

Research – Presentation

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In the texts presented in this book, fonts of varying sizes and color intensities are used, depending on the importance or the detailed analysis of the information, as filtered through the author's distinctive perspective.



Since remote antiquity, people perceived that above them stretches a higher state that affects our world in an incomprehensible, transcendent way. The "celestial" civilization was an ancient human desire for recognition and alignment with a superior cultural state.

The concept of the "Heavens" is multidimensional and does not concern only the sky perceived from earth.

Texts have been found in the Pyramid of Unas (c. 2350 BC) that describe the wish of the Pharaoh (and, by extension, of all the people) to be united with the heavens. From these texts we also draw conclusions about the beliefs of the time in ancient Egypt. Overall, there is an admiration (attraction) towards the heavens, which are boundless, eternal and indestructible.

Those people who, throughout history, detected elements of the existence of this higher multidimensional state tried to understand it, reproduce it, and transmit it to the extent they could perceive.

We live under codes of celestial harmony and serve the heavenly order.



It was described in remote antiquity as a tripartite superior luminous energy. Perdiccas, ancestor of Alexander (founder of the Macedonian kingdom), descendant of Temenus from Argos (a descendant of Hercules), **made the sign of the Sun (the sign of the Cross) on the ground and touched it three times to his bosom (to his heart). An act of reverence toward the God** (at that time symbolically the Sun. Today we make the sign of the cross three times over the heart). This sign displeased the counsellors of the local ruler, and shortly afterward a mounted pursuit of Temenus' descendants began. Their salvation came from a river which, after they crossed it, swelled and prevented the pursuing horsemen from following. This was a given for the later Macedonians in their festivals, as Herodotus reports (Book 8, Ourania, line 137–138).

This sign could be attributed to coincidence, but **because it concerns the founding of the Macedonian kingdom it gains special significance as a sign originating from a higher nature.**

After the Persian Wars, in 479 BC, the Pythia (of Delphi) reproached the Aeginetans for not bringing a dedication to Delphi after the great victory at the Battle of Salamis (as other Greeks did), since it was the God who gave the strength for the Greeks to fight and win. The Aeginetans ought to bring a superior gift, having taken the prizes of the naval battle. Eventually they were persuaded and brought as an offering a ship's bronze mast topped with three golden stars, which was placed in a specific spot visible in Herodotus's day, about half a century later (visitors could see it, which is why Herodotus mentions its location). The three golden stars above the bronze mast symbolized the superior divine triadic power that helped the Greeks to fight with bravery.



Similar elements (regarding the **Triadic nature of God**) appear in other sources, referring to **evidence about the beliefs of Apollo** and of some ancient female ascetics (Sibyls - who were also included in Apollo's domain).

- " **Triadic Light**, "

- "**Three-in-One God who rules the higher matters.**"

The Triadic superior luminous nature of God was described from remote antiquity. It was not Apollo himself (***"...One who is in Heaven compels me to speak these things, He who is Triple Shining Light"***). Ancient texts report that Apollo described this power (*" I herald Three-in-One God, who rules the higher matters "*).

Many people today fear the falsification of history through later interventions and alterations of ancient texts. The works of Aeschylus, Herodotus, Sophocles, Thucydides, Plato, and Plutarch, however, have been known since antiquity (they survive in many different medieval copies), and have been also analyzed and critiqued by later ancient scholars, so they are not easily falsified. Regarding philosophy and religion, there are corroborating accounts from the early Christian fathers (such as Saint Paul, St. Hippolytus, and St. Justin). It is true that some texts present paraphrases, but this phenomenon is more common in the lesser-known ancient works.

It is important to note that although Christianity spread in the early centuries AD to all the lands of the then-known world, it flourished particularly in regions with Greek education. Historians emphasize the Hellenistic world (that emerged after Alexander the Great) as a precursor and preparation for higher ideas and meanings.

There are also scattered elements of God's Triadic nature in Orphic teaching.

The Supreme Light that had three hypostases.

"…he calls the light the most ancient and supreme of all, which he called it in three ways according to the oracle of Apollo, namely Mitin, Light and Life-giver. He called the three names one power, and one state, the god, whom no one sees, nor understands his nature and form. And from this power all things were made."

Ath. Stagirite, Bible A, Cosmogony and Theogony of the Greeks, Orpheus.

(Based on a reference by the chronicler Timothy and a reference by Eusebius of Caesarea Chronicle, 4. Excerpt Orph. 32).

Orphic doctrine was again under the influence of Apollo. Eratosthenes noted that Apollo gave the lyre to Orpheus (and inspired him), just as he similarly inspired ancient female ascetics — the Sibyls. **The dedication at Delphi, with the three stars above the ship's mast, likewise related to Apollo's declarations about the Triadic nature of God.**

A known reference about Logos (Word) as presented in Orphic teaching is also found in Euripides work "Iphigenia".

"Father, if I had Orpheus's logos (speech), to speak so that the rocks would follow me and by my words affect those I desired, with that I would attempt it."

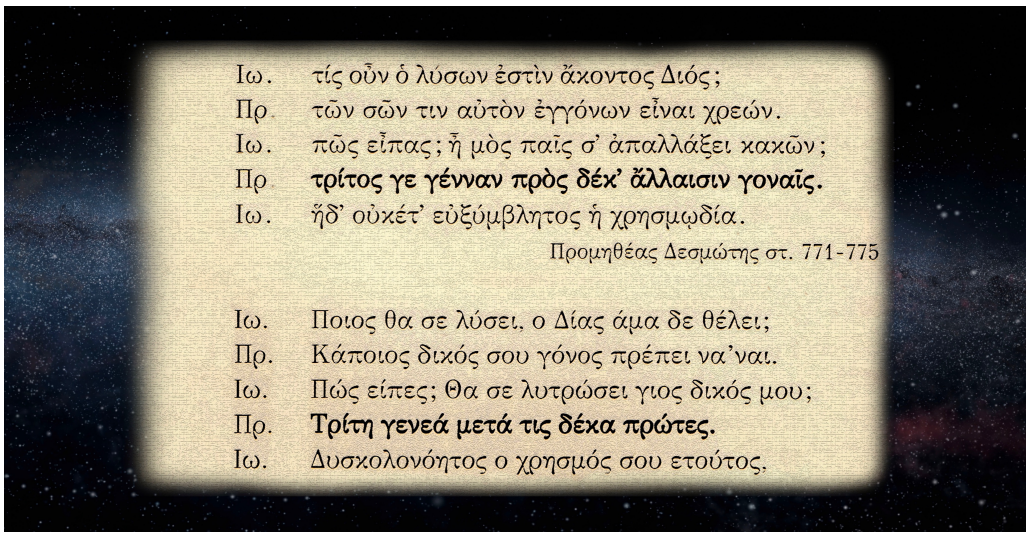
Euripides, Iphigenia, lines 1211–1213.

It is evident that in Euripides's time (5th century BC) there existed the Orphic idea that everything is a program (Matrix) and great transcendences could be achieved through nice "music" (i.e., celestial harmony and higher conduct). "The rocks could be moved and follow…"

Jesus Christ taught us that entire mountains can be moved.

(However, in order to secure humanity against magic and superstitions, Jesus taught also that these transcendences have to pass through a just heavenly character).

