

Chapter 1 : Myth of Hades and Persephone

Possibly it's because a lot of people don't think God and the sexual underworld should be in the same title. Not so! This book puts a whole new -- and "about time" -- perspective on the true meaning of religion and spirituality.

Share Shares Religions have had different ways of handling the afterlife. Some teach believers to embrace it as a victory. Others paint a picture so terrible that the devout spend their entire lives bribing the gods just to make it tolerable. The rulers of the underworld, likewise, have worn many faces. She was not born a goddess of the afterlife, though. The title was forced upon her when Odin cast her below the roots of the World Tree to rule over Niflheimâ€”a cold, dark world of the deadâ€”to thwart Ragnarok, the end of the world. To spare himself that fate, Odin hurled them to the far corners of the world. While the souls of the valiant dead feasted in Valhalla, Hel, not to be outdone, provided her own course. Her table was Hunger; her knife was Starvation. Her bed was Sickness, and the surrounding curtains were Misfortune. Hel herself struck a grisly figure. She was sinister, with half of her body appearing like a rotting corpse. Though Odin cast her down into the underworld, Hel got her revenge when his son, Balder, died of poison. In Hinduism, he was the first man. His sister, Yami, was the first woman. Legend says that he became the Lord of the Dead after Yami wanted to conceive a child with him. Yama refused, considering intercourse with his sister to be incest. In Buddhism, he is ruthless and without mercyâ€”the ultimate judge of the dead. Yama even sends souls to multiple levels of the eight hells. A soul may serve its time in one level only to be sucked down into a worse level to pay for a different sin. Still, Yama is without partiality and is ultimately fair. Despite his cruelty, he is considered a righteous judge. At times, though, he has been forced to release a handful of lucky souls. One had been given the ability to turn hell into a lotus pool, so Yama was forced to spare him to preserve the integrity of his realm. In some texts, Yama himself is subject to eternal torments. One story has him being followed by a cauldron of molten copper. It is said that he is fastened down by one of his own men, his mouth opened with a hook, and the molten copper poured down his throat. Whether this torment was decreed by Yama unto himself is unclear, but it certainly shows the belief that even the king of hell is subject to karma. Mictlantecuhtli devoured the dead. Those who did not die heroes were sent to his abode to live as weasels and beetles, drinking pus and eating scabs. Such sacrificial rituals may have even been cannibalistic, though evidence is not entirely clear. Despite the fear that Mictlantecuhtli inspired, he was also worshiped as a healer and associated with childbirth. His skeletal form was sometimes depicted with an open liver. The liver was believed to be the organ where the soul resided, which was connected to Mictlan, where all life-force originated. Bones were considered a life-giving source of light and heat in Aztec mythology, and it was believed that Mictlantecuhtli suffered his skeletal form because he was sacrificing his own health for that of his worshipers. Though accounts differ, he is generally seen as playing a large part in the creation of both the world and mankind. In one tale, he is cast into the primordial waters of the heavens after offending the creator god. There, he is forced to draw out the world from its depths then receives dominion over those evil like himself. After tempting the first womanâ€”very much like the story of Eveâ€”he is cast into the underworld to become the ruler of demons. The Altaic devil makes occasional visits to the surface world, where yet another version has him creating womankind. In this version, Erlik was the first man. He was cast into the underworld after boasting that he could create life better than Ulgen, the creator. He succeeded in creating her body but failed to give her life. When he left to get help from Ulgen to finish his project, Erlik appeared and played seven flute notes in her ear. The music gave her life but also seven tempers and many bad moods. He had no worshipers, leading some to speculate that the deity was likened to a force of nature. He was the jaws of death. His underworld was a dark and muddy place linked to his gullet. It was said that his bottom lip touched Earth, while his top reached the heavens. He was depicted as having a voracious appetite, which he even once defended when another deity complained about it. Mot was so feared that the other gods were warned not to get too close to him, lest they be swallowed. It was a warning that not all took to heart. Mot was believed to have come into conflict with Baal, god of rains and storms. Baal had been setting himself up as the supreme deity among the Semitic gods. His only fear, though, was Mot. Baal feared Mot to the point where he built his

divine palace without windows to keep the rival deity out. Mot simply devoured him. Fortunately for Baal, his wife was a warrior goddess. After Baal was defeated, Baal was reborn, but so was Mot. The two did battle once more, though Mot fled at the intervention of the sun god. Despite the wealth Supay worship could supposedly bring, he demanded human sacrifices to populate his kingdom—specifically, children. It was said that he demanded children sacrificed to him annually. When Spanish missionaries arrived in the Incan kingdom, they likened Satan to Supay. This led to a bit of confusion among the natives, since the tradition was to plead that Supay not harm them instead of simply rejecting him. There was no judgment or punishment under her rule, only equality. All souls under her dominion were equals, even other gods. The way to her underworld was called the Road of No Return. It was a dark and dreary world where the shades of the dead sucked on clay and dust. She was a vengeful goddess. At one point, she threatened to raise every soul under her thumb into the realm of the living—an army of the dead. All the gods had been invited to a feast by their king. He could not travel to her abode, nor she to his, so a compromise was reached. When he arrived, Nergal, the god of disease, failed to rise to greet him. Ereshkigal was furious and demanded that Nergal come to her realm so she could kill him. When he came, she offered him a series of poisonous gifts, but Nergal refused them on the advice of his father and escaped. Even angrier now that she had failed, Ereshkigal demanded that he be returned to her lest she raise her undead army. Nergal returned, but he came accompanied by a host of demons. He overpowered the goddess, who then offered him her hand in marriage if he would spare her life. He accepted, and the couple thenceforth ruled the underworld together. Tropa Batara Kala is a Javanese demon god who rules the underworld with his wife Setesuyara. Poorly timed, his semen spilled into the ocean and was eaten by a fish, which gave birth to the god of the underworld. His consort, Uma, was later banished to the world, where she raised the ogre-like Batara Kala. Kala had an enormous appetite, which his father took pity on by permitting him to eat any inedible object on Earth. During this divine taste-testing, though, Kala sampled human flesh. Developing a taste for it, Batara Guru allowed his son to eat certain kinds of humans. Among the kind Kala is permitted to eat are children without siblings, children who have two siblings of the opposite sex, and people who break certain social codes. Ceremonies are carried out on children to stave off the voracious god of the underworld. He was banished from heaven after offending both the creator god and his sister, the sun goddess. He descended to the underworld after a period of adventuring on Earth. He then became its master. Susanoo was a cruel god, especially to his own family. Legend says that his son, Okuninushi, descended to the underworld to marry his half-sister. There, Susanoo put him through all sorts of torturous trials. He threw him into a pit of snakes then locked him in a room full of wasps. When Okuninushi survived with the aid of his wife, his father shot an arrow into a moor and told him to retrieve it. Once he was inside, Susanoo set fire to it. Since Susanoo and his progeny were the patrons of the Izumo clan, a rival to the ruling family, many tales about him were ancient political propaganda. The sacred texts of the Shinto creation myths were compiled by the ruling family, who legend says were the divine descendants of the sun goddess.

