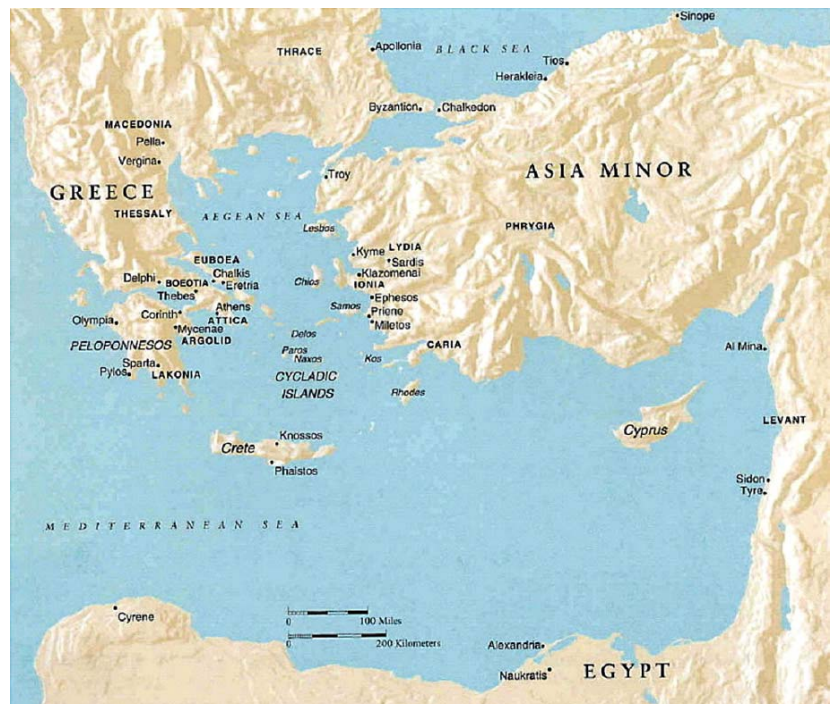


## Study & field investigation:

Root antecedents of the Energetical Discipline  
and Asceticism in the Occident  
Asia Minor, Crete and Aegean Islands



## Synthesis and Summary

Investigation into root antecedents of the Energetical Discipline and Ascesis in the Occidente. Anatolia, Crete and Aegean Islands . X – I millenniums bce.

### Synthesis

What was came to light in this investigation is the existence of root antecedents of later energetical procedures to make contact with the Profound Spaces. Beginning in the caves of the Paleolithic and later configuring with force in the matriarchal societies of the Neolithic, these root antecedents appeared as part of *new mental processes that were structured in certain moments and within particular physical, social and cultural contexts*. What seems common in these few moments was the strong need to intentionally *produce* sacred experience ; the advance of *accumulation* of human experience and by the *mental mobility of the placement* of energetic translation within generalized sacred internal landscape. Although we did not find explicitly defined energetical procedures, we attempted to “read and interpret” procedures and beliefs ceremonially expressed through sacred objects, sacred spaces, ceremonial rituals, cultural atmospheres and co-presences. It became apparent how the translations of the feminine and masculine principles transform and modify depending on the variable aspirations, needs, beliefs and inspirations of these early peoples and continue to influence the cultural substrate up to today. The study is divided into: investigation of the major social/cultural cycles and religious expressions; conclusions of the antecedent energetical procedures discovered and on-site investigation.

### Summary

This investigation into the antecedents of the Energetical Discipline and Ascesis in the Occident encompasses a period of around 10,000 years of human process within the area of Asia Minor, Crete and the Aegean Islands. It ends with the pre-Orphic Dionysus cult in the last half of the first millennium bce. The interest has been focused on the discovery of the antecedents of the energetical procedures that allowed people to advance towards contact with the Profound. We placed emphasis on the special treatment of sexuality and the feminine/masculine principals in general found in the matriachal societies and the cults of the fertility goddesses. We have tried to see the process of the energetical pathway within the general development of Occidental religiosity and the ambits examined are those of the matriarchal societies and their expressions. The focus is especially on the last moment of the process studied, the epoch of the cult of Dionysus, where a new energetical response was given.

We have considered that the articulation or elaboration of a procedure is the manifestation of the human being *intentionally trying to produce* contact with the Profound. What became so remarkably evident is that the *root principles* began to manifest themselves during the cave dwelling period of the Paleolithic; later configured as root procedures and became central to the religious understanding of the matriarchal societies that were the base of the great social/cultural advance of the Neolithic. These principles have been constant since those times, but what has been in continual change is *the mental configuration of location and significance* of these elements and principals. This has had an influence on the procedures on one hand, and the social/cultural configuration on the other.

This study places special importance on *the conditions previous to later manifestations, the relations of psychic tendencies separated in time and space, and developments of inspired intuitions* that have accompanied the human being in its intention to advance. For better understanding of the later projection of matriarchal religiousness it seemed necessary to go back into the preceding Paleolithic/Mesolithic era of

hunters and gatherers, to understand the shamanistic religiosity and ideology as the formative psychosocial landscape from which this radically different human moment emerged. We have also attempted to understand the copresences and tensions operating within the psychosocial fabric in order to understand the religious configurations in general and the energetical manifestations in cults and antecedent's in particular.

This study included an on-site investigation in Anatolia and Crete which was carried out by a team of Energetical Masters. The plan was to visit ancient sacred sites, carry out interviews and to see cultural remains in archeological museums. The trip was carried out trying to "live through" the times and places of this study, starting with the caves and arriving to the first millenium in both places. Just the attempt to do this brought new registers and important comprehensions to the final understanding of the interest of the study.

While root antecedents of procedures have been located, the absence of clear representations of cenesthetic translation of internal energetical pathways and configurations were not found. Multiple indirect representations are found, inspiring landscapes myths and remnants of cultural hertiage found in the plastic arts, dance and music (such as in Crete) all indicate that at some moment there was a form of organized energetical work being done. This cannot be eliminated or proven.

The visit to the Mevlana Sufi center (Derviches) in Konya presented a suggestive landscape for further investigation given their emphasis of work with the psychophysical energy through dance, music, inspired trance and their curious hats that resemble the Yoni-Lingam.

The scope of this study should be considered as one of "a tree trunk, without branches", in other words, little in-depth development of a multitude of elements that a study of over ten millenniums and many different cultures could produce. It is one interpretation over information selected upon the personal experience of the investigator, which of course is limited and obviously leaves this field open for other investigations and interpretations.

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## Framework

The search for the root antecedents of the Energetical Discipline and Ascesis has taken us back to the times where human societies and civilizations were first formed. This study places importance on the conditions previous to later manifestations and developments of intuitions that have accompanied the human being in its intimate intention to advance. The impulse to go beyond the experience of limits within the human consciousness has its antecedents very far back in human prehistory.

This proposed study of the antecedents of the Energetical Discipline and Ascesis in the Occident encompasses a period of around 10,000 years of human process within the area of Asia Minor, Crete and the Aegean Islands. <sup>1</sup> The interest /object of study has been focused in the discovery of energetical antecedent procedures that allowed people to advance towards contact with the Profound. The point of view is the process of the energetical via within the general development of Occidental religiosity and the moment that is focused upon is the last moment of the process studied where a new energetical response was given, the Dionysus cult and movement.

The ambit that we have focused in is the matriarchal societies that were the base of the Neolithic era and within them the religious cults that were formed in this stage. For better understanding of the ensuing projection of matriarchal religiousness it has been necessary to go back into the preceding Paleolithic/Mesolithic era of hunters and gatherers, to understand the religiosity and ideology of those times as the formative psychosocial landscape from which this radically different human moment emerged. The understanding of the fundamental differences of interests and beliefs of these two moments has helped to understand the antecedents discovered and their context within the psychosocial tendencies and tensions accumulated in the time lapse of our study.

The root energetical antecedents are found in both the early matriarchal cults of the original peoples and later through the impact of new cultures that continually immigrated into the area. The influences; coexistence or clashes with other cults and transformations and modifications can be observed through their spatial and epochal movements. What is common throughout this extension of time and space is that the energetical antecedents can be found or intuited in some procedures and values of religious cults that made emphasis on special treatment of sexuality and the feminine/masculine principals in general.

## Methodology

The elements used in the elaboration of this study have been (1) commentaries and interchanges with el Maestro who has given the orientation and context of the themes; (2) Official School materials "The Four Disciplines", Notes of the School and doctrinary materials; (3) formation of a bibliography through general and specific document research; (4) interviews with specialists; (5) on site investigation in Anatolia and Crete; (6) and visual presentation.

At a certain point in this process, the methodological study proved necessary and invaluable to order, process and comprehend the great mass of accumulated information. The methodological study was done following a didactical document <sup>2</sup> that made clear the difficulties in advancing given the disparity in the accumulated information and took several months to complete. Nevertheless, it is thanks to this process that the object of this investigation became intelligible and comprehensible. The process of cycles, moments and influencing factors became apparent; relations amongst elements over the span of millenniums appeared and the central actors and their procedures were defined. In is within the final work with the method that a new synthesis appeared and this report could be elaborated.

This investigation began as an individual proposal, expanded into a small team, later a larger team of Energetical Masters that took part in the on-site investigation, nevertheless the final configuration is a personal monograph. The investigator is indebted to the animated interest and help given by the Masters of the Energetic Discipline and of other Disciplines.

### **Comments on Methodology**

What we have selected as root antecedents of procedures comes from the personal experience of the investigator in the Discipline, Ascesis and certain specific investigations into mechanisms and states of consciousness. This implies that with certainty that there are procedures that have gone undetected and comprehensions waiting to be discovered and hopefully through the work of others these gaps will be filled.

In a certain way, this study has been one of “going from the outside and looking in”. We did not find any written manual of procedures from the cults of Kybeles, Ishtar or Dionysus. But we did find whole landscapes in different cultures with an energetical translation. By following the translations of the images (objects, atmospheres, behaviours, ceremonies) we could see that the stage was set for important internal experience.

It is thanks to the information and investigative productions from multicultural scholars and researchers, historians, geologists, geographers, linguists, experts of comparative religions and overall, archeologists, that one has access to valuable information. And it is upon this information, that is presented in a fragmented way, that one has the raw material in order to try to understand the general tendencies in march, the responses produced and their relation with the environment. This study is an attempt to capture the process of different “underground” beliefs and interests as the copresences operating over our object of study.

The process of the investigation did not proceed in a linear manner. This has been a constant process of advancing and returning; of assimilating data and moving through intuitions; in struggling to understand (and remember) an unfamiliar and multifaceted historical landscape to later finding clarity in unsuspected moments; of erroneous relations and inspired comprehensions; of a lot of time just thinking and others in pure production. During this process, the richness of the integrating work found in semi-sleep and in dreams often produced new relations and synthesis that were difficult to arrive to in vigil. The process of elaboration of this monograph finds resonance in a statement from Psychology IV in the chapter over Inspired Consciousness, *“But inspired consciousness acts frequently in everyday life; in intuitions, vigil inspirations, semisleep and paradoxical sleep. “Hunches,”.... the sudden comprehension of complex situations and the instantaneous resolution of problems that troubled the subject for a long time are examples of inspiration in daily life. These cases do not guarantee correctness, truth, or the coincidence of the phenomenon with respect to its object, but the registers of “certainty” that accompany them are of great importance.”*<sup>3</sup>

At one moment in this process the weight of the “historical calendar time” disappeared and what appeared in depth and meaning was an unbroken cyclic process of this vital impulse to produce Contact with the Profound using energetical procedures. These antecedents, these first internal movements whose profound impulse began in the caves of the matriarchal societies that have continued to transform and perfect themselves are found today within the comprehension and structuring of the Energetic Discipline and later road of Ascesis.

## Notes

Before going into the development of the subject itself it is useful to clarify some conceptual aspects used as criteria in its development.

This study is oriented by the Background contextual remarks in the document "The Four Disciplines":

***"ANTECEDENTS** - Since ancient times there have existed procedures capable of carrying people to exceptional states of consciousness in which the greatest amplitude and mental inspiration is juxtaposed with the dulling of the normal faculties. Those altered states have similarities with dreams, drunkenness, some forms of intoxication and dementia. Frequently the production of these anomalies was associated with personal and animal "entities" or perhaps natural "forces" that were manifested precisely in those special mental landscapes."*

*As the importance of those phenomena began to be understood, explanations and techniques were honed with the intention of giving direction to processes that, in principle, were out of control. Already in historical times in diverse cultures mystical schools (frequently in the shadow of religions) developed that practiced their particular ways of access to the Profound.*

*Even today, in the material culture, in the myths, legends and literary productions, one can recognize fragments of conceptions, as well as group and individual practices that were very advanced for the times in which these people lived in."*

In what is referred to in our Disciplines:

***"THE DISCIPLINES** - The paths that we know today are based on discoveries that were made by various peoples in a period of time no greater than 5,000 years. Given this great diversity of fragmentary sources, it is not possible to cover all the knowledge of, and practices for, gaining access to the Profound."*

And in comments of the Energetic Discipline:

*"The Energetic Discipline finds its roots in Asia Minor from where cults of Orpheus and Dionysius spread toward Crete and Greece. In that process they underwent major modifications until they were finally eradicated by triumphant Christianity....."*

On this occasion we have dedicated the investigation to the area of Asia Minor, Crete and Aegean Islands and have extended the time back an additional 5000 years to begin our search within the matriarchal and tectonic societies of the early Neolithic. The investigation ends with a particular focus over the pre-Orphic Dionysos cult movement which had a great impulse especially in the first half of the first millennium bce.

Starting in the caves and first foundations of settled, urban centers, we have found antecedents of Disciplinary procedures expressed both individually and collectively, in rituals, ceremonies, and mythic conceptions translated into the fabric and productions of cultural expression. Although we did not find explicitly defined energetical procedures, we have "read and interpreted" procedures and ideology ceremonially expressed through sacred objects, sacred spaces, ceremonial procedures, cultural atmospheres and co-presences that show a mental direction and situation that was appropriate.

## The Discipline

We understand the work in the Energetic Discipline as the transformational process of building the energetical, psychological and mental conditions so that the operator can continue his evolutionary direction of entering into contact with the Profound through the practice of the Ascesis. In this sense the Discipline is the irreplaceable condition towards Contact, in other words, from the first moment of the Disciplinary work the operator is creating and forming an internal system of registers that aspires to contact with the Profound. It is in this sense that we have framed our study not only looking for “precision” antecedents of the Discipline but of all procedures, inspired, clumsy or erroneous of contact with the Profound used within an energetical context. Some of these root antecedents we find today perfected and structured within the Energetic Discipline and further developed in the work of Ascesis.

## The Energetical Expression

When we consider phenomena as having an energetical root we have been essentially looking for one guiding thread: myths, ideologies, copresences and practices that consider the vegetative/sexual energy as sacred and an operating proposal of contact with the Profound, normally through the contact with the deity involved. This can be seen reflected in the structuration of the atmosphere and also intuited and “read” in the copresences that indirectly show a clear intention operating in the mental direction of certain cults and procedures.

## Contact with the Profound

In Psychology III Silo states: *“The consciousness can reach “the profound” through a special work of internalization. In this internalization, that which is always hidden, covered by the “noise” of the consciousness, erupts. It is in “the profound” where the experiences of sacred spaces and times are encountered. In other words, in “the profound” one finds the root of all mysticism and all religious sentiment.”* <sup>4</sup>

We know that the Profound is part of the configuration of the human being; therefore since its conception the human being has been receiving the impact of signals and irruptions from these Sacred Spaces and evidence shows that from very early on he has dedicated to interpret these translations and develop methods of **producing contact** with these spaces. Here we find the antecedents of a configured Proposal operating to make contact using energetic procedures in certain religious and sacred configurations.

## The Psychosocial Landscape

It is through the accumulated process of social and cultural experience; objectal creations and translations of the corresponding beliefs and values that the dynamic and ever changing psychosocial fabric is constructed. This fabric includes different tendencies and tensions, suffers transformations and modifications. The same landscape accumulates anterior moments in declination, new evolutionary moments and everything in between...all operating at the same time with different intensities. It is within the copresences of this influence of the human landscape where the energetical manifestations have developed. It has been necessary to attempt to understand the human process involved in the space and time parameters of this study in order to understand the religious configurations in general and the energetical cults and antecedent’s in particular. In other words, in order to gain some understanding about the acceptance, rejection or development of a myth, a cult or procedures and its cultural impact it seems necessary to try to capture the underlining psychosocial meanings and pressures operating within the diverse landscapes of the study. While this is not our object of study, it is the environment where our object



has developed and, whether we have done this successfully or not, it has appeared as the correct way to try to arrive to a better understanding of the antecedents.