Research showed that these elements persisted (in the ancient world) in a somewhat confused form, and there was not a strict, concrete twelve-god religion. This form was later developed gradually with a mixture of many ideas and superstitions. Both Sophocles and Plutarch mention that this resulted from a degradation of the higher understanding ("…emotional downgrade"). **If the twelve-god system** (as it is known to us) **had been a strict, singular religion, the idea of a Superior (of the twelve) Triadic divinity would not have been admitted at Delphi.** It was admitted because Apollo described it. This view is reinforced by Herodotus's description about the location of the dedication with the three stars so that visitors could see it (near the Croesus basin).



Another related passage is the one that Aeschylus describes in Prometheus Bound (Line 771–775). "… **ákontos Diós… (if Zeus does not want)**." In other words, the theological view included a superior power beyond the god known to most people (this concerns the heavenly levels of justice). The word Zeus was used in antiquity with meanings that differed according to the level of perception.

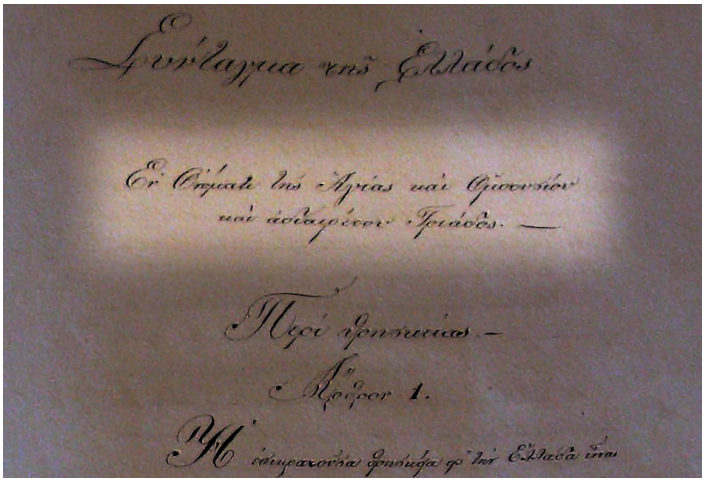
Most of us today think that we know the ancient religious system (the twelve-god pantheon, etc.) as it was taught to us or as we understand it.

Aeschylus was the son of the Eleusinian high priest Euphorion. A religious and patriotic man would not have written such things (that there is a higher power than Zeus). Aeschylus had fought as a simple soldier in the Persian Wars defending his homeland and was proud of it, as he wished to be recorded on his tomb. His brother, Cynaegirus, was cut to pieces by enemy swords and axes in his attempt to hold an entire enemy ship (?) with his hands in the final stage of the Battle of Marathon. Figures like Aeschylus remained esteemed through the centuries (for the maturity of their personality), and some of their works have endured timelessly worldwide.

Another similar teaching later attributed by the Greeks (at the end of the Hellenistic period and in Roman times) to the so-called **Hermes Trismegistus** (the Hellenization of the ancient Egyptian Thoth). No older writings survive, only conjecture that they originated in Pharaonic Egypt.

During the late Roman period the teaching assumed a secret, mysterious character and became somewhat chaotic (all truths should be clear and simple).

The superior Triadic Nature of God was described simply but precisely by the Church Fathers at the First and Second Ecumenical Councils. It is recorded to this day in the **Creed of Faith** and also composes the opening phrase of the **Constitution of Greece**.


Συντάγμα τῆς Ἑλλάδος
Ἐν Ὀνόματι τῆς Ἁγίας καὶ Ὁμοουσίου
καὶ Ἀδιαιρέτου Τριάδος.
Περὶ θρησκείας.
Ἄρθρον 1.
Ἡ ἐπικρατοῦσα θρησκεία στὴν Ἑλλάδα εἶναι

"In the Name of the Holy Consubstantial and Indivisible Trinity" (meaning that above all earthly laws there are the laws of the One, Triadic God, and the earthly society is coordinated with these cosmic heavenly laws).

In previous decades there were attempts to remove this from the Greek Constitution as a non-Greek element. The reality, however, is that there are numerous ancient Greek references to the Triadic nature of God (some have been mentioned), and they appear to have roots in remote antiquity, particularly in the teaching of Apollo.

Contemporary views on the ancient religious system vary according to each scholar's perspective. I have chosen to highlight generalised, timeless approaches, focusing only on points that add value and seem to aid analysis of the religious and philosophical maturation of human civilisation.

Elements of the ancient religious system have survived in our time in a somewhat confused form, with many variants and regional differences. They appear to be relics from an earlier age upon which a mixture of many ideas (but also superstitions born under human passions and the wear of time) have acted. The Byzantine lexicon Suda notes that some of the very ancient Sibyls were later worshipped as Deities.



The religious system referred to as the Olympian gods arose after a great battle (the Titanomachy) between chthonic primal nature and the aspiration for higher perception and conduct.

Greek statues of gods and heroes adorned squares, streets, and homes and indirectly reproduced ideas about the correct behavior of people. ("**Agalma**" - Statue from the Greek word "agallomai" meaning **what causes rejoicing**. Latin "statua" — English "statue" — meaning "what it stands", from the Greek word "Istame". The words saw the lacking of the emotional element.)

This system was already in decay from ancient times. **Ancient moral teachers criticised the presentation of "gods" with human passions, which weakened the inspiration that the Divine should give as good, just, and sacred—raising (attracting) people's level rather than justifying their passions.** The documentary "The Star Gate" cited related passages from Heraclitus, Sophocles, and Plutarch. There are many other similar (in the same direction) ancient texts such as those by Xenophanes and Plato.

The philosopher Diogenes walked the streets with a lantern saying : "…I am looking for a human," pointing to the great cultural degradation (of the inner person).



In the period after the Persian Wars, the Athenians established the Delian League, centered on the rocky islet where Apollo had been born (a distant memory from an earlier age).

It was a symbol of simplicity, celestial harmony, and purity, and it would become the focal symbol of the entire alliance (to prevent envy and unhealthy rivalry among the city-states).