Chapter 2 : Hades - Wikipedia

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August 30, - 6 years 2 months ago Judges of the Underworld In the sprawling area under the giant statues you should search the area for breakable items and chests. The goldmine is along the left side of the area all the way at the bottom of the stairs. Search this area for a broken stair you can leap across to reach a ledge with two Red orb-filled chests and a chest with a Gorgon Eye! Head to the very center of the area and press R1 at the flashing signal. Now, head to the bottom of the area and activate the book to begin a short trio of endurance trials: The Minions, the spindly arms, will grab the Lost Souls that drop into the area and convert them into harder-to-kill creatures. You can use magic, but you should really try to save it for later. Approach the pedestal again when all the enemies are eliminated. The Minotaur can be dealt with by hitting it with heavy attacks and evading its charges. Use the prompt to finish it off for some bonus health if you need it. The Chosen Destroy Everything: Head for the Gorgon immediately, since taking her out will turn the flying enemies to stone. When they are thinned out, take on the Minotaurs by whipping and evading them. You should be relatively familiar with the drill by now. Stand on the circle in the middle of the area and activate the prompt to receive judgment. Save in the corner and head through the glowing blue portal on the right side. Collect Orbs if you need them from the chests near the portal. Once at the top of the area, head right and destroy any urns you see. You can get a view of the area from up here by using the prompt. Double-jump and float to the far platform and continue in a counter-clockwise manner around the high walkway. You can charge arrows with the Bow of Apollo and target the volatile containers in the tunnel to significantly weaken the Minotaurs. On the other side of the tunnel, hang a sharp right to find a secret portal. You can access the previous area and save beyond the gate by hitting the switch to raise it. Head back through the portal and continue down the path. Use your Wings of Icarus to reach the chest with Red Orbs inside and continue to the adjacent platform. Activate the prompt at the bronze statue to witness a cutscene. Double-jump onto the chain above the area and cross the large gap. Slide down the vine-covered wall and read the note at the bottom if you wish. At the apparent dead end, approach the crevice to shimmy around to a new area. These glowing soldiers should be confronted directly since they will fire projectiles at you from afar.

Chapter 3 : List of Egyptian gods and goddesses - Simple English Wikipedia, the free encyclopedia

Sexual politics of desire and belonging / edited by Nick Rumens & Alejandro Cervantes-Carson. HQ 23 G65 In the grip of desire: a therapist at work with sexual secrets / Gale Holtz Golden.

Much of our knowledge of the origins and character of these fertility cults remains tentative and widely debated. What we do know reveals dark, seductive practices that continued to entice the people God had chosen to be his witnesses. Abraham lived in the Negev desert, where God made his covenant of blood with him and sealed it with circumcision. God spoke to his people on Mount Sinai and reestablished his covenant with them in the Ten Commandments. There was no doubt that Yahweh was God of the wilderness. When the Israelites entered Canaan, they found a land of farmers, not shepherds, as they had been in the wilderness. The land was fertile beyond anything the Hebrew nomads had ever seen. The Canaanites attributed this fertility to their god Baal, and that is where the Israelites problems began. Could the God who had led them out of Egypt and through the wilderness also provide fertile farms in the Promised Land? Or would the fertility god of Canaan have to be honored? Maybe, to be safe, they should worship both; Yahweh and Baal. The book of Judges records the ongoing struggle: Under the kings, this spiritual battle continued. All the while, prophets like Elijah which means? It took the Assyrian destruction of Israel and the Babylonian Captivity of Judah to convince the Israelites that there is only one omnipotent God. This struggle to be totally committed to God is of vital importance to us today as well. It is easy and seductive to honor possessions, fun, relationships, fame, money, and a host of other potential "gods. His mistress, the fertility goddess Asherah, gave birth to many gods, including a powerful god named Baal "Lord". There appears to have been only one Baal, who was manifested in lesser Baals at different places and times. Over the years, Baal became the dominant deity, and the worship of El faded. Baal won his dominance by defeating the other deities, including the god of the sea, the god of storms also of rain, thunder, and lightning , and the god of death. Hebrew culture viewed the sea as evil and destructive, so Baal? Or maybe it was simply the sinful pagan practices that attracted them to Baal. Baal is portrayed as a man with the head and horns of a bull, an image similar to that in biblical accounts. His right hand sometimes both hands is raised, and he holds a lightning bolt, signifying both destruction and fertility. Baal has also been portrayed seated on a throne, possibly as the king or lord of the gods. Asherah Asherah was honored as the fertility goddess in various forms and with varying names Judg. The Bible does not actually describe the goddess, but archaeologists have discovered figurines believed to be representations of her. She is portrayed as a nude female, sometimes pregnant, with exaggerated breasts that she holds out, apparently as symbols of the fertility she promises her followers. The Bible indicates that she was worshiped near trees and poles, called Asherah poles Deut. Some scholars believe that the Canaanites also sacrificed pigs and that God prohibited his people from eating pork in part to prevent this horrible cult from being established among them. The Bible called this practice "detestable" Deut. God specifically appointed the tribe of Levi as his special servants, in place of the firstborn of the Israelites, so they had no excuse for offering their children Num. Asherah was worshiped in various ways, including through ritual sex. Believing the sexual union of Baal and Asherah produced fertility, their worshipers engaged in immoral sex to cause the gods to join together, ensuring good harvests. This practice became the basis for religious prostitution 1 Kings The priest or a male member of the community represented Baal. The priestess or a female members of the community represented Asherah. Beelzebub, based on the Philistine god Baalzebul, had become a synonym for the prince of demons, Satan. Many of the ancient pagan deities lived on, however, now identified with the gods of the Greeks and Romans, the nations who controlled the people of Israel before and during New Testament times. It is not appropriate here to discuss all the gods and goddesses of the Greco-Roman pantheon; however, a few of them were significant in the first century, and some are even mentioned by name in the Bible. The leader of the gods, Zeus Jupiter to the Romans , took on the role of Baal, the god of weather or storms. Artemis, the goddess of childbirth and fertility, and Aphrodite, the goddess of love, continued the Asherah cults under a new name Acts Hades, the Greek god of the underworld, became the namesake for the place of the dead and even for hell itself. The grotto itself was part of a temple complex used in the worship of the Greek god Pan.

