haughty seclusion. All this he did six centuries before another reformer, as noble and as loving, though less favoured by opportunity, in another land. If both, aware of the great danger of furnishing an uncultivated populace with the double-edged weapon of knowledge which gives power, left the innermost corner of the sanctuary in the profoundest shade, who that is acquainted with human nature can blame them for it? But while one was actuated by prudence, the other was forced into such a course. While the mythical birth and life of Jesus are a faithful copy of those of the Brahmanical Krishna, his historical character of a religious reformer in Palestine is the true type of Buddha in India. What the Nazarene did as a consequence of his humble birth and position, Buddha did as a voluntary penance. The most important element of Buddhist reform has always been its social and moral code, one of the most perfect which the world has ever known, not just its metaphysical theories. It is curious that three dissenting and inimical religions, Brahmanism, Buddhism, and Jainism, should agree so perfectly in their traditions and chronology, as to Buddhism. There is a perfect identity of philosophical thought and popular rites between the Jainas and the Buddhists. Christianity is fraudulent through and through. The myths of “miraculous,” immaculate conception are now debunked. Even the annunciation by an angel to Joseph “in a dream,” the Christians copied from the message of Apollo to Ariston, Perictione’s husband, that the child to be born from her was the offspring of that god. Times have changed now, and even the once all-powerful clergy have to either bridle their tongues, or prove their slanderous accusations. Irenæus did not furnish one single valid proof of the claims that he so audaciously advanced against every Gnostic sect which had the temerity to claim the right to think for itself, and who resorted to endless forgeries. He gives authority neither for his dates nor his assertions. This Smyrniote worthy has not even the brutal but sincere faith of Tertullian, for he contradicts himself at every step, and supports his claims solely on acute sophistry. Eusebius, another champion for the propagation of Apostolic Succession, was attacked by George Syncellus for falsifying the Egyptian chronology. Nine reasons for rejecting a preposterous incongruity by Josephus, supported by Renan are given. Rough, rude, and brutal was Tertullian, the patristic firebrand. Thus the whole pyramid of Roman Catholic dogmas rests not upon proof, but upon assumption. Nearly everything in

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Christianity is mere baggage brought from the Pagan Mysteries. But the Church can claim one invention as thoroughly original with her, namely, the doctrine of eternal damnation, and one custom — that of the anathema. Even primitive Christian art is nothing but Pagan art in its decay, or in its lower departments. Forcing upon Jesus four gospels, in which there is not a single narrative, sentence, or peculiar expression, whose parallel may not be found in some older doctrine or philosophy, is a poor compliment paid to the Supreme. Drop out from Christianity the personality of Jesus, so sublime, because of its unparalleled simplicity, and what remains? History and comparative theology echo back the melancholy answer, "A crumbling skeleton formed of the oldest Pagan myths!" Apollonius was the friend of kings and moved with the aristocracy, while Jesus, representing the people, "had nowhere to lay his head." But like Buddha and Jesus, Apollonius was the uncompromising enemy of all outward show of piety, all display of useless religious ceremonies and hypocrisy. The calumnies set afloat against him, were as numerous as they were false. Gautama Buddha is the perfect model of all the virtues he preaches: his abnegation, his charity, his unalterable sweetness of disposition, do not fail him for one instant. He who lives for humanity does even more than him who dies for it. The groundwork of the Eclectic School was identical with the doctrines of the Yogins, the Hindu mystics, and the earlier Buddhism of the disciples of Gautama.

In her book, the author offers readers a compact guide to the religion of the peoples living in the region of the Tigris and Euphrates rivers from the beginning of the Bronze Age to the time of Alexander the Great and Darius III. Drawing on extant texts, artifacts, and architecture, Schneider uncovers both an intriguing pantheon of deities -- including Marduk, Ishtar, and many others -- and the complex, fluid, and highly ritualized religious experience of the people who spent their lives serving and appeasing them.

Peter Brown, author of the celebrated 'Augustine of Hippo', has here gathered together his seminal articles and papers on the rapidly changing world of Saint Augustine. The collection is wide-ranging, dealing with political theory, social history, church history, historiography, theology, history of religions, and social anthropology. Saint Augustine is, of course, the central figure; and in an important introduction Peter Brown explains how the preoccupations of these essays led him to write the prize-winning biography. Brown then goes on to explore the heart of Augustine's political theory, not only showing how it factors in Augustine's thought, but also pointing to what is different from and similar to twentieth-century political thought.

The ancient disciplines are ancient for good reason. They persist in the world, hidden beneath the ordinary and the mundane. Powerful and prescient, they pass beneath perception but endure in epoch time. Precious few know of them, fewer still practice in them, and those who do endure lives of solitude and struggle. The old names-Alchemy, Astrology, Divination-have fallen out of use in favor of modern approximations-chemistry, physics, astronomy, statistics-but they are not merely science, and they are not forgiving. Alex Clarke is one such man-a quiet, elderly Brit with a sardonic wit and a devastating secret. Alex serves as caretaker and guardian of the single most sought-after myth in all of human history-the fabled fountain of youth. By day, Alex labors as the groundskeeper