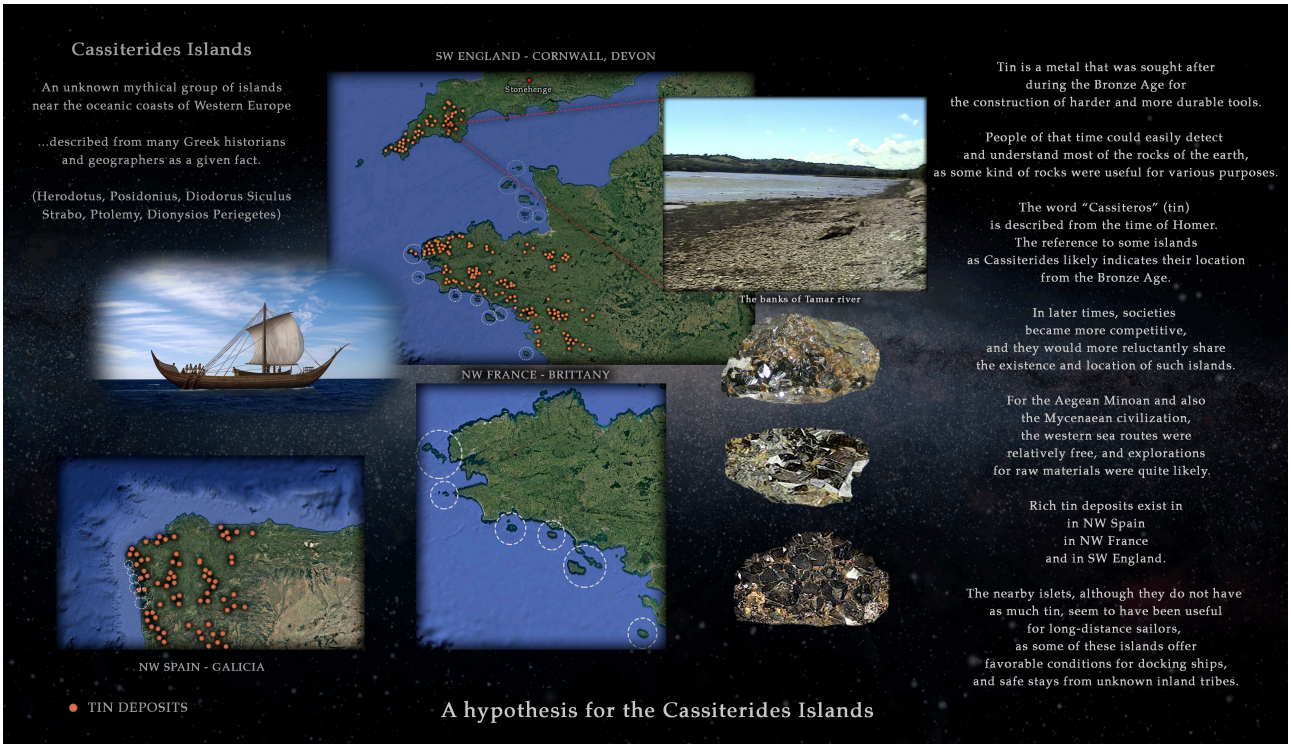


In their attempt to comprehend elements of the previous age (which they considered superior to their own), research and ancient excavations took place on Delos in those years. **They tried to trace remnants of the earlier Aegean civilization.** There may have been older scattered findings of high-aesthetic Bronze Age artworks that spurred interest in investigation.



From Homer's texts—mentioning Ethiopians at the ends of the western world (Odyssey 1.23)—and from the writings of Hecataeus and Diodorus regarding mythic references to a large island north of Gaul with a great circular temple dedicated to Apollo (the Sun), it is evident that people traveled in remote antiquity (the Bronze Age) both to the oceanic coasts of West Africa and to the oceanic coasts of Western Europe.

The phrase of Diodorus ***"For those who have written about the ancient mythology…"*** refers to myths preserved from a previous age. The goodwill of the ancient British people toward the Athenians and the Delian allies, and the visit of the hyperborean priest Avaris to Greece (to renew ancient ties), reinforce this view. Athens was one of the few regions of the Greek world not overrun by the Dorian invasion, and it is likely that scattered memories from the earlier age survived in their myths. **According to myth, Hercules visited the lands of the Hyperboreans.** Notable in Diodorus's text is the ancient friendship with the British people, which probably stemmed from early belief in the Sun-god (a characteristic religious element of the Bronze Age, the period when Stonehenge and hundreds of other temples across the then-known world serviced, all dedicated to Light and the Sun).



Another case of contact with Britain may have been the voyage to the Opposite Continent via the passage Plutarch describes *(Britain - Ogygia - Isles - Opposite Continent).* This passage may once have been navigable in an era when the energy and desire for long voyages existed.
Also interesting in Diodorus's description is the special status of Athens and Delos. As noted, Athens was among the few Greek regions that, according to ancient sources, did not suffer invasion and destruction during the Dorian descent (Bronze Age collapse ~1150–1100 BC).

There were other reasons for visiting Britain. In the Bronze Age, tin supply was critically important: Tin is relatively rare but essential for making more durable tools (an alloy of about 10% tin and 90% copper). This was a priority for major Bronze Age cultures. With higher-quality tools, superior works could be produced; tin was therefore one of the most sought-after materials. Significant tin deposits exist in southwestern Britain, northwestern France (Brittany), and northwestern Spain (Galicia), and it is possible that since remote antiquity there were contacts with islands and islets near these regions (perhaps linked to the mythical "Cassiterides" islands).
From Herodotus (Histories 3.115) a group of oceanic islands of the coasts of Western Europe is indirectly mentioned, called the **Cassiterides ("…at the limits of Western Europe, from where tin comes to us"**). From the way the islands are referred to in Herodotus's text, the information about them appears to be a mythical survival from an earlier age. In Herodotus's time, the 5th century BC, the Greeks apparently did not know exactly where those islands were. In other words, they knew the term "**oceanic Cassiterides**" but not their precise location (the word tin is already mentioned by Homer in the 8th century BC, and other ancient authors also wrote about the mythical Cassiterides).

It is worth noting that tin was a very important material in the Bronze Age, while its significance declined in the subsequent period with the widespread use of iron (lighter, harder, and more easily found).

Indeed, at the far reaches of Western Europe there are rich tin deposits, and near those areas there are island groups and islets (these islets have coasts that provide good conditions for safe long-term anchorage). **If tin had come overland in caravans, no attention would have been paid to those islands.**

The islands seem to have played some role in tin transportation. This is a **"key point"** supporting the view of long-distance voyages in the Bronze Age. Myths about Hercules visiting the lands of the Hyperboreans may relate to long sea voyages in the Bronze Age.



Had the archaeological findings at Akrotiri on Thera (~1600 BC) not come to light, someone might have supposed that these texts were mere coincidences or imaginative myths enriched with later elements (a common human tendency).

However, the Theran excavations brought to light very distinctive and notable cultural evidence for the Aegean of 1600 BC. This material includes specialized knowledge of astronomy, navigation, architecture, and metallurgy, while the fresco depictions indicate long, distant voyages (some scenes contain quite exotic elements). The frescoes themselves are impressive aesthetically and reflect the cultural level of the period.



In the next era, the decision of the Athenians to found the Delian League, after the Persian Wars, possibly related to the perception that in the Bronze Age Delos islet had held a special role (although it was a small islet) as the birthplace of Apollo and also for the significance that his name later acquired as an exponent of light, music, morals, and celestial harmony.
Other conclusions follow from the above analysis.

With the Persian fleet's invasion in 490 BC **through the Cyclades islands** and the massacres and plunder there (e.g., the island of Naxos), **it was clear that the Persians did not come only to punish Athens and Eretria** (which had participated in the Ionian Revolt of 499–494 BC), but under a broader plan to subjugate all humankind (they had already subdued the Near East, Egypt, and Asia Minor).
The Athenians called all Greeks for help, but only the Plataeans responded. After the unexpected victory at Marathon (490 BC), the Athenians erected a tumulus bearing the inscription:
*"**Fighting for all the Greeks**, the Athenians at Marathon restored the power of the gold-bearing Medes."*

Simonides of Keos

Great philosophers and historians down to the modern age have concluded that the Greek victory in the Persian Wars altered the course of world history, since its aftermath **strengthened the free thought and the very idea of freedom**—not only for the Greeks but for all peoples (it is a matrix of understanding; if you do not know freedom you cannot desire it). This conclusion is echoed indirectly in Plato's mythic Atlantic wars, perhaps as a timeless perception.

