

1: Mother Earth: Female (Genitals/Genital) Symbolism

Rebirth seeks to share the author's growth from victim to victory and searches to offer hope for the reader that real inner power is attainable. Mother Earth depicts the author's astute awareness of the Earth's beauty while also revealing the past and present reality of environmental destruction.

Posted on December 11, by admin Hi! Did you notice the shift in the air? Take a moment now to send mother earth your appreciation, love, and honor and connect with her for all her amazing resources, support, and unconditional love for you no matter how much she has endured and suffered as you do. All the old, heavy, and the ugly must go completely. And now it is her glorious moment of ascension. This will be the moment to be remembered and it marks the time that will change the history and destiny of humanity, and each and every one of us. I am so glad that you asked. First off all, the mark of the ascension of mother earth is also the mark of the ascension and awakening of humanity and you. And awakening to who you are is the solution to all of your daily challenges, pain, lack, and suffering of earthly living. You could choose to shift your life and reality in either of these two directions due to your free will. Of course, choose to be awakened and completely let go of the past for anything, situations, people, conditions, thoughts, beliefs, emotions, energies, memories, and imprints in your body that are no longer serving you as who you really are: Continue to choose to believe it is more important to be right than to be loving and happy. Choose to believe whatever you see with your naked eye is all that is. Which one would you choose? I hope it is the first choice. If so, then I can help you and support you in your journey of awakening, healing, and enlightening and truly shift your reality and your life experience in a positive and uplifting ways. Now here are few things I will do for you: My 3 big secrets to awaken to who you really are: Go into your silence space as often as you can daily and with mindfulness. Accept all of your reality with love and gratitude Secret 3: Let go of everything that no longer serves you completely This is simple, profound, yet might not be so easy to do. The key to this is discipline and doing the work daily without any exceptions. Then you will see major shifting and an awakening in your heart, your mind, your body, and your emotions. Here are the details: Call in Phone Number: And to connect to mother earth, the glorious and illuminated, planet earth, and to experience the profound love and intimacy that mother earth has for YOU!!! I look forward to connecting with you wherever you are on planet earth at 9pm Eastern on the day of Until next time, remember, you are beautiful, luminary, and divine! Love and light, YinPing.

2: Suzy Chaffee: Thanks, Mother Earth, for Stowe's Epic Snow Miracle

Androgyny, Rebirth and Mother Earth by Victoria Airsun Foreword This compilation of poetry is a reflection of emotions and thoughts experienced since I.

Lucina Elsewhere, Varro claims Sol Indiges, who had a sacred grove at Lavinium, as Sabine but at the same time equates him with Apollo. Saturn, for instance, can be said to have another origin here, and so too Diana. Some groups, such as the Camenae and Parcae, were thought of as a limited number of individual deities, even though the number of these might not be given consistently in all periods and all texts. The following groups, however, are numberless collectives. Varro grouped the gods broadly into three divisions of heaven, earth, and underworld: More common is a dualistic contrast between *superi* and *inferi*. No ancient source, however, poses this dichotomy, which is not generally accepted among scholars of the 21st century. The meaning of the epithet *indiges* singular has no scholarly consensus, and *novem* may mean "nine" *novem* rather than "new". Titles and honorifics [edit] Certain honorifics and titles could be shared by different gods, divine personifications, demi-gods and *divi* deified mortals. Augustus and Augusta [edit] Augustus, "the elevated or august one" masculine form is an honorific and title awarded to Octavian in recognition of his unique status, the extraordinary range of his powers, and the apparent divine approval of his principate. After his death and deification, the title was awarded to each of his successors. It also became a near ubiquitous title or honour for various minor local deities, including the *Lares Augusti* of local communities, and obscure provincial deities such as the North African *Marazgu Augustus*. This extension of an Imperial honorific to major and minor deities of Rome and her provinces is considered a ground-level feature of Imperial cult. Augusta, the feminine form, is an honorific and title associated with the development and dissemination of Imperial cult as applied to Roman Empresses, whether living, deceased or deified as *divae*. The first Augusta was Livia, wife of Octavian, and the title is then shared by various state goddesses including *Bona Dea*, *Ceres*, *Juno*, *Minerva*, and *Ops*; by many minor or local goddesses; and by the female personifications of Imperial virtues such as *Pax* and *Victoria*. During the Republic, the epithet may be most prominent with *Bona Dea*, "the Good Goddess" whose rites were celebrated by women. The *Dea Caelestis* was identified with the constellation *Virgo* "The Virgin", who holds the divine balance of justice. In the *Metamorphoses* of Apuleius, [19] the protagonist *Lucius* prays to the Hellenistic Egyptian goddess *Isis* as *Regina Caeli*, "Queen of Heaven", who is said to manifest also as *Ceres*, "the original nurturing parent"; *Heavenly Venus* *Venus Caelestis*; the "sister of *Phoebus*", that is, *Diana* or *Artemis* as she is worshipped at *Ephesus*; or *Proserpina* as the triple goddess of the underworld. *Juno Caelestis* was the Romanised form of the Carthaginian *Tanit*. In the Imperial period, it expressed the invincibility of deities embraced officially, such as *Jupiter*, *Mars*, *Hercules*, and *Sol*. Cicero considers it a normal epithet for *Jupiter*, in regard to whom it is probably a synonym for *Omnipotens*. It is also used in the *Mithraic* mysteries. *Vesta*, a goddess of chastity usually conceived of as a virgin, was honored as *Mater*. A goddess known as *Stata Mater* was a compital deity credited with preventing fires in the city. The Gallic and Germanic cavalry *auxilia* of the Roman Imperial army regularly set up altars to the "Mothers of the Field" *Campestres*, from *campus*, "field," with the title *Matres* or *Matronae*. Gods were called *Pater* "Father" to signify their preeminence and paternal care, and the filial respect owed to them. *Pater* was found as an epithet of *Dis*, *Jupiter*, *Mars*, and *Liber*, among others. Some Roman literary sources accord the same title to *Maia* and other goddesses. *Indigitamenta* The *indigitamenta* are deities known only or primarily as a name; they may be minor entities, or epithets of major gods. Lists of deities were kept by the College of Pontiffs to assure that the correct names were invoked for public prayers. The books of the Pontiffs are lost, known only through scattered passages in Latin literature. The most extensive lists are provided by the Church Fathers who sought systematically to debunk Roman religion while drawing on the theological works of Varro, also surviving only in quoted or referenced fragments. Roscher collated the standard modern list of *indigitamenta*, [26] though other scholars may differ with him on some points.