### **Scope of the Monograph**

The elaboration of this study is considered as one of “the tree trunk, without branches”. In other words, with little in-depth development of a multitude of elements that a study of over ten millenniums and many different cultures could produce. It is only to hope that others will develop other studies that here having only been mentioned.

## End of First Cycle 12<sup>th</sup> until 9<sup>th</sup> millennium

### Fire, the shaman and the hunter/gatherers

#### General Overview

The most important human advancement is the **production of fire** accomplished within the Paleolithic era. This human intention to go beyond the natural and given world, this inspired struggle within his consciousness to overcome his own memory, perception and instincts in front of danger and death marks THE antecedent of a new mental activity of the consciousness. Where all animals fled from fire, the human being went towards this surely terrifying, inspiring and strange substance that was dual – it could protect and kill, it was benevolent and dangerous. Here is evidence of a profound change in the structuration over the natural world where the human being *produced* evidence that he could take the natural world and not just improve it but change its direction guided by his own images – an impulse towards overcoming the pain and suffering that was experienced. Between the conservation and later production of fire the human being dedicated tens of thousands of years to its management and application - perfecting and improving his new vital situation.

It is thanks to the great climatic changes in end of this period (12<sup>th</sup> through 8<sup>th</sup> millennium) which produced a different physical landscape apt for new comprehensions and translations. Between the ending of the Paleolithic and the antecedents of the revolutionary era of the Neolithic are, there is a brief dynamic and creative era (Mesolithic) where the perfection of the nomadic hunter world was coetaneous with the first attempts to leave the caves and the formation of the settled, urban world of domestication of animals and plants. Here we find two basic different responses of adaptation – those conserving the myths and traditions of the nomadic hunter's world and those who began to experiment with a new structuration of the world based on generation and production.

Projected out of the end of the Paleolithic/Mesolithic cycle were: the procedures of conservation and production of fire; myths over the creation of the world; the values and ideology of the hunter; the form of the concave (the cave and cuenco of fire); the life force principal represented in the phallus, the caribou and most of all in the bull; the generating life force principal represented in the feminine and overall in her sexuality; the connection with the Profound and operation over life forces, death and the realm of the soul through the shaman.<sup>5</sup> Over the accumulation of these significant advances and elements the world of the hunter-gather was articulated and perfected.

#### Paleolithic

Ending of the Paleolithic in the area of our study was a time of major changes in the environment. Over a period of a few thousand years the last glacial era receded northward producing profound changes in the natural and human environment. A few geological statistics show that the dense coniferous forests changed into deciferous; the high mountain glaciers melted; the sub arctic climate warmed; the seas rose over 100 meters; massive extinction of species.<sup>6</sup>

For the hunter-gatherers of this time the consequence of this massive climatic and biological upheaval was vital because as the ice receded northward all of the ecological systems also moved northward. The forests

from the Northern Africa and Asia Minor followed the ice northward and were replaced by deserts, steppes and more arid forests and vegetation.

## **Mesolithic**

Located roughly between the 11th and 8th millennium, the Mesolithic is the time between two civilizations, that of the hunter-gatherer and the beginning steps towards the agricultural domestication of animals and plants that will later make the transformation into the Neolithic.

It is considered the beginning of a new era. Lands that were previously ice covered become free. There is massive flooding, seas rise and the formation of inland lakes as the climates warms. With the recession of the dense forests these hunter-gather groups either followed the new migratory paths of the big animals (especially the caribou) northward or adapted to the different landscape. In Anatolia groups began to congregate in the multiple valleys amid the different mountain ranges and farther south; in the Fertile Crescent and the Nile, groups congregated around the major river basins and their tributaries forming the first settlements around the upper Euphrates –Tigris basin and the upper Nile. The Aegean Islands were not populated. During this epoch the human being lived in caves, migrated with their prey, had gained the knowledge of conservation of foodstuffs, leaving storage bins in the seasonally settlements used while following their hunting route. Fishing began to be developed.

Wild grains (barley and emment wheat) were beginning to be harvested in the Armenian Highlands, (or Eastern Turkey Anatolian Region). These peoples is what corresponds in part of the genetic base of the what is now called the Semite peoples who came from south central Asia and dispersed in three directions, one towards eastern Asia, one towards the south and another westward into Azerbaijan, Georgia, Armenia and Anatolia and later arriving, by way of Catal Huyuk, to Crete and the Cyclades. <sup>7</sup> Other peoples, from north central Asia were entering into Europe through the north and also coming down into the area of the Black Sea. These were the first waves of immigration into Anatolia that have continued, (later including immigrations moving eastward from the Balkans and northward from Levant/Palestine), for the following ten thousand years.

At the ending of the hunter-gather domination in Asia Minor we find the fragmentation into different interests – hunters that have migrated with their animals to the colder north; other hunters adapted to the new, smaller animal population and fishing; and others dedicated to a mixture of the hunt and the harvesting of wild grains.

## **Religious expression and cults:**

### Myths

In Universal Root Myths<sup>8</sup> the beginnings of the world speak of the forces, the sky and the earth, the trees and the ice, the time before names and the principle of self-generation of things. Here we have the ancient reminiscences of an unknown world and the beginning communications of a cosmology of how the universe began.

The manifestation of the religious configurations of these peoples come to us in the last 20,000 years of the Paleolithic through cave art showing big animals, the hunt, the group and feminine attributes. The cave was where the fire was protected, the place of shelter and protection of the clan and also of religious operations.

## Cults - Shamans

In a strict sense, shamans came out of Siberia and Central Asia and developed the first systemized practices of alteration of the consciousness and towards Contact with the Profound. Shamanism gives utmost importance to the worship and exaltation of fire, hunting rituals and the conception of death.

Basing ourselves on the extensive shamistic studies of M. Eliade<sup>9</sup> shamanism is the technique of ecstasy. They are specialists in a trance where the soul leaves the shaman's body to ascend or descend into different abodes. The shaman is a human being, not considered a god, and is able to dominate the "spirits", the "spirits of nature" and communicate with the dead (human or animal). He is the great specialist in the human soul as only he can see it because he knows its "form" and its destiny (prophecy).

The shamans are the "chosen ones" and can enter into the sacred world that is inaccessible to others of the community. They affect an important influence in the ideology of the community but are not the creators of the myths, rituals or religious ideology that is product of the general religious experience. Within a copresence of beliefs of the importance of the supernatural in the operation and outcome of things, whatever ceremonies carried out by the shaman are of utmost importance for a clan and the shaman is the connection.

Shamanism comes from proto-historical patriarchal social structures within hunters, shepards and live stocking. A great creator and all powerful Sky God is worshiped. The feminine goddess plays a very small role, basically within the environment of women and children.

## Places, Objects and Rituals



These were cave dwellers in their domestic and religious life. It is impossible to know the sacred significance and beliefs operating in the Paleolithic, (as M. Eliade says "beliefs, ceremonies and meanings are not fossilized") but we know that these peoples received and translated signals and experiences from the Sacred Spaces. The production of objects, designs and spatial organization of things, including burial methods, speak to us of mythic beliefs that were operating.

The burial methods (beginning in 70,000bce) which demonstrate the body accompanied by his tools and weapons indicate that there was a belief operating of something that would happen after death – whether he would need his things in his afterlife or if he should return. Studying last century shamistic cults, and projecting their beliefs backward, the relation between the hunter and his prey was guided by forces and supernatural powers. The hunt was the center of the hunter-gathers world and the killing of the prey had to done following a rigorous ceremony because if not the soul of the prey could return and harm the hunter or his clan. There were rules and procedures that governed the wellbeing of this central clan activity which were based on the supernatural and mythical relationship between the hunter and specific animals. <sup>10</sup>

## Golbeki Tepe

At the end of this very long temporal cycle a monumental example of their religiosity has been found in an open air religious temple, the oldest structure found to date, Golbeki Tepe.

The oldest and most refined example of Paleolithic shamanic religiousness is found in Golbeki Tepe southeastern Anatolia, near Urfa. Morphologically it is placed on a high hill, dominates the landscape and can be seen from a distance. Erected in the 11<sup>th</sup> millennium and used until the 8<sup>th</sup> millennium, this was not a domestic complex but a temple/shrine complex. It is an extensive archeological site of multiple constructions and falls into the category of the first monumental religious construction. For its size and the distance involved in moving large



statues it must have been a major cult center. It has stone totems of over 2 m. in height with carved wild animals in relief (lions, bulls, boars, foxes, gazelles, snakes, other reptiles and birds), free standing statues of men hold their phallus. The feminine is basically absent. Beginning in an aceramic age, both buildings

and totems are made of stone and in the later stages small ceramic objects of domesticated animals (pigs, goats, and sheep) have been found. No graves have yet been found in the area and after 3000 years of use, for unknown reasons, the site was intentionally abandoned and buried.



## The Feminine - Fertility and Regeneration

The “Venuses” are the first human representations in the female form and also of the human being. Worked in bone or rock, these Venuses have no practical domestic use, they are considered the first sacred human configuration. Here we find the first manifestations of what would later transform into the matriarchal societies and a religiosity based on fertility.



## Procedures of Contact

All that we can surmise is that the configurations of Proposals were operating within the shaman in his practices and procedures of making contact and operating in the supernatural world.

Proposal: Communication with the dead, with the heights and depths, prophecy

Procedures: Trance, ecstatic alteration of the consciousness, visions, dreams

Rituals: Initiation, musical rhythm, clothing, body decorations.

## **Synthesis of First Cycle – Human Landscape Formation**

The hunter-gather sensibility and structuration of the world was based upon the principal of life force (phallus, bull), his relation with his prey and the capacity and skill in the kill, all structured within the context of a mythological understanding of the laws of the immutable natural world. The religious significance was given through myths and beliefs of the community, with fire in the center and the interpretations and operations of the shaman were the connection with “the beyond”, the souls of the dead (both human and animal) and the signals of the Profound. The center of this world was the male principle. The regenerative force of the feminine was a mystery and outside of operational *values in a world not dedicated to the generation of life*. The relation of sex and reproduction was not understood.

In the Paleolithic, the appearance of the feminine “Venuses” (beginning around 33,000 bce), the later beginnings of harvesting wild grains and the first domestication of animals (agriculture) give evidence that the antecedents of the structuration of a different world, based on the principle of regeneration and production, were already operating.

It is here, in the ending of this great human cycle, that these two different tendencies, that of the hunter-gatherer (nomadic/patriarchal) and that of agricultural domestication-production (rooted/matriarchal) were configured in the psychosocial landscape of this time and whose very different myths, values, sensibilities and religious procedures would project into an unlimited future, at times coexisting and at times in direct clashing.

**Second Cycle**  
**9<sup>th</sup> – 5<sup>th</sup> millennium**

**Domestication, matriarchies and the Great Mother**

**General Overview**

The formation of the Neolithic, between the 9<sup>th</sup> and 6<sup>th</sup> millenniums, was based upon a new look and internal image of the world and the human being. This translated into the leaving of the caves; the conquering of basic agriculture; the first formation of urban settlements; new technologies; ceramics; the emergence of a new religious cult surrounding the Great Mother Goddess and the structuration of a developed matriarchal social system that temporally coexisted with their hunters-gathers predecessors. There was beginning contact with other settlements within contiguous geographic areas and also beyond the cultural/geographic boundaries as testified by obsidian from Catalhuyuk found in Palestine.

In the early Neolithic there was a crossover and mixing of the beliefs, ideology and codes of the hunters, the gathers and new farmers<sup>11</sup>. But as agriculture became more consolidated the matriarchal society became completely integrated with a transformed sacred pantheon, religious cult with procedures, ceremonies and codes. In this differentiation of worlds the hunters retired away from the settlements into the forests and deserts and continued with their social/religious world configured in the previous Paleolithic age.

**Nevali Cori<sup>12</sup>**

Nevali Cori, located in the same general area as Golbekli Tepe and Cayonu in southern Anatolia, is a recent discovery of this transition moment and early agriculture. It's earlist period is dated into the X millinium up to the VI millenium and the archeological findings show representations of both feminine and masculine principles incorporated.



By the 5<sup>th</sup> and 4<sup>th</sup> millenniums agricultural, the matriarchal based societies and the Great Mother Cult had developed throughout the Mediterranean basin, Europe and the Fertile Crescent. Religious and artistic expressions had multiplied, technical advances brought in the use of kilns and ceramics and the experimentation with copper increased.<sup>13</sup> Throughout the extensive and disperse geography of Anatolia new settlements continued to be founded with different building



techniques, burial methods and the wheel was elaborated. The settlements in the NW received influence from the Balkans and near islands; eastern and southern settlements from Mesopotamia and in the south central from Syria. Further south in the Euphrates-Tigris basins, the Levant (Syria/Palestine) and along the Nile, the populations had continued to grow and concentrate. Communications and trade amongst settlements and cultures had increased, there was more population and immigration mobility, settlements were now commonly walled indicating the rise of conflicts.

During the second half of the 4<sup>th</sup> millennium the populations of Anatolia received the cultural shock of massive waves of new immigrations from proto-Indo-Europeans that moved from central Asia towards Transcaucasia, Iran and Asia Minor and, ultimately, to the Aegean and Adriatic areas. Archeological surveys throughout Anatolia in the 4<sup>th</sup> and early 3<sup>rd</sup> millennium show the founding of many new settlements and new populations installed over previously existing settlements that had been abolished by violent intervention or evidently abandoned. In this millennium the production of ceramics of higher temperatures and the use of copper was more widespread.

In Crete the scarce archeological evidence indicates that the peoples were dedicated to agriculture and basic ceramics and that there was important immigration influences from Syria and/or NW Anatolia in the 4<sup>th</sup> millennium.

### **Psychosocial Revolution**

The Neolithic was the product of a new mental structuring of life and its continuity was motivated by the *impulse to produce* and translated into the invention of agriculture through the domestication of animal and vegetal life; the creation of permanent living settlements away from the caves; a new cosmological vision with the feminine and masculine principals with sexual sacredness in the center was elaborated; an expanded temporal horizon within the human being and new technologies in all areas of human life.

### **Invent of agriculture**

The process of domestication first took place with the domestication of animals, wild sheep and goats, and later followed by the domestication of grains. In the area that includes southeastern Anatolia and northern areas of the upper Euphrates-Tigris and the Levant (Syria) where there were conditions for both situations, that of having wild grains and abundant wildlife available for the first steps towards domestication.<sup>14</sup> The knowledge of conservation of food stuffs was already accumulated through tens of thousands of years of dedication.

This intentional production of life, through domestication of animals and plants, was based on a new internal structuration of life. This was different from the structure of beliefs of the hunter-gatherer where the natural world could be managed, could be acted upon through skill and supernatural intervention...but not changed. The comprehension that it was the sexual union of the two previously mythically separated masculine and feminine principles that generated life was the basis for human being's possibility to create and produce a new world. Before this the masculine phallus was the life force and the regenerative capacity of creating new beings was a unique attribute of the feminine and mysteriously done by parthenogenesis, or self generated. The new beings that were produced through the feminine body were not related to sexual activity as the sexual act did not conclude in new beings.

M. Eliade<sup>15</sup> states that the most important consequence of agriculture was the crisis of values produced between the Paleolithic peoples: the religious characteristics of the animal world were supplanted by the "mystical solidarity between the human being and vegetation". Women and the socialized feminine become the first order of importance, their social situation is changed. Women are decisive in the domestication of

plants and they become the caretakers of the fields. The fertility of the earth and the fertility of women become one and women are converted into those responsible of the abundance of the harvest since they know “the mystery of life.” This new vision cannot be underestimated as it was the harvest that was crucial in the survival of agricultural societies.

This fundamental new conception of how life was regenerated was possible since the human being was in a new situation which went hand in hand with new thoughts and understandings. Hypothesizing, surely the new situation of domestication led to having animals incorporated on a constant basis into a clan and the observation of their habits and consequences would at some point confirmed the relation of sex and reproduction. The domestication of grains came later and gave way to the considerations of the reproductive and multiplicative qualities of “the seed”. We know that the conservation of foodstuffs was well understood and peoples carried with them their stocks of grains while following the migratory paths of their prey. There is evidence that they left stashes of conserved grains in certain places crossed in their annual migrations, places they would pass through again. The smaller animals that had adapted to the past climatic changes had shorter migratory routes, on a scale of 200 km and not the 800-1000km of larger animals.<sup>16</sup> This would have reduced and concentrated peoples living areas, creating an accumulated memory over a familiar landscape. Through the observation of their own habits, of seeing new plant growth where before seeds had been dropped or left for a future moment, eventually would have configured new relations, comprehensions and possibilities.