Pan was depicted as an ugly man with the horns, legs, and ears of a goat. Most stories about him refer to sexual affairs. The worship practices of his followers were no different. Pan was associated with Dionysus, the Greek god of wine and orgies, whose worshipers continued many of the sexual rites of the Old Testament gods of the Baal cult. Clearly, though the names of the gods had changed, the people? Only the child sacrifice of the Baal cult came to an end with the Greeks and Romans. They foretold the future by examining animal entrails or by watching flights of birds. The Greeks had oracles, shrines where gods supposedly communicated the future to priests and priestesses. Demon possession was a topic of much fascination. Many sorcerers claimed to have the ability to cast out demons Acts 8: Because the Bible, in both the Old Testament and the New Testament, recognized the reality of the demonic world and condemned all of its practices Deut. Jesus provided the ultimate solution to resisting the seductiveness of pagan idol worship. He showed that he alone held power over the demons, sending them into the Abyss Luke 8: He promised his disciples that his church would overcome all evil, even the gates of Hades itself.

Chapter 4 : Proserpina - Wikipedia

In addition to the novels featured elsewhere in this web site, Johnson is author of IN SEARCH OF GOD IN THE SEXUAL UNDERWORLD and THE MYTH OF THE GREAT SECRET (Revised edition): AN APPRECIATION OF JOSEPH CAMPBELL.

He was originally a king of the island of Aegina who obtained his position as a reward from the gods. Charon ferried the souls of the dead across his waters. He was transformed into a screech owl by Demeter as punishment for reporting that Persephone had tasted the pomegranate seed. He was the father of Hades cattleman Menoetes. His fee was a single coin which was placed beneath the tongue of the dead. He was appointed king of the islands of the blessed, the home of the favoured dead, by Zeus after his release him from the prison-house of Tartarus. She was connected with the Eleusinian Mysteries. She was the bogey-monster in Greek fable. He was related to the Oneiri or dream-spirits. Like the other protogenoi he was elemental, being the substance of darkness, rather than a man-shaped god. His mists encircled the underworld and filled the hollows of the earth. They were called forth from the underworld to inflict suffering and madness upon the evil-doer, to bring drought and famine to nations, and punish the souls of the damned in Hades. She was the wife of the River-God Acheron. He received his dark domain when the three sons of Cronus drew lots for the division of the universe. She who issued forth from the underworld with a train of torch-bearing Lampades, demonic Lamiae, ghosts and hell-hounds. Hecate was the minister of Persephone. He issued forth from the underworld with his mother Nyx the Night. They presided over the battlefield carnage, driving the weapons of death and tearing free the souls from the dying. They were vampiric monsters who assumed the forms of beautiful women to seduce and devour young men. They may have guided the spirits of the blessed dead initiates of the Eleusinian Mysteries to their final resting place in Elysium. The souls of the dead tasted her waters to forget their former lives. She was a daughter of Hades. One side of her body was coloured pitch black, the other was stark white. She was probably identical to Hecate. He was wrestled by Heracles who cracked his ribs. He was originally a king of Crete, who was awarded his position in Hades as a reward for the establishment of laws on earth. She was turned to dust by Persephone, and these remains into a mint plant by Hades. They were sometimes portrayed as ministers attendant on the throne of Hades. They were the similar to the Lamiae. NYX The primeval goddess of the night. She issued forth from her home in the underworld trailing her dark mists across the sky. They issued forth from the underworld at night through one of two gates: She was abducted to the underworld by Hades to become his bride. But her mother Demeter, secured her partial release, allowing her to return to the earth for six months of the year. Her annual return marked the coming of spring, whilst her descent in Hades brought on the barren months of winter. He was a famously just lawmaker who was appointed this position as a reward after death. STYX The goddess of the underworld river of hate, whose streams encircled the entire realm of the dead. The gods swore their most solemn oaths by her pitch-black waters. Tartarus himself was the pit, rather than a man-shaped god. His realm was the prison of the ancient Titan gods, sealed on all sides with walls of bronze, and guarded by the hundred-handed Hekatoncheires. He was the minister of Hades.

