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Chapter 1 : Master Mind, Body & Spirit by Matt Belair on Apple Podcasts

SCIENCE, TOOLS AND MAGIC: Part One: Body and Spirit, Mapping the Universe. Part Two: Mundane Worlds (The Nasser D. Khalili Collection of Islamic Art, VOL XII) Box Edition.

A magician, enveloped in sanctified vestments and carrying a wand inscribed with hieroglyphic figures, could by the power vested in certain words and symbols control the invisible inhabitants of the elements and of the astral world. While the elaborate ceremonial magic of antiquity was not necessarily evil, there arose from its perversion several false schools of sorcery, or black magic. Egypt, a great center of learning and the birthplace of many arts and sciences, furnished an ideal environment for transcendental experimentation. Here the black magicians of Atlantis continued to exercise their superhuman powers until they had completely undermined and corrupted the morals of the primitive Mysteries. By establishing a sacerdotal caste they usurped the position formerly occupied by the initiates, and seized the reins of spiritual government. Thus black magic dictated the state religion and paralyzed the intellectual and spiritual activities of the individual by demanding his complete and unhesitating acquiescence in the dogma formulated by the priestcraft. The Pharaoh became a puppet in the hands of the Scarlet Council--a committee of arch-sorcerers elevated to power by the priesthood. These sorcerers then began the systematic destruction of all keys to the ancient wisdom, so that none might have access to the knowledge necessary to reach adeptship without first becoming one of their order. They mutilated the rituals of the Mysteries while professing to preserve them, so that even though the neophyte passed through the degrees he could not secure the knowledge to which he was entitled. Idolatry was introduced by encouraging the worship of the images which in the beginning the wise had erected solely as symbols for study and meditation. False interpretations were given to the emblems and figures of the Mysteries, and elaborate theologies were created to confuse the minds of their devotees. The masses, deprived of their birthright of understanding and groveling in ignorance, eventually became the abject slaves of the spiritual impostors. Superstition universally prevailed and the black magicians completely dominated national affairs, with the result that humanity still suffers from the sophistries of the priestcrafts of Atlantis and Egypt. The transcendentalism of the Qabbalists is founded upon the ancient and magical formula of King Solomon, who has long been considered by the Jews as the prince of ceremonial magicians. Among the Qabbalists of the Middle Ages were a great number of black magicians who strayed from the noble concepts of the Sepher Yetzirah and became enmeshed in demonism and witchcraft. They sought to substitute magic mirrors, consecrated daggers, and circles spread around posts of coffin nails, for the living of that virtuous life which, without the assistance of complicated rituals or submundane creatures, unfailingly brings man to the state of true individual completion. Those who sought to control elemental spirits through ceremonial magic did so largely with the hope of securing from the invisible worlds either rare knowledge or supernatural power. The little red demon of Napoleon Bonaparte and the infamous oracular heads of de Medici are examples of the disastrous results of permitting elemental beings to dictate the course of human procedure. Transcendentalism and all forms of phenomenistic magic are but blind alleys--outgrowths of Atlantean sorcery; and those who forsake the straight path of philosophy to wander therein almost invariably fall victims to their imprudence. Man, incapable of controlling his own appetites, is not equal to the task of governing the fiery and tempestuous elemental spirits. Many a magician has lost his life as the result of opening a way whereby submundane creatures could become active participants in his affairs. When Eliphas Levi invoked the spirit of Apollonius of Tyana, what did he hope to accomplish? Is the gratification of curiosity a motive sufficient to warrant the devotion of an entire lifetime to a dangerous and unprofitable pursuit? If the living Apollonius refused to divulge his secrets to the profane, is there any probability that after death he would disclose them to the curious-minded? Levi himself did not dare to assert that the specter which appeared to him was actually the great philosopher, for Levi realized only too well the proclivity of elementals to impersonate those who have passed on. The majority of modern mediumistic apparitions are but elemental creatures masquerading

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through bodies composed of thought substance supplied by the very persons desiring to behold these wraiths of decarnate beings. The visible universe has an invisible counterpart, the higher planes of which are peopled by good and beautiful spirits; the lower planes, dark and foreboding, are the habitation of evil spirits and demons under the leadership of the Fallen Angel and his ten Princes. By means of the secret processes of ceremonial magic it is possible to contact these invisible creatures and gain their help in some human undertaking. Good spirits willingly lend their assistance to any worthy enterprise, but the evil spirits serve only those who live to pervert and destroy. It is possible to make contracts with spirits whereby the magician becomes for a stipulated time the master of an elemental being. True black magic is performed with the aid of a demoniacal spirit, who serves the sorcerer for the length of his earthly life, with the understanding that after death the magician shall become the servant of his own demon. For this reason a black magician will go to inconceivable ends to prolong his physical life, since there is nothing for him beyond the grave. The most dangerous form of black magic is the scientific perversion of occult power for the gratification of personal desire. Its less complex and more universal form is human selfishness, for selfishness is the fundamental cause of all worldly evil. A man will barter his eternal soul for temporal power, and down through the ages a mysterious process has been evolved which actually enables him to make this exchange. In its various branches the black art includes nearly all forms of ceremonial magic, necromancy, witchcraft, sorcery, and vampirism. Under the same general heading are also included mesmerism and hypnotism, except when used solely for medical purposes, and even then there is an element of risk for all concerned. The practice of magic--either white or black--depends upon the ability of the adept to control the universal life force--that which Eliphas Levi calls the great magical agent or the astral light. By the manipulation of this fluidic essence the phenomena of transcendentalism are produced. The famous hermaphroditic Goat of Mendes was a composite creature formulated to symbolize this astral light. It is identical with Baphomet the mystic pantheos of those disciples of ceremonial magic, the Templars, who probably obtained it from the Arabians. A well-known magician of the Middle Ages was Dr. Johannes Faustus, more commonly known as Dr. Faustus. By a study of magical writings he was enabled to bind to his service an elemental who served him for many years in various capacities. Strange legends are told concerning the magical powers possessed by Dr. Faustus. At another time, having fallen overboard from a small boat, he was picked up and returned to the craft with his clothes still dry. But, like nearly all other magicians, Dr. Faustus came at length to disaster; he was found one morning with a knife in his back, and it was commonly believed that his familiar spirit had murdered him. Faustus is generally regarded as merely a fictional character, this old magician actually lived during the sixteenth century. Faustus wrote a book describing his experiences with spirits, a section of which is reprinted below. Faustus must not be confused with Johann Fust, the printer. In this book I discovered information to the effect that a spirit, whether he be of the fire, the water, the earth or the air, can be compelled to do the will of a magician capable of controlling him. I also discovered that according as one spirit has more power than another, each is adapted for a different operation and each is capable of producing certain supernatural effects. At first I had little faith that what was promised would take place. But at the very first invocation which I attempted a mighty spirit manifested to me, desiring to know why I had invoked him. His coming so amazed me that I scarcely knew what to say, but finally asked him if he would serve me in my magical investigations. He replied that if certain conditions were agreed upon he would. The conditions were that I should make a pact with him. This I did not desire to do, but as in my ignorance I had not protected myself with a circle and was actually at the mercy of the spirit, I did not dare to refuse his request and resigned myself to the inevitable, considering it wisest to turn my mantle according to the wind. After the pact had been arranged, this mighty spirit, whose name was Asteroth, introduced me to another spirit by the name of Marbuel, who was appointed to be my servant. I questioned Marbuel as to his suitability for my needs. Go again whence you have come. Upon asking him the same question he answered that he was swift as a bird in the air. Go whence you came. This spirit was faithful for a long time, but to tell you how he served me is not possible in a document of this length and I will here only indicate how spirits are to be invoked and how the circles for protection are to be prepared. There are