Whatever was the sequence of events, domestication gave birth to a new psychosocial landscape, drastically different in all senses from the previous moment. New tools and materials were produced including the first major step of transformation of material through higher temperatures. The discovery and development of ceramics was mounted over the previous knowledge gained in the caves - conservation of fire, the cuenco and rudimentary ovens. The human being created a new structure of myths, beliefs, materials and technology and religious cults and procedures and in only around two thousand years the new achievements had become incorporated, irradiating far beyond its points of origin.

### **Configuration of the matriarchal world**

While the sacred generative capacity of the feminine had its roots in the caves of the Paleolithic, it was in the Neolithic that this principal became developed and created a new psychosocial landscape with the Great Mother Goddess in the center. With the complementation and incorporation of the male principal as the companion or mate of the goddess, this sacred mystery of the continuity of life became shared. In the understanding of the complementation of the masculine and feminine in the creative process are the antecedents of the beginning of the declination of the matriarchal societies even though throughout the Neolithic the feminine principal was central. The era of the matriarchal societies was brought to its close through the cycle of its own process and the outside influence of other cultural beliefs that arrived through massive immigrations of different peoples.

The primordial energetical antecedents of seeing the vegetative/sexual energy as sacred; of the sacred energetical potential found in the sexual complementation between the masculine and feminine principals;

the comprehension of the relation of sexual energy to the principal of continuity; the connection of the force of a Proposal with sexual/energetic potential; new techniques of personal desire of connection with sacred spaces (altars) all were developed within this era.

### **Catalhuyuk - Maximum expression of the Neolithic agricultural, matriarchal society**

The settlement of Catalhuyuk is placed as beginning in 7,500 bce and was burnt and abandoned around 6,000. This Neolithic settlement is the most advanced and developed found to date and had an average population of around 3000 and at its height it was 8000. These were early farmers of different grains and also had domesticated sheep, ox and dogs. Being settled near a major obsidian deposit they also entered into contact with



other cultures through obsidian trading. The houses were built one on top of another in 12 levels and in the houses there were common and storage ambits and also an area for working with ceramics. The complex was without walls.

Their religious practices were held in central temples within the complex and also in home altars. The most important images are those of the Mother Goddess, the bull, bull horns, the double axe. Wall paintings of bull leaping, the hunt, animals in pairs amongst others. They buried their dead inside of their houses and in the archeological findings there is no evidence of violence or violent death.<sup>17</sup>



## Religious expression and cults:

Embedded within this new structuration of the human being and the world were a different sensibility and preoccupation which went translating into a radically different sacred understanding with its corresponding religious configuration, social organization and relations. The human being gradually stopped looking only towards the unchanging all powerful Sky God and began looking at the constantly transforming earth. They began to see through a look guided by the comprehension of the necessary complementation of the principles of the feminine and masculine.

## Cults

### Central cult - The Great Mother Goddess



Overall this was a religious mystery about the origins and continuation of life. New life was generated within the body of the feminine; hence the earth also became feminine as it is where the new plant life was generated that all other life forms depended upon. This observable and yet mythical phenomena configured a new “venus”, the Great Mother Goddess, the feminine generating force of life. In the Neolithic era generation happened, not through self generation, but through the sexual mixing of the feminine and masculine, the masculine phallus carried the seed but it was through contact the feminine body that new life was “animated” and generated.<sup>18</sup> The feminine became sacred and the sexual act became sacred. New principals based of the necessity of complementation between the masculine and feminine were inherent in this comprehension but it was still the feminine that dominated over this process as from the feminine principle new life was produced. Within these new conceptions the sexual and fertility attributes of the goddess configured her as the “Source and Protector” of people, animals and vegetation.

In Anatolia the great Mother Goddess is represented in paintings, clay figurines, and small carved statues and in different scenes of standing, sitting, giving birth, with her young lover. The most well known is the small ceramic representation from Catal Huyuk of the goddess seated on her throne, giving birth as she

crushes human skulls (death) under her feet. She has two lion cubs on either side, either as protectors or companions, symbolizing the domestication wild and dangerous animals.

### Other cults – Shamanism and the Cranium cults

The shamanic cults continued as central in the hunter-gatherer societies and also continued within the agrarian societies that hunted and gathered together with domestication.



From the Paleolithic and into the Neolithic there was the “cult of the craniums”, special treatment given to animal and human heads as this is where the mental activity

was registered. These cults were rooted in the shamanic ecstatic experiences which related the head, (the brain), as the container of the experience of the “soul”. The location of the spirituality in the in brain led to eating the brain of a victim (animal or human) and converting the cranium into a devotional object with the cult.

### **Myths**

These basic mythic representations are found in the matriarchal societies throughout Anatolia (including Europe, the Fertile Crescent, Syria, Egypt and northern Africa and India to mention a few) and later appeared with strength in Crete.

#### Myth of the Sacred Earth

The earth is sacred as it is the body of Great Mother Goddess and it is from her that life is regenerated. The earth is a sacred fertile force and what is put below the earth, in other words inside the body of the goddess/mother, will grow again and multiply.

#### Myth of Regeneration – birth, death, rebirth

The cosmology of the agricultural societies was based on the seasonal vegetative cycles, in other words, a mystery of birth, death and rebirth. The mystery of vegetation demands the “death” of the seed to insure its new birth in the multiplication of seeds given by the new plant. These societies created a cosmic religion based on the periodical renovation of the world - the earth is born, dies and is reborn every year. This concept of a circular time is guaranteed through the celebration of the New Year where the hierogamos ritual was enacted with the entire community. The concept of sexual coupling as the producer of energy of life; of sacred sexuality; the ritual hierogamos and agrarian orgies were all part of the necessary reacting of this mystery in order to insure the well being, potential and continuity of the universe.<sup>19</sup>

### Myth of the Phallus

The phallus is the representation of life force since immemorial times but in the Neolithic it takes on more attributes as it produces and carries the seed, basic object of reproduction. In this previous conception of the life force of the phallus changed as the life process is now conceived in its complementation and mixing with the feminine principle.

### Myth of the Bull and Horns of Consecration

Since the caves the bull has been a representation of the masculine force and his mythical qualities only grew over time. From the proliferation of bull images and bull heads throughout Anatolia and Crete, it is evident that the bull was central in the sacred pantheon as the epiphany of the masculine creative force. Allegorically bull horns emerge from within the bulls head and they are the symbol of masculinity and aggression. In some communities the horns of the caribou and ram were also held sacred.<sup>20</sup>

### Places, Objects and Rituals

From within the mountain caves, and later in the establishment of urban settlements, there were community temples, home altars and votive offerings. The most common object was a representation of the Great Mother Goddess. The planted fields were the places of ceremonies and ritual orgies and even in food storage deposits votive offerings were placed.<sup>21</sup>



### Hierogamos (Sacred Marriage Ritual)

The evidence of the internal structuring that sex was a sacred act is given by the ceremony of “hierogamos”, “hieros” meaning sacred and “gamos” uniting or sexuality. This ceremony comes from the early matriarchies and involved a ritual ceremony of the sexual coupling of the representative who embodied the Great Mother Goddess with a selected subject, her companion or other. This ceremony was carried out in the spring, a great social ceremony was the guarantee that the next harvest would be plentiful and the world would be renewed.

### Agrarian ceremonies of fertility

Along with the hierogamos of the Great Mother there were agrarian orgies in the newly planted fields where everyone participated to increase the potential of the future harvest (a sort of social aphorism).

### Antecedents of Root Energetical Procedures

Placing the vegetative/sexual energy in the center of sacred procedures is the most important antecedent for the Energetical Discipline.

The beliefs and mental atmosphere that the energetical life force was created and insures continuity through the *complementation of both principles* implies an elevated mental configuration.

The elevation of the feminine principal as sacred, with emphasis on her sexual, creative force, changed the significance and copresences surrounding the feminine and sexuality in general.

The proliferation of small scale temples, domestic altars and votive representations insinuates an internal devotional atmosphere that contains a personal, intimate relation with the sacred.

The hierogamos ritual implies a social Proposal, based on the energetic/sexual potential that was configured for the continuity of the universe and well being of the community. The importance of this ritual and social nature of this Proposal implies a transpersonal desire for the common good. This is the intuitive basis of an energetical projection.

### **Synthesis of Second Cycle**

In the Neolithic stage the human being entered into a “new world” with *his mental activity directed to production* applied to all areas of his life. Over thousands of years this was a process of growing adaptation and incorporation, combining both hunting and early farming efforts until the new agricultural world was formed and installed. While domesticated animals implied nomadic shepherding, crops meant a new morphological human situation – to live in *a fixed location, to stop moving*. Gradually peoples left the caves, learned to build houses and settlements, forming a new social organization, materials and relations in accordance with their needs. A great amount of free energy must have been dedicated in order to accumulate the needed memory of cycles, factors and procedural responses to be given in order to assure the new source of their sustenance and continuity.

Here we are in the presence of an increased potential of the working of the consciousness and basic mechanisms of the psychism as a whole and specifically in the increased development of intentional differed responses in front of perception and instinctual impulses which increased the temporal horizon within which the human being moved and operated and allowed for the comprehension of productive and transformational processes based on cycles and rhythms of accumulation.

This tremendous mental leap, the restructuration of beliefs that enabled the human being to understand that it was through the act of sexual coupling that would later bring forth new beings: that burying a seed in the ground and wait through the projection of future time of different seasons so that this seed could transform into a plant with multiple seeds, cannot be underestimated in the attempt to gauge the magnitude of change of the moment. It is a leap in mental structuring almost as great as the production of fire.

## Third Cycle 4<sup>th</sup> to mid 2<sup>nd</sup> millenium

### The Great Goddesses and Empires

#### General Overview

The 5<sup>th</sup> and 4<sup>th</sup> millennium witnessed the final disintegration and ending of the matriarchal social organization and it was during the 3<sup>rd</sup> and 2<sup>nd</sup> millennium that a new form of social organization was structured. Built over the cultural remains of the matriarchal societies this new structuration was an elaboration of the root patriarchal social organization brought by the cultures of the immigrant populations. Only in Crete did the matriarchal organization continue until the end of the 2<sup>nd</sup> millennium. Everywhere the growth and concentration of population created the opportunity for cultural advances.

This era was one of interchange, communication, expansion and the formation of the first political structures of city/states, alliances and empires. The centers of power were formed in the urban settings where new political and religious structures were developing and expanding. With agriculture incorporated there was free energy, new horizons appeared and advances were made in writing, technology, sea and land trade. Small trading colonies were sent throughout the zone bringing commerce and cultural relations to a new intensity. Metal working based in bronze, and its application brought about new technologies and production.



In Anatolia, given its great dispersed geography, the population settled throughout the territory and the first political structures were configured in different territorial zones. Westward, Crete became an important religious and cultural reference and expanded its trading relations throughout the Mediterranean zone. The center of cultural and political advancement was in the south, in Mesopotamia, the Euphrates – Tigris basin and Egypt. The populations congregated in the Levant and the main islands such as Cyprus and Crete were consolidating their cultures and urban centers. There was ample trade and communication between Egypt, Mesopotamia, the Levant, Crete, Cyprus and the Aegean islands.



## Crete – a unique case

The first signs of an organized culture in Crete begin in the 3<sup>rd</sup> millennium. The fact that Crete is an island spared it from aggressive invasions of other cultures until the last part of the second millennium, allowing it almost 5 thousand years of unbroken cultural accumulation and the development of a unique culture. Given its geographical formation, a long and mountainous island, the Cretan population concentrated and developed in different coastal centers. Through the different centers they maintained active interchange with Egypt, Cyprus, the Levant, Anatolia, the main islands centers off Anatolia up to Troy and Samothrace, and all the centers between Crete the Greek mainland. From these trade relations, cultural and religious influence from other places entered into the Minoan culture and also the Minoan culture was exported to other places including colonies.<sup>22</sup>

Recent genetic studies have confirmed the link between the peoples of Anatolia and the original Cretans which was the original hypothesis that Sir Arthur Evans suggested in the early 20<sup>th</sup> century after his first archeological excavation in Knossos. It appears that the early migrants maintained and developed their original Catalhuyuk culture as the archeological findings have revealed a culture with the Great Mother Goddess as the center of a matriarchal society with the feminine goddess, bucrania, bull leaping, the double axe, sophisticated wall paintings and mountain peak sanctuaries – all of which were part of the Catalhuyuk culture in the 6<sup>th</sup> millennium.





The matriarchal Minoans were religious and highly technical peoples with perfected manual skills which are seen in their ceramic and metal work; their harmonious esthetic and artistic sense, their reputed fame in dance, acrobats and games. All of this plus their capacity for trade and relations made the Minoan civilization a cultural and commercial reference between the 3<sup>rd</sup> and 2<sup>nd</sup> millennium. Their first written language was in hieroglyphics through the Egyptian influence, later they formed their own script Linear A and finally Linear B was produced as a Mycenaean based understanding of Linear A. Over all, this was a matriarchal culture that celebrated nature. In



all mediums the representations are dynamic, colorful and sensual portrayals of flowers, sea life and especially the bull and snake. People are represented in daily life and religious activities giving the impression that in this epoch of the Minoans there wasn't a rigid division between the two worlds.



### **Cultural clashes, transformations and modifications**

In the disintegration of the matriarchal societies the feminine goddesses continued in the religiousness of the peoples but modifications of her location within the pantheons of the centers of power of the newly forming empires that went changing. The emerging societies were based on Indo-European influence where the head of the clan was masculine, the structure was hierarchical and the organization was a basic military organization formed over their hunter/live stocking traditions. The Indo-European invasions affecting this zone were carried out by turcomongles and assirian/iranian nomadic cultures whose basic form of growth was by gaining territory. These were mobile cultures, not rooted agricultural cultures. Their religion was based in the Sky god of the shamans, the mythology of the hunter and the animal world that included a mother goddess of lesser significance.<sup>23</sup> The new gods were embedded with the conquering attributes of the warrior and hero, far different in sensitivity and interests of farming peoples. Through the multiple migrations and invasions, beginning strongly in the 4<sup>th</sup> millennium and continuing

thereafter, this social organization and set of values went replacing the agricultural structures. A new cultural and psychosocial base was formed by the mixing of the migrations and native peoples and with this the sacred feminine of the earlier cultures was also transformed.

From being the center of power within the matriarchal societies the feminine went being displaced towards the sides as the masculine societies went gaining structural force, forming the bases of future empires, city/states and agrarian conglomerations. It was the patriarchal blood line that now determined a person's status. Here the masculine possession over the sexual activity of the feminine was very important to assure that it was the wanted male's blood lineage that was continuing and not any male's blood lineage. The Great Mother Goddess still maintained her essential qualities of being the contact with "the mystery of life", the protector of the wellbeing of the people, crops and childbirth.

An inevitable mythological transformation took place in the adaptation of the previous religious beliefs in the new social organization. As the patriarchal influence became central and organized with ever larger populations, the previous head of the clan transformed into the King and gained new mythological and almost sacred attributes. The sacred roles were changing, sometimes the king was the replacement of the former mythical lover/companion of the goddess and hence the implications that were created in masculine/feminine configuration and relations. The affective relation between the goddess and her companion became more developed and important. The sole root attribute of fertility of the Great Mother Goddess transformed into fertility, sexuality and love. In this situation the cult of the Goddess was relegated more into specific functions within the power structures even though her psychological importance for the well being of the people remained intact. The official cult of the Goddess developed within a specific realm of influence, responsibility and served the interests and direction of the King and the centralized social and political structures.

### **Mythical representation of the cultural clashing**

There are two root Sumerian myths<sup>24</sup> that clearly translate the psychosocial tensions operating in that moment. They allegorically illustrate the clashing of the ideologies of the Great Mother matriarchies and the patriarchal Sky God and the evident declination of the force of the sacred feminine. These myths show the new religious explanations of the divine happenings, of new religious reconfigurations and retranslations of older myths. The Great Mother Goddess is in clear declination and a new pantheon with warrior and hero attributes is central and in configuration.