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Notable scholar David A. Clines, professor of OT at Sheffield University, for one, appears ready to lay down the welcome mat. He wrote in *When we begin to redraw the alterity map, the boundaries between same and different. This movement has come a long way fast. It will not go away soon, I believe, because it is so intimately tied to deep changes in modern society, in particular those associated with philosophical postmodernism. Employing such a widely accepted methodology, and with "straight" Bible scholars now ready "to redraw the alterity map,"*9 gay theology appears to have a bright future everywhere. The theoretical progress is mirrored in popular society, where resistance to the gay life-style is more and more impugned as anti-democratic and un-American. The contemporary appearance of a homosexual movement says something about the particular times in which we live, granted both that pagan spirituality is enjoying a popular revival and that throughout the Bible Sodom and Gomorrah have always served as the symbol for end-time pagan idolatry, ultimate moral disintegration, and eschatological divine judgment. One fruitful way to approach this pressing issue is to consider the religious roots of homosexuality. Is such a pairing pure coincidence or is it the result of a necessary organic relationship? Has there always existed an ineluctable connection between pagan religion and pagan sex? For instance, while radical pagan feminists speak of the need of a "change of [religious] consciousness," such spiritual transformation is always proposed by way of a radical recalibration of our perceptions of sexuality. In other words, sexuality appears central, not peripheral, to the spiritual quest. This, I believe, will become more and more evident in the homosexual movement, namely, that this particular sexual life-style will be the promoter of a particular kind of religion. Thus, while sexual liberation in its popular, successful, government-financed versions strategically associates itself with "civil rights," pro-choice civic values, and politically-correct tolerance, often studiously avoiding any obvious religious dimension, its ultimate legitimization-since all human beings are religious-proceeds from the age-old dogmas of paganism, which, unlike their modern equivalent, never tried to hid behind a thin veil of temple-state separation. If everything is indeed political, as the radicals often proclaim, everything is also spiritual, and thus the spiritual is also sexual. Charles Pickstone, a pagan believer in Anglican orders, affirms this in his recent book *The Divinity of Sex: Nor can we claim personal moral superiority. In the clamor for acceptance and recognition, we must always hear the cry of divine image-bearers, however marred and broken. However, we must not shrink back from seeking to do justice to the whole Christian, Biblical dimension of the problem. In a time of moral confusion and politically correct intimidating "tolerance," we owe such clarity to our culture, to our sons and daughters, and to God, Creator and Redeemer, for whom all things exist. The Lutheran theologian Carl Braaten defines the contemporary revival of paganism-what he calls "neopaganism"-as the belief in "a divine spark or seed [which] is innate in the individual human soul. Salvation consists in liberating the divine essence from all that prevents true self-expression. Thus all is one, humanity is one divine reality, and all religions are ultimately many expressions of the one monistic truth. At the heart of this theoretical religious paganism lies a particular and powerful mystical experience of oneness. This comes through a nonrational, mystical experience of seeing oneself as the center of a circle that has no boundaries, where all distinctions are eliminated. As the great modern gnostic C. Jung said, "The self is a circle whose center is everywhere and whose circumference is nowhere. The unitive experience, essential to this worldview, is engendered through drugs, time-honored Hindu meditation or otherwise induced trance. Meditation, rightly practiced, enables the mind-soul to be disconnected from the limitations of the body and to be in direct contact with cosmic spiritual unity. In the words of a leading neo-pagan mystic, "The ultimate metaphysical secret, if we dare to state it so simply, is that there are no boundaries in the universe. Boundaries are illusions, products not of reality but of the way we map and edit reality. And while it is fine to map out the territory, it is fatal to confuse the two [illusion and reality]. This is true of sexuality as well. Both monism and theism have their particular views of sexuality, and here, too, there is no neutral ground. As one homosexual activist recently said, "Traditional*

family values suck. Not surprisingly, this element of deconstruction, indeed, destruction of "traditional" sexuality, has accompanied the recent appearance of paganism and deconstructive postmodernism in the West. This can be illustrated by the vertiginous increase in divorce, the phenomenal growth of pornography, the "liberation" of sex from monogamy, and the rising practice and public acceptance of homosexuality. This is all known and well documented. However, within the specific limits of this paper, I wish to describe the religious pagan sexual ideal as androgyny-which seems to be more and more proposed as the reconstructive model for our deconstructed world. In what follows I will first provide a certain documentation and description of a phenomenon that consistently marks pagan spiritual practice: I will present this evidence without any claim to complete or exhaustive systemization. In the second place, I will attempt a theological explanation. Much evidence exists to support his judgment. Androgynous priests were associated with the worship of the goddess Istar from the Sumerian age BC. The goddess Anat preserves many of the characteristics of Istar. Walter Burkhardt, professor of Classical Philology at the University of Zurich, comments upon this testimony: Parallels from initiations elsewhere are not difficult to find. It is well documented that the Great Mother under the names of Atargatis or Cybele had androgynous priests, called Galli, who castrated themselves as a permanent act of devotion to the goddess. This took place in a pit or taurobolium. Augustine in his City of God⁴⁵ vividly describes the "games" offered in honor of Tanit, the celestial "virgin" and mother of the gods, where obscene actors role-played disgusting acts "in the presence of an immense throng of spectators and listeners of both sexes. Even though separated by many centuries, a historical and "theological" connection between the Mesopotamian assinnus, the Canaanite qedeshim, the Scythian ennares, and the Syrian galli is not difficult to imagine. They took on the same androgynous appearance, engaging in the same ecstatic behavior, including self-mutilation, were associated with occultic spirituality, and so in many ways occupied a similar liminal relationship to "normal" society. Such parallels suggest a profound and necessary connection growing out of the same ideological pagan root. The charge is credible because "Christian" Gnosticism was the attempt to Christianize pagan spirituality, even to the point of adopting some form of androgyny. The most explicit testimony is from Irenaeus who says: The spiritual alchemist became an initiate, one "who knows," as the ancient Gnostics "knew. For this monistic mystic, the ideal human state was androgyny. It is not without interest that Madame Blavatsky, founder of the Theosophical Society towards the end of the nineteenth century, may well have had a dominatrix lesbian relationship with her successor Annie Besant. Besant began public life as the wife of an Anglican minister, became first a birth-control propagandist, and then an occultist. This small detail of Germanic occultic history is significant. The Siberian shamans, known as Chukchi, and the shamans of Central Asia engage in ecstatic rituals and dress as androgynes. The hijras, who go back into the mists of Hinduism, are a religious community of men who "dress and act like women and whose culture centers on the worship of Bahuchara Mata, one of the many versions of the Mother Goddess worshipped throughout India. In American Indian religious practice homosexual transvestite males- berdaches-have always functioned as shamans. According to Navajo myth, the original hermaphrodite went to the underworld to be associated with the dead and the devils of the lower world. She sees gays and lesbians, in her words, as "shamans for a future age. Culpepper left the Church and repudiated Christianity. Others stay in and say essentially the same thing. The "gay" and mainstream presses are now documenting a disturbing trend. Young people are declaring themselves "homosexual" at earlier and earlier ages. Others are embracing bi-sexuality, as an expression of personal freedom and autonomy. Observers note "a growing trend [in contemporary youth culture]. The close connection between pagan esoteric spirituality and androgynous sexuality, evident across time and space,⁹¹ demands that we not ignore the spiritual dimensions underlying the contemporary scene. In the light of the above evidence, it should not be surprising to note that the revival of pagan religion in our day is accompanied by a powerful reappearance of pagan sexuality. In other words, homosexuality may be less a modern question of biological destiny or civil rights than a necessary practical outworking of age-old pagan spirituality. But this is not to suggest some scarlet, conspiratorial thread connecting the dots. The connection is logical, theological, and inevitable. A monistic view of existence will work itself out in all the domains of human life, and especially in the domain of sexuality. Androgyny, on the sexual level, reflects and confirms such an experience. Not everyone engaging in such activity thinks about the ultimate spiritual stakes. Their