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many kinds of spirits which will permit themselves to be invoked by man and become his servant. Of these I will list a few: The mightiest among those who serve men. He manifests in pleasing human form about three feet high. He must be invoked three times before he will come forth into the circle prepared for him. He will furnish riches and will instantly fetch things from a great distance, according to the will of the magician. He is as swift as human thought. Serviceable and most useful, and comes in the form of a ten-year-old boy. He must be invoked three times. His special power is to discover treasures and minerals hidden in the ground, which he will furnish to the magician. A true lord of the mountains and swift as a bird on the wing. He is an opposing and troublesome spirit, hard to control. You must invoke him four times. He appears in the person of Mars [a warrior in heavy armor]. He will furnish the magician those things which grow above and under the earth. He is particularly the lord of the spring-root. If placed against a locked door, it would open the door. The Hermetists believed that the red-capped woodpecker was specially endowed with the faculty of discovering spring-root, so they followed this bird to its nest, and then stopped up the hole in the tree where its young were. The red-crested woodpecker went at once in quest of the spring-root, and, discovering it, brought it to the tree. It immediately drew forth the stopper from the entrance to the nest. The magician then secured the root from the bird. It was also asserted that because of its structure, the etheric body of the spring-root was utilized as a vehicle of expression by certain elemental spirits which manifested through the proclivity of drawing out or opening things. A mighty ruler of the sea, controlling things both upon and under the water. He furnishes things lost or sunk in rivers, lakes, and oceans, such as sunken ships and treasures. The more sharply you invoke him, the swifter he is upon his errands. Comes in the form of a beautiful maiden and by her aid the magician is raised to honor and dignity. She makes those she serves worthy and noble, gracious and kindly, and assists in all matters of litigation and justice. She will not come unless invoked twice. The master of all arts. He manifests as a master workman and comes wearing an apron. He can teach a magician more in a moment than all the master workmen of the world combined could accomplish in twenty years. Now, if you desire the aid of the spirit to get this or that, then you must first draw the sign of the spirit whom you desire to invoke. The drawing must be made just in front of a circle made before sunrise, in which you and your assistants will stand. If you desire financial assistance, then you must invoke the spirit Aciel.

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Chapter 2 : Music: The Language of Spirit | Wake Up World

VOLUME XII Published Part One Body and Spirit, Mapping the Universe Francis Maddison and Emilie Savage-Smith Part Two Mundane Worlds Emilie Savage-Smith with contributions by Francis.

When you look at the night sky or at the images of the Hubble Space Telescope, are you filled with feelings of awe and wonder at the overwhelming beauty and power of the universe? When you are in the midst of nature, in a forest, by the sea, on a mountain peak - do you ever feel a sense of the sacred, like the feeling of being in a vast cathedral? Do you believe that humans should be a part of Nature, rather than set above it? If you can answer yes to all of these questions, then you have pantheistic leanings. Are you sceptical about a "God" other than Nature and the wider Universe, yet feel an emotional need for a recognition of something greater than your own self or than the human race? If so, then scientific pantheism is very probably your natural philosophical or spiritual home. Pantheism is older than Buddhism or Christianity, and may already count hundreds of millions among its members. Many atheists and humanists may be scientific pantheists without realizing it. Scientific pantheism is a modern form of pantheism that deeply reveres the universe and nature and joyfully accepts and embraces life, the body and earth, but does not believe in any supernatural deities, entities or powers. Quiz What Pantheism believes At the heart of pantheism is reverence of the universe as the ultimate focus of reverence, and for the natural earth as sacred. We are talking about the way our senses and our emotions force us to respond to the overwhelming mystery and power that surrounds us. We are part of the universe. Our earth was created from the universe and will one day be reabsorbed into the universe. We are made of the same matter and energy as the universe. We are not in exile here: It is only here that we will ever get the chance to see paradise face to face. If we believe our real home is not here but in a land that lies beyond death - if we believe that the numinous is found only in old books, or old buildings, or inside our head, or outside this reality - then we will see this real, vibrant, luminous world as if through a glass darkly. The universe creates us, preserves us, destroys us. It is deep and old beyond our ability to reach with our senses. It is beautiful beyond our ability to describe in words. It is complex beyond our ability to fully grasp in science. We must relate to the universe with humility, awe, reverence, celebration and the search for deeper understanding - in many of the ways that believers relate to their God, minus the grovelling worship or the expectation that there is some being out there who can answer our prayers. This overwhelming presence is everywhere inside you and outside you and you can never be separated from it. Whatever else is taken from you, this can never be taken from you. Wherever you go, it goes with you. Whatever happens to you, it remains with you. But again we are not talking about supernatural beings. We are saying this: We are part of nature. Nature made us and at our death we will be reabsorbed into nature. We are at home in nature and in our bodies. This is where we belong. This is the only place where we can find and make our paradise, not in some imaginary world on the other side of the grave. If nature is the only paradise, then separation from nature is the only hell. When we destroy nature, we create hell on earth for other species and for ourselves. Nature is our mother, our home, our security, our peace, our past and our future. We should treat natural things and habitats as believers treat their temples and shrines, as sacred - to be revered and preserved in all their intricate and fragile beauty. Top A positive approach to life on earth. Scientific Pantheism offers the most positive and embracing approach to life, the body and nature of any philosophy or religion. Our bodies are not base and evil: Nature is not a reflection of something higher: Life is not a path to somewhere else: We must make the best of while we have it. Scientific Pantheism is rooted in the present world. It reconciles concern for humans, and concern for the planet. It places life, not death, in the focus of our concern. Scientific Pantheism has as its central motto: Healthy mind - healthy body - healthy earth. Healthy mind Pantheism fosters a mind that accepts the world: A mind fully awake to nature, open to new knowledge, responsive to the beauty of the natural world. Pantheism fosters a mind that accepts life, the body, and the self: Pantheism fosters a sane and whole mind that respects reason and evidence, that will not accept key beliefs without rational basis, simply

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on the claims of ancient scripture or the assertion of gurus. Pantheism demands no faith in impossible events and secret revelations. Pantheism satisfies our need to revere something greater than ourselves - yet never turns its back on the earth, and never departs from the evidence before us. Pantheism fuses spirituality and science, mind and body, humans and nature. Healthy body Transcendental religions - especially primitive Christianity and Theravada Buddhism - have a negative attitude to the body. The body is seen as a temporary container for the soul, or as a disgusting bag of foul substances. Pantheism has a totally positive attitude. The body is natural and is sacred like every other part of nature. Looking after the body, preserving its health and fitness through a healthy diet and exercise, are things we can and should do without slinking feelings of guilt. Healthy earth For transcendental religions the whole earth, like the body, is merely a temporary stage which will be destroyed before the Last Judgement, or will vanish when we realize that it is mere illusion. But this earth is not a staging post and it is not an illusion. Pantheism affirms the earth and upholds nature as the most sacred temples. Concern for the health of the earth is not just a matter of human survival, not just a matter of preserving diversity and wilderness for our enjoyment. It is a primary spiritual and ethical duty. Top A spiritual approach in keeping with the age of science and environment On the eve of the Third Millennium we have become citizens of the cosmos. Through the eyes of the Hubble telescope we have seen the universe as never before. We have seen the emptiness of space strewn with galaxies as thick as snow. We have seen the birth of stars. We have found planetary discs around many stars. We have found amino acids in space. In this situation it is becoming impossible to believe in gods other than the Universe itself, or gods who created this ungraspable immensity just as a frame for our tiny presence. During this same generation we have lost our citizenship of this earth, and risk losing our delicate foothold in the cosmos. We have acquired the power to modify life, to alter ecosystems, to change the planet itself and threaten the future of every species, including our own. Today we need a spiritual approach that provide powerful backing for environmental action. Yet the three largest Western religions provide only feeble support. In this generation spirituality must come of age and be reborn into the age of space, the age of science, the age of environment. Introduction to this site These pages are intended as a guide to Pantheism: To the theory and practice of Scientific Pantheism - from the self-existence and self-organization of the cosmos and nature, to the ways in which we can cement and celebrate our belonging and connection with them and with each other, and create the social and environmental conditions for everyone to enjoy this connection. Scientific Pantheism is a consistent, non-dualistic, empirical and logical approach to pantheism. To the rich history of Pantheism , represented by thinkers and readings from every tradition - from Hinduism, Buddhism and Taoism to ancient Greece, Rome, Islam and Christianity - and every age, from the sixth century BC to the present day. For completeness, some Christian, Moslem and Jewish panentheists have been included. Panentheists believe that God is greater than the universe, but is also in the universe and nature. The major ideas and debates.

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Chapter 3 : Heka, the ancient Egyptian magic

Part Two: Mundane Worlds (The Nasser D. Khalili Collection of Islamic Art, VOL XII) at calendrierdelascience.com Read honest and unbiased product reviews from our users. calendrierdelascience.com: Customer reviews: SCIENCE, TOOLS AND MAGIC: Part One: Body and Spirit, Mapping the Universe.