### **Enuma Elish**

In the Assyrian – Babylonia myth of Enuma Elish after the original chaos, the ruler of the Abyss, Apsu is eliminated by a group of gods who at the same time didn't harm the mother of the ocean waters, Tiamat. This original murder was carried out with an enchantment placed over the waters of Tiamat. In this situation a divine child is born, Marduck, whose immense body was bathed by the brilliance of lightening.

As Marduck grew and was busy ordering the world, group of gods approached Tiamat accusing her of being a coward after her consort was murdered and they wanted her to lead them in revenge. She was not immediately convinced, but eventually gave in and built weapons for her gods, 11 monsters formed from the animal world and the waters. She elects a new consort to lead them and hangs from his neck the Tablets of Destiny.

With this, the other half of the gods met, worried about how to resist the coming onslaught. They tried persuasion and bravado, but nothing could change Tiamat's mind. So this other half recruited Marduck to lead them in revenge, making him their king and leader. They "*placed in the middle of them*" special attire

for Marduck, that would make him *appear and disappear based on his word*. They gave him the staff of power, the throne and a lance (palu) they *told him* the unrivaled weapon that would overcome the enemies.

Marduck prepared for the meeting with bow and arrows; a mace and placed lightening on his forehead that filled his body with fire (energy). He prepared a net to trap Tiamat. With all of this he goes to meet Tiamat who arrives to the confrontation holding only a toxic plant before her. He calls her to combat and before joining in she *"conjures and recites formulas"*. At the end of the battle, her gods are taken prisoners and she undergoes the fate of the killed prey - her head is crushed, the blood is treated and her body is cut up "like a fish". Marduck then sets about reordering the universe, and after one year, returns to her conserved body to add the last touches. From her breasts and body the mountains and the earth are formed, from her moisture the Euphrates, Tigris and underground springs.

To finish with the imprisoned followers of Tiamat, they are released only when they confess who the leader of the insurrection was and accept Marduck as their god. These new affiliates are placed as guardians of the world and from their blood human beings are created. In their thankfulness they build the great ziggurat in honor of the new god while the great gods declared their allegiance to Marduck.

Interpretation: Here the supreme feminine, the goddess Tiamat, is portrayed as devious, wrongly intentioned, and vengative and her main attribute of Protector is shown to be useless. She is weak and unable to defend her people. She pretends to defend her realm with a plant and magic formulas whereas Marduck comes to battle equipped with all of the weapons of a great hunter, magic tricks and the force of the skies. She is quickly eliminated but nevertheless not completely removed as the earth and waters are created from her body. Here the hunter/warrior is superior and effective over the agricultural goddess. She is submerged back into the natural world while the new masculine center of the pantheon orders the universe, time, the gods and their relation with the human being. Her followers confess their mistake and are accepted into the new order. There is a "them and us" division, a differentiation that shapes sacred significance in a new direction and is only overcome through affiliation to the new ruling gods. There are new religious procedures here, that of magic and transformation (an attire that appears and disappears), magic words and formulas as the way of gaining strength and victory. This is the epoch of the word and writing.

## **Gilgamesh**

In this oldest of written epic poems, Enkidu is discovered living with and protecting the wild animals by a shepherd who is struck with fear by the strength of this great human/animal. The father of the shepherd tells him to go to Uruk and ask King Gilgamesh what to do. Gilgamesh tells him to go to Ishtar's temple and find the priestess Shamat, a sacred prostitute in honor of the Goddess. Then to take her to the watering hole and have her use her "love arts" to tame this wild man. The shepherd does what Gilgamesh has told him and eventually Enkidu appears and he spend 7 days and 7 nights learning the art of love from Shamat. On the 8<sup>th</sup> morning he returns to the animals but the gazelles don't recognize him and run away. He tries to run after him but his strength is gone. As he walks back to Shamat he realizes that "his mind had grown larger and that he knew things an animal couldn't know".<sup>25</sup>

Later in the travels of Gilgamesh and Enkidu they came to the sacred cedar forest where they kill the guardian of the forest, Jumababa, and then proceed to cut down all of the cedars of the sacred forest. After everything has been eliminated, and Gilgamesh has changed back to his royal attire, Ishtar sees him and invites him to her bed. He insults her terribly, listing all the harm that have suffered her past lovers. After this rejection, Ishtar begs her father for the use of the Heavenly Bull to avenge her honor and kill Gilgamesh. Her father concedes to her wish only after she has guaranteed that the harvest will be plentiful

for the next seven years. She sends the Heavenly Bull after Gilgamesh but Gilgamesh and Enkidu kill him and then throw “his body parts” in the face of Ishtar.

Interpretation: In this myth the king has two relations with the Great Mother Goddess Ishtar. The first is his recommendation that the “love arts” of the priestess from Ishtar’s temple is what will humanize the animal/human Enkidu. Through these practices Enkidu is humanized and while he has lost his animal strength he recognizes that he has enlarged his mind. The second is his total liberty to insult the Great Mother Goddess and ends throwing part of her dead protector in her face. After this Gilgamesh and Enkidu cut down and eliminate all of the Sacred Forest where the Goddess lives and is protected. This is done in elaborated degradation, without fear of reprisals and he never refers to the situation again.

In both myths we see how the Great Mother Goddess is degraded, is weak, defenseless and loses under attack of her enemies, in other words for those in power she is no longer a sacred divinity that can lead and defend her peoples. Also in both myths, while the goddesses is eliminated from power by the new gods she is not completely removed from the scenario as they retain parts of her body or attributes as useful and valuable.

### Religious Expressions

#### Diversity of the same Mother Goddess

Within the matriarchal organization the Great Mother Goddesses were worshipped in mountain sanctuaries and their force was directed to the well being and continuity of their peoples by guaranteeing the life cycle of birth, death and rebirth. This was central to the agricultural epoch of the harvest and multiplication of beings; vegetal, animal and human. Within the patriarchal structure of this epoch, the psychosocial structure and tensions were now dedicated to the consolidation of states and empires, of invading and gaining new territories, developing trade and the new technologies and in general the official attitude towards the previous religious expressions was one of indifference.

Between the 4<sup>th</sup> and 3<sup>rd</sup> millenniums, and communicated through historical memory, the Great Mother Goddess began diversify her names and attributes. While never mythologically becoming separated from her agricultural and matriarchal roots, her transformations, attributes and particular configurations are clear reflections of the modifications taking place within the psychosocial and religious landscapes.



Indicators of the cultural roots of the various goddesses of the Bronze Age show a predominate influence coming out of Mesopotamia into Anatolia, Crete and the Aegean Islands from at least the 3<sup>rd</sup> millennium onwards. The Mesopotamian Goddess Ishtar was the Bronze Age source that influenced over the goddess configurations throughout the zone. The procedure of sacred sex, or “sacred prostitution” by the priestesses of the goddess cult was considered as the way to honor the goddess, helping to increase her sexual potency *as a beneficial act for the goodwill of the people*. The Ishtar/Inana cult in Mesopotamia throughout the 4<sup>th</sup> – 1<sup>st</sup> millennium influenced in the original goddess cults in Crete and the development of the Aphrodite cult in Cyprus and other Aegean Islands where temples and cults were organized. The highly organized temple life was recorded texts and laws, and the structured ranks, functions and obligations of the different priestesses are detailed.<sup>26</sup>

The new attributes of the Goddess in the third millennium onwards were based in her root formation but there was a new predominance of sexuality in the Goddesses. To the previous vital function of sexuality for the continuation of the community (or state or empire) was now added the emphasize on a human sexuality that involved love and relations. As every Great Mother Goddess was related mythically with her lover or companion this translation was an obvious next step. The place of contact with the sacred Goddess continued in mountain sanctuaries but now her worship was also integrated into palace/temple organization and urban sites of worship.

According to a linguistic study by G. Owens<sup>27</sup>, dedicated to the deciphering of the Linear A language of the Minoan culture, the root of the goddess Astrate/Ishtar/Ishassaras and the Cretan goddess Asasame are all the same. He states that the Great Mother Goddess was variously known throughout the Eastern Mediterranean as Inana to the Sumerians, Ishassaras to the Hittites, and Ishtar to the peoples of Mesopotamia and Astarte to the peoples of the Levant.

- Ishtar was the goddess of love, sexual attraction and war.<sup>28</sup> She was a fertility goddess but her main attribute was her sexuality and it was her shepherd lover Dumuzi or Tammuz who protected the agrarian cycles. Ishtar’s trip to the underground was to free her lover and through her greed to become the ruler of the underground she was detained there. Her myths are related to sexuality and the consequence of her time in the underworld is that all sexual activity on earth stops while she is in captivity. This interpretation has a different angle than that of Demeter who lets the entire crops die and the Earth barren of its fertility capacity while she waits the return of her beloved daughter held captive in the underground. In all of these myths, the Great Goddess or their lovers die; go to the underground to later be born again.
- Astarte in the Levant was known as the “Lady of the Mountain” and her lover was Adonis, naming meaning Lord to the Canaanite. In her cult in Ugarit she had fearful and vengeful attributes and in Cyprus Astrate she was worshipped as Aphrodite. The two goddesses were related to “temple prostitution” in the Levant and Cyprus. Both the Hittite goddess Ishassaras and the Cretan goddess Asasame have the roots in common.
- In Crete, the only original names of the Mother Goddess are those found in the Linear A script which comes from the 2<sup>nd</sup> millennium. Here there are Goddesses that are referred to the tallest mountains in Crete, Ida and Dikte, which could also be interchangeable; the mountains were named after the goddesses. There are also several findings of double axes from Cretan mountain sanctuaries and sanctuaries on islands near Crete with the Linear A name “Idamate” or “Mother of Ida” imprinted on them. Linguistically this could easily refer to the Great Mother Goddess Demeter making her an original Cretan Mother Goddess.<sup>29</sup>

There is mention of a multiplicity of cults in these millenniums but the clearest references are those related to the feminine goddess. Also in the the 3<sup>rd</sup> millennium, from Egypt, Mesopotamia, Anatolia and Crete there began the cultivation and trade in wine. In the palaces, wine cellars have been located and in the temples and places of cult practices archeologists have recovered multitudes of rhytons, vessels and small drinking

cups that were used for wine consumption. Being that wine is a substance that alters the consciousness (as in the different sacred substances such as soma, haoma, the beverage used in Eleusis, etc) and the beliefs of the time that an altering substance contained the god or divinity within it, it is unusual that a cult dedicated to this substance has not appeared in the representations and imagery of the 3<sup>rd</sup> and 2<sup>nd</sup> millennium.

### Places, objects and rituals

In general, the Mother Goddess was celebrated in the natural environments, on mountain peaks, in caves and in wooded sanctuaries. Outside of the caves, few devotional relics that have survived.



In Crete, the most sacred places of devotion and contact with the Great Goddess remained in the caves and peak mountain sanctuaries. The most sacred object was the double axe, which was a representation of the Great Mother Goddess. The axe was found in the palaces and above all on or near the altars in the mountain peak sanctuaries. The tree was also a sacred object and it is included in their artistic productions and the central pillars of their palaces and temples are made from tree trunks, placed in an inverse position. Within the Minoan palaces special courtyards and temples were incorporated. The Minoans also developed a diversity of ceramic rhytons with small cups which indicates that liquids, basically wine, were consumed in their ceremonies.



## Energetical Antecedents in Cult Procedures

### Hierogamos and the Mother Goddess

In Anatolia, the cult of the Great Goddesses was organized through an ambit of priestesses who were instructed in the ceremonial aspects of the cult. The central ceremony of the Great Goddess cults was hierogamos, the ceremony where the highest embodiment of the sacred feminine gave her sacred potential to the masculine seed to insure the future plenitude of the agricultural harvest and thusly the well being of the people. This sexual coupling was the most important religious ceremony of the year and was celebrated at the beginning of spring and was part of a joyous celebration of all the people. The belief and practice of Neolithic community sexual orgies that accompanied the mating of the goddess and her consort to increase the sexual potential of the future harvest continued on into the Bronze era but now this ceremony was celebrated within the temple with participation of the community in areas surrounding the temple. This ceremony was then celebrated by the highest temple representative of the goddess cult and with a corresponding high priest or with the king, who was the incarnation of the goddess's lover.<sup>30</sup>



The hierogamos ceremony is represented on the Inditke vase, Anatolia 2nd millennium. (Museum of All Civilizations. Ankara, Turkey) The vase reads from the bottom to the top with descriptive scenes of the sacred ceremony. First there are general preparations of men and women preparing food, playing music, an altar and ceremonial vessels. The next scenes are dedicated to the sacrifice of a bull, prayers, offerings,

alters and libations. The third panel shows the god and goddess seated on the sacred matrimonial bed with a great altar and ceremonial vessel, masculine guard figures, others playing music and taking part in the ceremony. The final scene shows a general environment of celebration with men and women playing music, acrobats and the god and goddess in an erotic posture, consummating the ceremony.



### High priestesses and sacred sexual practices

The Code of Hammurabi gives extensive explanations about the responsibilities, liberties and functions of the priestesses of the Ishtar cult, official religious cult in Babylonia. The subject of "sacred prostitution" in function of the goddess is clearly outlined and, for all of these social regulations, it is clear that sacred sexuality was an institutionalized behavior of the cult.



## Substances and Atmosphere

What is most indicative of energetical work is found in the *cultural atmosphere*: a feminine based culture dedicated to the Great Mother Goddess whose has a vague consort known as the “Master of the Animals”; and the sensual celebration of nature; the proliferation of bulls and snakes; the overt sexuality of women who are painted, adorned and with their breasts exposed; the dedication to dance and acrobacy which are precise and fine movements of the body; the predisposition for altered states of consciousness; the aspiration of sacred contact through internal experience of the epiphany.

This speaks of a culture where sensuality and the body are primary in a sacred context. While we haven't found explicit references to the phallus or explicit references to a sacred sexuality, there is the intrinsic sexual agricultural relation of the Great Mother Goddess with her consort, and the birth, death and rebirth found in all vegetative cults.



The Minoans had a unique characteristic, different from all other religious representation of contact with the Goddess, in that their representations show only vague and distant allusions to the goddess but very descriptive images of the people in their religious experiences. This insinuates that what was important to these peoples was the sacred personal experience rather than a primary, external fixed representation as the object of devotion. This in itself speaks of a more developed religious structuring.



The epiphany<sup>31</sup> was the central aspiration of the Minoan religiosity, a structure of inspired consciousness. This was a cult that valued the personal, or perhaps collective, vision, signals or personal contact with the presence of the Goddess. They must have used a visual and cenesthetic form of internal representation in function of the aspiration of inspirational states, most likely helped by ingesting altering substances. Their artistic representations show the expression of a self-absorbed state on consciousness, sometimes in a vigiliic physical tone and others in a hallucinatory deconstruction.

## Synthesis of Epoch

In the 3<sup>rd</sup> and 2<sup>nd</sup> millenniums the psychosocial substrate of this area carried within it the accumulation of the diversity of human interests of the previous Paleolithic and Neolithic cycles and the quickened velocity of change where a new social organization was being formed together with its beliefs, codes and religious understandings. This was a complex period of consolidation of the first empires and territorial conglomerations which brought about increasing social and political tensions and clashes; technological advances; trade and commerce; and increased communication and cultural interchange. Agriculture was incorporated and formed the base of the societies while a technological advance in metallurgy was in the forefront of the new areas of trade and production. The cultural weight and the tensions between the civilizations now configured in Egypt and Mesopotamia was felt northward affecting the Levant, Anatolia and the Aegean Islands.

Within this human and historical cauldron, the predominate matriarchal religiousness, reflected in the agrarian Neolithic societies of the past, had fragmented into different cults and undergone changes influenced by the local cultures in which they were immersed. The Goddess acquired different names and new attributes in relation to the aspirations of the peoples. While located on the fringes of political power, the original force of the Proposal of Great Mother Goddess remained untouched as the fundamental source of protection and continuity of the well being of life itself. She was no longer central in the official pantheon of the gods but she was never absent and probably no important venture was initiated without asking for the blessings of the Mother Goddess. Her mythical representation was more elaborated and was structured with a well configured permanent lover or companion even though the feminine was the dominate force of this configuration. The source of the sacred force of the Goddess was still in the original caves and mountain peak sanctuaries showing that outside of all the social and cultural changes the continuity of the sacred feminine origins had not been broken or dismissed. The archeological findings in these sites attest to the devotional procedures that were celebrated in the need to make contact with the sacred.