explanations, though separated by vast distances and great periods of time, are strikingly similar and consistent, and thus independently testify to the coherent connection this paper seeks to clarify. In the ancient gnostic texts such connections can be detected. The Church Father Hippolytus documents how and why the "spiritual" gnostics did not hesitate to imitate pagan spirituality and sexuality in one form or another. He explains the gnostic Naasene participation in the cult of the Goddess. Of what does such "salvation" consist? The gnostic Gospel of Truth enunciates the theory: Lo, I shall lead her, so that I may make her a male, that she too may become a living spirit, resembling you males. For every woman who makes herself a male will enter the kingdom of heaven. This Saying, being the last, doubtless represents the goal of the gospel, which is promised in the first-to "not experience death. Saying should be understood in the light of Saying She must become autonomous, and move beyond the bondage of her sex. As a spiritual androgyne, she attains mystical union with the All. Halligan notes that the second of the seven stages of alchemical meditation, called *olutio*, involves both a transformation of sexual energy and the destruction of the individual ego [the self]. This is a powerful mystical experience of pure monistic spirituality. For this Roman Catholic scholar, monism seems to present no problem. But the process is far from over. The seventh stage, *conjunctio* ["joining"], is a "new reality," the final bringing together of all the opposites, producing "gold," i. Unitive consciousness is awareness of the essential oneness with the Divine, that is, mystic consciousness.

4: Androgyny in Pop Culture part 3 > The Scholars Corner

Rebirth of Mother Earth Gatherings has 1, members. Bringing together like-spirited souls who experienced - and welcoming those who wish to discover -

Chinese mandala of light and dark, male and female, summer and winter, death and life, etc.: Though now regarded as a bisexual emblem, the Yang and Yin symbol was once wholly feminine. During the Sung period it referred to the cyclic phases of the moon. The custom continued in the name of St. Nymph Greek nympe, Latin nympha, a bride or a nubile young woman. The same word was applied to female-genital symbols like the lotus flower, water lilies, and certain shells. In medieval times the word nymph was applied to either a witch or a fairy, since both descended from the pre-Christian priestess. As spirits of nature, the "nymphs" were believed to embed their souls forever in certain parts of the natural world that the Goddess had ruled in antiquity: Their ancient connection with sexuality was more or less consistently maintained. Even now, "nymphomania" connotes sexual obsession, like the moon-madness supposed to motivate the ancient nymphs in their seasons of mating. On its earliest appearances in the Bible, the ark of the covenant was so sacer taboo, dangerous that it would kill at a touch. While it was being transported on an oxcart, it teetered "because the oxen shook it" and would have fallen, had not Uzzah "put forth his hand to the ark of God, and took hold of it" 2 Samuel 6: Again, when the ark returned from Philistia, God perpetrated an extraordinary slaughter of 50, well-intentioned people for daring to look inside the ark in their joy: Even priests feared the power of the ark, and resorted to ritual washing before approaching it, "that they die not" Exodus Water was a common prophylactic charm against the destructive power of holy things. The arks or cistae of the Greeks and Syrians held emblems of the lingam-yoni, such as eggs and serpents, clay or dough models of genitalia. Freud said, "Probably no male human being is spared the terrifying shock of threatened castration at the sight of the female genitals. The real reason for this "terrifying shock" is mouth-symbolism, now recognized universally in myth and fantasy: Men of Malekula, having overthrown their matriarchate, were haunted by a yonic spirit called "that which draws us to It so that It may devour us. Ancient writings describe the male sexual function not as "taking" or "possessing" the female, but rather "being taken," or "putting forth. The Greek sema or "semen" meant both "seed" and "food. Many savages still have the same imagery. The Yanomamo word for pregnant also means satiated or full-fed; and "to eat" is the same as "to copulate. Their name meant either "lecherous vaginas" or "gluttonous gullets. Her Babylonian consort was Pazuzu, he of the serpent penis. A beautiful seductive woman accepted the love of a young warrior and united with him inside a cloud. When the cloud lifted, the woman stood alone. The man was a heap of bones being gnawed by snakes at her feet. Ma-Nu, the western gate whereby the sun god daily re-entered his Mother, was sometimes a "cleft" yoni, and sometimes a "mouth. Bellerophon fled in terror from Lycian women advancing on him with genitals exposed, and even the sea god Poseidon retreated, for fear they might swallow him. Vulvas have labiae, "lips," and many men have believed that behind the lips lie teeth. Christian authorities of the Middle Ages taught that certain witches, with the help of the moon and magic spells, could grow fangs in their vaginas. It had always "yawned" -from Middle English yonen, another derivative of "yoni. Both were equated with the womb-symbol of the whale that swallowed Jonah; according to this "prophecy" the Hell-mouth swallowed Christ as Hina swallowed her son Maui and kept him for three days. Visionary trips to hell often read like "a description of the experience of being born, but in reverse, as if the child was being drawn into the womb and destroyed there, instead of being formed and given life. Teresa of Avila said her vision of a visit to hell was "an oppression, a suffocation, and an affliction so agonizing, and accompanied by such a hopeless and distressing misery that no words I could find would adequately describe it. To say that it was as if my soul were being continuously torn from my body is as nothing. Looking into, touching, entering the female orifice seems fraught with hidden fears, signified by the confusion of sex with death in overwhelming numbers of male minds and myths. Psychiatrists say sex is perceived by the male unconscious as dying: Moslems attributed all kinds of dread powers to a vulva. A sultan of Damascus was said to have lost his sight in his manner. Christian legend claimed he went to Sardinia to be cured of his blindness by a miraculous idol of the virgin Mary-who,