Search Printout For best results save the whole webpage pictures included onto your hard disk, open the page with Word 97 or higher, edit if necessary and print. The magic of ancient Egypt You have come afterwards because I am Heka. Through magic the creation had come into being and was sustained by it. Thus, magic was more ancient, and consequently more powerful, than the gods themselves I am one with Atum when he still floated alone in Nun, the waters of chaos, before any of his strength had gone into creating the cosmos. I am Atum at his most inexhaustible - the potence and potential of all that is to be. Gods, demons and the dead could be implored, cajoled or threatened. Magic was accepted by all ancient peoples as a real force. The Hebrew tradition which was strongly opposed to it, did not deny its efficacy, but rather extolled the even greater magical power of its own god: And Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent. Thoth , god of wisdom and learning, was identified with the Greek Hermes Trismegistus. She was the original mother of god, Isis lactans feeding her son Horus , which Christianity adopted as the Madonna. Her role as protectress is reflected in the Marian cult. Acquiring magical powers While its efficiency in the hands of mortal practitioners was perhaps often less than had been hoped for, magic attracted people because it was practical and made sense. Everything had a reason, often hidden to the ordinary person, but revealed to the knowledgeable. Magical spell written in Coptic Picture source: Duke Papyrus Archive Magic explained the relationships between causes and effects using ideas people could relate to. Analogies and symbolisms were widely used, the sympathetic principle of like affecting like was invoked, associations, be they pure coincidence, were imbued with meaning, and historic occurrences became predictors for the future. There were even prescribed ways for explaining why expected results had not materialized. It appears that, originally, the Egyptians, like some other peoples who practiced ritual cannibalism, thought that spiritual powers resided in the body and could be acquired by ingestion. There is no evidence, though, that such a view was more than speculative and ever acted upon. The king orders sacrifices, he alone controls them, the king eats humans, feeds on gods, he has them presented on an altar to himself, he has agents to do his will. He fires off the orders! The king eats their magic, he gulps down their souls, the adults he has for breakfast, the young are lunch, the babies he has for supper, the old ones are too tough to eat, he just burns them on the altar as an offering to himself. Chief among them were the lector-priests, the only clerics who were fully professional since the beginning of recorded history. They were the keepers of the sacred books. The practitioners of magic Magical knowledge and power emanated from the gods and was bestowed upon their servants, the kings Utterance of all the gods, [to] Amon-Re: She is now thy daughter of thy form, whom thou hast begotten, prepared. Thou hast given to her thy soul, thy [But there were also less exalted magicians who did not deal with life and death, but with more mundane issues like good luck charms, pest control or love potions. Lionel Casson Ancient Egypt Sometimes spells fell into the wrong hands. Now, when Penhuibin, formerly overseer of herds, said to him: Records of the Harem Conspiracy against Ramses III 20th dynasty To the ordinary mortal magic could be dangerous, and coming into physical contact with the divine deadly. There was the sem priest Rewer before his majesty in his office of sem priest, responsible for the clothing. The ames sceptre which was in the hand of his majesty, touched the foot of the sem priest Rewer. His majesty said to him: Behold, his majesty said: His majesty ordered to have it put in writing on his tomb which is in the necropolis. His majesty caused a record to be made about it, written in the presence of the king himself in the district of the palace, in order to write down according to what had been said in his tomb which is in the necropolis. From the tomb of Rewer 5th dynasty [24] Practical purposes Magic had important pragmatic aspects, which were exploited to achieve the aims of humans, dead or alive, spirits, and gods: He

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Ptah gave birth to the gods, He made the towns, He established the nomes, He placed the gods in their shrines, He settled their offerings, He established their shrines, He made their bodies according to their wishes. From the Shabaka Stone , 25th dynasty The giving of birth was not just miraculous, but also dangerous, and the newly born was especially vulnerable. Birth brick Picture source: Boys appear to have been favoured by their parents and given better protection, e. A Crocodile against him in the water. A snake against him on land. He will do something against that same one. At no time did I do anything against him. It is God who will judge. Some mummies had dozens of scarabs packed into their bandages. He the sun god created for them magic as a weapon, to fend off the blows of the happenings. Get thee back, thou enemy, thou dead man or woman Thou dost not enter into his phallus, so that it grows limp. Thou dost not cast seed into his anus? Gardiner, Theban Ostraca, C 1, p. Then this god went to the place where Bentresh was. Then he wrought the protection of the daughter of the chief of Bekhten. She became well immediately. Then said the spirit which was in her before Khonsu-the-Plan-Maker-in-Thebes: I am thy servant. I will go to the place whence I came, to satisfy thy heart concerning that, on account of which thou comest Physicians, priests and magicians - no clear demarcation line appears to have separated these, to our eyes very different, callings - seemingly worked according to quite strict guidelines as to how the body was to be examined, how the results were to be interpreted and which treatments were to be performed and which were not. There are vessels in every limb of the body. When some physician, some sakhmet priest, some magician lays his finger on the head, on the back of the head, on the hands, on the place of the heart, on both arms and both legs, then he will feel the heart, as there are vessels in every limb of the body and it i. In year 1, of his coronation as king Then his majesty awoke, and he found them not. The two goddesses shine upon thy brow, the land is given to thee, in its length and its breadth. According to the writings of Pseudo-Callisthenes Nectanebo II used magic to defend his country from outside enemies. If the enemy came against him by sea, instead of sending out his sailors to fight them, he retired into a certain chamber, and having brought forth a bowl which he kept for the purpose, he filled it with water, and then, having made wax figures of the ships and men of the enemy, and also of his own men and ships, he set them upon the water in the bowl, his men on one side, and those of the enemy on the other. He then came out, and having put on the cloak of an Egyptian prophet and taken an ebony rod in his hand, he returned into the chamber, and uttering words of power he invoked the gods who help men to work magic, and the winds, and the subterranean demons, which straightway came to his aid. By their means the figures of the men in wax sprang into life and began to fight, and the ships of wax began to move about likewise; but the figures which represented his own men vanquished those which represented the enemy, and as the figures of the ships and men of the hostile fleet sank through the water to the bottom of the bowl, even so did the real ships and men sink through the waters to the bottom of the sea. In this way he succeeded in maintaining his power, and he continued to occupy his kingdom in peace for a considerable period. Wallis Budge Egyptian Magic [4] Through death a person lost his power over his body. This was done in the ceremony of the opening of the mouth. Statues were similarly empowered. There was no tradition of magic that was evil in itself, what we would refer to as Black Magic, but magic could be abused and was in these instances treated as criminal behaviour, though possibly especially abhorrent. Both in the Rollin and the Lee Papyrus the deeds of magicians who had supported a conspiracy against Ramses III were called "great crimes of death", "the abominations of the land" or the like, probably because the victim had been the king himself. The practice of magic The [magician Horus-son-of] Paneshe returned [quickly]; he brought his books and his amulets to [where Pharaoh] was. He recited a spell to him and bound an amulet on him, to prevent the sorceries of the Nubians from gaining power over him. He went to the temple of Khmun, [made his] offerings and his libations before Thoth, the eight-times great, the lord of Khmun, the great god. He made a prayer before him saying: Let not the Nubians take the shame of Egypt to the land of Nubia! It is you who [created] magic [spells]. It is you who suspended the sky, who founded the earth and the netherworld, who placed the gods with Let me know how to save Pharaoh [from the sorceries of the] Nubians! It was generally wise not to choose an unlucky day , the time dusk and dawn were especially auspicious and place often a dark chamber, a

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dark recess, a clean dark cell or a secret dark place had to be appropriate, and, as is only proper for such spiritual endeavours, the ingredients, the medium and the magician had to be suitable, which generally meant that they had to be ritually pure: If it be that you do not apply? Thus in one divination spell a boy who has not been with a woman as medium was required, in another one could address the moon after being pure for three days. Implements and ingredients too needed to be acceptable, either new or carefully cleansed: You go to a dark chamber with its [face] open to the South or East in a clean place: Speech was often accompanied by actions, precisely prescribed rituals for which there were no obvious reasons and which were frequently repeated: Excretion rituals included piercing of a figurine with needles or knives, spitting, or burning. Some pharaohs asserted their dominance over their enemies by symbolically trampling on them: Talisman facilitating the process of childbirth Ptolemaic Period Source: One of them carried the words Cut off the head of the enemy when he enters the chamber of the children and the spells were hoped to afford protection from snakes, scorpions[28] and other dangers. Animal figurines were among the equipment of tombs. Very popular were hippo talismans. Hippos are fiercely protective of their young and dangerous to man, the dead were therefore frequently endowed with figurines which had a leg purposely broken off to prevent them from hurting the tomb owners.