After the final Greek victory at Plataea in 479 BC many plans were considered for the coming years. **The main plan was the Delian League.** Each city-state was small and weak compared with a vast imperial power. Some organization and institution were needed to unite all Greeks against a greater threat. Under that view many data from remote antiquity were examined and the islet of Delos was chosen as the spiritual and material center (birthplace of Apollo, symbol of light, simplicity, morals, and celestial harmony).

Under this broader conception (the Delian League) significant initial progress was made (many Greek states and islands joined the league) and **all signs indicated that the league could produce a new great luminous civilization on a global scale.**

What happened though…?

When Delos's treasury grew with gold and money (the chthonic system), fears arose about possible theft by pirate bands. The Athenians ultimately took Delos's treasury to Athens for security reasons (Athens was very well fortified by the Long Walls).

After the end of the Persian Wars in 479 BC, **the Spartans had asked the Athenians not to build walls and to leave the city "as before."** (Sparta and Athens didn't have walls). **The Athenians however carried a deep wound:** their city had been burned by the Persians. It is not insignificant to see elders left in Athens slaughtered, houses burned, temples and ancestral graves pillaged and destroyed. Grief and despair were immense. The wall as an idea of security dominated their thinking at that time.)

No earthly city is protected by walls alone. **People are the city's first component (and of civilization),** and unfortunately all cities and their citizens displayed positive and negative traits over time.

As an example: a few years before the Persian invasion and the burning of Athens, the Athenian democracy had voted to exile Aristides the Just (a well known personality renowned for fair judgment). Political issues are complex. However, from the emergence of different opinions to the exile and thus abuse of righteous people, it is an indicator that the basis of every state (…even the Democratic) is the **people themselves., whose passions and weaknesses also accompany their cultures and behavior.**

A few years earlier, after the Battle of Marathon (490 BC), the Athenian army had to return quickly to Athens to secure the city against a possible Persian naval attack. Miltiades left Aristides the Just (then a general) at Marathon with a small force to guard the spoils from the Persian camp, reasoning that because Aristides was so just, soldiers would not steal (for example, burying spoils to retrieve later for private use).

It is remarkable that this just man was later exiled by his own countrymen (what matter could not be resolved peacefully in a democratic society?).

Centuries later Lucian would write: "We arrived at the island of the Blessed… and Aristides the Just was also there".

The oceanic isle (or isles) of the Blessed represented the ancient paradise where **the just Rhadamanthus (brother of Minos and prince of Minoan Crete) hosted heroes and the righteous in an eternal banquet.**

The Elysian Fields and the islands of the Blessed are already mentioned in the 8th century BC by Homer and Hesiod.
*("…but to the Elysian plain and the bounds of the earth the immortals will send, where blond Rhadamanthus rules, where life is easiest for men: no snow, nor great winter, nor rain, but ever the gentle breeze of the West Wind breathes, and Ocean sends **refreshment** to revive men.")*

Odyssey, Book IV, 563–568

(In modern religious texts we find the same parallel image.) "…in a bright place, in a verdant place, in a place of **refreshment**…," "…there the righteous repose…".

Jesus Christ likened also the Kingdom of Heaven to a grand banquet to which all people are invited.



(Back to the topic of the Delos alliance).

The Athenians moved Delos's treasury to Athens for security reasons. Gradually the city of Athens "shone" and grew ever more prosperous. The Golden Age of Pericles.

This, however, increasingly fostered rivalry. Most Lacedaemonians did not join the league.

A possible cause is presented as a free approximation:

- We, Sparta, with such a great history and past, what shall we be in the league? …the 95th city paying tribute and taxes to the Athenians? …we refuse.

The league's center should not have left Delos (as a symbol of light, purity, simplicity, harmony). The wealth and surplus produced by the league's prosperity should have been proportionally distributed back to the local treasuries of the cities and managed autonomously by their administrations.

In 432 BC a great civil war began (the Peloponnesian War), which spread across the full extent of the Greek world. Major battles were fought from Sicily to the Hellespont and Asia Minor. The war lasted 28 years, devastated Greek civilization, and ended in 404 BC with Sparta as the victorious polis-state.



The Lacedaemonians initially sought the complete annihilation of the Athenians (total destruction—genocide of all Athenian citizens). There was a reason presented below. However, Sparta's Senate ultimately decided that such an act would not befit Sparta's historical legacy and abandoned the plan. They installed a pro-Spartan oligarchy to govern Athens.

Wars nonetheless continued.

(...as before the Persian Wars, the Athenians had been in **near-constant conflict** with neighbouring cities such as Megara and Aegina.)

After the great devastation of the Peloponnesian War, Thebes arose as a new power and soon new wars began with Sparta.

The wars seemed endless.

Philosophers were concerned as civilization sank into darker levels. Many reflections and philosophical approaches arose. Most of them were focused on the view that the Persians, through intrigues and bribery of powerful men, had caused much of Greece's misfortune (…by the code divide and rule).

The very elderly philosopher Isocrates (a disciple of Socrates) sent letters to Philip of Macedon urging that something more vigorous and morally purer than the decayed south Greece should descend with military force, unite the Greeks, and launch a major eastern campaign to neutralize Persian influence over Greek affairs. Philosophers such as Aristotle were invited to Macedonia to educate the new generation of the ruling class (for as they grew up they would have an administrative influence on the events).

The mission was ultimately carried out by the young Alexander.

Alexander, at age 23, led this extraordinary enterprise, showing great faith, bravery, and self-sacrifice.

From the age of eighteen he served on the front line of battles (the Battle of Chaeronea), commanding the Companion cavalry unit. (It is also reported that Alexander kept Homer's books under his pillow from childhood, and they appear to have profoundly shaped his character.) His self-sacrifice and daring frontline service created a lasting legend around Alexander. These were rules of heavenly law. **A leader in any social group had to be the example for the others.**



Alexander fought and **potentially was willing to die on the front line in every battle** (18 years old at Chaeronea, 23 years old at the Granicus, 24 years old at Issus, 25 years old at Gaugamela, 30 years old at the Hydaspes). Alexander's army was also among the first to provide his soldiers with life-insurance contracts: for any man killed on the campaign his family would receive a pension from the royal treasury, and also free benefits (including education) for his children.

Alexander himself would have died at the first battle on the Granicus River. He was saved at the last second from his officer Cleitus.



Alexander executed with the Companion cavalry the great maneuver at Gaugamela (taught today in military academies worldwide). The Companion cavalry was a corps formed of the finest Macedonian horsemen. Notably, the 300 best families (in ethics, values, and honesty) from each Macedonian district (e.g., Imathia, Pieria, Eordaea, Orestis, Almopia, Lyncestis) offered from youth a son to be trained in this elite corps to protect the king in battle. Occasionally men from respectable families elsewhere in Greece were also recruited.

With the conquest of Persia the original mission had succeeded.

(However, some regions of northeastern Persia—such as Bactria and Sogdiana—remained outside control.)

Alexander kept the Macedonian army, and he allowed the other Greeks to choose freely whether to stay and continue with him or return home.

What followed is quite interesting.

Mesopotamia had a very long past in the history of world civilization: the first recorded large cities, the oldest known writing systems, the first problems of urbanization, and the earliest codified legal systems for managing civic behavior.