The generalized social elaboration and technical advances were also manifest in the Mother Goddess cults. The cults, with their rituals and ceremonies, were generally organized by priestesses with different functions, responsibilities and surely information. This is seen in the central ceremony of all the cultures, the beginning of the New Year, where the cosmic coupling of the Goddess and her consort in the hierogamos ceremony had not lost its original social nature. In this new era the more internal "high" priestesses of some cults had also become "experts" in managing sexual energy. This well documented fact shows antecedents of energetical procedures within a religious context whose proposal was to enter into Contact with the gods, or the sacred couple.

## Fourth Cycle 1500 to 900 bce

### Decline, Dissolution and Rebirth

In order to understand the energetic religious phenomena of Dionysus in the first millennium it is important to have the psychosocial context of his appearance.

Starting around the middle of the II millennium the whole zone (Anatolia, Mesopotamia, Egypt, Crete and Aegean Zone) entered into an increasing declination that would end violently in the dissolution of empires, city/states, and cultural conglomerations. This was a total crisis of the structures of civilization at that time, affecting each area in different intensities but it was not until several centuries later that the new structuration and relations began and eventually in the 5<sup>th</sup> century a new cultural and political organization was established.

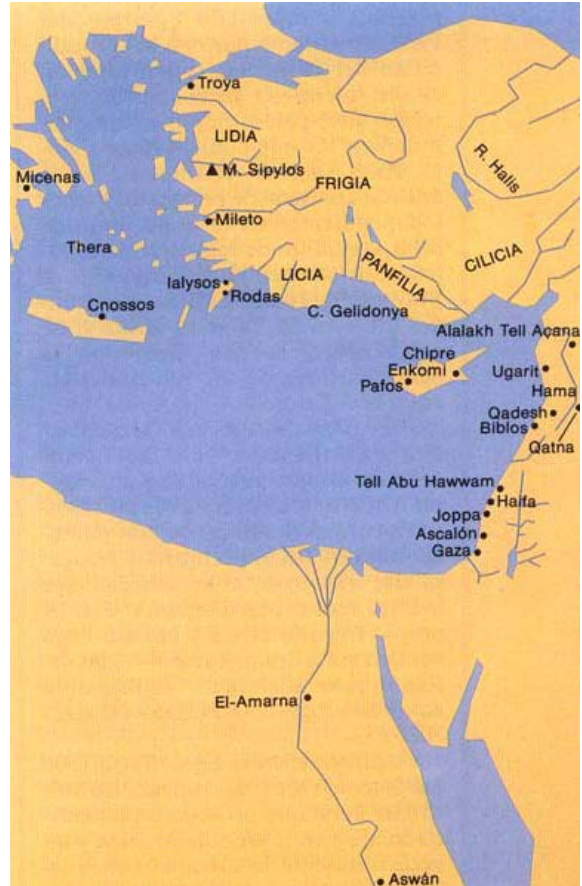
These were the main four actors of the second millennium but also there were many smaller states, such as Hatti who also had the vassal relations with even smaller city/states with Ugarit and others. In other words, there were zonal relations with four main cultural and political empires, each one with their network of vassal states based on mutual benefit.

Around 1500:

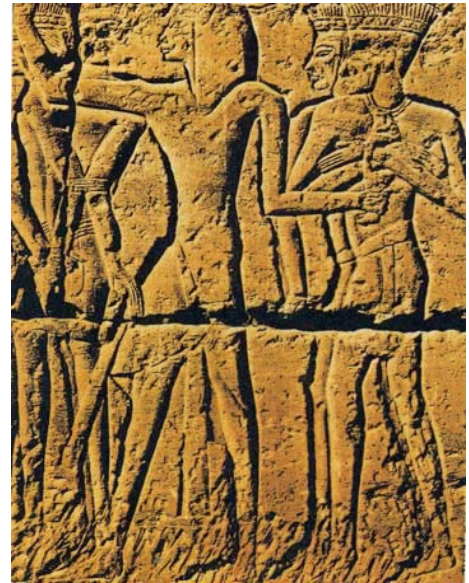
- The Hittites and the Egyptians were in constant clash over control of the strategic cities of commercial trade located in the Syrian-Palestine territory. These two empires each controlled many allies, smaller states that served as buffer zones between them. The constant mutual aggression had weakened each one until around 1300 they signed a pact of mutual non-aggression.
- In Mesopotamia, the Babylonian Empire and the Assyrian Empire founded a fragile balance and together configured a military potential with non-successful confrontations with the Hittite Empire that slowly went weakening the original weak alliance.
- The explosion of the Thera volcano permanently destroyed the Minoan civilization, already in decline, giving way to its take over by the Mycenaean culture in expansion from mainland Greece.

#### The Sea Peoples

Soon after 1300, towards the end of the unstable II millennium there suddenly appeared constant waves of destruction and pillage that lasted around 100 years. This has been called the invasion of The Sea Peoples. There is little exact information of who were the Sea Peoples and how this destruction happened because almost all major cities were burnt and records destroyed<sup>32</sup> and, while a detailed description it is not the intention of this document, some general information is:



- On Greece, the Mycenaean's were in expansion and in generalized prosperity when the destruction hit the main land. Of the 294 recorded urban centers and settlements, after this disaster only 55 were left. This marks the disappearance of the Mycenaean culture and the Bronze Age in Greece.
- In Anatolia, the capital of the Hittite Empire, Hattusa was razed and burnt along with the ten other main cities of the empire. This marked the end of the Hittite empire, end of the Bronze Age and beginning of the Iron Age.
- Cyprus, all major urban centers were destroyed despite the evidence of fortification attempts, similar to what happened in some Greek cities.
- Levant (Syria and Palestine) the important city/state Ugarit was destroyed along with other major ports, towns and surrounding settlements. Archeological verification has not been possible in Biblos, Tyro o Sidon.
- Egypt was able to resist the entrance up the Nile of these invaders as is stated in the stele at Karnack.



In synthesis, this was the dissolution of the whole zone, brought on by the declination of continual small wars, a drought of several decades, trade blockades, blockage of the normal rapine activities that were the normal form of sustenance, etc. It seems that a general diaspora happened: whole peoples were on the move looking for somewhere to settle, constant revenge directed towards past invaders, commercial opportunists taking advantage of the confusion, piracy, etc.

## Religious Expressions

### The Great Goddesses

Towards the middle of the second millennium the cult of the Great Goddess had been displaced in terms of her central location in the varied divine pantheons throughout the zone. The Neolithic great mother was usually revered as the “most sacred”, her ceremonial days were the most important milestones in the calendar year and her participation in public affairs connected them with “the sacred” simply by her presence. But with the different organization of the centers of power, the location of the goddess had changed in that now it was the king or pharaoh that was central and the goddess was his consort, a reversal of the old Neolithic beliefs. This description fits with the ideological framework of the official pantheons of the centers of power, nevertheless outside of these centers the cult of the goddess was completely integrated in a multiplicity of local cult expressions in the cultural panorama and with psychological importance with the peoples.

### Anatolia: Phrygia and Kybeles

The cultural and political rebuilding of central and western Anatolia if first found in the Phrygians. This Indo-European people came through the Dardanelles Straight from Thrace at an uncertain time. Some investigators place their arriving to Anatolia beginning in 1200 and claim that they were actually the Mushki peoples that participated in the destruction caused by the Sea People.<sup>33</sup> Others say that they arrived around the 9<sup>th</sup> century, blended with the local peoples, absorbed the traditions of their forbearers and created a unique system of cult activities.<sup>34</sup> Whatever the case, they did arrive and formed an empire that was active from the 8<sup>th</sup> to the early 6<sup>th</sup> century. Following the invasion of the Cimmerians the Phrygian

state dissolved and in the 6th century was incorporated into the Lydian's who had a similar Indo-European background as the Phrygians.



As the Hittites before them, the Phrygians appeared to have been religiously tolerant and while there were a multitude of different cults and deities, they integrated the Anatolian mother Goddess Kybeles<sup>35</sup> as their main deity and her cult was widely diffused throughout the Phrygian territory. The Phrygians built major rural religious centers and sanctuaries over Paleolithic and Neolithic religious sites. Her cult was officially adopted by the court of King Midas making it a state religion.

## Kybeles

The mother goddess Kybeles was part of a long and constant transformation process and whose most direct predecessor was the Asian Kubaba and Telipino which later the Phrygians transformed into Kybeles and her consort Atis. Her cult was practiced on mountain peaks, in pine forests and among the suggestive rock formations of central, southern and western Anatolia.

Early images is that of a adult woman located within a geometric doorway, with a headdress, a veil that covered most of body, holding a scavenger bird on one arm and a drum on the other. This went changing, leaving aside the bird and later holding a pomegranate, a poppy, a mirror, and other assorted objects. Usually she was flanked by two young lions or two small male musicians. Under the hellenization influence her headdress was changed to include a crown of city structures, her veil disappeared and she was placed sitting in a chariot pulled by two lions.



She was also locally known under the names of the Agdistis, Berecyntia, Brimo, Dindymene, "the great Idaean mother of the gods" amongst others depending on the mountain name where her cult was practiced. Without doubt she was an important goddess throughout Anatolia and her cult projected out of Anatolia to Greece, the Aegean Islands and much later arriving to Rome and vassal states within the Roman Empire.

### Kybles myths:

As in all mythology, a figure that covers more than 2,500 years, undergoes changes and transformations in her origins, attributes and relationships while adapting and integrating into the ever-changing local cultures.

In the root of her myth is that her original form was androgynous, that she contained all of the feminine and masculine attributes. The other gods were afraid of one with so much power, so her masculine attributes were cut off and she was left in her feminine form.

She arrived to Earth in the form of a meteor, the black stone. This meteor was the sacred object in her sanctuary in Pesinuntus until it was carried to Ephesus and later, to Rome.

She was the mother of Sabiozos, the Anatolia name for Dionysos. Another myth explains that Dionysos, after leaving his birthplace on Crete, arrived to her after his travels through Egypt, India and Mesopotamia. She purified him, cured him of his madness, initiated him into her mysteries and cult and set him westward to bring her cult to Thrace and Greece.<sup>36</sup>

#### Cult:

Her cult was agrarian, celebrated in the countryside and later in open air rural sanctuaries by Anatolian royalty. She didn't have a feminine court of priestesses but rather was followed by her male Corybantes which participated in her ceremonies and underwent ceremonial castration and flagellation in her service as faithful representatives of Atis who castrated himself out of guilt after being unfaithful to Kybeles. Her nightly celebrated ceremonies were orgiastic with deafening music given by drums, the double flute and cymbals; dances of high jumps and sword clashing and included a diversity of deities to protect the fields, crops and harvest. The ritual drink was wine made from pine seeds, as the pine tree was considered the vegetal incarnation of the god Atis. The pinecone was the symbol of immortality.

In synthesis, the Phrygian recreation of the Anatolian Great Mother Goddess must have been the Thracian/Indo-European configuration that fit well with the psychosocial landscape of the population given its fame and diffusion. Kybeles was a Protective Mother and doesn't appear with positive sexual attributes. This was a masculine cult of the goddess, with at least some of the devotional ceremonies and processions arriving to extreme passion limits and ending with self induced castration in the reliving of her original castration and later that of her consort Atis.

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#### **Energetical relation**

The cults tendencies towards self-inflicted sexual and physical violence as a sacred value is far from an positive energetical antecedent and it's later insertion as the state religion of the Phrygians, with her sacred caste of priests that maintain the goods and properties of the cult, achieving the status of an independent nation reminds one of other religious cults

#### **Synthesis of the epoch - The Dark Ages**

After this period of around 100 years, in Greece and Crete the Mycenaean culture had collapsed, the economy was disrupted, there was widespread famine, rapid population decrease and writing disappeared<sup>37</sup>; the collapse of the Hittite empire left Anatolia in shambles, without state structures, whole populations had left and it was not until the 9th century with the Phrygians that a new structuration began; the Levant began to slowly reorganize itself amongst the Phoenicians, Cannites, Hebrews and other peoples; Egypt had resisted the external invasion but internally they became crystallized and Ramses III was the last great pharaoh; in Mesopotamia it was the Assyrians that survived and become a force of the moment. The Dark Ages lasted from 1200 until around the 9th century where different zones, some before and others later, began to reorganize with new structures.

When "the dust settled" the reconstructed records transmit a certain atmosphere of "cultural silence" amongst the rubble of a disintegrated world. But it is in this "blank time", (that historians in general have ignored as if "nothing" happened), where the energetic cult of Dionysus appeared in Greece, resonating and challenging a new psychosocial landscape that needed to go forward. The force of Dionysus erupted on the

Greek mainland and it is thanks to the future Greek influence throughout the Mediterranean that this cult would become a broad social movement and phenomena and project into future cultural and religious configurations of impact.<sup>38</sup>



**Fifth cycle**  
**Projection into the 1<sup>st</sup> millennium and onwards**

**Dionysus**  
**Configuration of a synthetic god**

The investigation of Dionysus as an energetic religious phenomena has been centered on trying to understand the psychosocial situation where such a unique sacred configuration would be accepted and projected on a large scale; verification of the roots and historical process of this phenomena; of its ideology and energetic practices of Contact with the Profound.

**Psychosocial situation in Greece**

Before the beginning of the first millennium Greece was undergoing the appropriation of commonly held lands by a few landowners. The land, previous used for basic and diverse farming, was becoming specialized in export monoculture, especially the vine. The previous social structure of extended families rooted on the land was becoming extinct as whole populations were being evicted and made homeless. Landlessness became the condition of the mass of population while a small aristocracy becomes installed. The official Homeric religion with Apollo at the head was at the service of those in power, failing and not appealing to the great majority and produced a return to the ancient cults of earth, fertility and abundance of the old Mother Goddess religions of which Dionysus was the new transformation. Dionysus and wine became fused together and his cult welcomed all people, irregardless of birth status or situation. He became the liberator, the bringer of joy and freedom<sup>39</sup>.

**Historical Indicators of Dionysus**

To attempt to find the proof of the origins of Dionysus is about the same as to play with sand, you end up almost always empty handed. We can refer to the eloquently statements by Cicero in the 1<sup>st</sup> century bce and Philostratus in the 1<sup>st</sup> century ce<sup>40</sup> or we can take the investigations and arguments of countless scholars and investigators that give reasons for their particular hypothesis over the origins of the god, but in the end we are left in the situation that no one really knows. This in itself is suggestive.

The earliest historical reference found is an inscribed Linear B tablet from around 1300 bce, in Crete (Malia Archeological Museum) that verifies Dionysus existence in Crete at the time. The next are dated references are made by Homer in the Iliad and the Odyssey from around 800 bce but are considered as coming from a much older cultural memory.<sup>41</sup> In the Archeological Museum in Istanbul there is a stone carving from Mesopotamia 900 bce of what has been titled “the thunder god” but the bunches of grapes hanging from his belt make this image a suspicious possibility. These are the total references found before the beginning of 5<sup>th</sup> century of the early Hellenistic era when the Dionysus ceremonies were officially accepted thusly generating an outpouring of literary comments and plastic artistic productions which are outside the pre-Orphic interest of this investigation.

**Basic Attributes**

The three basic objectal references always connected to Dionysus which is the thyrsus, wine and the phallus.

The Divine Thyrsus: The thyrsus of Dionysus and his Bacchantes was created by the stalk of the giant fennel and topped with a pine cone. This instrument was their torch and, given the hollow nature of the fennel stem, it could have also been used as a receptacle for storing seeds and plants, or minerals and elements used in the production of fire. The pine cone is a resinous material where fire can be maintained over time and the fennel stalk has the curious burning quality, similar to some tree fungi, in that it burns from within the structure without collapsing the walls of the stalk thus making it a useful material for the conservation of fire. The thyrsus is a torch and also a machine, an instrument.