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Overview[edit] Fantasy has long borrowed an idea of "another world" from myth , legend and religion. Heaven , Hell , Olympus , and Valhalla are all "alternative universes" different from the familiar material realm. Plato reflected deeply on the parallel realities, resulting in Platonism , in which the upper reality is perfect while the lower earthly reality is an imperfect shadow of the heavenly. The lower reality is similar but with flaws. Modern fantasy often presents the concept as a series of planes of existence where the laws of nature differ, allowing magical phenomena of some sort on some planes. This concept was also found in ancient Hindu mythology , in texts such as the Puranas , which expressed an infinite number of universes, each with its own gods. Lewis or even the beyond-the-reflection travel in the two main works of Lewis Carroll. In dark fantasy or horror the parallel world is often a hiding place for unpleasant things, and often the protagonist is forced to confront effects of this other world leaking into his own, as in most of the work of H. Lovecraft and the Doom computer game series, or Warhammer 40K miniature and computer games. In such stories, the nature of this other reality is often left mysterious, known only by its effect on our own world. Sidewise in Time describes it in the manner that similar to requiring both longitude and latitude coordinates in order to mark your location on Earth, so too does time: Thus, another common term for a parallel universe is "another dimension", stemming from the idea that if the 4th dimension is time, the 5th dimension - a direction at a right angle to the fourth - are alternate realities. While this is a common treatment in Science fiction, it is by no means the only presentation of the idea, even in hard science fiction. Sometimes the parallel universe bears no historical relationship to any other world; instead, the laws of nature are simply different from those in our own, as in the novel Raft by Stephen Baxter , which posits a reality where the gravitational constant is much larger than in our universe. Note, however, that Baxter explains later in Vacuum Diagrams that the protagonists in Raft are descended from people who came from the Xeelee Sequence universe. One motif is that the way time flows in a parallel universe may be very different, so that a character returning to one might find the time passed very differently for those he left behind. This is found in folklore: King Herla visited Fairy and returned three centuries later; although only some of his men crumbled to dust on dismounting, Herla and his men who did not dismount were trapped on horseback, this being one folkloric account of the origin of the Wild Hunt. Lewis made use of this in The Chronicles of Narnia ; indeed, a character points out to two skeptics that there is no need for the time between the worlds to match up, but it would be very odd for the girl who claims to have visited a parallel universe to have dreamed up such a different time flow - from their perspective, the girl had only been gone for a few minutes though she was in Narnia for hours, and if she was making it up surely she would have spent a while longer hiding than a few minutes. Picking a genre becomes less a matter of setting, and more a matter of theme and emphasis; the parts of the story the author wishes to explain and how they are explained. Narnia is clearly a fantasy, and the TV series Sliders is clearly science fiction, but works like the World of Tiers series or Glory Road tend to occupy a much broader middle ground. Science fiction[edit] This section appears to contain trivial, minor, or unrelated references to popular culture. Unsourced material may be challenged and removed. February While technically incorrect, and looked down upon by hard science-fiction fans and authors, the idea of another " dimension " has become synonymous with the term "parallel universe". The usage is particularly common in movies , television and comic books and much less so in modern prose science fiction. The idea of a parallel world was first introduced in comic books with the publication of The Flash , " Flash of Two Worlds ". By proposing travel along these extra axes, which are not normally perceptible , the traveler can reach worlds that are otherwise unreachable and invisible. In , Edwin A. Abbott wrote the seminal novel exploring this concept called Flatland: A Romance of Many Dimensions. It describes a world of two dimensions inhabited by living squares, triangles, and circles, called

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Flatland, as well as Pointland 0 dimensions , Lineland 1 dimension , and Spaceland three dimensions and finally posits the possibilities of even greater dimensions. Isaac Asimov, in his foreword to the Signet Classics edition, described Flatland as "The best introduction one can find into the manner of perceiving dimensions. Wells used time as an additional "dimension" in this sense, taking the four-dimensional model of classical physics and interpreting time as a space-like dimension in which humans could travel with the right equipment. Wells also used the concept of parallel universes as a consequence of time as the fourth dimension in stories like *The Wonderful Visit* and *Men Like Gods* , an idea proposed by the astronomer Simon Newcomb , who talked about both time and parallel universes; "Add a fourth dimension to space, and there is room for an indefinite number of universes, all alongside of each other, as there is for an indefinite number of sheets of paper when we pile them upon each other". The parallel universe was similar to the real universe but with some different aspects, Britain has a fascist government and the royal family has been executed. Heinlein , in *The Number of the Beast* , postulated a six-dimensional universe. In addition to the three spatial dimensions, he invoked symmetry to add two new temporal dimensions, so there would be two sets of three. Like the fourth dimension of H. G. Wells, perhaps the most common use of the concept of a parallel universe in science fiction is the concept of hyperspace. Used in science fiction, the concept of "hyperspace" often refers to a parallel universe that can be used as a faster-than-light shortcut for interstellar travel. Rationales for this form of hyperspace vary from work to work, but the two common elements are: This can be because of a different speed of light, different speed at which time passes, or the analogous points in the hyperspace universe simply being much closer to each other. Sometimes "hyperspace" is used to refer to the concept of additional coordinate axes. In this model, the universe is thought to be "crumpled" in some higher spatial dimension and that traveling in this higher spatial dimension, a ship can move vast distances in the common spatial dimensions. An analogy is to crumple a newspaper into a ball and stick a needle straight through, the needle will make widely spaced holes in the two-dimensional surface of the paper. While this idea invokes a "new dimension", it is not an example of a parallel universe. It is a more scientifically plausible use of hyperspace. While use of hyperspace is common, it is mostly used as a plot device and thus of secondary importance. While a parallel universe may be invoked by the concept, the nature of the universe is not often explored. So, while stories involving hyperspace might be the most common use of the parallel universe concept in fiction, it is not the most common source of fiction about parallel universes. Time travel and alternative history[edit] Main articles: Time travel and Alternate history Parallel universes may be the backdrop to or the consequence of time travel, their most common use in fiction if the concept is central to the story. Time travelers in fiction often accidentally or deliberately create alternative histories , such as in *The Guns of the South* by Harry Turtledove where the Confederate Army is given thousands of AK rifles and ends up winning the American Civil War. However, Ward Moore reversed this staple of alternative history fiction in his *Bring the Jubilee* , where an alternative world where the Confederate States of America won the Battle of Gettysburg and the American Civil War is destroyed after a historian and time traveler from the defeated United States of that world travels back to the scene of the battle and, by inadvertently causing the death of the Confederate officer whose troops occupied Little Round Top , changes the result so that the Union forces are victorious. The concepts are similar but there are significant differences. Where characters travel to the past, they may cause changes in the timeline creating a point of divergence that result in changes to the present. The alternative present will be similar in different degrees to the original present as would be the case with a parallel universe. The main difference is that parallel universes co-exist whereas only one history or alternative history can exist at any one moment. Another difference is that moving to a parallel universe involves some inter-dimensional travel whereas alternative histories involve some type of time travel. However, since the future is only potential and not actual, it is often conceived that more than one future may exist simultaneously. Often worlds that are similar to each other are considered closer to each other in terms of this sidewise travel. For example, a universe where World War II ended differently would be "closer" to us than one where Imperial China colonized the New World in the 15th century. Beam Piper used this concept,

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naming it "paratime" and writing a series of stories involving the Paratime Police who regulated travel between these alternative realities as well as the technology to do so. Keith Laumer used the same concept of "sideways" time travel in his novel *Worlds of the Imperium*. It fits loosely in the *Faction Paradox* series initiated by Lawrence Miles, several of whose novels featured an artificially created universe existing within another; specifically, within a bottle. It also appears that the Protestant Reformation happened differently with John Calvin becoming the last Pope.