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Rivers[edit] There are six main rivers that are visible both in the living world and the underworld. Their names were meant to reflect the emotions associated with death. This river circles the underworld seven times. It is associated with the goddess Lethe, the goddess of forgetfulness and oblivion. In later accounts, a poplar branch dripping with water of the Lethe became the symbol of Hypnos , the god of sleep. According to Plato , this river leads to the depths of Tartarus. The Cocytus is the river of wailing. Oceanus is the river that encircles the world, [9] and it marks the east edge of the underworld, [10] as Erebus is west of the mortal world. Entrance of the underworld[edit] In front of the entrance to the underworld live Grief, Anxiety, Diseases, and Old Age. On the opposite threshold is War, the Erinyes , and Eris. In the midst of all this, an Elm can be seen where false dreams cling under every leaf. The souls that enter the underworld carry a coin under their tongue to pay Charon to take them across the river. Charon may make exceptions or allowances for those visitors carrying a certain Golden Bough. Charon is appallingly filthy, with eyes like jets of fire, a bush of unkempt beard upon his chin, and a dirty cloak hanging from his shoulders. Although Charon embarks now one group now another, some souls he grimly turns away. Across the river, guarding the gates of the underworld is Cerberus. There is also an area where the Judges of the underworld decide where to send the souls of the person " to Elysium, the Fields of Asphodel, or Tartarus. Asphodel Meadows[edit] The Asphodel Meadows was a place for ordinary or indifferent souls who did not commit any significant crimes, but who also did not achieve any greatness or recognition that would warrant them being admitted to the Elysian Fields. It was where mortals who did not belong anywhere else in the underworld were sent. It was ruled over by Rhadamanthus , and the souls that dwelled there had an easy afterlife and had no labors. Most accepted to Elysium were demigods or heroes. Normal people who lived righteous and virtuous lives could also gain entrance such as Socrates who proved his worth sufficiently through philosophy. When a soul achieved Elysium, they had a choice to either stay in Elysium or to be reborn. If a soul was reborn three times and achieved Elysium all three times, then they were sent to the Isles of the Blessed to live in eternal paradise. Those who received punishment in Tartarus were assigned by the other gods seeking vengeance. In Greek society, many viewed Hades as the least liked god and many gods even had an aversion towards him, and when people would sacrifice to Hades, it would be if they wanted revenge on an enemy or something terrible to happen to them. Persephone is abducted by Hades in his chariot. Persephone krater Antikensammlung Berlin Persephone was abducted by Hades, who desired a wife. When Persephone was gathering flowers, she was entranced by a narcissus flower planted by Gaia to lure her to the underworld as a favor to Hades , and when she picked it the earth suddenly opened up. When Demeter found out that Zeus had given Hades permission to abduct Persephone and take her as a wife, Demeter became enraged at Zeus and stopped growing harvests for the earth. To soothe her, Zeus sent Hermes to the underworld to return Persephone to her mother. However, she had eaten six pomegranate seeds in the underworld and was thus eternally tied to the underworld, since the pomegranate seed was sacred there. The Homeric Hymns describes the abduction of Persephone by Hades:

Chapter 6 : Pluto in Astrology

In mythology, the Greek underworld is an otherworld where souls go after death. The original Greek idea of afterlife is that, at the moment of death, the soul is separated from the corpse, taking on the shape of the former person, and is transported to the entrance of the underworld.

Ferry Crossing the River Styx <https://www.astrology.com/astrology/hades>: Hades is stern, grim, and his decisions are final. But he is not a tempter, evil, or an enemy of mankind. Hades presides over the darkest hours of life, depressions, anxieties, emotional dramas and grief. This least personified of the gods was both the God of the Underworld, and ruler over the domain called Hades. A person becomes familiar with Hades when they descend into his world, a place which makes one feel cut off from reality, lonely, and depressed. Here there is no desire to feel the sunlight or closeness of other people. Death is what brings people to Hades, the death of a relationship, the death of a certain facet of personality, or the death of hope, purpose, and meaning in life. The inevitability of physical death is an experience that takes one to the Underworld. The realm of Hades is in the unconscious, both the personal and the collective unconscious. It is the place where much is repressed: Psychotherapists need to be archetypically connected to Hermes, Persephone, Dionysus, or Hades to do any deep soul work. These archetypes help them to be comfortable working with the unconscious and all the emotions there, including madness. These same archetypes help make working with the dying and death more meaningful. Carl Jung and Elizabeth Kubler-Ross became guides for others, because they had made these emotional descents themselves. Depression and near death experiences are the usual initiations into the realm of Hades. Once a person has experienced either, it is said they no longer fear death. Hades was a son of Cronus and Rhea, who was swallowed at birth by Cronus, who feared his sons would become greater than he. Wise Metis helped Zeus to make a special concoction that caused Cronus to regurgitate the children he swallowed. When brothers Hades and Poseidon joined Zeus to fight against Cronus and the Titans, they won, and after the victory, drew lots to divide the world. Hades fathered no children, and spent all his time unseen in the Underworld, only leaving it twice. According to Homer, Heracles wounded Hades with an arrow, and he had to go to Mt. His more significant departure was when he abducted Persephone. She parted from them to pick a beautiful hundred flowered narcissus, created to lure her to Hades. When she reached out to pick it, the ground beneath her opened up, and Hades came out of a vent in the Earth in his chariot, pulled by strong, black horses. Hades seized the terrified Persephone, who screamed for Zeus, but he ignored her pleas. They descended deep into the Underworld, and the Earth closed up as if nothing had happened. Persephone was very depressed in the Underworld, and her Mother Demeter was beside herself. Demeter raged and cried, but when she withdrew to her temple, no crops grew, no new babies were born, and no new life of any kind sprang up. Persephone was overjoyed that Hermes came to her rescue, and Demeter then allowed new life to spring about and bring greenness back to Earth. The situation could have ended there if Persephone did not eat anything while in the Underworld. Thus she became Queen of the Underworld. Hades as a god wore a cap of invisibility, so was an unseen presence. He rarely went out of the Underworld, so had no interest in what was happening in the world of mortals, or the gods on Mt. Hades lived in his own realm with shades, or shadowy images, reminiscent of colorless holograms. Hades did have riches however, as he was a great source of unconscious knowledge. A person who withdraws into seclusion, not caring or knowing what is going on in the world, is leading a Hades existence. He may have lost whatever had meaning for him in the world, and now just goes through the motions, depressed and lacking vitality. He may become paranoid because of his isolation. Example of a Secluded Life An example of this would be Howard Hughes, the billionaire who occupied a whole floor of his own hotel in Las Vegas. He did not allow anyone to enter, and surrounded himself with bodyguardsâ€”a virtual prisoner in his own realm. He once headed a major movie studio, ran an airline, built airplanes, and dated the most beautiful women. If he has no family, he may live alone in a transient hotel in a poor part of a city, or hang out with the homeless and drug dealers. If a man has no choice but to live like Hades, it seems very sad. But if he is physically safe and has the basic necessities, he may feel quite content with his lot in life. He could also have mental issues such as a bi-polar personality, and be off of his medications. A Hades prefers