An interesting theory, proposed for a brief time in the late 19<sup>th</sup> century, argued that the top of the thyrsus was really from the form of the date palm in certain moment of its inflorescence. They argued that Dionysus was really from Mesopotamia and his origins came from an Assyrian sun god called Dianisu. He carried a date thyrsus and as his cult moved westward the date was substituted for the pine cone as palm trees did not exist in the Aegean area. They continued their argument explaining that the earliest wine was made from the date palm, not grapes, and that he was probably from a locality called Kissos where an epitaph for Dionysus was Dionysus Kissos. This discussion ended in 1897 and has never been reactivated.<sup>42</sup>

Dionysus as substance – Wine: Plants and mushrooms that produce hallucinatory alterations of the consciousness have been considered as gods or sacred plants since ancient times. As evidenced from the early god Soma of the Aryan religions, this god was inside of the mushroom from which the sacred drink was produced. After drinking this hallucinogenic substance the priest would make Contact with a sacred world. Recently we can find the same in different mushrooms used by cultures in Mesoamerica. These plant substances are considered the god itself, constitute the door to sacred experiences of Contact within many shamanic cultures. The famous beverage taken by the participants in the opening ceremonies of the Telesterion in the Eleusian Mysteries, is now considered by many to have contained the hallucinatory components found in the ergot fungus that grows on wild rye, the grain associated with Demeter.<sup>43</sup> These are but a few examples of the wide spread use of plant substances used in ceremonies of sacred experience.

In the times of our study, the discovery of a new and available altering substance would surely have been of major interest, much for religious ceremonies and especially for the population in general if this substance would become available on a large scale. Before the use of wine, intoxicating grain based beverages had been widely used and associated with the vegetation Great Mother Goddess Demeter. Other intoxicating beverages were produced from honey and the bee symbol is frequently associated with different goddess cults. It is not clear when Dionysus was first associated with wine but it is known that the cultivation of wine was known in Egypt and Mesopotamia since the 4<sup>th</sup> millennium bce. Wine was produced and stored for the use of kings and priests<sup>44</sup>. Archeological findings in Anatolia show that the cuttings of the vine were transported in ceramic vessels from the 3<sup>rd</sup> millennium. At some point the god inside of the wine was called Dionysus. Silenus, in the Euripides play “The Cyclops”, gives an eloquent description of the euphoric properties that Dionysus gives through the wine after a long imposed abstinence.<sup>45</sup>

In the Greek-roman root myth, Zeus implants Dionysus in his thigh upon the sudden death of Semele so that the gestation can continue and Dionysus becomes the “twice born” god. This makes allusion to the technological methods of cultivating wine that can only be done by grafting. The vine does not reproduce through seeds (Semele) and here marks a new stage in agricultural development. Even though wine was precariously produced from grapes and other fruits in the Neolithic, it was only through the understanding of the many different technological aspects that need to be considered in order to produce wine that a new stage was produced. With this technology functioning in the late fourth millennium (the same base as used today), the *human being was producing a new god* that brought relief and euphoria to the common person. This god was not an accident of nature but was intentionally produced. At least in the 2<sup>nd</sup> millennium this god was called Dionysus.

Phallus and the Bull: The celebration of the phallus as part of his cult ceremonies places Dionysos close to the Paleolithic cults where the phallus was celebrated, together with the mythical bull, as the symbols of the male life force. His cult is carried out with a strongly liberating sexual character; he is considered “the phallus” and appears as a bull.

The Dual: As clearly explained by Salvatore Puledda<sup>46</sup> what is most striking in this god is his dual nature. He is the Bull and yet comes from the Great Mother Goddess of Kybeles and Semele placing him within the agricultural mysteries of birth, death and resurrection and his followers and priestesses are women. He is the liberator yet he is vengeful to extremes. He is the phallus, the most sexual of all men yet he is also effeminate. He is the light and illuminator yet is savage and cruel. He suddenly appears and then abruptly disappears. He opens his followers to illuminated experience and also to madness. He is a long list of sacred manifestations and also their opposites.

## **Cult and myth**

### **The Bacchantes, Euripides<sup>47</sup>**

In the magnificent work of Euripides, *The Bacchantes*, the internal liberty and mental level of Dionysus is manifest. For Dionysus, *nothing has a fixed nature*; everything becomes mobile and changeable under the force of his presence and direction. His message of liberation, through a mystery experience of personal reconciliation and rebirth, was directed in a massive way, to whole peoples, as in a type of social rapture. Here it states that he had rooted his cult throughout Asia before coming west. The propagation of his cult in Greece was marked by constant clashing and opposition by the official representatives of power. Characteristic of his movement was that of an unstoppable psychological force which used acceptance and persuasion, vengeance and violence.

In *The Bacchantes* we learn that Dionysus came to the Greek mainland to establish his “*cult and festivals*” so that “*men could adore me*”. From this we assume that his mountain cult ceremonies had procedures different from the festivals which must have had a more open and social character. The text later speaks of his maenads, the Bacchantes, who he describes as my “*friends and helpers*” as those who have traveled with him “*in a long pilgrimage*” from other lands. He explains that he comes to Thebes to establish his cult, to rectify the injustices and falsities made to his mother Semele’s memory and also to his divine origin, and to prove to the people that he is god. “*For this objective I have made human my divinity and dressed it in a mortal form*”. And when this is accomplished he plans to go on other regions of Greece. We can see that he is coming with a determined purpose to rectify (revenge?) past injustices; as a messenger with a mission of expansion of his cult and his internal posture is resolution.

He explains that those of his cult will take up the thyrsus and kettledrums, adorn themselves with leaves; dress in clothes patched with deer skin and white wool. They will celebrate the dances to Bromio with a crowd of feverish women and in this way they will forget their domestic woes. The Chorus invites those of Thebes to crown themselves with ivy, to dress for the occasion and come to the hills. They exclaim, “*Happy is the blessed that, knowing the divine mysteries, purifies his soul and devotes his existence wandering in the hills making amends for their errors*”. It is there that they will celebrate the orgies with the kettledrums which Dionysus created with Mother Rhea and the flute which she gave to the satyres to use in the trieterides (festivals). There “*from the rock will run wine, they will drink milk from the earth, honey from bees and the air will be filled with Syrian incense*”. Baco, with his face blackened from the smoke of the torches, is joyful when the Bacchantes celebrate the god with their cries and dances accompanied by drums and flutes.

Interpretation: These are descriptions of intensely involving celebrations where the proposal is to purify oneself and make amends with one's errors, in other words a sacred act of catharsis and reconciliation

within oneself and together with others. The blessed are those who devote their lives to the divine mysteries. This is a personal and social transference, beginning with all of the participants changing out of their normal clothes of the city life and dressing themselves in the clothes of nature - with leaves, animal skins and the vegetal thyrsus. They make the pilgrimage to the ceremonial site in the night and by foot. There is music, special dances and the drinking of wine, milk and honey. The god is there in the middle and it pleases him to see them wander freely and mix with nature.

This is a description of a joyful and liberating atmosphere, organized and guided towards an important internal experience. All the senses are excited and the presence of the god is in the middle intensifying everything. The stimuli for the normal and recognizable "I" have disappeared and the euphoria and inspiration, moved by the proposal to make contact with the god and purify oneself of one's errors, makes this a situation one for altering the consciousness with ecstatic experience.

Mythically, Dionysus was instructed in the mysteries of the great Mother Kybeles and the mystery of the great Mother Goddesses was the agricultural mystery of birth, death and resurrection, or rebirth. This was the central knot of the mystery of life and death and sex is what moved the continuation of the natural and human world. Because of all the copresence, sex must have been part of these sacred ceremonies. How this was transmitted, what was said or verbalized in the songs of the chorus, what may have represented in a passionate recreation we do not know, but surely this was central in an agrarian rooted cult.

Besides giving these descriptions of the cult of Dionysus, the extraordinary character of Dionysus is described throughout the rest of the work. As the drama progresses, the multiple dual qualities of the god become explicit as well as his complex mental and sacred nature. While the contradictory human situations of both joy and violence increase in intensity, he is portrayed as a master puppeteer with an unyielding force, who is pulling the strings with detachment and delight.

### **Alterations of Consciousness:**

Hallucinatory phenomena surround Dionysus. He appears and disappears, changes into a bull, produces earthquakes, opens locked doors, chained bonds fall to the floor and, against their wishes; all the women of the city join his celebrations. In the bacchanals the rocks spout wine; the earth gives milk and the bacchantes joyfully mix and nurse wild animals. Miracles and magician tricks are part of his methods.

In the ceremonies, the drinking of some kind of beverage made from wine, milk and honey must have produced an altering effect but not drunkenness.<sup>48</sup> There was surely some other hallucinatory additive to produce the effects described by Agave when she regains her vigil capacity in the palace.<sup>49</sup> Her descriptions are not those of a drunken state, more of a complete hallucinatory state where her perceptions are altered to the point that she does not recognize her situation nor does she have memory of her recent actions.

He controls the levels of alteration of consciousness of others with varying degrees of "furor", from exciting ecstasy, fury, enchantments and even fine-tuned, delicate alterations at a distance.

### **Procedures:**

The ecstatic cult rituals were guided by a priestess cult that included intensive dancing, singing, ritual dressing, altering substances, and sexual freedom and guided by a proposal of personal rebirth of reconciliation and liberation.

**Energetical Antecedents:**

- Practices that deconstructed the "I" and gave access to states of ecstasy and rapture.
- Capacity of configuring a coherent internal Proposal that guided the energetical capacity.
- Energetical projection of emotional states.
- Celebration of sexuality within a sacred context.
- Recognition of the feminine as a value.

**Final conclusions about Dionysus:**

These final conclusions about Dionysus came synthesized in a dream of the investigator and as such are more inspired than descriptive.

**Who or what was Dionysus?**

The investigations about Dionysos always end in the endless paradoxes and contradictions between sublime inspiration and cruel vengeance. There is no mold that could produce these phenomena if one is looking for a traditional answer to unrecognizable phenomena. Rather, if we ask ourselves, what kind of mold would contain in an integrated way so many attributes of the sacred and profane, such grandness and violence, enthusiasm and nonattachment? This mold would have to have a new form in order to fit together such an array of supposedly contradictory attributes. It would have to be a mold that integrates the human experience....perhaps a mental mold made out of an intangible material. A mold that would produce an integration and reconciliation of the whole human process with sacred translations incorporated within the consciousness. A dynamic mold guided by a future mental situation of liberty and understanding that only a future human being could have. From such a mold as this Dionysus could have been formed. Dionysus was a synthetic god, a new human configuration elaborated as a response to the disintegration and crisis of his moment. He was a synthesis of all that went before him and manifesting the mental and psychological situation of the future human being. This is the package that imploded in a certain historical moment.

It is as if he was manifested into the crisis of the fall of the ancient world, which in his moment meant everything since the beginning of social formation, from the caves to iron ship building. In his ceremonies and myth we see all of the human process. He was the eater of raw flesh, before fire. He brought the fire in his thyrsus. He wore skins of the hunter, the leopard and the deer, possessive of his prey, cruel and vengeful. He came from the Great Mother Goddess, from her mystery of the birth, death and rebirth of the agricultural world. He came from Semele and was later purified and instructed by Kybeles. He was an effeminate man and the celebrator of the phallus and sex – he was a fusion of the feminine and masculine as was Kybeles in her original form. He was the Androgen of the Future, the configuration of a complete human being. He was the liberator.

He was the god inside the wine and brought a comforting and euphoric liberation to the common follower and to his bacchantes he brought understanding of the mystery of birth, death and resurrection. He was the evidence of the myth of the twice born, to be reborn again. From the death of Semele he was reborn from Zeus. He was reborn in the creation of the human being, made from the ashes of the Titans. He was the process of the graft, an implant from one plant to another.

He was the Magician, appearing and disappearing, changing forms and creating phantoms. His form was changeable but his internal posture was fixed. He was a mirror to the contradictions around him but was not part of them, he was detached.

His was the totalizing experience of Contact with the sacred and Profound. This experience produced reconciliation and liberation in his followers and this state produced havoc for the powerful. His direction was open to all and he was followed and celebrated by the defenseless.

### **Where did he come from?**

The configuration of his cult has the psychological force of a more advanced culture. The direction of this cult produced personal reconciliation and integration by elevating as values what was repressed – sexuality, the feminine, and the internal freedom to denounce and challenge an ignorant and violent system. His substance, the wine, brought relief and joy to all without discrimination. His is the incarnation of another mental posture, above all of internal freedom.

His myths speak of his travels through Egypt, India, and Mesopotamia before arriving to Lydia in Anatolia. Perhaps this cult was configured between the communication of what existed between India and Mesopotamia and set in motion within the cult codes of Anatolia and Greece. Or perhaps it came directly to Greece, as it says in the Bacchantes. His capacity for tricks, for transformisms, for appearing and disappearing in some way indicates attributes from Mesopotamia. Or perhaps all of these possibilities arise, and nothing can be proven, because he was a synthetic god, configured out of the fusion of myths operating in a multicultural environment, in a unique moment of great spiritual need of integration and future aspirations.

### **The cult's later transformation**

However this phenomenon happened, it produced such a growing social force in the unrest and discontent of Greece that the powers at hand had to officialize the public ceremonies of Dionysus, the urban dwellers began to participate in the mysteries of Dionysus and eventually he was included in the official and devitalized Homeric pantheon. The active Greek wine commerce and trade spread the cult throughout the Mediterranean. It eventually was transformed into Orphism, a mixture of Apollo and Dionysus, geared more towards the lyre than the wild double flute, undergoing the influence of the new philosophical atmosphere in Athens. The cult was practiced within the urban organizations of the tiaso for another thousand years. Its religious nucleus was projected into the psychosocial formation of the new world, transformed into the fabric of another synthetic god who appeared in the dissolution of the next “fall of the ancient world”.

## **Conclusions and synthesis**

### **1. Conclusions: Energetical root antecedents**

In the time and space of this study we recognize antecedents of energetical root procedures in the Occident. These antecedents are centered: on sacred sexual practices; cultural expressions and atmospheres that infer energetic management without any precise indicator; different procedures of altering the psychophysical energy and functioning of the consciousness used ceremonially within matriarchal cult environments.

Given the pre-historical and early historical time of the investigation, there are no clear references to the organization of mystical schools with precise procedures. But considering the cult organization surrounding the goddesses and Dionysus, we find a differentiation between the deity and her priestess or bacchantes and those general participants in festivals and public ceremonies. There is also a detailed explanation in the book of Hammarabi concerning the functions of the priestesses of Aphrodite which imply an organizational level from the most internal to the periphery of the cult and temple life.

The different structures of consciousness and especially those of “panic”, “inspired consciousness” and of “self-absorbed” consciousness describe different individual religious experience, atmospheres and aspirations as well as generalized social phenomena

### **Antecedents of root energetic procedures**

Antecedents of beliefs and procedures: the sacred fertility attribute of the feminine principal; the sacred direction of the vegetative/energy in the complementation of the feminine and masculine principles; the configuration of the Goddess with her male consort; the transcendent need to have the maximum energetical potential in the act of hierosgamos and the inspired emotional atmosphere surrounding this procedure; the configuration of personal and transpersonal Proposals to direct the energetic potential of hierogamos; procedures of inspired alterations of consciousness in attempts to make contact with the Profound through trance, substances, ecstasy, rapture and self-absorption. Besides the above mentioned we have found the conditions where advanced energetical work towards the Profound could have been discovered and developed but we have not found clear antecedents of this experience.

Despite these discoveries and as a curiosity, we have not found or recognized representations of the internal cenesthetic configurations of the psychophysical complementation of the feminine and masculine (such as the Yoni-Lingam) nor representations of the internal cenesthetic translation of plexus such as was found in the Shivites in southern India.

### **Disciplinary and Ascesis procedures**

In the procedures of Energetical Ascesis we have the main pillars of the Proposal, an inspired Entrance, the brief passage through a slight alteration of consciousness and energetical procedures directed towards contact with the Profound. All of these procedures find their antecedents in the religious archeology studied in this monograph.

### **Proposal**

Placing hierogamos in the center of sacred procedures shows the direction of the Proposal of energetical mobilization towards the Profound.

In the hierogamos ceremony there was a *transpersonal Proposal* founded in the belief and desire that the energy of this act would be projected and multiplied for the wellbeing of all living beings and assure continuity of the Universe. There was a profound belief that this energy was the source, mystery and potential for the dynamics of the universe, the generation of life and the response for the necessary sustenance that insured growth and continuity.

The central configuration of the beliefs of matriarchal peoples was that vital sexual energy was responsible for the necessary life cycle of death, resurrection and transcendence. The internal cenesthetic pathway of this belief correctly follows the dynamics of energetical mobilization and direction, from the concentration of the energy in the Plexus Productor, moving upwards into the summit and directing it into the Profound Spaces.