Counter-Earth[edit] The concept of Counter-Earth is typically similar to that of parallel universes but is actually a distinct idea. There would be no necessity that such a planet would be like Earth in any way though typically in fiction; it is usually nearly identical to Earth. Since Counter-Earth is always within the universe and the Solar System, travel to it can be accomplished with ordinary space travel. Technically this is not a type of parallel universe since such planets can be reached via ordinary space travel, but the stories are similar in some respects. *Star Trek* frequently explored such worlds: In " *Bread and Circuses* " the Enterprise encounters a planet called Magna Roma, which has many physical resemblances to Earth such as its atmosphere, land to ocean ratio, and size. The landing party discovers that the planet is at roughly a late 20th-century level of technology but its society is similar to the Roman Empire, as if the Empire had not fallen but had continued to that time: Slavery on this world has also developed into an institution, with slaves guaranteed medical benefits and old-age pensions, so the workers grew more content and never rebelled. At the end of the episode, it is discovered that the society has just found their own version of Jesus, referred simply as "the son" whose followers they had previously mistaken for sun worshipers. In " *The Omega Glory* ", the crew visit a planet on which there is a conflict between two peoples called the Yangs and the Kohms. Constitution as a sacred text. A deleted scene from the episode, however, implied that both the Yangs and Kohms were actually descendants of human colonists. In " *Miri* ", the Enterprise crew encounter a planet that is physically identical to Earth. Histories on the two planets were apparently identical until the 20th century when scientists had accidentally created a deadly virus that killed all the adults but extended the lives of the children who call themselves the "Onlies".

Convergent evolution due to contamination[edit] A similar concept in biology is gene flow. In this case, a planet may start as different from Earth, but due to the influence of Earth culture, the planet comes to resemble Earth in some way; technically this is not a type of parallel universe since such planets can be reached via ordinary space travel, but the stories are similar in some respects. *Star Trek* used this theory as well:

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Chapter 5 : Science | The Guardian

Francis Maddison and Emilie Savage-Smith, Science, tools and magic, Part One. Body and spirit, mapping the universe; Emilie Savage-Smith with contributions from Ralph Pinder-Wilson and Tim Stanley, Part Two.

Then they step outside, trading the warmth and modern conveniences of a science station foosball, fitness center, hour cafeteria for a minus-degree Fahrenheit featureless landscape, flatter than Kansas and one of the coldest places on the planet. They trudge in darkness nearly a mile, across a plateau of snow and ice, until they discern, against the backdrop of more stars than any hands-in-pocket backyard observer has ever seen, the silhouette of the giant disk of the South Pole Telescope, where they join a global effort to solve possibly the greatest riddle in the universe: Galileo trained a new instrument, the telescope, on the heavens and saw objects that no other person had ever seen: Since then we have found more than planets around other stars, billion stars in our galaxy, hundreds of billions of galaxies beyond our own, even the faint radiation that is the echo of the Big Bang. Now scientists think that even this extravagant census of the universe might be as out-of-date as the five-planet cosmos that Galileo inherited from the ancients. The rest they call, for want of a better word, dark: The head of the committee that wrote the report, University of Chicago cosmologist Michael S. They are coming to terms with a deep irony: And the recognition of this blindness, in turn, has inspired us to ask, as if for the first time: What is this cosmos we call home? Scientists reached a consensus in the s that there was more to the universe than meets the eye. As it rotates, it should disintegrate, shedding stars and gas in every direction. If spiral galaxies contained enough of such mystery mass, then they might well be obeying the laws of gravity. Astronomers may not know what dark matter is, but inferring its presence allowed them to pursue in a new way an eternal question: What is the fate of the universe? They already knew that the universe is expanding. In , the astronomer Edwin Hubble had discovered that distant galaxies were moving away from us and that the farther away they got, the faster they seemed to be receding. This was a radical idea. Instead of the stately, eternally unchanging still life that the universe once appeared to be, it was actually alive in time, like a movie. Rewind the film of the expansion and the universe would eventually reach a state of infinite density and energy—what astronomers call the Big Bang. But what if you hit fast-forward? How would the story end? The universe is full of matter, and matter attracts other matter through gravity. Astronomers reasoned that the mutual attraction among all that matter must be slowing down the expansion of the universe. Would the gravitational effect be so forceful that the universe would ultimately stretch a certain distance, stop and reverse itself, like a ball tossed into the air? Or did we live in an exquisitely balanced universe, in which gravity ensures a Goldilocks rate of expansion neither too fast nor too slow—so the universe would eventually come to a virtual standstill? Assuming the existence of dark matter and that the law of gravitation is universal, two teams of astrophysicists—one led by Saul Perlmutter, at the Lawrence Berkeley National Laboratory, the other by Brian Schmidt, at Australian National University—set out to determine the future of the universe. They knew how bright the supernovas should appear at different points across the universe if the rate of expansion were uniform. By comparing how much brighter the supernovas actually did appear, astronomers figured they could determine how much the expansion of the universe was slowing down. They were dimmer—that is, more distant. The implication of that discovery was momentous: Both teams announced their findings in Since then, astronomers have pursued the mystery of dark energy to the ends of the Earth—literally. During the hour darkness of the austral autumn and winter, the telescope operates nonstop under impeccable conditions for astronomy. The atmosphere is thin the pole is more than 9, feet above sea level, 9, of which are ice. The atmosphere is also stable, due to the absence of the heating and cooling effects of a rising and setting Sun; the pole has some of the calmest winds on Earth, and they almost always blow from the same direction. Perhaps most important for the telescope, the air is exceptionally dry; technically, Antarctica is a desert. Humid air can absorb microwaves and prevent them from reaching the telescope, and moisture emits its own radiation, which could be misread as cosmic signals. To minimize these

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problems, astronomers who analyze microwaves and submillimeter waves have made the South Pole a second home. Their instruments reside in the Dark Sector, a tight cluster of buildings where light and other sources of electromagnetic radiation are kept to a minimum. Nearby are the Quiet Sector, for seismology research, and the Clean Air Sector, for climate projects. Antarctic Program has gotten life there down to, well, a science. Until , the station was housed in a geodesic dome whose crown is still visible above the snow. The new base station resembles a small cruise ship more than a remote outpost and sleeps more than , all in private quarters. The new station rests on lifts that, as snow accumulates, allow it to be jacked up two full stories. The telescope gathers data and sends it to the desktops of distant researchers. But when the telescope hits a glitch and an alarm on their laptops sounds, they have to figure out what the problem isâ€”fast. More than most sciences, astronomy depends on the sense of sight; before astronomers can reimagine the universe as a whole, they first have to figure out how to perceive the dark parts. Knowing what dark matter is would help scientists think about how the structure of the universe forms. Knowing what dark energy does would help scientists think about how that structure has evolved over timeâ€”and how it will continue to evolve. Scientists have a couple of candidates for the composition of dark matterâ€”hypothetical particles called neutralinos and axions. One way to study it is to measure so-called baryon acoustic oscillations. When the universe was still in its infancy, a mere , years old, it cooled sufficiently for baryons particles made from protons and neutrons to separate from photons packets of light. This separation left behind an imprintâ€”called the cosmic microwave backgroundâ€”that can still be detected today. The peaks of those oscillations represent regions that were slightly denser than the rest of the universe. And because matter attracts matter through gravity, those regions grew even denser as the universe aged, coalescing first into galaxies and then into clusters of galaxies. Another approach to defining dark energy involves a method called gravitational lensing. If two clusters of galaxies lie along a single line of sight, the foreground cluster will act as a lens that distorts light coming from the background cluster. This distortion can tell astronomers the mass of the foreground cluster. By sampling millions of galaxies in different parts of the universe, astronomers should be able to estimate the rate at which galaxies have clumped into clusters over time, and that rate in turn will tell them how fast the universe expanded at different points in its history. If a photon from the latter interacts with hot gas in a cluster, it experiences a slight increase in energy. Detecting this energy allows astronomers to map those clusters and measure the influence of dark energy on their growth throughout the history of the universe. That, at least, is the hope. As dark energy pushes the universe to expand, galaxy clusters will have a harder time growing. They will become more distant from one another, and the universe will become colder and lonelier. They assume that we sufficiently understand gravity, which is not only the force opposing dark energy but has been the very foundation of physics for the past four centuries. Twenty times a second, a laser high in the Sacramento Mountains of New Mexico aims a pulse of light at the Moon, , miles away. Photons from the beam bounce off the mirror and return to New Mexico. Total round-trip travel time: Even so, astronomers know that they take gravity for granted at their own peril. They have inferred the existence of dark matter due to its gravitational effects on galaxies, and the existence of dark energy due to its anti-gravitational effects on the expansion of the universe. What if the assumption underlying these twin inferencesâ€”that we know how gravity worksâ€”is wrong? Can a theory of the universe even more outlandish than one positing dark matter and dark energy account for the evidence? To find out, scientists are testing gravity not only across the universe but across the tabletop. All sorts of other things may be exerting a gravitational influence. So far, they do. He spent the last 30 years of his life trying to reconcile his physics of the very big with the physics of the very smallâ€”quantum mechanics. Theorists have come up with all sorts of possibilities in an attempt to reconcile general relativity with quantum mechanics: Adam Riess, an astronomer who collaborated with Brian Schmidt on the discovery of dark energy, says he looks every day at an Internet site xxx. His book on dark matter and dark energy will appear in Michael Turner coined the term "dark energy" in No one knows what it is. Courtesy of Michael Turner Scientists working at the South Pole stay in a facility resting on stilts that are raised as snow accumulates. This map of hot spots across the infant universe shows where matter later