being eternally virgin, had her door-mouth permanently closed by a veil-hymen. The fear was much less empathetic, and more personal: Phallaina was Psyche paired with Eros. According to the classical myth, their matings could take place only in the dark. When Psyche saw her husband in the light, their marriage was dissolved. She was the Goddess who "weakened" the sun god every day and sent him to his death on the wheel that turned him under the earth. In the case of Samson-who was the sun god Shams-On, or Shamash-it was the mill wheel. Greek meter is "mother. Doorways generally were sacred to women. In Sumeria they were painted red, representing the female "blood of life. But this was a late, artificial myth. The original Pluto was female, and her "riches" were poured out on the world from her breasts. Her black-robed, mare-headed idol, her mane entwined with Gorgon snakes, appeared in one of her oldest cave-shrines, Mavrospelya, the Black Cave, in Phigalia southwest Arcadia. Like the devouring deathgoddess everywhere, she was once a cannibal. She ate the flesh of Pelops, then restored him to life in her cauldron. The legendary medieval NightMare- an equine Fury who tormented sinners in their sleep-was based on ancient images of Mare-headed Demeter. Her cult was already well established at Mycenae in the 13th century B. Her temple at Eleusis, one of the greatest shrines in Greece, became the center of an elaborate mystery-religion. Like the corn, he was born of Demeter-the-earth and laid in a manger or winnowing basket. His blood was drunk in the form of wine. Like Jesus, he entered the Earth and rose again. Communicants were supposed to partake of his immortality, and after death they were known as Demetreioi, blessed ones belonging to Demeter. Demeter was worshipped as "the Goddess" by Greek peasants all the way through the Middle Ages, even up to the 19th century at Eleusis where she was entitled "Mistress of Earth and Sea. Are not the torches extinguished, and does not the large, the numberless assembly of common people believe that their salvation lies in that which is being done by the two in the darkness? From Greek kleitoris, "divine, famous, goddess-like. Pausanias said the Arcadian city of Clitor was sacred to Artemis, or to Demeter, and stood at the genital shrine of the earth, the headwaters of the Styx or Alph. Later patriarchal society managed to ignore the clitoris. Since the Christian church taught that women should not experience sexual pleasure but should only endure intercourse for the sake of procreation, growing girls and boys alike were kept ignorant of female sexuality, insofar as possible. From medieval times onward, virtuous women rarely showed themselves naked to any man, even a husband; so it was perhaps not surprising that men should remain ignorant of the female anatomy they clumsily fumbled with in the dark. Pious married couples wore the chemise cagoule, a voluminous nightgown with a small hole in front, to allow impregnation with a minimum of body contact. The witch was convicted. European society certainly knew all about the penis, and never ceased to worship it, even in Christian times. Yet the clitoris was forgotten: Almost from the very beginning of our lives, we are all taught that the primary male sex organ is the penis, and the primary female sex organ is the vagina. These organs are supposed to define the sexes, to be the difference between boys and girls This is a lie. If people considered that the purpose of the female sex organs is to bring pleasure to women, then female sex would be defined by, and focused on, a different organ. Girls who learned to develop orgasmic capacity by masturbation, just as boys learned it, were regarded as medical problems. Often they were "treated" or "corrected" by amputation or cauterization of the clitoris, or "miniature chastity belts, sewing the vaginal lips together to put the clitoris out of reach, and even castration by surgical removal of the ovaries. But there are no references in the medical literature to surgical removal of testicles or amputation of the penis to stop masturbation in boys. Not to be confused with glands, glans simply refers to a small circular mass. This little structure contains approximately 8, sensory nerve fibers; more than anywhere else in the human body and nearly twice the amount found on the head of a penis! The fact is, though, that most of the clitoris is subterranean, consisting of two corpora cavernosa corpus cavernosum when referring to the structure as a whole , two crura crus when referring to the structure as a whole , and the clitoral vestibules or bulbs. The glans is connected to the body or shaft of the internal clitoris, which is made up of two corpora cavernosa. When erect, the corpora cavernosa encompass the vagina on either side, as if they were wrapping around it giving it a big hug! The corpus cavernosum also extends further, bifurcating again to form the two crura. These two legs extend up to 9cm, pointing toward the thighs when at rest, and stretching back toward the spine when erect. To picture them at rest, imagine the crura as a wishbone, coming together at the body of the clitoris where they attach to the pubic symphysis. Near each of the crura on either side of the vaginal opening

are the clitoral vestibules. These are internally under the labia majora. When they become engorged with blood they actually cuff the vaginal opening causing the vulva to expand outward. We now understand how the erectile tissue of the clitoris engorges and surrounds the vagina â€” a complete breakthrough that explains how what we once considered to be a vaginal orgasm is actually an internal clitoral orgasm.

5: MYSTIC CRYSTAL REVELATION: THE REBIRTH OF MOTHER EARTH

MYSTIC CRYSTAL REVELATION: THE REBIRTH OF MOTHER EARTH. by anonymous While sleeping, I became aware of a presence entering the room and willed myself to awaken from sleep to ascertain who it was that was visiting, as well as the reason for the visit.

Gnostic Christians said Sophia was incarnate in the dove that impregnated the virgin Mary, the same dove that descended on Jesus at his baptism to impregnate his mind Matthew 3: Pious admirers of Pope Gregory the Great made him even more saintly than Jesus by reporting that the Holy Ghost in dove shape descended on him not once but many times. Another of her death-goddess names was Epitymbria, "She of the Tombs. Her catacombs, mausoleums, and necropoli were known as columbaria, "dovecotes. From this image, Christians copied their belief that the souls of saints became white doves that flew out of their mouths at the moment of death. In the Catholic ceremony of canonization, white doves are released from cages at the crucial moment of the ritual. Arabs still revere the Seven Sages, and some remember that they were women, or "doves. The cult of the Doves used to incorporate primitive rites of castration and its modification, circumcision. India called the seven Sisters "razors" or "cutters" who judged and "critically" wounded men, the Krittikas, "Seven Mothers of the World," root of the Greek kritikos, "judge. She was said to have castrated all her consorts. Even Christian symbolism made the connection. The official symbol of the Festival of the Circumcision of Christ was a dove, holding in its beak a ring representing the Holy Prepuce. Columba Holy Dove was widely revered, especially in France, although she never existed as a human being. Bar-Iona, "Son of the Dove. Literally "Virgin of the Sea," the mermaid was an image of fish-tailed Aphrodite, the medieval Minne, Maerin, Mari, Marina, mereminne, mare-mynd, mareminde, marraminde, or maraeman. Teutons said drowned men went to dwell in the house of Ran. Actually, Celestial Aphrodite and the sea-womb were one and the same: The castrated dying god was her ubiquitous son-lover who died, fertilized her by his death, and begot himself again. Uranus was a western form of Varuna, a deity of indeterminate sex, sometimes a male-turned-female like Hermes or Teiresias. To the Persians he was varan a spirit of sexual intercourse like the Hindu Kama. His name came from vr, to envelop-a female function-and he performed female-imitative miracles, such as turning water into blood, giving birth to the sun, and measuring the earth. The other was Panacea. Later worshippers of the doctor-god Asclepius made Hygeia and Panacea his "daughters. Another daughter was Hygeia, "Health. Egyptians said the remedy for almost every ill was "the milk of a woman who has given birth to a child: Etruscans called her Lat, mother of Latium and giver of moon-milk. Ironically, one of the last superstitious believers in Panacea was Pope Innocent VIII, author of the infamous bull Summis Desiderantes, which laid the legal foundations for persecution of witches and caused the torture and death of millions of women. Eugenia, Saint "Healer" or "Health," a title of the Goddess converted into a fictitious "virgin martyr. Eugenia accordingly became a monk and called herself Brother Eugenius. The same story told of all she-monks was told of her: Still, the healing miracles attributed to her shrines were older than her Christian legend, showing that she was really the Goddess whose "eugenic" springs were even more popular in the 1st century than Lourdes or Compostela in the 20th. A basic serpent-myth said the dual Moon-goddess of life and death made the first man. Her bright aspect suggested making him immortal like a snake, able to shed his skin; but her dark aspect insisted that he should die and be buried in the earth. The Serpent-goddess occupied the famous Khmer temple of Angkor Wat in Cambodia where she embraced the king every night. If one night the Goddess did not appear, it was a sign that the king must be killed and a new king chosen. In her belly lived beautiful angels who received the souls of the dead. The Nagas guarded "great treasures of wealth and precious stones, and sometimes books of secret teachings in underwater palaces. Egypt agreed with India in depicting the first serpent as a totemic form of the Great Mother herself. The Egyptian uraeus-snake was a hieroglyphic sign for "Goddess. Each night, Mehen enfolded the ram-headed god Auf-Ra Phallus of Ra during his sojourn in the uterine underworld. The birth-and-death Goddesses Isis and Nephthys became identified with the dual Serpent-mother of life and after-life. The image of the male snake deity enclosed or devoured by the female gave rise to a superstitious notion about the sex life of snakes, reported by Pliny and solemnly