Persian customs differed markedly from Greek ones.
For example, in Persia (as in Egypt) the ruler was viewed as an intermediary between god and men (a kind of demigod). In Mesopotamia the protocol for appearing before the king included prostration, which Greek sensibilities forbade (it was a matter of personal dignity—the leader was first among equals). This created a major problem. Alexander told the Greeks to act according to conscience and not to prostrate themselves before him if they felt that it was wrong. Yet for the Persians, refusal of this ritual indicated a weakness in the god-man relationship.

The episode reveals how difficult cultural compatibility was and how hard Alexander's task to sustain friendship and cohesion became.

The Greeks could not change millions of people raised under different customs in lands with different conditions from Greece. Had they used violence against the population, they would have become indistinguishable from the barbarians.

(The friendly attitude and trust of Darius' family towards Alexander has been known in history).

Stagnation, however, would breed all the "bad diseases." New goals were needed.

Introducing higher education was the right path, but it would yield results only after many years.

(Efforts were made, including the spread of a simplified common Hellenistic language that soon became the international language of its time.)

Ultimately it was decided to continue the campaign eastward.

In this second phase of the mission a large portion of the Persian army was integrated in Alexander's army.

The mission acquired a new character, full of contradictions—some dominant elements (and at times dark) and some exploratory and cultural (bright). Many new cities were founded, roads opened, and new regions explored to the foothills of the Himalayas and the Indian subcontinent.

The darker, dominant elements arose from the use of violence and from the unknown, uncertain nature of the new campaign. Violence is chthonic energy (the known pole "violence begets violence"). There were assassination attempts on Alexander, executions of generals, and occupations of cities and regions unrelated to the earlier Persian invasion of Greece.

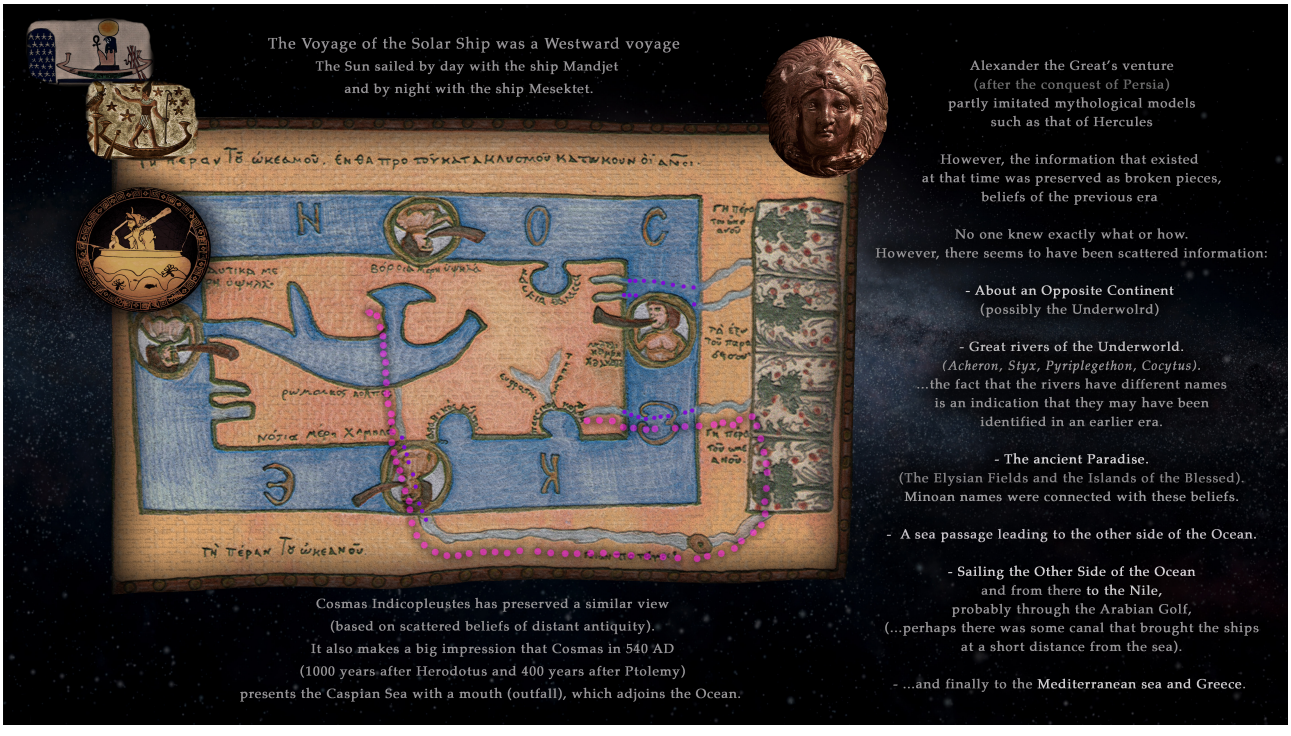
However, there was also the view that the new circumstances offered an opportunity for a global civilizing effort for humanity.

Remote tribes with very primitive cultural levels were reported: wild tribes, incest within families, sexual acts between parents and their children, funerary customs of cannibalism, and other alarming practices.

Alexander's mission drew on older mythic traditions of civilizing labors associated with Hercules and Dionysus.

" As Dionysus, imitating Zeus, he traveled the world benefiting people. Hercules imitated Dionysus."
(Ath. Stagirite, Biblle A).

It is important to note that these ancient beliefs (about the civilizing labors of Dionysus and Hercules) may have deviated to a greater or lesser extend from reality due to the ravages of time. However, **it is noteworthy that they existed as social norms for people. That is right and good for someone to contribute to humanity.**
With these background beliefs the campaign continued eastward. There was no immediate objective other than exploring the unknown world and founding urban stations that would enact the new cultural reality emerging for all humanity.
Exploring the unknown also carried the hope that somewhere a better world might exist and discovering it would open new prospects.
Overall Alexander remained in history as a positive, luminous figure, mainly because of his self-sacrifice and willingness to risk and die on the front line like any ordinary soldier. No person of such rank and power acts thus thinking only of himself or glory (as noted, he would have died at the very beginning of the campaign, in the Granicus battle with little glory).
The campaign opened new horizons, but the army grew weary from the long adventure. The soldiers did not want to continue this **great eastern voyage, which would in some incomprehensible way take them to the Eastern Ocean, then—again inexplicably—along the Nile and finally back to Greece** (this route followed older mythic patterns).



Cosmas Indicopleustes, in his book Christian Topography (~540 AD), preserved part of the very ancient worldviews as filtered through his own perspective. It is a useful work that yields many interesting elements and conclusions.