to be alone and does not like to be noticed or bothered. Some People Live in an Inner World A different type of hermetic Hades may have lived for a time in the outer world, but decided he preferred the richness of his inner world. This part of Hades is a missing part of many people, who do not value opportunities to be alone with their thoughts. Introverts can live good lives in touch with their own subjective reactions to outer experiences. It can be very enriching to have Hades as part of your psychological nature. He is a great source of creativity which can be expressed through the arts. Such people often experience waking dreams or visions. Underworld Souls go to Hades After Death Hades was also a place, the Underworld realm where souls go after death, a place from which some gods or mortals could visit and return. Here the souls went to exist as ghostly shades forever, or they might drink from the river of forgetfulness, Lethe, and be born again, with no prior memory of their previous life. Hades is thus the Afterworld, a concept which assumes that souls exist after death. Mediums, psychics, and hospice workers believe they are in touch with the dead at times, and many choose to work with those who are dying. Such people have spiritual practices based on the belief that the soul needs help to make the transition to the Afterlife, and function like Hermes the Messenger god. He could move between the levels and guide souls to Hades. The Underworld also symbolizes both the personal and collective unconscious. Everything a person ever knew is in their personal unconscious. Certain memories only need a little nudge to be recalled, but more painful memories of bad experiences may be repressed or buried. Hades and the Cerberus Source Hades: Introverted god of Greek Mythology How can a Hades person adapt to the outer world and still be true to himself? He will be an introverted child without a strong will. He prefers to sit back and take in experiences rather than to reach out for them. He will become more serious and withdrawn as he gets older. So the Hades boy may feel unwanted and take refuge in an inner world, perhaps having an imaginary friend, as he truly enjoys his own company. He does best with parents who respect his individuality, and can understand that there is nothing wrong with enjoying solitude. He will be afraid that he is sick when he first sees and feels these things, and quickly understand that other people, even his parents, may think he is weird if he admits he has these abilities. Some of these characteristics fit the description of an Indigo child. His parents can help by being patient and encouraging, and he really needs their love and support to feel safe and competent in the world. If he is teased about his emotional responses or psychic abilities, he will just withdraw more. Those around him must educate themselves about people with psychic gifts and talents, or whatever special abilities the child has. He does not like to conform, so hopefully he has developed enough to be a little outgoing, even though he does not care for fads or really like to go to parties. By now he has a distinct personality, has tested the social waters, and concluded that he prefers being alone to being with others. A key to connecting inner and outer worlds for a Hades person can often be found in their occupation. This provides an identity, and an opportunity to make a living by doing something meaningful to him. If a young Hades man has a bit of Hermes in him, this will greatly aid his communication abilities and bring him up to the depth level so that he has some interactions with the upper world, not only the Underworld. These two archetypes together could work well in movie making, psychology, literature, hospice work with the dying, and provide an outlet for his special gifts to do work that is meaningful to him. A Hades man in a Zeus world is treated as inferior and undervalued. Hard work, objectivity and logical thinking are important in the Western Patriarchal world, the ability to compete for status and power is rewarded. Some People Prefer Solitude A Hades man is not interested in whatever is happening in the world, so is not up on sports, politics, fads, or gossip about others. He is very uncomfortable at parties or other social gatherings, and people think he is odd, so he has learned to be quiet and invisible. Hades men either lack experience with women, or have experienced rejections from them. A Hades man can have a soul connection or be deeply moved by a woman if he finds someone who knows how to share the riches of an inner world. In rare circumstances, fate will draw these two souls together, because it seems almost impossible that either party set out to intentionally meet a member of the opposite sex. Hades is just predisposed to being a loner. There is a barren, emotionless quality to his life, a lack of relationships and emotional spontaneity. He abducted and raped Persephone. He lusted after Minthe, but she was transformed into a mint plant before Hades could make an amorous advance. A similar situation occurred with Leuce, who became the white poplar tree. Both Zeus and Poseidon also raped women, but Hades seems to have taken the bad rap for it. Sometimes life follows myth, as marital and

date rape, incest, and sexual harassment by powerful men is unfortunately common. But when a Hades man behaves in this way, he is often unfairly labeled. He does not feel powerful, and his actions may come from his rich fantasy life, where he mistakenly believes a woman is more interested in him than she really is. If Hades does find a woman who he loves, he will marry her, as he would like to establish a household, to have order and stability. Marriage could save him from becoming such a loner, and give him a life as part of a family and community. His wife could be the mediator between Hades and the outside world, as he will still be somewhat inaccessible to friends and his own children.

Chapter 7 : Getty Explores "Underworld"™ and Ancient Greek Beliefs About Afterlife " Guardian Lib

The gods of the underworld were named "Theoi Khthonioi" or Chthonian gods by the Greeks. They were ruled by the grim god Hades and his queen Persephone. The term "Chthonic gods" was also used for the closely related gods of agriculture. AEACUS (Aiakos) One of the three judges of the dead in the.