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concentrated and gave rise to galaxies. Tom Murphy Astronauts placed this reflector on the moon in NASA Like this article?

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Chapter 6 : Dark Energy: The Biggest Mystery in the Universe | Science | Smithsonian

MaddisonFrancis and Savage-SmithEmilie, Science, tools and magic, Part One. Body and spirit, mapping the universe; Emilie Savage-Smith with contributions from Ralph Pinder-Wilson and Tim Stanley.

Share via Email Douglas Adams: Set aboard a vast generation starship millennia after blast-off, the novel follows Roy Complain on a voyage of discovery from ignorance of his surroundings to some understanding of his small place in the universe. Complain is spiteful and small-minded but grows in humanity as his trek through the ship brings him into contact with giant humans, mutated rats and, ultimately, a wondrous view of space beyond the ship. Hari Seldon invents the science of psychohistory with which to combat the fall into barbarianism of the Human Empire, and sets up the Foundation to foster art, science and technology. Wish-fulfilment of the highest order, the novels are a landmark in the history of science fiction. The Blind Assassin On planet Zycron, tyrannical Snilfards subjugate poor Ygniroids, providing intercoital entertainment for a radical socialist and his lover. We assume she is Laura Chase, daughter of an Ontario industrialist, who records their sex and sci-fi stories in a novel, The Blind Assassin. Iris is 83 in the cantankerous present-day narrative, and ready to set the story straight about the suspicious deaths of her sister, husband and daughter. In this Booker prize-winning novel about novels, Atwood bends genre and traps time, toying brilliantly with the roles of writing and reading. She finds a ruin, where buildings collapse on scavenging citizens. All production has stopped. Nobody can leave, except as a corpse collected for fuel. Anna buys a trolley and wanders the city, salvaging objects and information. She records horrific scenes, but also a deep capacity for love. This small hope flickers in a world where no apocalyptic event is specified. Instead, Auster creates his dystopia by magnifying familiar flaws and recycling historical detail: Consider Phlebas introduced the first of many misguided or untrustworthy heroes - Horza, who can change his body just by thinking about it - and a typically Banksian collision involving two giant trains in an subterranean station. A magic carpet is the last refuge of a people known as the Seerkind, who for centuries have been hunted by both humans and the Scourge, a mysterious being that seems determined to live up to its name. Darkmans Nicola Barker has been accused of obscurity, but this Booker-shortlisted comic epic has a new lightness of touch and an almost soapy compulsiveness. A jumble of voices and typefaces, mortal fear and sarky laughter, the novel is as true as it is truly odd, and beautifully written to boot. He sends him back to the far future in an attempt to save the Eloi woman Weena, only to find himself in a future timeline diverging from the one he left. A retro-viral plague sweeps the world, infecting women via their sexual partners and aborting their embryos. But the plague is more than it seems Somehow surviving, he swiftly gets down to it. Those who stumble across it are inevitably surprised to find it was written half a century ago. Along the way he joins up with a group of vampires, finds his true family and discovers what he really values, amid much blood, sex, drugs and drink. Rogue Moon Al Barker is a thrillseeking adventurer recruited to investigate an alien labyrinth on the moon. Barker is the first person to survive the trauma of witnessing their own death, returning again and again to explore. Rogue Moon works as both thriller and character study, a classic novel mapping out a new and sophisticated SF, just as Barker maps the alien maze. The Master and Margarita When the Devil comes to s Moscow, his victims are pillars of the Soviet establishment: This is just a curtain-raiser for the main event, however: For his hostess, his satanic majesty chooses Margarita, a courageous young Russian whose lover is in a psychiatric hospital, traumatised by the banning of his novel. No prizes for guessing whom Bulgakov identified with; although Stalin admired his early work, by the s he was personally banning it. The Coming Race In this pioneering work of British science fiction, the hero is a bumptious American mining engineer who stumbles on a subterranean civilisation. The "Vril-ya" enjoy a utopian social organisation based on "vril", a source of infinitely renewable electrical power commerce promptly produced the beef essence drink, Bovril. Also present are ray guns, aerial travel and ESP. Ironically, the hero finds utopia too boring. He is rescued from death by the Princess Zee, who flies him to safety. The novel ends with the ominous prophecy that the

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superior race will invade the upper earth - "the Darwinian proposition", as Bulwer-Lytton called it. A Clockwork Orange One of a flurry of novels written by Burgess when he was under the mistaken belief that he had only a short time to live. Set in a dystopian socialist welfare state of the future, the novel fantasises a world without religion. Alex is a "droog" - a juvenile delinquent who lives for sex, violence and subcult high fashion. The state "programmes" Alex into virtue; later deprogrammed, he discovers what good and evil really are. The End of the World News In one of the first split-screen narratives, Burgess juxtaposes three key 20th-century themes: A Princess of Mars John Carter, a Confederate veteran turned gold prospector, is hiding from Indians in an Arizona cave when he is mysteriously transported to Mars, known to the locals as Barsoom. She is, naturally, both beautiful and extremely scantily clad Naked Lunch Disjointed, hallucinatory cut-ups form a collage of, as Burroughs explained of the title, "a frozen moment when everyone sees what is on the end of every fork". Butler single-handedly brought to the SF genre the concerns of gender politics, racial conflict and slavery. Several of her novels are groundbreaking, but none is more compelling or shocking than Kindred. The hero Higgs finds himself in New Zealand as, for a while, did the chronic misfit Butler. Assisted by a native, Chowbok, he makes a perilous journey across a mountain range to Erewhon say it backwards, an upside-down world in which crime is "cured" and illness "punished", where universities are institutions of "Unreason" and technology is banned. The state religion is worship of the goddess Ydgrun ie "Mrs Grundy" - bourgeois morality. Does it sound familiar? Higgs escapes by balloon, with the sweetheart he has found there. The Baron in the Trees It is He ends up keeping his promise, witnessing the French revolution and its Napoleonic aftermath from the perspective of the Italian treetops. In this novel, the domineering old spinster Queenie dies - a relief to those around her. Her niece Alison inherits the house, but soon starts to suspect that the old woman is taking over her eight-year-old daughter Rowan. A paranoid, disturbing masterpiece. Alice, while reading in a meadow, sees a white rabbit rush by, feverishly consulting a watch. She follows him down a hole Freudian analysis, as elsewhere in the story, is all too easy, where she grows and shrinks in size and encounters creatures mythological, extinct and invented. Morbid jokes and gleeful subversion abound. More donnish in tone, this fantasy follows Alice into a mirror world in which everything is reversed. Her journey is based on chess moves, during the course of which she meets such figures as Humpty Dumpty and the riddling twins Tweedledum and Tweedledee. More challenging intellectually than the first instalment, it explores loneliness, language and the logic of dreams. Nights at the Circus The year is - and other times. Fevvers, aerialiste, circus performer and a virgin, claims she was not born, but hatched out of an egg. She has two large and wonderful wings. In fact, she is large and wonderful in every way, from her false eyelashes to her ebullient and astonishing adventures. The journalist Jack Walser comes to interview her and stays to love and wonder, as will every reader of this entirely original extravaganza, which deftly and wittily questions every assumption we make about the lives of men and women on this planet. The Amazing Adventures of Kavalier and Clay The golden age of the American comic book coincided with the outbreak of the second world war and was spearheaded by first- and second-generation Jewish immigrants who installed square-jawed supermen as bulwarks against the forces of evil. It celebrates the transformative power of pop culture, and reveals the harsh truths behind the hyperreal fantasies. One of the first major works to present alien arrival as beneficent, it describes the slow process of social transformation when the Overlords come to Earth and guide us to the light. At the centre of all is the terrifying Sunday, a superhuman force of mischief and pandemonium. Two rival magicians flex their new powers, pursuing military glory and power at court, striking a dangerous alliance with the Faerie King, and falling into passionate enmity over the use and meaning of the supernatural. The book is studded with footnotes both scholarly and comical, layered with literary pastiche, and invents a whole new strain of folklore: Hello Summer, Goodbye This classic by an unjustly neglected writer tells the story of Drove and Pallahaxi-Browneyes on a far-flung alien world which undergoes long periods of summer and gruelling winters lasting some 40 years. This is just the kind of jargon-free, humane, character-driven novel to convert sceptical readers to science fiction. Girlfriend in a Coma Coupland began Girlfriend in a Coma in "probably