Through his world map we can indirectly approach some **Herculean beliefs that also concerned Alexander: the idea that upon reaching the Eastern Ocean someone could build new ships, sail the ocean, somehow enter the Nile, emerge into the Mediterranean, and ultimately return to Greece.**

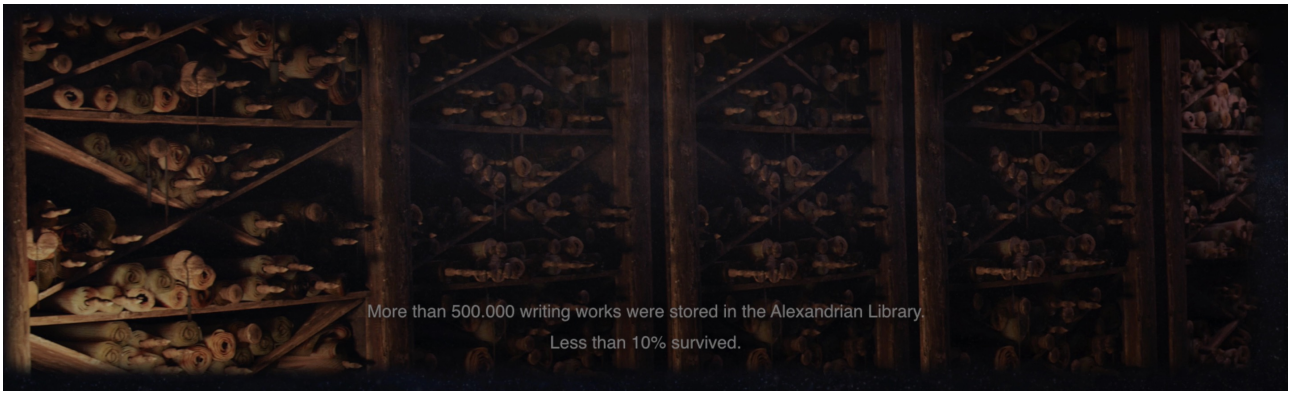
These traditions survived in their myths and lore.

These aspects were not so unlikely for that era, because Alexander and the staff of historians, philosophers and geographers he had with him were not random people.

Very ancient depictions survive to our day showing Hercules on the Solar vessel sailing the ocean (this was not merely a writer's fantasy). This information was an established element of ancient Greek mythological history.



The very ancient name of what is now Gibraltar as the **Pillars of Hercules**, the mythical **journeys of Hercules to the Hyperborean peoples**, the **Tin Islands**, the **Garden of the Hesperides** and the **Islands of the Blessed**, may be related to great naval expeditions of the Minoan and Mycenaean civilizations during the Bronze Age. These voyages seem to have involved both the Western and Eastern seas of the world.



It was Alexander's wish to establish libraries, to collect the knowledge of the ancient world, evaluate it, and draw more mature conclusions about human civilization.

The Greeks had a freer view about perception and knowledge, because as man is a social being, the overall upgrading of education would help in the upgrading of the whole society. The same ideas of freedom found applications in the **theatres** (tragedies were not "played" but "taught" to all citizens), in **athletics** and **philosophical schools**. All these elements created another worldview around man and his relationship with society. This free approach to the position of the individual within society had a heavenly perspective and gradually spread to a large extent to the rest of the world.

However, a large number of ancient books and ancient works, that were probably preserved at that era, have been lost nowadays.

The crossing of the ocean and the Opposite Continent was a very ancient datum, likely preserved from the previous age (the Bronze Age).

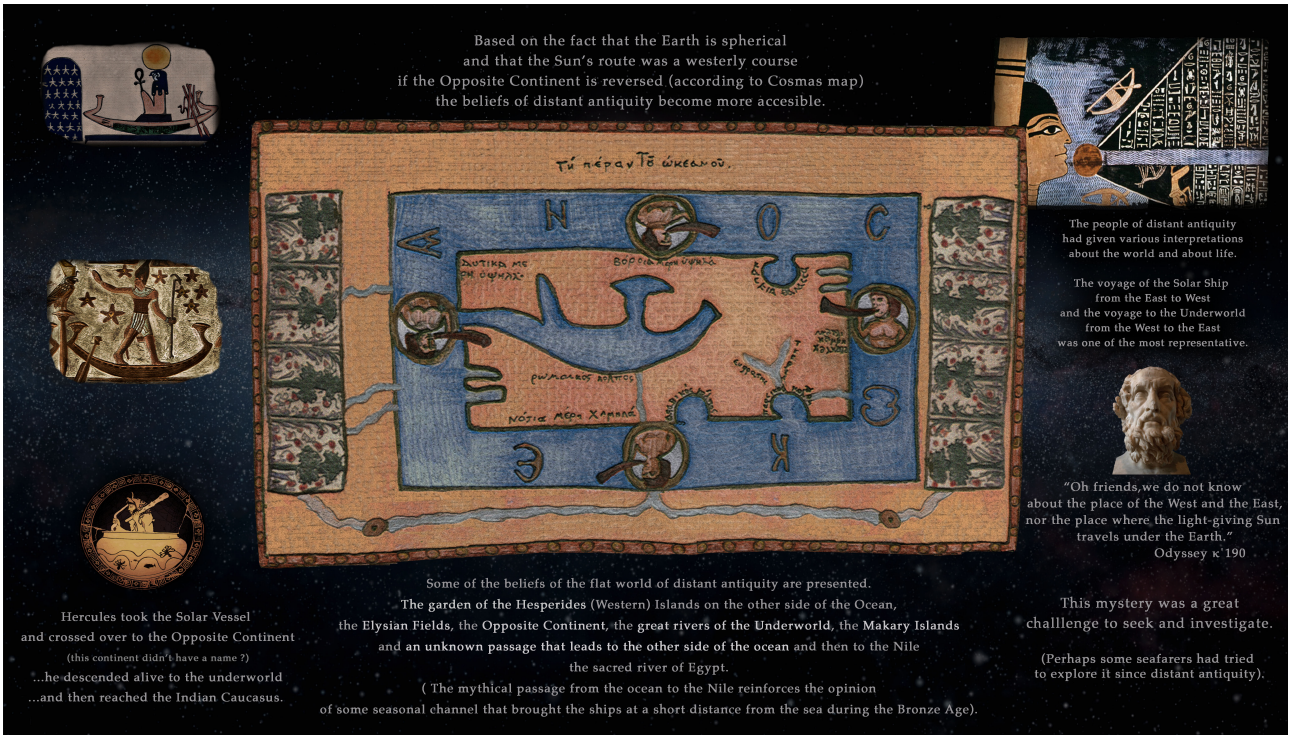
Because **Minoan civilization** is written to have "**ruled the seas**" at its flourish, and because pioneering and striking artworks were found at the excavations at Akrotiri of Thera Island, I focused on the period before the volcanic eruption, sometime between 1800 and 1600 BC.

The Greeks had a long maritime tradition (archaeological evidence suggests they sailed with primitive vessels in the Aegean since 10,000 BC), and contact with the sea element was an everyday occurrence and a necessity both for survival, but also for development.



Herodotus was one among many ancient authors who left indirect references to ancient seamanship and **even to the mythical Opposite Continent** (more than 17 ancient texts describing this continent have been identified). **All evidence indicates that these reports were survivals from the previous age.**

*"…**the outermost regions, surrounding and enclosing the rest of the land,** seem to possess what we consider the finest and rarest things" (Herodotus, Thaleia, 116,3).*



Based on the Earth's sphericity and **the Sun-boat's westward course**, if Cosmas's world map is inverted, myths and ancient beliefs become more intelligible.
The Sun-boat's westward voyage led to the mythical Opposite Continent and entered an unknown watery passage (the mythical underworld) from which it reemerged into the ocean, then returned eastward to the Nile, Egypt, and finally in the Mediterranean, and Greece.

However, Bronze-Age world views had many variations.

According to the Odyssey, **only the ship Argo made that passage** (Odyssey, μ′ 69–70).

Circe's island and the **narrow rocky passage of Scylla and Charybdis** were located within or near the ocean. Circe was the daughter of an **oceanid nymph** (Homer, Hesiod).