believed in Europe even up to the 20th century: In some myths, he was no more than a living phallus she created for her own sexual pleasure. In other myths, she allowed him to take part in the work of creation or to fertilize her world-producing womb. When the serpent-creator turned arrogant and tried to pretend that he alone made the universe, the Goddess punished him, bruising his head with her heel and banishing him to the underworld. Early Hebrews adopted the serpent-god all their contemporaries revered, and the Jewish priestly clan of Levites were "sons of the Great Serpent," i. They would engage in another final battle at doomsday Isaiah Hebrew nahash, "serpent," descended from an ancient Vedic serpent-king, Nahusha, once "the supreme ruler of heaven," until he was cast down to the underworld by a rival. The Israelites worshipped him until the reign of Hezekiah, when the new priesthood "cut down the groves, and brake in pieces the brazen serpent that Moses had made" 2 Kings Yet serpent worship continued in Israel. Seraph, the Hebrew word for the divine fiery serpent, used to mean an earth-fertilizing lightning-snake, and later became an angel. Jewish medallions of the 1st and 2nd centuries B. Therefore, as the Epic of Gilgamesh reports, the gods gave death to humanity, and "Life they kept in their own hands. The Hypostasis of the Archons showed that the serpent was a totemic form of the Goddess, apparently taking pity on her doomed creature and seeking to instruct him in the attainment of eternal life: Rather, your eyes shall open, and you shall become like gods, recognizing evil and good. Babylonian icons showed the Goddess attended by her snake, offering man the food of immortality. The Pyramid Texts said it was the serpent who offered the food of eternal life. Hawah, Mother of All Living; hawa, to instruct; and hewya, Serpent. This is the mystery of Eden: This is also the mark that was set on Cain, whose sacrifice the God of this world did not accept whereas he accepted the bloody sacrifice of Abel: This Serpent is he who appeared in the latter days in human form at the time of Herod. Legend said the serpents of Sheba were purple with the divine essence, and lived in trees; the people were serpentlike, with forked tongues, great wisdom, and longevity. When this holy matriarch gave shiba to Gilgamesh, he shed his old, diseased skin like a snake, and emerged from it reborn. Archaic serpent gods like Egyptian Apep and Sumerian Khumbaba were said to "resemble intestines. In the Pistis Sophia, Jesus was the serpent who spoke to Eve "from the tree of knowledge and the tree of life, which were in the paradise of Adam. These traditions were still extant, though hidden, in Renaissance times. The Dove poised in a halo in its tip, making a sign like a cross between a fairy-wand and the emblem of Venus. Many theologians claimed the crucified serpent Nehushtan was a prophecy of Jesus: In the 16th century, German smiths made golden thalers with a crucified Christ on one side and a crucified serpent on the other, hinting that they were two faces of the same redeemer. Norse myth called him the Midgard-Worm, who encircled the whole round of Middle-Earth Midgard, his tail in his mouth. Greeks called him Okeanos, the sea-serpent of the outermost ocean. Often the Heavenly Father assumed this serpent form, like Zeus Meilichios, worshipped as a gigantic serpent in the 4th century B. Alexander the Great was allegedly fathered by God who in the form of a serpent impregnated his mother, Queen Olympias. In his heavenly aspect, he was a dispenser of immortality. According to this imagery, the divine male serpent acquired a "blood-red jewel" in his head. Hindus said all the great snakes carried blood-red rubies of immortality in their heads. Ophite "colleges" still existed in Bithynia in the 5th century A. The Ouroboros was still pictured under the earth in certain European areas, and some people claimed to be able to feel his slow movements through their feet when they stood in the ancient shrines.

by the Earth Mother out of mud and placed in the garden "to dress it and to keep it" (Genesis) for the gods, because the gods were too lazy to do their own farming and wanted slaves to plant, harvest, and.

Through taking an ecological reading within the works of Second Generation Female Surrealists, this post traces how the forest and vegetation inspires alternative female agencies with expanded consciousness. The materiality of the earth nourishes new female subjectivities of creative agency, self-confession and the possibility of the decomposition of gender. The fractured female body of the masculine muse is re-imagined into a collective whole of non-homogenous femininity. New objects of life are created by Varo, whilst new seeds of energy are created by Carrington. Further to this expansion of female consciousness, vegetation offers a moment of cathartic self-confession. In blurring the body with plant foliage in her Autoportrait, Cahun uses vegetation as a mask for an androgynous state. Through examining the artists presented in this article, we become witness to the vegetative self-proliferation of the female body into new realms of female consciousness and expression. Varo harnessed her independent creativity within Mexico. The branches of the tree, though seemingly withered, continue to hold ethereal power, drawing their energy deep from within the earth, creating, elevating, and crystallising new life forms. We become entranced by an asexual birth and animation where the supernatural exposed roots have lifted themselves from the earth to birth new visions of feminine lifeforms. Indeed, the material forms of the earth inform new creative female subjectivities and female futures as Varo forges new pathways within the roots of Surrealism, mirroring the forest as it forges new pathways within the foundation of the earth. Thus, for Varo, like Mexico City, the forest becomes a space for the actualisation of the innate and truly autonomous creative spirit. Allegory of The Forest. Varo and Carrington enact large scale transformations of creative female futures; the act of painting disseminating the female self out of the masculine city and re-composing it within the forest of endless growth, transformation and creativity. Woman has turned to the mystical forest as a space of her own, for occult meetings of female creativity to be harmoniously practised and perfected. Boundaries of human and plant dissolve to reach a more harmonious and non-hierarchical balance of the world. Again the Gemini are in the Orchard. The engagement with plant fertility for Kahlo, becomes intertwined with a denial of the masculine role in reproduction. Yet, as the creator of her self-portrait, Kahlo holds agency over this decomposition, transforming her body as an agent of asexual reproduction. The vines seeping from her torso intermingle with human veins, the boundaries of the human body decomposed and re-composed into earthly material. While she reproduces new life, her veins trace themselves back into the earth, creating a cyclical image of nourishment and reproduction, both healing her own body and the earth. Her inward turmoil and anxiety, stemming from the desire for fertility is projected outwards, exploding confession through the symbol of roots. In a strikingly uncanny similarity between Roots and the still from Under The Skin the forest – and the imagery of roots – is reinforced as a place of self-confession. The female thus embodies a liminal position between growth and regression; a forest femme-effant. A damaged self finds comfort in the mystery of the forest, potentially dissolving into a subterranean world we cannot access. The crevice that runs through the earth suggests the fragility of this actualisation the possibility that her dream may be awoken. Kahlo Fig 5: Nature becomes an enigma, as does the androgynous body that identifies with vegetation, imbued with the permeable membranes of nature. Within Autoportait, Cahun engages in an interrogation of femininity; a study of the gendered self in a process of decomposition and erasure. Taking part in a post-Surrealist tradition, Yeong-hye liberates herself into nature and into an androgynous existence, using her body to speak for itself, to decompose the female mannequin: Her dream of accessing the realm of asexual nature becomes actualised: To go beyond the female and the human body, to enter a new subterranean realm, mediated by nature, is the Surreal aim, where conventional boundaries of stability are crossed. The external world of nature is turned inwards [3] and as such, the internal selves of Cahun and Yeong-hye are imbued with the mysteries of nature. Disseminated human matter breaks down the borders of the human by infusing the body with ecological particles. Creative, self-confessional and androgynous. The woman has become these things through scattering her body into the

forest and metamorphosing into its materiality. Dissolving boundaries between the human body and foliage culminates in an androgynous body of truth and catharsis, and by transcribing the female body into nature, the body transgresses the human limits of time, and lives in a new mysterious existence. Thus, the old roots of Surrealism are decomposed into new future founding roots of expanding creativity re-birth, self-confessional agency and androgyny. Like the forest and its leaves, the works of female surrealists and their identities, grow, expand and transform. Her body becomes physically rooted with female creativity immobilised. Here, the stomach of the female body is peeled open, and her inner organs are replaced with organs of forestry roots.