Used copies of In Search of God are available from Internet resellers. Suffering is the weight that keeps us grounded. It is what keeps God from waking up too quickly and recognizing who he, and we, all really are. It is also the goad and reminder that we can and should wake up. It forces us to reach out, to change our lives, to keep the perspectives always changing. We are all sailors drowning in the sea, hapless victims thrashing about in fear. What every drowning victim must remember is that when you stop thrashing about, you can float. But to do so, you must overcome your fear and stop resisting. That was my spiritual discovery in the sexual underworld. That was also the political and social service discovery. There is pain and suffering in the underworld. Prostitution does irreparable damage to some lives. No one should have to have sex in order to survive. For some people the alternatives are worse than prostitution. What people imagine about prostitution is far worse than it really is. Given the realities of our world we must accept it and understand it as the chosen life-style of some people whose rights are just as sacred as ours and who are, just as much as we, eyes of God in the world. Only then can we begin to change it, or better said, to watch it change. It may seem naive to say that in the end all we really need is love, and that love alone is capable of solving social problems. But that is the advice of higher authorities than I. Almost all the spiritual and philosophical teachers of East and West have agreed in the end that the saving power is love: Love means finding the wonder in those we love. It means recognizing our mutuality and the common intention, however peculiarly inflected by its particular perspective, of the radical Self in each of us to be happy. In that sense, love means "raising our consciousness" and changing our attitudes. We need police and we need social services; we need government and institutions. These will not work unless we change our attitudes. Not law enforcement, family reunification, or social service provision, but only a change in the way they are perceived by society at large and treated by their customers will really alleviate the plight of the juvenile prostitutes. In a way I am sorry I cannot end this book by saying that the solution to prostitution is contained in the following five point program. I could then detail the steps. As society becomes more and more complex and we struggle to find institutional solutions, more and more five-point or ten-point or one-hundred-point programs are going to be suggested. One night I was talking with Harry Nivens. I was about to leave San Francisco, my work on the research completed. I was working on the recommendations to be included in the final reports. I admitted to Harry that, while I thought the practical suggestions I was making good and even insightful, they were still too superficial. It was useful to suggest to social service agencies that they focus on kids in the sex-trade zones, using outreach workers in street work programs, that they hire gay-identified and ex-hooker personnel, that they seek non-government funding, that they cooperate with gay community agencies and cultivate relations with police and city government. Prostitution is a problem of consciousness. We believe in a world that is totally hung up on money. And most of us have stopped believing anything else matters. So what we see in the world is a lot of prostitution, because prostitution is equating basic human emotions like sex and love with money. Even religion prostitutes itself. It changes the way you see it. It means you see it in the light of God. The way to cure disease is to see it was an illusion in the first place and then to put love and holiness into it. They stand on the street corners and sing hymns about repentance. The kids just laugh at them. If those people are going to be down there, they ought to be practicing compassion, not preaching at the kids. They started fighting over whose opinion was correct and they turned the world into hell. And in a way the whole purpose of this book has been to expand on that point. The mystical teachings have always been about how to discover the Kingdom here and now, how to forgive sin--how to forgive God--and how to bless the world in spite of all the apparent suffering. The problems that we face in the modern world are, more than anything else, a result of the freedom we have struggled so to attain: That freedom means there is a greater range of possibility in our lives. And whenever there is greater possibility there will be some who choose even the ugliest alternative. But, in

the long run, the freedom is more important than the individuals who make bad choices or are forced into unfortunate situations. For without the freedom we cannot fully love our lives. All of us approach the world from a specific history, a specific place in time and space, a specific set of experiences. We are who we are. We each have a station. The goal of the religious life must be less to change our station to that of someone else in order to live in that reality than to work to sanctify and save the reality we perceive as our own. We do this by loving our own experience and by willing that all others love theirs. Thus we must not impose our reality on the others, but respect the rights of each to live the reality of his or her own choice. In fact, we must love their realities, or at least love that they have their own realities separate from ours. The station from which some people will experience the world may seem to us terrible, sinful, immoral. But if, rather than hating them, we love them for choosing their lives their way, our world will change: And curiously, I suspect, we will see the content of their searches actually change. But the Moral Majority is right that we have to keep the world from falling apart and we have to do something to alleviate some of the suffering in our world. This suffering is, more than anything else, a symptom of "future shock. We have to adjust to the future. We have to embrace it. And we have to invest it with meaning. The truth is that God is not so an external personality watching human life from above. God is intricately tied up with the human experience of consciousness. God is my experience of the greater reality of which my day-to-day perceptions are but an inkling. That is why all of existence deserves to be loved just as it is. In fact, it must be loved all the more where it seems unlovable. Jesus said there were two great commandments. The first is that we love God. The second, which he said is just the same, is that we love one another with the love of God. And God only loves the world in us, as us, through us. We save the world by loving it. To love God and to love the world is a commandment precisely because it is not automatic or easy. Often the world does not appear lovable at all. That is when it needs saving. That is when it needs loving. We must remind ourselves that we bear the responsibility for saving the world by loving it no matter how appalled we are at it. Though, of course, we must also love ourselves for being appalled. The best of all possible worlds is not how the world should be according to our opinions and standards, but how it would be if we stopped evaluating it and pushing it to meet those standards. Our world is beautiful beyond words. For behind all the suffering in the world of space and time, all the suffering inherent to incarnation, we are still in Paradise. We bring on all the evil in the world, all the pain in the sexual underworld by our resistance to being embodied. The way to advance is to stop resisting. When we stop trying to pull it down to us, heaven will fall right on top of our heads. Both books are available now from Lethe Press.