The internal configuration of the Great Mother Goddess was the antecedent for the possibility of a personal experience of contact with translations from the Profound. This mental direction towards a sacred object/force was in the base of the guiding Proposal and potentialized by the psychic force of this image. Connecting this with a deep need or aspiration and placing this direction within an emotional opening to the deity gave potential to this aspiration. Within an ambit of hierogamos, be it in the sexual act itself or in the mental copresences surrounding certain procedures, the energetic potential would have been even greater.

## **Entrance**

The creation of the adequate mental ambit means using procedures that produce an inspired alteration of vigil, *passing through a light alteration of consciousness*, that takes the operator away from daily life and produces a mental situation and atmosphere to create energetical conditions. These procedures involve the contemplation and psychic mixing with a highly charged internal image or external source. The correct contemplation is a progressive internalization of the look that amplifies meanings and significant copresences of inspired experience, producing an inspired psychic mixing of the operator and the image. This is an inspired state of light trance.

### Altars, objects or persons

The production of altars in the Neolithic era, is evidence of a procedure to produce an intentional space of contact with the sacred. In the entire zone, altars were present everywhere – domestic altars, in temples, in caves, forests and mountains. They are the centers of sacred space and depositories of profound Asking, thanking, connection with deep aspirations and inspiration, and over all devotional ambits. These “altars” are physical spaces that concentrate and fix translations of meanings and co presences connected to the experience of sacred significance.

In front of an external look an altar has no potential. But, when this space is contemplated upon from a more internal space, accompanied by a mental atmosphere corresponding to that which configured the altar, then this space has the capacity to produce multiple mental phenomena such as: inspirational commotion, distortion of space and time; increased perception of volume and brilliance; inanimate objects may take on hallucinatory qualities such as movement and “becoming alive”. The contemplation or interaction with a meaningful altar facilitates the consciousness to enter into a trace state, concentrating the attention and amplifying the meanings deposited in the objects placed upon it. (the more concentrated configuration on an altar the more powerful is its action) This amplification of significance can reach a point where it is the internal experience of meaning that becomes present and central; the altar itself



becomes only a copresence for the experience being lived. In this sense the alters are amplifiers of internal significance carrying the operator into altered states of inspiration and comprehension.

From the experience of these practices comes the comprehension of how an external sacred space, such as an altar, a cave or temple can become a vehicle of internal transportation to inspired states. The very simple altar can be seen as a mental machine which transforms the operator and to be “put into motion” demands that the intimate relation between the objectal ambit and the mental, affective placement complement together in the adequate frequency.

### The sacred mountain

In the ancient memory the most sacred place of Contact has been the cave and the mountain. It is here where the central fire burns, place of the Mother Goddess and is the entrance into the profundities of the sacred. These are antecedents of sacred spaces and the intentional placing of oneself physically and mentally in these spaces allows for the internal connection with the mental atmosphere and sacred presences of that place. If these places have a sacred psychic significance they contribute to a restructuration of the “I” outside of the vulgar time and space. This was seen throughout the area of investigation in Anatolia but foremost in Crete where the mountain peak sanctuaries were the source of the goddess religiosity and still today have a strong psychic impact.

In the imagery found in the Disciplinary practices of the Entrance into the mental ambit of work, it is often that the configuration of the sacred feminine surges in the imagination within a sacred cave or gruta and there is always fire somewhere close. The configurations of the masculine principle are more diverse but these ambits are usually darkened, diffuse and accompanied in some way by fire.

In the feminine explorations and dreams there is the theme of the sacred mountain. The mountain is the translation of the body and this mountain takes on different attributes as the internal energetical configuration becomes formed and integrated. Mountains with sacred springs, lush vegetation begin to transform into mountains with internal volcanoes, golden mountains or those that are internally luminous. The guides or sacred presences are usually found in or on the mountain. The entrance into these mental ambits can produce states of inspiration, significant conversion of internal images, phenomena of altered states of consciousness and complete illumination of the internal space.

### **Indirect procedures of Potential**

An energetic procedure uses the “world” as a provider of energetic charge by using the external senses as collectors of charged images and it is the translation of the impulses from these images that creates the desired internal energetic charge.

The ceremonial nature of the antecedents discovered indicates the predisposing for states of altered consciousness through the phenomena of ecstasy and rapture, including the phenomena of the substitution of the “I” and abnormal situations described as: *extraordinary cases of experiences of the sacred that can be classified as Ecstasy, that is mental situations in which the subjects remain suspended—absorbed, dazzled within themselves; as Rapture, uncontrollable motor and emotional agitation in which the subjects feel transported, carried out of themselves to other mental landscapes, to other times and spaces; and finally, as “Recognition” in which subjects believe that they comprehend everything in a single moment*<sup>50</sup>. The cults inspired in the Mother Goddess, including that of Dionysus, were basically directed to producing ecstatic experience. The Minoan Goddess cult, with its search for the epiphany could have also had a predominance of these phenomena related to aspects of the state of self-absorption.

### Ceremonial environments

It goes without saying that since immemorial times the important milestones of a community or peoples have been celebrated through ceremonies. The social configuration of a great number of people participating in the same significant procedures of psychic fitting produces a shared elevated energetical state. In these configurations of social ceremonies the culmination ceremonial moments can produce experiences of states of alteration of the consciousness and, in the best of cases, superior translations and also those of nefasto experiences.

For example, the postulants to be initiated into the mystery of Eleusis went through 6 months of elaborate procedures of preparation. These preparations were processing the internal configuration of a supposedly deep desire of Contact with the sacred mystery of death and immortality. The days before there was a program of different ceremonies that include pilgrimages, bathing, fasting, feasts, music, dancing, in other words, concentrated stimulation of all the senses in significant acts and images. If the participant was well placed within the meaning of these ceremonies, these activities transformed in carriers of energetical charge through the different senses, the memory and imagination accumulating an elevated internal energetic state of anticipation, of openness, for the final ceremony.

The same can be said for the ceremonies of Dionysus. As opposed to the process of preparation of Eleusis, the processional ceremonies of Dionysus were wild with riotous music, dancing, wine....they were cathartic and liberating and they were designed to announce that the god had arrived. These must have operated at a higher intensity, were more like a psychic and sensory shockwave. Above all they were energetic and at times directed towards sublime experience and in other produced eruptions of uncontrolled violence and cruelty.

### **Energetical Projection and Introjections**

#### Projection

The basic procedural mechanism of energetical projection is the deeply placed and energetically charges Proposal that copresently gives direction to the energy. The antecedents of the mechanism of projection can be seen explicit and manifest in the Proposal operating in the earliest Neolithic sexual/energetic ceremony of hierogamos. This maximum hope for the benefit of their world must have contained a great psychic and energetical potential.

#### Introjection

The Proposal of introjection is directing the energy towards the Profound.

The antecedent of introjection can be seen in the procedure of being mentally “available and open” to the experience of the inspired state of the epiphany. This was the basis of the religious mother cult in Minoan Crete. In the Minoan Great Mother cult it appears that the highest aspiration was to “experience the vision or the presence” of the manifestation of the Goddess, the epiphany. This implies a mental situation of a deep Proposal and being in disposition for this Contact. This intentional mental placement is what can give rise to inspired phenomena. Minoan representations of the internal experience manifesting in the individuals give allusion to altered states of self-abortion and ecstasy.

Also with the cult of Dionysus it is mentioned that in some part of his ceremony the participants would wait and call for the god to appear. The contact with the god produced inspired states of ecstasy, fury or rapture.

## 2. Synthesis

From the first human representations of the Paleolithic, the “Venuses” give testimony to the importance of the mysterious feminine quality of fertility and creation of life. The following Neolithic era marked the moment where the human being made the mental leap to produce a new world and this impulse was structured on the comprehension that generation and continuity of life depended on the energetic potential and compentration of the feminine and masculine principles. In these matriarchal societies the feminine gained a sacred nature and her masculine consort began to appear. The transcendent need to have the maximum energetical potential for the sacred acts of the Goddess was decisive for the well being and continuity of the Universe. With this, intentional proposals for directing this energy were configured and significant copresences were translated into human society. A Mother Goddess became the center of this new religiosity that created a world based on the value of complementation, of participation in the creative process that had a sacred direction, a mythical concept of death and rebirth and a ceremonial atmosphere. This configured the matriarchal base of the first urban societies that flourished in the 7<sup>th</sup> and 6<sup>th</sup> millennium and entered into a slow decline until their definite demise in the 4<sup>th</sup> millennium. (The process of Crete was later)

Through the cultural mixings, produced through continuous migrations, the agricultural societies transformed into more complex structures with the introduction of new technologies, communication, political organization and aspirations. As the first empires and civilizations were formed the religious cults of the Mother Goddess also went transforming in attributes in accordance with the social moment. The location of the feminine divinity went diminishing within the official religious pantheons but she never lost her sacred nature. The process of this human social construction went forming a psychosocial situation that reached its maximum peak in the 3<sup>rd</sup> millennium and then entered into a decline that lead to a violent and complete collapse of the social, political and religious constructions in the mid 2<sup>nd</sup> millennium. In the following period of destructureation and crisis, the Mother Goddess religiosity began to reemerge and the phenomena of Dionysus was its synthetic, integrating and liberating manifestation. The strong impulse of Dionysus created a social crisis to the point that measures were taken to control it by officialzing it and thus separating it from its original, energetic source. This new “packaging” continued to transform, spread beyond the Hellenic world, influencing diverse religious ideologies that are in the base of the Occidental religiosity.

Karen R.  
October 2008

## Footnotes

<sup>1</sup> The main ancient civilizations of Mesopotamia, Egypt and India has been intentionally left out of the time and space parameters of this study even though they had decisive influence over the cultural development within the area of study. Inevitably that has left incomplete understanding of some of the roots of the cultural phenomena investigated.

<sup>2</sup> Pompeii, Jorge. *Metodo Estructural Dinámico*. Centro Mundial de Estudios Humanista. 2006

<sup>3</sup> Silo. *Psychology IV*, Psychology Notes. 2006 [www.silo.net](http://www.silo.net)

<sup>4</sup> Silo. *Psychology III*. Psychology Notes. 2006 [www.silo.net](http://www.silo.net)

<sup>5</sup> Eliade, Mircea. 2001. *El Chamanismo y las Técnicas Arcaicas del Éxtasis*. España. Fondo de Cultura Económica.

<sup>6</sup> Butzer, K.E. 1979. *The Cambridge Ancient History, Vol.I. Part I*. Physical Conditions in Eastern Europe, Western Asia and Egypt before the period of agricultural and urban settlement 1970. Cambridge. The University Press.

<sup>7</sup> Differential Y-chromosome Anatolian Influences on the Greek and Cretan Neolithic

R. J. King<sup>1</sup>, S. S. Ozcan<sup>2</sup>, T. Carter<sup>3</sup>, E. Kalfoglu<sup>2</sup>, S. Atasoy<sup>2</sup>, C. Triantaphyllidis<sup>4</sup>, A. Kouvatsi<sup>4</sup>, A. A. Lin<sup>5</sup>, C-E. T. Chow<sup>5</sup>, L. A. Zhivotovsky<sup>6</sup>, M. Michalodimitrakis<sup>7</sup> and P. A. Underhill<sup>5</sup>, *Department of Psychiatry and Behavioral Sciences, 401 Quarry Road, Stanford University, Stanford, CA*

<sup>8</sup> Silo. 1992. *Mitos Raíces Universales*. Madrid. Antares Ediciones, S.A.

<sup>9</sup> Eliade, Mircea. 2001. *El Chamanismo y las Técnicas Arcaicas del Éxtasis*. España. Fondo de Cultura Económica.

<sup>10</sup> Eliade, Mircea. *Historia de la Creencias y las Ideas Religiosas I*. Buenos Aires. Ediciones Paidós Ibérica, S.A.

<sup>11</sup> Bahadir, U. *Archaeologia Mundi*. Anatolia I. Nagal Publisher, Geneva. 1968

The transference of leaving the caves to built settlements was a process of over several thousands of years. As is evidenced in the excavation work some caves were occupied from the Paleolithic until the Neolithic. The Karain cave, with 8 levels of occupation, in SW Anatolia evidenced six layers of preceramic occupation (including Neanderthal remains) and in the last two levels pottery appeared and then its domestic use was abandoned. Even though people eventually moved out of the caves, the caves were never abandoned in the quality of being the sacred home of fire and of the Mother Goddess. Clay and ceramic votive offerings have been found in caves up through Roman times.

<sup>12</sup> George Willcox. The distribution, natural habitats and availability of wild cereals in relation to their domestication in the Near East: multiple events, multiple centres. *Vegetation history Archeobotany*. Springer. February 2005.

<sup>13</sup> In Hacilar (another settlement near Konya) the houses are described as having an internal sacred area, a well and a workshop where ceramics, stone and copper were worked. In Beycesultan worked silver has also been found.

<sup>14</sup> The Cradle of Agriculture Author(s): Simcha Lev-Yadun, Avi Gopher, Shahal Abbo Source: *Science*, New Series, Vol. 288, No. 5471, (Jun. 2, 2000), pp. 1602-1603 Published by: American Association for the Advancement of Science.

<sup>15</sup> Eliade, Mircea. *Historia de la Creencias y las Ideas Religiosas I*. Buenos Aires. Ediciones Paidós Ibérica, S.A.

<sup>16</sup> *Archaeology in Turkey: The Stone, Bronze, and Iron Ages, 1997-1999* Author(s): Alan M. Greaves and Barbara Helwing Source: *American Journal of Archaeology*, Vol. 105, No. 3, (Jul., 2001), pp. 463-511 Published by: Archaeological Institute of America

<sup>17</sup> A curious comment of those opposing the existence of a matriarchal society in Catalhuyuk was seen in the exhibition hall in Caltahuyuk. It stated that some archeologists affirm that Catalhuyuk could not have been a matriarchal society because all the evidence shows that the relations between the two principals were one of equality, without domination.

<sup>18</sup> In the first representations of the Great Mother Goddess the male presence, in the form of a child or young man, is usually near to the goddess. This undefined presence would eventually go taking on more attributes until, several thousands of years later, the feminine divinity is represented together with her lover companion, which could be her son, brother or other. In Catalhuyuk the male companion is represented as a young man, sometimes with a beard, sometimes riding on the back of a bull. As the social structures went changing, her lover/companion began to take on more importance until in some cultures he became independent and operated within his own cult without the Great Mother Goddess such is the case of Attis and Tamuz.

<sup>19</sup> *Historia de la Creencias y las Ideas Religiosas I*. pp. 68-70

<sup>20</sup> *Historia de la Creencias y las Ideas Religiosas I*. pp. 29, 61

<sup>21</sup> The famous statue of the Great Mother Goddess of Catalhuyuk was found in a grain bin.

<sup>22</sup> Owens, Gareth. 2007. *Labyrinth, Scripts and Languages of Minoan and Mycenaean Crete*. Heraklion. Centre for Cretan Literature.

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<sup>23</sup> The article "Kurgan Hypothesis, (The Journal of Archeomythology Vol1. No. 1) refers the M. Gimbutas conclusions that the 4<sup>th</sup> millenium is characterized by continual agricultural development and waves of new migrations from proto-indoeuropeans. These invasions supposedly entered from the North, from the area located beyond the Black Sea and have been named the Kurgan culture. Based on archeological and etymological studies, they were a nomadic and patriarchal culture that were horsemen, hunters and livestockers and used carts. Elements of their religion included frequently practiced sacrifices, a particularly strong belief in an afterlife, reverence of animal deities and homage to the divinized sun, thunder and fire. The general population lived in small settlements and the royalty in palaces. During the second half of fourth millennium bce, they moved towards Transcaucasia, Iran and Anatolia and, ultimately, to the Aegean and Adriatic areas. Archeological surveys throughout Anatolia in the 4<sup>th</sup> and early 3<sup>rd</sup> millenium show the founding of many new settlements and new populations installed in existing settlements in this millenium. In this millenium the production of ceramics of higher temperatures and the use of copper was more widespread.

<sup>24</sup> *Mitos Raíces Universales*. I. Mitos Sumero-Acadios Gilgamesh, (Poema del señor de Kullab). II. Mitos Asirio-Babilonicos, Enuma Elish (Poema de la Creación).