7: 7 Goddess Archetypes of Empowerment | Exemplore

Androgyny, Rebirth and Mother Earth This fascinating compilation of poems invites the reader into personal transformation as the author shares her perspective of passionate soul-love (Androgyny), intense inward evolution (Rebirth), and a powerful spiritual connection with Nature (Mother Earth).

Part 3 Sociological Roots It is impossible to identify and analyze all the different factors which gave rise to the society in which we now live. We have already seen how a political theory has become a model for our present behavior. Obviously other philosophical ideas and political ideals have influenced the shape of our society. The Enlightenment, Humanism, and the rise of the middle class have all contributed to our present form of government and all have affected our social relationships. In this section of the paper, we will attempt to analyze what I believe is one of the key factors in influencing the shape of our culture as a whole. In particular, we will chart its influence on the subject of our inquiry; androgyny in our midst. The sociological root of our loss of affirmation as individuals in community is the change from a traditional to a technological society. We will then analyze some of the contemporary movements in society that both reflect this cultural shift and model for us additional changes that will again redefine us as a cultural entity. Lastly, we will survey some of the other factors that affect the issue of androgyny as a social phenomenon. One of the main theses of this paper is that the transformation of our society from a traditional to a technological one has occasioned the break down of social roles and, consequently, our identity in relationship to one another. The ensuing confusion of our relationship to one another as male and female, elder and younger, has put enormous pressure upon us as we try to resolve those crises associated with the development of personality and as we attempt to formulate our identity in opposition to the social context. This tension has fractured our confidence in ourselves as male and female, youth and adult, because we no longer have cues from culturally accepted roles and outside relationships. The result is role confusion and personality dysfunction. The premature and incomplete resolution of our sexual identity, together with tensions within the family, has led to the increase in homosexual, bisexual, and androgynous identification in the populace. Though this theory is impossible to demonstrate conclusively, it is possible to show that certain upheavals in culture can be traced to the inhumane aspects of technological society. The definition of a traditional society is one in which the primary form of social organization is based upon the principle of tribal or familial relationships, 23 as in an agrarian society for example. So one is defined primarily by the social roles one lives, e. The benefit of this social source of identity is that we are valued not for our function what we produce or do but for who we are! Rites of passage mark our transition from youth to adulthood, and the role of grandfather or grandmother carries with it the assumption of wisdom and the necessity of respect. The anxiety of decision and the necessity of proving ourselves is removed in a society that affirms our role and identity through custom and ritual. We do not have the benefit of social guidance and direction. The transition from traditional to technological society began in the industrial revolution, and technological definition now characterizes our society. In the technological society, the fundamental principle of organization is not who one is, but what one does: The organization shifts from a social pattern in which relationship is the most important consideration to a social pattern in which functional accomplishment is the most important consideration. Efficiency considerations replace status and honor. Traditions as a source of authority and structuring yields to utilitarian rationalism. 29 Rather than a humane society governed by personal concerns, we move to an inhumane society governed by the impersonal concerns of production and efficiency. Thus, in this graceless society, our value is not given, but is insecure and must be earned or merited. Our anxiety is heightened, as our worth rests upon our performance and not upon the unmerited favor of loving families and a gracious God! We are valued for what we do and not for who we are. With the rise of a technological society, the value of our social role is demeaned and eventually despised as concerns for efficiency override consideration of the social context. Function is highly individuated, as it relates to specific tasks, and people are valued only insofar as they fulfill the specific needs of industry. With these unspoken cultural assumptions of technological society pervading our value system, we naturally question the value of our social roles and tasks. The value of our humanness in relationship to

one another is disparaged, however subtly, and we are unconsciously seduced by the claims of this materialistic value structure. In contrast to traditional society, where differences in sex and age are deemed important and are affirmed through custom and ritual, in technological society divisions according to age and sex are increasingly viewed as irrelevant. From a functional standpoint, age and sex are secondary considerations, efficiency and intellectual or physical ability to do the task at hand are primary. Viewed from the standpoint of function, cultural allowances for role differences appear arbitrary and unnecessarily limiting, perhaps even oppressive. They are essential aspects of personality and identity, and we need a positive way of affirming these differences so that our identity as people-in-relationship can be established. Our cultural neurosis, manifested in the breakdown of our social relationships, may be a model of the inhuman pressures and strains put on us by a technological society, a model which fails to show us who we are in relationship to one another. We have witnessed, in our own time, the breakup of the family, identity crises in the youth and mid-life, alienation and loneliness in cities, troubles in sexual relationships, a rise in unwed motherhood, of fathers who refuse to take any responsibility for the children they produce, poverty in single parent homes, and finally, the abolition of gender-related social roles. Without these cultural affirmations of our social roles, the resulting confusion of socio-sexual identity leads to psychological instabilities in individuals and to social instability in culture. Men also become insecure and unstable in their roles as husbands as the meaning of this socio-sexual role is confused and devalued. If indeed the shift from a traditional to a technological society is the major force behind present cultural upheavals, how is this undercurrent reflected in our day? In this sense, they are models of our social dis-ease. They are not the cause of our problems, rather they are reactions to problems already inherent in the system. In a society which has deprived women of a sense of intrinsic worth, their cry must be heard, for it is a cry to be valued humanly. The possibility is that the abolition of social and functional norms may further heighten the ambiguity of our age, thus encouraging androgyny and loss of sexual identity, not bring about the esteem and worth we truly desire. The reason the attempt to abolish all gender roles may not work is that operative philosophy of such an attempt is a direct product of technological and industrial society. It perpetuates the valuation of people not on the basis of who they are in community, but upon what they do. Therefore, a woman is only of equal value and worth to a man if she is allowed to perform the same function and produce the same product for industry. Her value is determined by her function in the impersonal sphere of work not by her relationships to others. The error of this thinking is that the assignment of value on the basis of work and function is as destructive to the social identity of men as it is to women. The whole line of thinking and valuation is impersonal and inhuman. The remedy is not to burden women with the same oppressive social structure as men, but to redeem them both from the depersonalizing structures of industrialism. That is not even to hint or suggest, that a woman should not receive equal pay for equal work, but that we ought to be careful in trying to achieve personal affirmation through our function in the mechanism of production. By the same token, the homosexual movement is also a model of the ambiguity of our age. Our individualistic ideology has not produced a consensus for social roles, but instead it has encouraged a fracturing of our social identity. Perhaps, the movement is also a cry for humane treatment and a cry for a return to a social means of identification that gives us worth through the unmerited aspect of human relationships. It may be a cry for value, not based upon what we do but for who we are. However, as a model for our society, the cure may be worse than the disease. The homosexual movement wishes to further confuse sexual distinctions, to uphold an androgynous image, and to build a concept of human nature on a dualistic foundation that denies the telos of our psycho-somatic nature. In the process, the movement is clearly advocating alternate sexual mores and norms that oppose the Judeo-Christian understanding of sexuality. The question then is this: Back to Top We will now briefly touch upon the other sociological movements in our culture that may have influenced the current cultural fascination with androgyny: The Civil Rights methods of organization, demonstration, and political action gave to these two groups a blueprint for their own interests. And the Civil Rights Movement also gave them an ideological and political argument: As stated before, the State has a hard time distinguishing between the moral claims of these movements without appeal to some religious authority. Therefore, the claims of all groups and minorities appear of equal merit before the law. The rise of the entertainment media, since the Enlightenment generally, but especially in our century with the