Why this passage was mandatory, and not bypassable elsewhere, is puzzling.

There are indications that **this narrow passage relates also to the Clashing Rocks of the Argonautic expedition**, which the Argo barely passed — its stern reportedly struck slightly.

"…only the ship Argo passed through it" (Circe's reference, Homer, Odyssey μ′ 69–70).

Thus "Argo" sailed across the oceans when human perception was broader; in later centuries it sailed the Euxine (Black) Sea as perception narrowed after the cultural collapse at the end of the Bronze Age.

"Argo … on the oceanic seas" (Pindar, Pythian Odes 4.250).

Although **the Hellespont's strait lacks towering high rocks,** the Caucasian regions of the Euxine held great commercial interest for products as grain, pitch, and petroleum (useful for ship caulking, bituminous constructions, lighting and ignition).
The Black Sea does not feature islands nor relate to Odysseus's ocean voyage or perhaps also the original Argonautic expedition. The mythical rocky passages (Scylla–Charybdis and the Clashing Rocks) appear as indeterminate mythic remnants from earlier ages of long naval missions and as mixtures of philosophical approaches to life.
The Argonauts also passed by the Sirens' oceanic isle.
Greek teachers urged new generations that mariners must ignore local temptations and return to their homes and families.

Homer in the Odyssey uses the phrase **"broad Hellespont"** (Rhapsody ω, Line 82) referring to Achilles' monument at Troy, distinguishing Hellespont from the narrow rocky oceanic passage of Scylla–Charybdis or the Clashing Rocks.
Homer wrote about those rocks:

"…there are sheer-cliffed high rocks, and before them the great wave of blue-eyed Amphitrite roars with wild crash"
Odyssey. μ′ 59–60

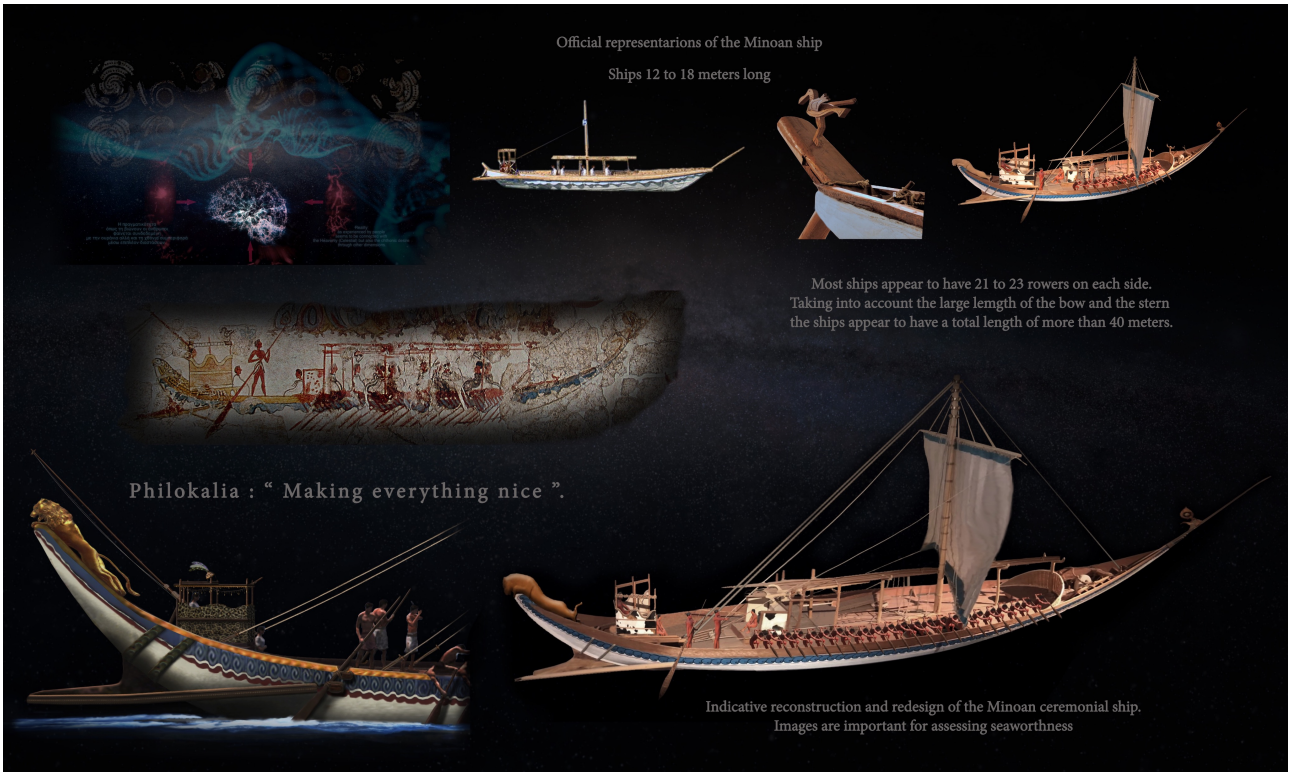
"…two reefs: one reaches to the wide heaven with its sharp peak, a cloud girds it"
Odyssey. μ′ 73–74

"…the other reef is lower to sight, Odysseus"
Odyssey. μ′ 101–102

The *Odyssey*, though allegorical images, shows the interest in the distant seas at the world's ends and the dangers, fears, and temptations surrounding them.

With cultural decline continuing markedly to our day, **the Acheron** (once a great river at the world's edge, beyond the Ocean) is now identified as a small stream half a day's sail from Ithaca.

All this illuminates the great mental decline that has occurred in average human perception.



Upon finishing secondary education, the modern historical teaching left us with the idea that the Trojan War (around 1200 BC) was the oldest historical event we knew for the Greek world, and that 100–200 years earlier a primitive figure like Hercules made his labours and also the first great voyage (the Argonautic expedition) had taken place somewhere near the Caucasian regions of the Euxine (Black) Sea.

With the archaeological excavations of Schliemann and Evans in the early 20th century, a relatively unknown side of Aegean history began to be revealed, showing a deep cultural past. After the excavations in Akrotiri by Spyridon Marinatos the earlier picture changed completely.

Popular earlier interpretations that located the Scylla and Charybdis passage in the Messina Strait between southern Italy and Sicily, are now questioned. Mycenaean pottery and other signs of Bronze-Age contacts have been found in those areas. Odysseus was king of Ithaca, not far from south Italy. Circe's isle and the narrow rocky passage lay in distant oceanic regions of the then-known world. Southern **Italy and Sicily were well known to the Greeks** especially to a clever and resourceful king like Odysseus.

*"And an old good woman **from Sicily** lovingly cared for Laertes"*

Homer, Odyssey, ω΄ 211

Homer's descriptions (8th cent. BC) align closely with reality for places of the central and eastern Mediterranean.

Strabo calls **Homer *"the leader of geographical experience."***

Examples from the Odyssey include the broad **Hellespont**, islands and lands like **Tenedos**, **Lesbos**, **Chios**, **Psyria** (Psara), **Geraestus** (Karystos) in **Euboea**, **Sounion**, **Argos**, **Mycenae**, **Sparta**, **Cape Malea**, **Pylos**, **Crete** and its ports and rivers, the wooded **Zakynthos** and **Cephalonia** (with Mount Sami - high mount) near **Ithaca**. Homer also mentions **Dodona, Sicily, Crete, Cyprus, Phoenicia, Egypt, Libya, Ethiopians, and the ocean as a great river surrounding the middle earth.**

Passages from Odyssey show that Bronze-Age sailors knew the currents and prevailing winds of the eastern Mediterranean:
Aegean ships sailed south with the North seasonal wind to Egypt and Libya and returned via Phoenicia.