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the darkest period of my life", and it shows. This is a story about the end of the world, and the general falling-off that precedes it, as year-old Karen loses first her virginity, then consciousness. When she reawakens more than a decade later, the young people she knew and loved have died, become junkies or simply lost that new-teenager smell. Wondering what the future holds? That said, the creepiness stays with you, especially the house that keeps stealthily remodelling itself: A curly tail, trotters and a snout are not far off. *The Einstein Intersection* The setting is a post-apocalyptic future, long past the age of humans. The novel follows Lobey, who as Orpheus embarks on a quest to bring his lover back from the dead. With lush, poetic imagery and the innovative use of mythic archetypes, Delaney brilliantly delineates the human condition. *Do Androids Dream of Electric Sheep?* Here California is under-populated and most animals are extinct; citizens keep electric pets instead. In order to afford a real sheep and so affirm his empathy as a human being, Deckard hunts rogue androids, who lack empathy. As ever with Dick, pathos abounds and with it the inquiry into what is human and what is fake. *The Man in the High Castle* Much imitated "alternative universe" novel by the wayward genius of the genre. The Axis has won the second world war. Imperial Japan occupies the west coast of America; more tyrannically, Nazi Germany under Martin Bormann, Hitler having died of syphilis takes over the east coast. The Californian lifestyle adapts well to its oriental master. Germany, although on the brink of space travel and the possessor of vast tracts of Russia, is teetering on collapse. The novel is multi-plotted, its random progression determined, Dick tells us, by consultation with the Chinese I Ching. As "The Plan" takes over their lives and becomes reality, the novel turns into a brilliant historical thriller of its own that inspired a similar level of obsession among fans. And in the character of Isserley - her curiosity, resignation, wonderment and pain - he paints an immensely affecting portrait of how it feels to be irreparably damaged and immeasurably far from home.

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Chapter 7 : Abramelin Magic Spells and Spiritual Supplies

Detalhes do Produto - Science, Tools and Magic, Vol. XII: Part One: Body & Spirit, Mapping the Universe; Part Two: Mundane Worlds (Nasser calendrierdelascience.comi Collection of Islamic Nasser D Khalili Collection of Islamic Art) - Francis Maddison, Ralph Pinder-Wilson, Emile Savage-Smith, Tim Stanley ().

Most people might not understand where this euphoric feeling comes from, but in my opinion, it comes from an innately spiritual place. Music is a universal, metaphysical language that we can tap into and use to lighten our vibration, and uplift anyone who hears our joyful, melodic sounds. He was a huge advocate for transcending limitation and achieving miraculous feats, and he wrote a lot of music and poetry when we was alive. He was also an advocate for exercise as a means to spiritually evolve, and he encouraged the masses to transcend their limited perception of themselves and achieve things they never thought they could before. But if music is played, immediately the heart of the music enters into my heart, or my heart enters into the music. At that time, we do not need outer communication; the inner communion of the heart is enough. Meditation is silence, energising and fulfilling. Silence is the eloquent expression of the inexpressible. We can get people thinking about issues that have to do with our society or our spiritual evolution or both , while we subsequently enter into a musically meditative state. Sri Chinmoy describes how the silence we explore in meditation is relevant to music. It is the source of music and it is music itself. Silence is the deepest, most satisfying music of the Supreme. The bird leaves the nest early in the morning and returns to the nest in the evening. Similarly, in the spiritual world, divine music comes from the inmost soul of silence. Darkness strives to manifest itself on earth, Sri Chinmoy tells us, and light does the same. Most of us know how darkness manifests itself anger, hate, greed, envy, lust, etc. Soulful music is the Light that wants to express itself in a divine way. Even as darkness wants to manifest its authority on earth, Light also wants to manifest its Reality and Divinity in a specific way. Light is the soul of music, Light is the soul of love and Light is the soul of all art. When Light divinely manifests itself in the form of music, it is the music of the soul. The Self that expands is not the individual self but the unlimited Self. Music is the expansion of unlimited Reality. Music allows us to connect with that unlimited aspect of our consciousness, and again, meditation is the only thing that helps us forge that connection in a more direct way. The two are one and the same, and remembering this is important if we want to get the most out of music. They sit side by side. If one eye is not functioning well, then we feel that our vision is imperfect. Similarly, music and the spiritual life must go together; one complements the other. We have plenty of musicians to help us become socially and spiritually aware, and all we need to do is open up to the good vibes that permeate their music and the truth that permeates their lyrics. I could offer plenty of recommendations for spiritually aware musicians most of them would be reggae artists , and their numbers grow by the way. More and more people are realizing that music does more than satisfy the physical senses. It satisfies the spirit and reintroduces us to the bliss of our inner self, and it uses the awesome power of sound to do it. Music will be encouraged, and it might become our lifeblood. The inner music comes from the heart. The name of this inner music is oneness. I write from the heart and try to share informative and enlightening reading material with the rest of the conscious community.

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Chapter 8 : Parallel universes in fiction - Wikipedia

Science, tools & magic / Pt. 1, Body and spirit, mapping the universe / by Francis Maddison and Emilie Savage-Smith.