accessibility of television, radio, and cinema, is also responsible for the reformation of our moral values: The shift from religion to entertainment involved a shift in this most important feature of morality: The entertainment milieu has no transcendent. While religion stresses absolute truth or moral value, the premise of entertainment is play. As familiarity with these subjects increases, sensitivity to its moral challenge to traditional structures is dulled. Because we become used to these new and unusual norms in the fantasy world of entertainment, as a society, we become much more willing to accept them in life as norms as well. Due in part to the character of our technological society, as already described, something else was happening to our culture. The Civil Rights Movement made us question our religious institutions, which were, as often as not, on the side of injustice and hypocrisy. And the assassination of John F. Kennedy was a shock to our national consciousness. Our idealism, our sense of mission and destiny, were undone by a bullet which struck down a president who promised us hope and purpose, but who left us alone in our grief. The unspoken tensions of the cold war, with its threat of nuclear annihilation, the disappointment and distrust we felt towards our government because of the Vietnam War, the murders of Robert F. Kennedy and Martin Luther King, Jr. In them we began to experience mystical escapes and nihilistic resolutions to our social and individual quests for meaning and value. All these factors have come together to set the stage for our readiness to accept androgyny as a new paradigm of meaning.

Conclusion While it is true that traditional social structures and gender roles can create limiting and oppressive patterns of prejudice, the question remains: True, opportunities for working women are greater than at any time in our history, but the attacks on the role of motherhood are also at an all time high. This disrespect for the role of person in community, for both fathers and mothers, has created an anxiety and stress filled society where people are not valued for who they are in relationship to one another, but only for what they can produce in the impersonal world of commerce. It is an inhuman value structure that is not alleviated through the re-creation of sexual identity, as in androgyny; rather the depersonalization of the individual is furthered by the denial of a sexual telos. The phenomenon of androgyny is a model of currents in our society. The chief justification for androgyny as a valid psychosomatic expression of identity is in a philosophical dualism which distinguishes our spiritual or rational nature from our biological or accidental nature. The phenomenon of androgyny is a model for our culture in that it affirms our ambiguity and tensions in regards to our sexual natures and social roles by declaring our uneasiness to be normal. It denies our basic distinctions and declares to us that they have no intrinsic purpose. It provides a cultural and ritual affirmation of androgyny, whereas rites of passage used to affirm our distinctions in the traditional society. In this sense, it is possible that androgyny is establishing a mythic and archetypal understanding of humanity that will deprive us of our necessary social roles and sexual identity. And if so, then this androgynous symbol of our nature will have indeed become a religious substitute for a traditional Christian worldview. If androgyny is a reflection of the breakdown of a healthy social structure, as I have asserted, then rather than being part of the solution to our malaise, it is part of the problem. According to a traditional, biblical worldview, the complementarity of the sexes is ordained by God from the foundation of creation. This complementarity has both a moral component and reflects the natural law of creation by its divine order. It is teleological and therefore brings forth fulfillment to both humanity and to a culture when it is acknowledged and obeyed, but it is a sign of rebellion, or at least of dysfunction, when it is not followed. Paul indicates, in Romans 1, that sexual disorientation is the result of idolatry. Our culture, with its worship of the means of production, could be rightly accused of being idolatrous towards money. The use and abuse of people for the sake of the profit motive have produced social structures that are very dehumanizing.

8: Androgyny – CBMW

the mother's body, which is simultaneously "earth" and "paradise." Myths hold many indications of the child-parent relationship between the god and his feminine support.

Lana is a freelance writer, blogger, and editor who helps women to regain their power after experiencing toxic relationships. Many faces of the Goddess The Goddess was worshiped for thousands of years, long before patriarchal monotheistic religions displaced her with a wrathful male god. In virtually every ancient spiritual tradition it is the Goddess who gives birth to the world. The Feminine always emerges first: Her names, faces and moods are many. In the end, she cannot be understood with reason or summoned up with a force of will - like every woman, she is a Mystery. Instead, let us praise the Great Goddess by knowing and honoring her Archetypes or aspects that are within each of us, in the anticipation of her long-awaited return. Alchemy Egyptian goddess Isis is often depicted as a beautiful woman with long black hair, wearing a diadem headdress circular disk with horns or a vulture headdress, with baby Horus on her lap. Sometimes she also has long luminous wings. Isis, the queen of the sky, the earth and the moon, is one of the most enigmatic goddesses in history whether or not you consider mythology historical is irrelevant; she is part of our collective psyche and has been for thousands of years. Like any female deity she was associated with motherhood and fertility, but her primary domains were magic and healing. As one myth tells us, in ancient times Ra ruled Egypt with an iron fist. So Isis, using her magical powers, creates a poisonous snake that bites Ra. Ra becomes gravely ill; in fact, he is on his deathbed. Isis tells him that she can heal him - she just needs to know his true name. When Isis says his name during her healing ritual, Ra is magically restored to health, and Isis acquires his great knowledge and powers. Another important story is the myth of the death and resurrection of Osiris. Osiris, beloved husband and brother of Isis is killed by jealous Set. Grief-stricken Isis searches and collects all the pieces, except for the most important one no, not the head When Osiris comes back to life, she makes love to him and conceives a child, Horus, who later becomes the sun god. More than any other ancient Egyptian goddess, Isis became a template for female deities all over the world. Isis embodies the power of alchemical transformation. As the Goddess of Magic she teaches how to use our gifts to create the life we desire, how to be an agent of change in any situation, how to be persuasive and influential, how to give life to what is dead and forgotten. Knowing the universal laws of nature and using some magic and sometimes a little trickery Ferocity Kali is depicted as a naked wild-haired black goddess with her tongue protruding from her mouth, dripping blood. Kali, the Hindu goddess of time, is sometimes misunderstood as the evil bloodthirsty goddess of death and destruction. At one time she was even worshiped by gangs of professional Indian assassins, thuggee this is how the English word "thug" originated. In India, all goddesses are essentially One: Kali is one of the forms of Devi that can be most accurately described as the goddess of time, change and transformation. Kali is not the bringer of blind fury, slaughter and sorrow. In fact, she is one of the most beloved goddesses in India. Kali destroys only what needs to be destroyed - be it a powerful demon, sin, fear or ignorance. So Kali is the goddess of creation as much as she is the goddess of destruction. Kali is the consort of the Lord Shiva. It is believed that Shiva is actually the destroyer; Kali is the energy Shakti with which he destroys. Without Kali Shiva would be powerless. And if the whole world ceased to exist, the only thing remaining would be Kali - timeless, formless black void of immense potential, similar to what we would call a black hole in space. She can destroy anything in the world, including the world itself. That is why her worshipers believe that when Kali is honored and understood, she can destroy all their fears and illusions. As such, Kali is associated with Kundalini energy that frees the soul from worldly attachments. Fear is our worst enemy. So many of our dreams are left to rot in the gutter because of fear. When dealing with particularly detrimental persistent fears, call on Kali to give you the courage to defeat them. Ask to be able to see fear for what it really is - an illusion. Kali is a very powerful goddess; just repeating her name will give you the strength to take that next step. Motherhood Ancient Egyptian goddess Hathor is commonly depicted as a cow goddess with horns in which a sun disk is set. She wears a heavy semi-circular menat necklace and a crown. Hathor is one of the most ancient goddesses in the world. She personifies love, joy,