and gardener at the estate of Pennsylvania socialite Martha Mattson, set high in the hills of the Appalachian plateau, and site of the once-powerful, but now defunct Mattson Anthracite Mineworks. Unbeknownst to Martha, Alex's extreme age and experience serve more than the ironweed and topiary-he practices in the ancient arts of Alchemy and the mystical pursuit of the Great Knowledge. Alex is troubled by the larger forces at play in the ruthless lives of ordinary men, and he wonders if others like himself still exist elsewhere in the world, steeped in the ancient disciplines, and laboring against the chaotic forces of human ignorance and greed. He yearns for a forbidden confidant; a soft heart and sharp wit for plots and plans and commiseration. He pines for an assistant with whom he might share the burdens and wisdom of thirty generations of service and self-sacrifice. But the price of his longevity is loneliness, and Alex has grown weary of the work. It is sometimes brutal, and sometimes benevolent, but it is never inconsequential, and it is never dull. Alchemy is like that-but solitude is getting to be a real pain in places where the sun don't shine. The world changes one hot August morning as a hand-lettered scrap of parchment arrives unceremoniously in his mailbox. Three ornate letters-S O S-lead Alex, Martha, and her butler JJ on a death-defying journey of self-discovery, awakening, and truly excellent wine that Methuselah himself could never have foreseen. Celestial mechanics, Greek mythology, and coal mining culture conspire with wine, women, and song to disrupt the morning meditation, the politics of Pennsylvania, and the fate of the entire planet. Sostenuto is a tale of discovery, deception, betrayal, and hope. Set in the mountainous coal regions of northern Pennsylvania, but encompassing the whole of recorded history and the far reaches of the Solar System, Sostenuto is unlike anything you've encountered before.

This book is annotated with a rare biographical sketch of the author, written by Elizabeth Robins Pennell. Mr. Leland has been very industrious in collecting himself the strange lore of "what is really the practical religion of all peasants and poor people, that is, their magical ceremonies and medicine; " and he also sets forth in an interesting manner very much material derived from authorities little known to the common English reader. Fortune-telling, witch-doctoring, love-philtering, and other kinds of sorcery are very fully illustrated; the volume is, indeed, quite a cyclopedia in its way. Contents: Preface Chapter I - The Origin Of Witchcraft, Shamanism, And Sorcery—Vindictive And Mischievous Magic Chapter Ii - Charms And Conjurations To Cure The Disorders Of Grown People Hungarian Gypsy Magic Chapter Iii - Gypsy Conjurations And Exorcisms—The Cure Of Children-Hungarian Gypsy Spells—A Curious Old Italian "Secret"—The Magic Virtue Of Garlic—A Florentine Incantation Learned From A Witch—Lilith, The Child-Stealer, And Queen Of The Witches Chapter Iv - South Slavonian And Other Gypsy Witch-Lore.—The Words For A Witch—Vilas And The Spirits Of Earth And Air-Witches, Eggshells, And Egg-Lore-Egg Proverbs—Ova De Crucibus Chapter V - Charms Or Conjurations To Cure Or Protect Animals Chapter Vi - Of Pregnancy And Charms, Or Folk-Lore Connected With It—Boar's Teeth And





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Ettin/Ogre, Small Forest Ettin/Yrch, Elf Queen, Dwarf Lord, Ancient Hulda, Ancient Skeleton, Warrior Wight, Ancient Ghost, Ancient Sea Wraith/Wraith and Shadow Sorcerer) in this book. This handy 155 page book is small (5 \* 8 inches) and very useful for myth masters for quick reference. Men & Monsters also includes advanced tracking rules and new random encounter tables, including the new creatures found in this book."

The study of Old Norse Religion is a truly multidisciplinary and international field of research. The rituals, myths and narratives of pre-Christian Scandinavia are investigated and interpreted by archaeologists, historians, art historians, historians of religion as well as scholars of literature, onomastics and Scandinavian studies. For obvious reasons, these studies belong to the main curricula in Scandinavia but are also carried out at many other universities in Europe, the United States and Australia a fact that is evident to any reader of this book. In order to bring this broad and varied field of research together, an international conference on Old Norse religion was held in Lund in June 2004. About two hundred delegates from more than fifteen countries took part. The intention was to gather researchers to encourage and improve scholarly exchange and dialogue, and Old Norse religion in long-term perspectives presents a selection of the proceedings from that conference. The 75 contributions elucidate topics such as worldview and cosmology, ritual and religious practice, myth and memory as well as the reception and present-day use of Old Norse religion. The main editors of this volume have directed the multidisciplinary research project Roads to Midgard since 2000. The project is based at Lund University and funded by the Bank of Sweden Tercentenary Foundation.

This book is an easy-to-read resource focusing on the interrelationship of religious traditions and particular cultural contexts, including the political economy. It demonstrates the connection between social structure, class, caste, gender, ethnicity, and religion. Basic issues that provide insight into the anthropological perspective on religion are discussed, leading into the topics of mythology and folklore, ritual, shamanism, sorcery and witchcraft, aboriginal religions, African religions, classical Old and New World religions, Judaism, Catholicism, Protestantism, Islam, and New Age religious trends. For anyone interested in an introduction to the religions of the world, and a glimpse into the future development of religion in the twenty-first century.

This book sets the notorious European witch trials in the widest and deepest possible perspective and traces the major historiographical developments of witchcraft

This volume seeks to advance the study of ancient magic through separate discussions of ancient terms for ambiguous or illicit ritual, the ancient texts commonly designated magical, and contexts in which the term magic may be used descriptively.

"This book is written as an attempt to describe the traditions and beliefs of the

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Ancient Europeans" -- p. 6.

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