Chapter 8 : Underworld Gods & Goddesses | Theoi Greek Mythology

Hades: Greek god Archetype of the Underworld, Ruler of Hades Hades is the ruler of the dead in Greek Mythology, but he should not be thought of as the Devil or Satan. Hades is stern, grim, and his decisions are final.

He had three sisters, Demeter , Hestia , and Hera , as well as two brothers, Poseidon and Zeus , the youngest of the three. Upon reaching adulthood, Zeus managed to force his father to disgorge his siblings. After their release, the six younger gods, along with allies they managed to gather, challenged the elder gods for power in the Titanomachy , a divine war. The war lasted for ten years and ended with the victory of the younger gods. Following their victory, according to a single famous passage in the Iliad xv. Zeus received the sky, Poseidon received the seas, and Hades received the underworld, [24] the unseen realm to which the souls of the dead go upon leaving the world as well as any and all things beneath the earth. Some myths suggest that Hades was dissatisfied with his turnout, but had no choice and moved to his new realm. This myth is the most important one Hades takes part in; [26] it also connected the Eleusinian Mysteries with the Olympian pantheon, particularly as represented in the Homeric Hymn to Demeter , which is the oldest story of the abduction, most likely dating back to the beginning of the 6th Century BC. Aidoneus, the Ruler of Many, is no unfitting husband among the deathless gods for your child, being your own brother and born of the same stock: Hades was often portrayed as passive rather than evil; his role was often maintaining relative balance. That said, he was also depicted as cold and stern, and he held all of his subjects equally accountable to his laws. The House of Hades was described as full of "guests," though he rarely left the Underworld. Red figure volute krater with scene of the Underworld, follower of the Baltimore Painter, Hermitage He strictly forbade his subjects to leave his domain and would become quite enraged when anyone tried to leave, or if someone tried to steal the souls from his realm. His wrath was equally terrible for anyone who tried to cheat death or otherwise crossed him, as Sisyphus and Pirithous found out to their sorrow. While usually indifferent to his subjects, Hades was very focused on the punishment of these two people; particularly Pirithous , as he entered the underworld in an attempt to steal Persephone for himself, and consequently was forced onto the "Chair of Forgetfulness". During his lifetime, he became a famous and talented physician, who eventually was able to bring the dead back to life. Feeling cheated, Plouton persuaded Zeus to kill him with a thunderbolt. After his death, he was brought to Olympus where he became a god. Besides Heracles , the only other living people who ventured to the Underworld were also heroes: None of them were pleased with what they witnessed in the realm of the dead. In particular, the Greek war hero Achilles , whom Odysseus conjured with a blood libation , said: O shining Odysseus, never try to console me for dying. I would rather follow the plow as thrall to another man, one with no land allotted to him and not much to live on, than be a king over all the perished dead. Homer , Odyssey Since to many, simply to say the word "Hades" was frightening, euphemisms were pressed into use. Since precious minerals come from under the earth i. Sophocles explained the notion of referring to Hades as "the rich one" with these words: He spent most of the time in his dark realm. Formidable in battle, he proved his ferocity in the famous Titanomachy , the battle of the Olympians versus the Titans , which established the rule of Zeus. Feared and loathed, Hades embodied the inexorable finality of death: The person who offered the sacrifice had to avert his face. His chariot, drawn by four black horses, made for a fearsome and impressive sight. His other ordinary attributes were the narcissus and cypress plants, the Key of Hades and Cerberus , the three-headed dog. This is believed to hold significance as in certain classical sources Hades ravished Kore in the guise of a snake, who went on to give birth to Zagreus-Dionysus. Evidence for a cult connection is quite extensive, particularly in southern Italy, especially when considering the death symbolism included in Dionysian worship; [53] [54] statues of Dionysus [55] [56] found in the Ploutonion at Eleusis gives further evidence as the statue bears a striking resemblance to the statue of Eubouleus [57] also known as the youthful depiction of the Lord of the Underworld. The statue of Eubouleus is described as being radiant but disclosing a strange inner darkness. Sometimes, artists painted Hades as looking away from the other gods, as he was disliked by them as well as humans. He holds a cornucopia , representing the gifts he bestows upon people as well as fertility, which he becomes connected to. Oil on wood with gilt background. Property of Missing Link