music, dance, motherhood and fertility. Later on Hathor became identified with other ancient Egyptian goddesses of motherhood and fertility - Bat and Isis. Hathor was worshiped by priests of both sexes who were also dancers, musicians and other entertainers. Her cult was centered in the Temple of Hathor in Dendera, Upper Egypt, and it pre-dates recorded history. The temple is still one of the best preserved temples in Egypt. Although Hathor has many roles, she primarily personifies the archetype of the Mother. The Mother archetype is particularly old since mothers are ubiquitous to every culture. In Western culture we have many symbols of the Mother - from Mary the mother of Christ to the church, the state, the ocean, and nature, "Earth Mother". The Mother is a very powerful figure. Without that nurturing patient loving force life would be impossible. But the Mother can also be abusive, controlling, overprotective and punishing. So keep your inner Mother in check! Give your children the freedom to make their own choices and offer them support when they need it. Call on Hathor when it is you who needs the loving support of a mother, or allow other people to care for you without feeling dis-empowered. Nurture your inner child as you would the most precious beautiful baby. Nurture your dreams, your aspirations, your creative projects. Give the gift of forgiveness or unconditional love to someone who needs it. Independence Artemis is usually depicted as a girl dressed in a short knee-length tunic and equipped with a hunting bow and arrows. Artemis is one of the three Greek virgin Goddesses the other two are Hestia and Athena. You can say she was the first feminist. Artemis rules over the moon, the hunt, wilderness and childbirth. She is fearless, strong, athletic, adventurous, youthful and quick-tempered. In one myth a man saw her naked, so she had him torn to pieces by her hunting dogs. Artemis is your typical "tomboy". As the most androgynous Goddess archetype, she is fiercely competitive and is not exactly the "marriage material". Artemis is anything but docile. She may have lovers, but she can never belong to any man. They are passionately concerned with the victimization of women and girls, and they can be rather merciless when bringing justice upon the abusers. If you are in an abusive relationship yourself, call on Artemis for strength and courage to stand up for yourself. And if you feel you might just be the new incarnation of this Greek Goddess, remember: Sensuality Inanna Ishtar , the Queen of Heaven and Earth, is usually depicted as a beautiful curly-haired goddess in lavish clothes or naked. Known as Inanna to Sumerians, Ishtar to Babylonians and Astarte to Phoenicians, this goddess ruled over love, fertility and war. At the Sumerian New Year couples performed rites to ask Inanna to bless them with children. As an archetype, Inanna or Ishtar symbolizes a powerful seductress who uses her considerable female persuasion to her advantage. In some interpretations Caroline Myss , Inanna is an archetype of a Prostitute, and historically acts of sacred prostitution were performed in her honor. In Jewish mythology, she is referred to as Ashtoreth, a female demon of lust. But it would be a mistake to define Ishtar as a one-dimensional character. In other words, everything with the exception of the mother, perhaps patriarchy aimed to demonize and destroy. Sensuality is a gift; but it can also be a powerful weapon. When we trade on it or use it to control others, we give away a part of ourselves. Let this goddess show you the way to find the power, the beauty and the love within. Introspection Greek goddess Persephone represents a female archetype of a mystic. She is depicted as a young beautiful woman carrying a cornucopia or a pomegranate. Source Persephone is the Greek goddess of the Underworld, the abode of the dead. Persephone represents a female archetype of a medium, a mystic, a shamaness. She is intense, imaginative, poetic, sensitive, keenly perceptive and often psychic. She is very attached to her mother Demeter and only maintains a few significant relationships. Like any introvert, she shuns crowds and superficiality; her kingdom is the inner world of the psyche - the "Underworld" representing the subconscious. As the maiden aspect of the Goddess archetype the Maiden, the Mother, the Crone , Persephone personifies someone inherently pure and incorruptible, someone who can live amidst darkness but not absorb it. Her light shines wherever she is, her connection to the world of spirit is unshakeable. Yet her task is recognizing her own darkness and maturing into the Mother, and then the Crone.

9: Mother Earth: Caduceus/Hermes/Aphrodite/Serpent/Androgyn

was a crucial action in the process of the sun's daily rising; his transformative rebirth from the body of the sky goddess reinforced the Egyptian theme of natural sexual ambiguity, requiring both male and female characteristics to merge in order for worldly harmony to occur.

Here is an amazing miracle I witnessed in the U. Marie Mercedes Sanchez, the UN Sustainability officer from Nicaragua asked us to spread these stories about the Snowdance Phenomena "to wake up communities to live in more harmony with Mother Earth to help solve this Climate crisis. This year they returned! What is Ski Ballet? As a child ballerina and yogafile, these are some of the contributions I made to pioneering it, which Baryshnikov called "fun, imaginative, with lovely lines. He also loved the oohs and aahs of onlookers of his spinning, grinning and waltzing down Spruce Peak, along with the other participants, even on the longer shaped skis than my s. We also gave gratitude to the Nature spirits, who direct the clouds and winds, and ancestral spirits. You can see my basic skidancing lesson on the PugSki. Healing The Hearts of U. So the miracle was also thanks to the Stowe execs joining 25 other US and Canadian ski leaders, in wanting to help more women afford to ski again. Tax Cut for Equal Pay This could also greatly bolster Mexico. Canada is a little better at 19th, thanks to Prime Minister Trudeau. Otherwise, due to the family stresses of also an "unlivable" minimum wage, 4 out of 5 women will continue to be abused according to the Mexican Government , so single moms will keep losing 1. So equal pay is a win-win that also eliminates the need for The Wall. Given that we are experiencing the warmest temperatures in history, this tribal wisdom is critical to ending droughts and preventing fires to pricelessly slow climate change. The oceandances are key to our tourism here in Puerto Vallarta. Together we can get the temperature down to 1. Watch also for our evolutionary plan so this generation could skidance into the Olympics where artistry on ice is the biggest draw then freestyle aerals. Dr Ellis said, "This Mission serves both Terra and terrestrials better than anything else cooking on the stove. Suzy Chaffee, a former Olympic skier who helped invent dancing down mountains, has turned activist, journalist, filmmaker, and has worked with seven U. She is now co-chairman of a non-profit partnership of the Elders of the Americas and Olympians, called the Native American Olympic Team Foundation, which aims to heal Mother Earth for all our children through joyful sports and education. For more information, contact Suzy at SuzyNativeVoices at aol. Opinions are those of the author and may not reflect the opinion or policy of this site or its publisher.

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