<sup>25</sup> Mitchell, Stephen. *Gilgamesh*. New York. Free Press. Simon & Schuster. P. 79. 2004

<sup>26</sup> Lerner, Gerda. *The Origen of Prostitution in Ancient Mesopotamia*. Signs (Vol II. N.2) The University of Chicago Press. 1986. The basis for the ritual of the Sacred Marriage was the belief that fertility of the land and of people depended on the celebration of the sexual power of the fertility goddess. It is likely that this rite originated in the Sumerian city of Uruk, which was dedicated to the Goddess Inanna, earlier than 3000 B.C. The Sacred Marriage was that of the Goddess Inanna and either the high priest, representing the god, or the king, identified with the God Dumuzi.<sup>8</sup> In one typical poem, the encounter is initiated by the goddess, who expresses her eagerness for union with her lover. After their union, the land blossoms forth: "Plants rose high by his side, / Grains rose high by his side... ." The goddess, happy and satisfied, promises to bless the house of her husband, the shepherd/king: "My husband, the goodly storehouse, the holy stall, / I Inanna, will preserve you for, / I will watch over your 'house of life.'"<sup>9</sup> The annual symbolic reenactment of this mythical union was a public celebration considered essential to the well-being of the community. It was the occasion of a joyous celebration, which may have involved sexual activity on the part of the worshipers in and around the temple grounds. It is important for us to understand that contemporaries regarded this occasion as sacred, as mythically significant for the well-being of the community, and that they regarded the king and the priestess with reverence and honored them for performing this "sacred" service. The Sacred Marriage was performed in the temples of various fertility goddesses for nearly two thousand years. The young God-lover or son of the goddess was known as Tammuz, Attis, Adonis, Baal, and Osiris in various languages. In some of these rituals, the sacred union was preceded by the death of the young god, symbolizing a season of drought or infertility which ended only by his resurrection through his union with the goddess. It was she who could make him alive, who could make him king, and who could empower him to make the land fertile. Rich sexual imagery with its joyous worship of sexuality and fertility permeated poetry and myth and found expression in statuary and sculpture. Rites similar to the Sacred Marriage also flourished in classical Greece and pre-Christian Rome.<sup>10</sup> While most of the information about priestesses comes from the Old Babylonian period, there are many references to nin-dingir priestesses in the Neo-Babylonian period in Ur and Girsu. In the age of Hammurabi (1792-1750 B.C.) such priestesses could live outside the cloister, but their reputations were carefully guarded."

<sup>27</sup> *Labyrinth, Scripts and Languages of Minoan and Mycenaean Crete*. 178-184

<sup>28</sup> In the intricate, relational and complicated work of attempting to decipher and unknown language, Dr. Owens has dedicated 20 years to the deciphering of the Linear A Cretan language. After studying hundreds of libation tablets recovered from mountain sanctuaries and cave sanctuaries), he states, "The Archaic Script dates from Pre Palatial, c.2000b.c. while the Poros inscription dates from c. 1390-1335bc. This furnishes textual information over a span of more than 6 centuries. This has important consequences, not only for writing....but also for the script, textual, cultural and religious "koine" which is demonstrated by the same religious beliefs expressed in the same words and in the same script for more than half a millenium. the most common words that have been tentively deciphered and that are continually repeated have to do with: the names of the goddesses, to see, strength or force, to have victory, divine wrath or destroy, supplicate. This would create the Minoan Libration Formula as:

"Astarte, Lady Asasar of Dikte, Iphinama the destroyer, may you give victory, Holy Ida, they supplicate"

<sup>29</sup> Ibid. 99-101

<sup>30</sup> It is not surprising that Ishtar gained the attributes of sexuality, love and war. Her new reconfiguration was from inside the patriarchal society of Mesopotamia where the status and function of women was very different from that of the previous matriarchal societies. The attributes of "sexuality and love" must be the reflection of the basic functions

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of women in her time and in this society, those related to her partner and family. The building of states and empires means expansion and usually wars, into the territories of other peoples. In these times the Great Goddess takes on the new attribute and capacity for vengeance and aggression that is needed in wars, and in doing so, she transforms her generative force of life in a force of violence in order to protect her people.

<sup>31</sup> Webster's Seventh New Collegiate Dictionary. Massachusetts. USA. G. & C. Merriam Company. 1965.

Epiphany. Gk. Appearance or manifestation, (2) The appearance or manifestation of a divine being; (3) a usually sudden manifestation or perception of the essential nature or meaning of something; (4) an intuitive grasp of reality through something (as an event) usually simple and striking.

<sup>32</sup> Alvar, Jaime. 1989. *Historia del Mundo Antigo*. Los Pueblos del Mar y otros movimientos de pueblos a fines del II milenio. Madrid. Ediciones Akal, S.A.

<sup>33</sup> La génesis de los dioses frigios: Cibeles y Attis. Pilar González Serrano. Univ. Complutense.

<sup>34</sup> The Great Mother at Gordion: The Hellenization of an Anatolian Cult Author(s): Lynn E. Roller Source: *The Journal of Hellenic Studies*, Vol. 111, (1991), pp. 128-143 Published by: The Society for the Promotion of Hellenic Studies. Pg 141

<sup>35</sup> La génesis de los dioses frigios. 68-77

<sup>36</sup> Mitos Raíces Universales. Mitos Greco-Romanos.

<sup>37</sup> Dark Age Contributions to the Mediterranean Way of Life. Stanislawski, Dan.

Source: *Annals of the Association of American Geographers*, Vol. 63, No. 4, (Dec., 1973), pp.397-410. Published by: Taylor & Francis, Ltd. on behalf of the Association of American Geographers. p 399

<sup>38</sup> One of the most enduring tales of Phrygian folklore is that of "King Midas and the golden touch". Even though this tale is told in different ways, it is Dionysus that grants Midas's wish that everything he touches turns to gold. To remove this wish, that has turned into a burden, it is either Dionysus himself or his Satyr that removes the curse.

What is interesting in this tale is that it establishes the Phrygian familiarity with the Dionysus cult and also portrays Dionysus's capacity to perform tricks and transformisms such like a magician.

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<sup>39</sup> Dionysus Westward: Early Religion and the Economic Geography of Wine. Stanislawski, Dan. Source: *Geographical Review*, Vol. 65, No. 4, (Oct., 1975), pp. 427-444 Published by: American Geographical Society.

<sup>40</sup> Cicero and Philostratus. Footnote 1

<sup>41</sup> Homer. (Translation Fagles, Robert). 1996. *The Odyssey*. New York. Penguin Books. Homer. (Translation Fagles, Robert). 1990. *The Iliad*. New York. Penguin Books.

<sup>42</sup> The Thyrsos of Dionysos and the Palm Inflorescence of the Winged Figures of Assyrian Monuments Author(s): Charles S. Dolley Source: *Proceedings of the American Philosophical Society*, Vol. 31, No. 140, (Jan., 1893), pp. 109-116 Published by: American Philosophical Society.

<sup>43</sup> Mitos Raíces Universales, Mitos Indios, nota 4

<sup>44</sup> Dionysus Westward: Early Religion and the Economic Geography of Wine

<sup>45</sup> Euripides, El Cíclope, pp. 496-497

<sup>46</sup> Puledda, Salvatore. *Un Humanista Contemporáneo*. Los Orficos. Chile. Virtual Ediciones. 2004.

<sup>47</sup> Euripides. *Tragedias*. Madrid. Biblioteca Edaf 149. España. Editorial EDAF S.A. 2002.

<sup>48</sup> Ibid, pp. 455-456

<sup>49</sup> Ibid. Pp. 475-477

48 Psychology Notes. Psychology IV.

## On site investigation

Anatolia and Crete  
May 2008

### Interest

The interest of the on site investigation was with the same as the investigation in general:

*“The environment where we should look are those of religious manifestations, especially in the original matriarchal cults and those that immigrated into the zone. We should go as far back in time as possible, starting with the caves and from there forward. We will find evidence of the interrelations, mutual influences, transformations and modifications that happened to these phenomena as they moved through the space and time of the study. We will find the antecedents of energetic procedures in the cults that gave special treatment to sexuality and the feminine/masculine in general. This we will see in the sacred objects and representations; religious natural and built places (caves, temples, special organization in the settlements); myths, rituals, ceremonies; substances used in ceremonies. The visit should reproduce the movement through time, starting with Anatolia and then Crete.”* Our basic plan was the following:

- (1) Retrace chronologically the stages human and religious development and the places of matriarchal societies in both Anatolia and Crete. This meant starting with the caves, passing to the early places of domestication and to later centers of religious activities;
- (2) Documentation of the places and objects found in archeological museums and sites,
- (3) Interview archeologists and other investigators dedicated to these themes.

### Preparation

A team was formed with other Energetic Masters<sup>1</sup>, a preparation of 6 months was carried out in studying the pre-history and history of both Anatolia and Crete; contacts were made in both places and a basic plan for the visit was elaborated. The trip was planned for 3 weeks and in order to visit the maximum number of places we organized ourselves in two cars and with different itineraries. (see map) There were certain places where all the team wanted to visit, such as Catalhuyuk and Konya and Esphesos in Anatolia and the main sites in Crete.

In the study previous to the on site visit we found that we were constantly encountering a very western point of view over information concerning the subjects we were investigating. On one hand there was a great amount of documentation about the Paleolithic and Neolithic moments, about the matriarchal societies and the Great Mother Goddess cults. On the other we found almost no clear information about Dionysus and his cult but we did find a great amount of opinions. The images and objects related to Dionysus were from a later period than our study. Given this situation we had hopes that “jumping over” the western prejudices by being in Anatolia we would find the information that we were looking for. (This didn't happen as most investigators studied in the West). In general the investigators have a composite point of view and rarely did we encounter an investigation that had a relational or process perspective.

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<sup>1</sup> The team was configured with Pancho G, Nicole M, Tomas H, Claudio M, Silvia A, Rebeca B, Edgardo P and Karen R.

The internal recommendation for the trip was for each member to work with the Ascesis throughout the trip, to be very connected to our look, our interest in this visit, to be open to the intuitions, occurrences and inspirations that help guide such an investigation.

### **Personal discoveries and experiences:**

#### Central Anatolia

The visits to the caves and earliest sacred mountains produced important internal experiences in all of the team. In the first visits to the Paleolithic Karin cave in southwestern Anatolia and the Neolithic religious sites in central Anatolia (Phrygian Highlands) everyone experienced deeply moving with registers of being “transported” back to these early times. From these first experiences, and throughout the trip, the visits to these natural living/religious places were often registered as visits to “charged” places.

The objects in the museums were evidence of the change of imagery from one cultural moment to the next, along with the materials that went changing from basic pottery, to ceramics, copper, bronze and iron. This combination of imagery and materials brought closer the information studied in documents. The constant representation of the feminine in all stages made evident the central importance of the goddess through the history of this area.

The visit to Catalhuyuk, both in its museum and excavations, was felt by all of the team as if the chronological time had shortened, as if this had been a people with known sensitivity.

The visit to the the dervish dancing and music event and the Mevlana shrine was inspiring and suggestive.

Traveling from the central Anatolia down to the Mediterranean coast was experienced as a quick travel through time, going quickly through early sites and the particular high plateau natural landscape to the Mediterranean seascape with its Hellenistic development. This temporal and spatial “transference” was a time of integration and comprehensions of the phenomena being studied and the experiences being lived. It was a comprehension of the internal displacement of the religious manifestations from the force of the pre-historic to the emphasis on the more elaborated, external representations of the sacred. From the caves to the temples, from the small hand held fertility goddesses and open spaces to elaborately built cities and marble statues.

There was almost a complete lack of interest and information about the ancient peoples, goddess religions and Dionysus on the part of Turkish archeologists. In general they concentrated their investigation in the period beginning around 500 bce and onwards.

#### **Crete**



The most impressive of Crete was its landscape, the Ida and Dikte caves and the beauty of the objects produced throughout the high and middle palace epochs. The later productions showed the fast decline of the culture after the Mycenaean invasions.

The sensuality and beauty of the natural environment gave a clear reference of why the natural world was such a part of the Minoan religion as testified by it being a constant theme in their plastic representations.

The central representations of the feminine, bulls, snakes, geometric swirling patterns, fine jewelry, etc all give testimony to a highly esthetic and energetic culture.

In a visit to a small village orthodox church one could see how the neolithic feminine and vegetation were still dominant in the representations.

The most interesting part of their religious representations is that they centered on the people having an internal religious experience and there are few representations of the Goddess. This simple fact is unusual and has been interpreted that the priority of these peoples was the personal religious experience of the deity and not the external representation of the her.

The site of the Knossos palace was perceived as being from a later moment with a presence more militar than sacred. The attempts the team made to find about certain closed areas of the palace and the possibility of there being underground rooms used as jails, or worse, were met with resistance and supposed ignorance on the part of the Knossos archeologists and architects.

### **Conclusions:**

The on site investigation was invaluable in having experience in what has been studied in documents. Curiously this experience brought these 10,000 years into the present as seeing the physical remains still amongst the daily life of these peoples and also seeing that somehow, in an undefined manner, there is still an internal sensitivity operating that is connected with their ancient roots.

## Itinerary in Anatolia / vehicles.



## Visits to sites, museums and interviews

	Date	City	Places Visited	Interviews	Specialization	City	Places visited
		<b>ANATOLIA</b>					
1	5	Istanbul					
2	6	Istanbul	Blue Mosque, Bosforos	Resit Ergener, Turkish Friends (phone)	Neolithic Anatolia; Catal Huyuk		
3	7	Istanbul	Haiga Sofia, Nat. Musuem of Anthrology	Museum Arch. Tugce Akbaytogan			
		Car 1				Car 2	
4	8	Eiskisher	ESKISEHIR ANADOLU UNIVERSITESI	Arch: Dr.Feristah Soykal Alanyali	Ephesus/Hellentic period	Ankara	
				Historian: Dr. Hüseyin Sabri Alanyali	Anatalya/Hellenic		
5	9	Eiskisher	ESKISEHIR ANADOLU UNIVERSITESI	Archeologist: Taciser Sivasli	Phyrigian Highlands/Monuments	Ankara	Museum of Ancient Civilizations
			Phyrigian Highlands/Midas City/5 sites				Director Hikmet Dilnizli
							Acheologist Okan Cinemre
6	10	Afyon	Afyon Archeological Museum	Museum Archeologist		Gordion	Museum, Thumulos, Ancient wall

6	10	Konya	Melvana Cultural Center	Sufi Derviche Dances		Pessinus-Balhisar	Museum , site, K. Temple, Agora
7	11	Konya	Catalhuyuk	Museum and site/excavation complex			
8	12	Konya	Konya Archeological Museum , Melvana Museum/Mosque/Rumi Shrine				
		Nysa	Pluto-Kore Temple/Acharaca			Anatalya	
9	13	Denizli	Pamukkale - Hierapolis	sulphur pools/		Anatalya	Karain Museum, Karain Cave
9	13	Aphrodisia	Museum and Temple complex site	complete site-theater, Gate			Theremosos Museum and Forest
10	14	Izmir				Hacilar	Not located
						Nysa	Temple and city Ruins
11	15	Izmir	Epeshus surrounding sites - 3 Mountain caves, Kybles Alters, 7 Sleepers, Metropolis, Claros (Appollo Water Temple ), Metropolis excavations	Archeologist Gengis	40 years dedicated to area		
12	16	Esphesus Site	Ephesus Ciudad, Sardis			Izmit	Arch & Ethnographical Museum
	16	Sardis	Aphrodite Temple				
13	17	Istanbul	Team meeting and synthesis				
		<b>CRETE</b>					
14	18	Heraklion	Arrival	Linguist/Archeologist Gareth Owens	Linear A; Minoican History		
15	19	Heraklion	Dikteon Cave	Neolithic/Birthplace of Zeus	closed		
16	20	Heraklion	Mount Ida	Neolithic/Highest cave/Raising of Zeus			
17	21	Heraklion	Heraklion Musuem	Gareth Owens Guide			
			Knososs Palace	Site complex			
18	22	Heraklion	Dikteon Cave	Group 1:Visit Cave			
			Heraklion Musuem	Group 2: Archeologist/statue of Dionysus			
			Knososs Palace	Group 2: Archeologists and architects	Looking for cells		
			Eilitheia Cave	Claudio			<b>Visits</b>
19	23	Heraklion	Meeting	Gareth Owens and friends (no show)			<b>Museums: 12</b>
			Team meeting	plan for report			<b>Universities: 1</b>
20	24	Roma	Return to Rome				<b>Archeological Sites: 25</b>
21	25	Madrid		Archeologist Pilar Serrano	Phrigians and Kybeles		<b>Interviews: 9</b>

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