Antiques. Persephone did not submit to Hades willingly, but was abducted by him while picking flowers in the fields of Nysa. In protest of his act, Demeter cast a curse on the land and there was a great famine; though, one by one, the gods came to request she lift it, lest mankind perish, she asserted that the earth would remain barren until she saw her daughter again. Finally, Zeus intervened; via Hermes, he requested that Hades return Persephone. Hades complied, but he on his part secretly gave her sweet pomegranate seed to eat, taking care for himself that she might not remain continually with grave, dark-robed Demeter. It is not clear whether Persephone was accomplice to the ploy. Zeus proposed a compromise, to which all parties agreed: Theseus chose Helen and together they kidnapped her and decided to hold onto her until she was old enough to marry. Hades knew of their plan to capture his wife, so he pretended to offer them hospitality and set a feast; as soon as the pair sat down, snakes coiled around their feet and held them there. Theseus was eventually rescued by Heracles but Pirithous remained trapped as punishment for daring to seek the wife of a god for his own. First, Heracles went to Eleusis to be initiated into the Eleusinian Mysteries. He did this to absolve himself of guilt for killing the centaurs and to learn how to enter and exit the underworld alive. He found the entrance to the underworld at Taenarum. Athena and Hermes helped him through and back from Hades. Heracles asked Hades for permission to take Cerberus. When Heracles dragged the dog out of Hades, he passed through the cavern Acherusia. Minthe The nymph Minthe, associated with the river Cocytus, loved by Hades, was turned into the mint plant, by a jealous Persephone. Greek underworld and Hades in Christianity In older Greek myths, the realm of Hades is the misty and gloomy [77] abode of the dead also called Erebus [77] where all mortals go when they die. Very few mortals could leave Hades once they entered. The exceptions, Heracles and Theseus, are heroic. Later Greek philosophy introduced the idea that all mortals are judged after death and are either rewarded or cursed. Greek mythographers were not perfectly consistent about the geography of the afterlife. A contrasting myth of the afterlife concerns the Garden of the Hesperides, often identified with the Isles of the Blessed, where the blessed heroes may dwell. The di inferi were a collective of underworld divinities. Greeks offered propitiatory libations to prevent the deceased from returning to the upper world to "haunt" those who had not given them a proper burial. The far side of the river was guarded by Cerberus, the three-headed dog defeated by Heracles Roman Hercules. Passing beyond Cerberus, the shades of the departed entered the land of the dead to be judged. The five rivers of the realm of Hades, and their symbolic meanings, are Acheron the river of sorrow, or woe, Cocytus lamentation, Phlegethon fire, Lethe oblivion, and Styx hate, the river upon which even the gods swore and in which Achilles was dipped to render him invincible. The Styx forms the boundary between the upper and lower worlds. The first region of Hades comprises the Fields of Asphodel, described in Odyssey xi, where the shades of heroes wander despondently among lesser spirits, who twitter around them like bats. Only libations of blood offered to them in the world of the living can reawaken in them for a time the sensations of humanity. Beyond lay Erebus, which could be taken for a euphonym of Hades, whose own name was dread. There were two pools, that of Lethe, where the common souls flocked to erase all memory, and the pool of Mnemosyne "memory", where the initiates of the Mysteries drank instead. In the forecourt of the palace of Hades and Persephone sit the three judges of the Underworld: Minos, Rhadamanthus, and Aeacus. There at the trivium sacred to Hecate, where three roads meet, souls are judged, returned to the Fields of Asphodel if they are neither virtuous nor evil, sent by the road to Tartarus if they are impious or evil, or sent to Elysium Islands of the Blessed with the "blameless" heroes. In the Sibylline oracles, a curious hodgepodge of Greco-Roman and Judaeo-Christian elements, Hades again appears as the abode of the dead, and by way of folk etymology, it even derives Hades from the name Adam the first man, saying it is because he was the first to enter there.

Chapter 9 : That the World May Know | Fertility Cults of Canaan

Hades (/ ˈ ɛ ː h ɛ ɛ ː d i ɛ • z /; Greek: Ἅϊδης, Ἅϊδης, Ἅϊδης, Ἅϊδης) was the ancient Greek chthonic god of the underworld, which eventually took his name.. In Greek mythology, Hades was regarded as the eldest son of Cronus and Rhea, although the last son regurgitated by his father.

Hades was the brother of Zeus and the god of the underworld. Persephone was the daughter of Demeter, the Goddess of nature. The myth of Hades and Persephone is one more myth of love and abduction in the Greek mythology. The myth says that in one of the rare times he left the Underworld, he traveled above ground to pursue her, while she was gathering flowers in a field. One day Hades, God of the Underworld, saw Persephone and instantly fell in love with her. Ades Hades confided his secret in his brother Zeus, asking for help, so the two of them concocted a plan to trap her. As the girl Persephone played with her companions, they caused the ground to split underneath her. Persephone slipped beneath the Earth and Hades stole her to the Underworld where he made her his wife. The myth says that Persephone was very unhappy, but after much time, she came to love the cold-blooded Hades and lived happily with him. A different version of the myth of Hades and Persephone The myth of Hades and Persephone also has a different version; in this one Demeter was present when Persephone was kidnapped by God Hades but was tricked by Zeus and Hades. That morning when Demeter descended on Earth with her daughter Persephone , she left her to play with the sea nymphs called Nereids and the Naiads who were the freshwater nymphs of the lakes, springs and rivers. Persephone and flower Narcissus Demeter went to supervise her bountiful crops. The flower Narcissus was planted there by Gaia, who was following the orders of Zeus. The goal was to enchant Persephone and attract her, away from her guides. So, Persephone danced her way to the garden alone and tried to pluck the narcissus from the bosom of Gaia. It drained her energies as the narcissus only came out after a lot of pulling. But suddenly, to her utter fright, she saw the tiny hole from which she had drawn out the flower shaft, began to rapid grow in size until it started to resemble a mighty enormous chasm. Hades Kidnapping Persephone From this came the vigorous galloping sounds of multiple horses and such sudden happenings only froze the frail beauty to her feet. Out of all her friends only the naiad Cyane tried to rescue the crying Persephone but she was no match for the powerful Hades. Goddess Demeter trying to find Persephone Demeter rushed back to where she had left her daughter and found only the Cyane river there with the other nymphs weeping. Worried as she was, she asked all as to the whereabouts of her beloved daughter. It was only the river Cyane who helped her by washing over the belt of Persephone, indicating that something gravely wrong had happened. Demeter went mad and hunted for her daughter everywhere. Finally, she met Hekate, the deity of magic, witchcraft, spirits and crossroads, at the dawn of the 10th day who had pity at her dismal condition and asked her to seek help from the all seeing Helios, the sun god. Helios told Demeter all about how Hades had dragged Persephone into the underworld. Hades consulted with Zeus and they both decided to allow Persephone to live on earth for six months each year, while the rest of the time she would be on his side in the Underworld. Before leaving the underworld, Persephone had been persuaded to eat four seeds of a pomegranate. But she was allowed to spend the remaining two-thirds of the year with her Earth Mother, Demeter. The myth of Hades and Persephone is associated with the coming of Spring and Winter: When she descends to Hades, it is winter. Celebrating the myth of Persephone The disappearance and the return of Persephone were the occasions of great festivals in ancient Greece, among them the Elefsinian rites, whose secrets were so closely guarded that little is known about them today. Some experts believe the rites or mysteries fostered the idea of a more perfect life after death, and thus helped to lay the groundwork for the coming of Christianity, which upholds the idea of everlasting life.