Share3 Shares 4K Always in the hand of a legendary warrior, weapons imbued with magic or supernatural powers have long been a part of mythology. It was a kris, an asymmetrical dagger with a specific blade pattern. Legend says that it was also the first kris ever created. The weapon was said to have supernatural powers. Rankled by the favoritism showered on Hang Tuah, various members of the court spread rumors about him, which led to the sultan calling for his death. The bendahara chief minister tasked with carrying out the execution instead hid Hang Tuah, repaying an old debt. Eventually, the bendahara revealed his hoax. The sultan pardoned Hang Tuah but ordered him to kill Hang Jebat. With a heavy heart, Hang Tuah killed his friend with Taming Sari after a lengthy battle, throwing the dagger into a river after he was done. Hrunting was lent to him by Unferth, an underling of the Danish lord Hrothgar. It was an ancient weapon, said to have never let down a warrior who wielded it. Nevertheless, Beowulf later returned Hrunting with nothing but good things to say, as it was useful in every other battle. It was the weapon Beowulf chose to take to his final battle with Daeghrefn. Eventually, much like Hrunting did earlier, Naegling failed the hero in battle, breaking in two. A few variations of the myth also give the spear seven different heads, each with seven barbs of its own. In addition, Gae Bulg was fashioned from the bone of a sea monster, the Coinchenn, which perished fighting another sea monster. Another unique quality of Gae Bulg was the way it was used: Cuchulainn used Gae Bulg to kill not only his foster-brother Ferdiad but also his own son, Connla, whose identity was disguised from Cuchulainn during their fight. Ruyi Jingu Bang was an iron rod imbued with magic. However, if the user so chose, Ruyi Jingu Bang could go from being as little as a needle to as tall as the heavens themselves. Not only could the 8-ton staff change size, it could also make infinite copies of itself and fight independently of Sun Wukong. Ruyi Jingu Bang was said to have been the pillar used by Yu the Great to measure the depths of the Great Flood of China and to eventually end the Flood. Originally possessed by his father Sigmund, the sword was broken into two pieces during a battle. Sigmund gave the pieces to his wife, hoping they might serve his unborn son someday. Sigurd tasted the heart with his finger to make sure it was done. After the blood touched his mouth, he gained the ability to speak to birds. The sword was believed to have shone brightly in the Sun and was said to kill anyone it managed to damage. Caesar had it with him during his conquest of Britain, and the British prince Nennius was said to have taken it in battle. For a brief period, Nennius could not be harmed, but he later died from a wound sustained by the sword. When Nennius finally succumbed to his injury, the sword was buried with him. The king forced them to create the weapon, so they decided to curse it: Whenever it was removed from its sheath, it would kill someone. It had been buried with her father, and his grave was on a haunted island. The spirit spoke of a prophecy that Hervor ignored: Tyrfing would cause the death of everyone close to her. Not only could Sharur talk, it was also sentient, offering the god advice on powerful enemies, gathering information wherever it could. Sharur was able to do this because it could also fly, leaving Ninurta to deal with other issues. Born from the union of Heaven and Earth, Asag created stone demons through a union with the mountains and fought against Ninurta. The god triumphed over his enemy, falling in their first battle but ultimately killing the demon. Ninurta succeed after using Sharur to receive council from his father, the god Enlil. Huitzilopochtli, the god of war, the Sun, and human sacrifice, wielded a weapon that was also named Xiuhcoatl. The weapon was meant to symbolize the rays of the Sun. Huitzilopochtli used Xiuhcoatl to destroy his older sister, the goddess Coyolxauhqui, who was angry at their mother for getting pregnant. The mother was accidentally impregnated while sweeping at Coatepec, where she spotted a ball of feathers and tucked it in her waistband. Even though pictures illustrate Huitzilopochtli with a spear and a snake in his hand, the snake was most likely a spear-thrower known as an atlatl. A giant of a man, Guan Yu asked his blacksmiths to make a polearm that combined the chopping power of a saber with the length of a spear. Believed to weigh as much as 45 kilograms lb although some sources say it was no more than 18

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kilograms 40 lb –no normal human would have been able to use it effectively. Deified after his death as a sort of Chinese god of war , Guan Yu blesses those who show loyalty and brotherhood, traits which defined him in his life.

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Chapter 9 : PANTHEISM: Nature, universe, science and religion

The Near and Middle East - Francis Maddison, Emilie Savagesmith: Science, tools and magic. 2 parts. Part 1: Body and spirit; mapping the Universe. Part 1: Body and spirit; mapping the Universe. By Francis Maddison and Emilie Savage-Smith.

There is quite a bit of controversy concerning one of the ingredients, due to translation issues surrounding a French manuscript of the book, several German manuscripts, an Aramaic manuscript, an error in the late 19th century English translation by S. McGregor Mathers from the incomplete French manuscript, and the Hebrew scripture from which the recipe obviously derives. In the original manuscripts, the recipe for Abramelin Oil is as follows: You shall prepare the sacred oil in this manner: Take of Myrrh in tears, one part; of fine Cinnamon, two parts; of Calamus half a part; and the half of the total weight of these drugs of the best Olive Oil. The which aromatics you shall mix together according unto the art of the apothecary, and shall make thereof a balsam, the which you shall keep in a glass vial which you shall put within the cupboard formed by the interior of the altar. Those familiar with the recipe for Jewish Holy Oil will at once recognize the derivation of this formula, right down to the catch phrase "according unto the art of the apothecary. Take thou also unto thee principal spices, of pure myrrh five hundred [shekels], and of sweet cinnamon half so much, [even] two hundred and fifty [shekels], and of sweet calamus two hundred and fifty [shekels], And of cassia five hundred [shekels], after the shekel of the sanctuary, and of oil olive an hin: And thou shalt make it an oil of holy ointment, an ointment compounded after the art of the apothecary: Myrrh, Cinnamon, Cassia, Calamus, and Olive oil. Since Cinnamon and Cassia are two species of the same Cinnamomum genus, their doubling up into one name by the medieval author Abraham of Worms is not unexpected. His reasons for doing so may have been prompted by a pious decision to avoid duplicating true Holy Oil, or by a tacit admission that in medieval Europe, it was difficult to obtain Cinnamon and Cassia as separate products. MacGregor Mathers English translation, which derives from an incomplete French manuscript copy of the book, the recipe is as follows: Take of myrrh in tears, one part; of fine cinnamon, two parts; of galangal half a part; and the half of the total weight of these drugs of the best oil olive. This mistake by Mathers was to have repercussions in the works of later occultists, especially Anglophones. It is not, however, made "according unto the art of the apothecary," for it is not distilled after the maceration, merely decanted into bottles. Therefore, in recognition of the fact that ancient perfumers and apothecaries never compounded their fragrances by mixing distilled essential oils in such large ratio with respect to carrier oils because the original formula was to be distilled after maceration, not before, one should restore the proportions to something like what they would have been if maceration and distillation had occurred "according to the art of the apothecary": It is a close, modern approximation of the oil described by Abramelin to Abraham of Worms. They use the ratio given in the book, but substitute Galangal for Calamus: The result is a fragranced oil suitable for anointing any portion of the body, and it will not burn the skin. This version of the oil is sold by a number of occult shops in America. His recipe reads as follows: He did not correct this error, as was done with Recipe 2, above. The result is to give the Cinnamon an overwhelming presence, which he justified by claiming that, when placed on the skin, "it should burn. It cannot be used according to traditional practice, where the oil may be poured over the head or rubbed upon the body for purposes of healing and giving spiritual insight. The oil is highly esteemed by those who wish to follow the course of ritual activities outlined in the book by Abramelin the Mage in order to obtain the outcomes he promised those who successfully applied his system of "Divine Science" and "True Magic," namely, the gifts of flight, treasure-finding, and invisibility, as well as the power to cast effective love spells. Because it derives from the formula for Jewish Holy Oil, Abramelin Oil also finds use among Jewish and Christian Kabbalists who are not specifically performing the works described by Abraham of Worms. His skin-burning version of the oil is currently used in several ceremonies of the Thelemic church the Ecclesia Gnostica Catholica. The Thelemic Gnostic Mass includes the eating of a

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eucharistic host, called a "Cake of Light," that includes this oil as a flavouring agent. In the Jewish tradition, from whence came the original Biblical recipe upon which Abramelin Oil was based, the Olive is a symbol of domestic felicity and stability, Myrrh which contains opioids is sacred to the Lord, Calamus is known for its sweetness and phallic fruiting body and stands for male sexuality and love, while Cinnamon is favoured for its warming ability. In hoodoo folk magic, these symbolisms are somewhat changed: Myrrh and Olive remain the same, but Cinnamon is for money and luck, and Calamus is used by both men and women to sweetly control others. The Matherian alternative, Galangal, is employed in protective work, especially that involving court cases. Aleister Crowley had his own symbolic view of the ingredients that he found in the Mathers translation. This oil is compounded of four substances. The basis of all is the oil of the olive. The olive is, traditionally, the gift of Minerva, the Wisdom of God, the Logos. In this are dissolved three other oils; oil of myrrh, oil of cinnamon, oil of galangal. The Myrrh is attributed to Binah, the Great Mother, who is both the understanding of the Magician and that sorrow and compassion which results from the contemplation of the Universe. The ten Sephiroth are blended into the perfect gold. The scent of Galangal is gingery and spicy whereas Calamus is florally sweet yet a bit yeasty. Insofar as occultists work with plant materials because they value botanical contributions to ceremonial rites, they find that these oils produce different states of mind, of thought, of "being. The original recipe for Abramelin Oil does not irritate the skin and can be applied according to traditional Jewish and Christian religious and magical practices. This results in an oil so uncomfortably hot on the skin that it can actually cause skin burns or rashes if applied too liberally. Cinnamon essential oil is listed as a dermal skin toxin, irritant, and sensitizer. If dermal sensitivities are an issue, a skin patch test should be conducted prior to first-time use. Galangal is edible, Calamus is a stomach irritant in high doses. The use of Calamus essential oil in such a recipe might render their sacred host inedible.