*"...**we departed on our way from Crete the broad.***
*We sailed on swift and softly **with a north wind** fresh and fair,*

*...**so to Egypt the sweet-flowing we came on the fifth fair day,"***
Odyssey, book ξ΄ 252 - 257

*" Phaedimus the **King of Sidonians**, gave unto me,*
whom his palace was covering (hosted me),
***when I was returning back**…".*
Odyssey, book δ΄ 617 - 619

Menelaus's voyage descriptions (in the 4th rhapsody of Odyssey) **are quite oriented—Cyprus, Phoenicia, Egypt, Ethiopia, Arabia, Sidon, and Libya are named.**

This makes clear that Odysseus's voyage concerned the far reaches of the western world, and that in Homer's time (8th c. BC) such reports preserved scattered memories from the Bronze Age. The research concluded that classical Greeks inherited these traditions as fragmented vestiges of a prior era.

The ten-year voyage of Odysseus and the eight-year voyage of Menelaus's are evidence of extensive Bronze-Age seafaring.

Famous later explorers like Magellan, Cook, and many others met violent death among savage tribes practicing ritual violence and cannibalism.

The Homeric Laestrygonians and Cyclopes, may represent parallel stories that had survived distorted by the ravages of time.

The Sirens likely symbolised temptations from primitive societies whose earthly attractions destroyed ships and crews. Captain William Bligh's "Bounty" log preserves an analogous experience. Such encounters—experienced to varying degrees by Bronze-Age mariners—survived into Homer as fragmented reports of an earlier age without precise knowledge of origins or causes.

The word "expedition" in the epic story of the **Argonautic expedition**, the selection of the best sailors (in character, ethics, and skill), and the sacred tree with the Golden Fleece or the Golden Apples at the world's end, all seem related to major naval expeditions during the Bronze Age.
The myth of Hercules and his journey to the oceanic Garden of the Hesperides carries the same meaning. The name **"Oceanic Hesperides" refers to western oceanic isles and the word "Garden" denotes a very beautiful place with nice vegetation.**



The depiction on the so-called Minoan “ring of King Minos” may describe a related motif, since it contains many of these elements:

- the ship;
- the narrow passage with rocky shores;
- a sacred tree at the horizon’s edge;
- a person crossing the transcendent sea to gather fruits from the sacred tree.

Homer writes in the Odyssey (λ′ 157–159)
*“How can someone **cross the ocean on foot** unless he has a good sea worthy ship…”* which supports the idea that by the 8th century BC knowledge about the ocean crossing existed.

The case that this symbol was widespread in Minoan Crete and that in Homer’s time similar motifs survived with varied interpretations was also examined.

In the ancient myths these oceanic places (like the paradisal islands) were connected with Minoan names.

The ring’s depiction appears to be multidimensional, not merely geographic. Ancient views held that at the world’s edge the earthly sea met the Heavenly sea. The earthly sea, to some extent, pre-models the heavenly multidimensional sea (because of its fluid, wave nature). In the Minoan maritime flourish these ideas likely formed a common philosophical-religious datum. There may have been other similar representations of the same theme.

All this was forgotten over the centuries during the major cultural decline that followed. About a millennium later Homer appears to have tried to preserve, synthesize, and present the remaining (time-worn and altered) memories and information through the prism of his own understanding.



All these elements arose from a major thirty-year study about the Bronze-Age seafarers and were incorporated into a documentary - **The Sun Gate** - that presents the results of this research and highlights conclusions that may have relevance and possibly helpful meanings for our own “modern” civilisation.

Herodotus also refers to the Atlantic and the Red Sea (at that time the Indian Ocean):

“…for all that sea which the Greeks navigate with their ships, even that which lies beyond the Pillars of Hercules and is called Atlantis, and the Red (Indian) Sea likewise form one continuous sea.”
Herodotus, Histories 1.200.1–1.203.2

Ancient people called the whole known Indian Ocean the “Red Sea” (perhaps from the colour of the Asian coasts there).

"…the eastern is the Persian Gulf, the western the Arabian, and the great sea outside both gulfs, which they call all Red."

Strabo, Geography, Book XVI, 3.1

Returning to the Sun voyage topic, **it was also considered the case that the story of the ship "Argo" might be a mythic extension of ancient Egyptian beliefs about the sun's sacred vessel and its voyage through the Upper and Lower World — the DUAT of the ancient Egyptians.**

However, many Greek mythic references to **paradisal isles** and about **a great continent beyond the ocean**, leave room to examine whether ocean voyages actually took place, since people attempted "incredible" feats from remote antiquity.

According to the ancient myth, Hercules received the "solar vessel" (ship) to undertake this oceanic venture:

"…he took the cup of Helios, and sailed to the opposite continent…"

Pseudo-Apollodorus, Bibliotheca, Book 2.119

Pre-Apollodorian **depictions (on ancient vases) present this theme as a contemporary assumption, not a later fiction of some writer.**

Pherecydes and Stesichorus mention the Sun's nocturnal voyage into the underworld, where the Sun sails in a golden cup (ship) to the ocean's far side and finally returns to the East. These ideas preoccupied people of remote antiquity and appear indirectly even in Homer (8th c. BC):

"Friends, we do not know about the place of the Sunset and the Sunrise, nor the place where the life-giving Sun sails under the earth".

Homer, Odyssey κ΄ 190

Hercules performed this voyage alive.

Myths and imagination often diverge greatly from reality. However, if we attempt an earthly, material application, then the Sun-ship's westward ocean route ultimately reaches to the Opposite Continent, and the only plausible passage to the other side of the ocean (the Pacific) is the Strait of Magellan.

Known ships that made major ocean voyages provide points of comparison:

Victoria was the first known ship to complete the circumnavigation of the Earth in 1519–1522 AD (Length 20 m, displacement ~ 85 tons, crew ~ 50; **circumnavigation took ~3 years.**)

The 15th–16th century Portuguese and Spanish oceangoing ships were called **nau** / **nao**—terms that also meant "ship" in the Bronze Age.

Later the word **nava** derived from the same root.

Ships of the 15th–16th centuries could cover **100 nautical miles per day** with favourable winds—distances not far from those recorded in ancient voyages. The *"Odyssey"* preserves information that on return from Troy Nestor's and Diomedes's fleet (~170 ships) sailed in one day and night from Lesbos to Geraestus (today Karistos) in southern Euboea — some 120–140 nm.

This report likely does not greatly exaggerate, since Aegean islands and sailing capabilities were well known to Homer's audience; a scholar like Homer would avoid writing great exaggerations about familiar routes.

The HMS Bounty : a well known ship from the mutiny case (18th Century BC).
(Length ~28 m, tonnage ~215, crew 46).

Bounty's boat ~7 m, (a simple boat,) with few men and little provisions, sailed over 3,500 Nm across the Pacific—an incredible but true feat.

The sea has many unstable factors. Someone can cross the ocean in a small boat and a whole ocean liner like "Titanic" can sink.

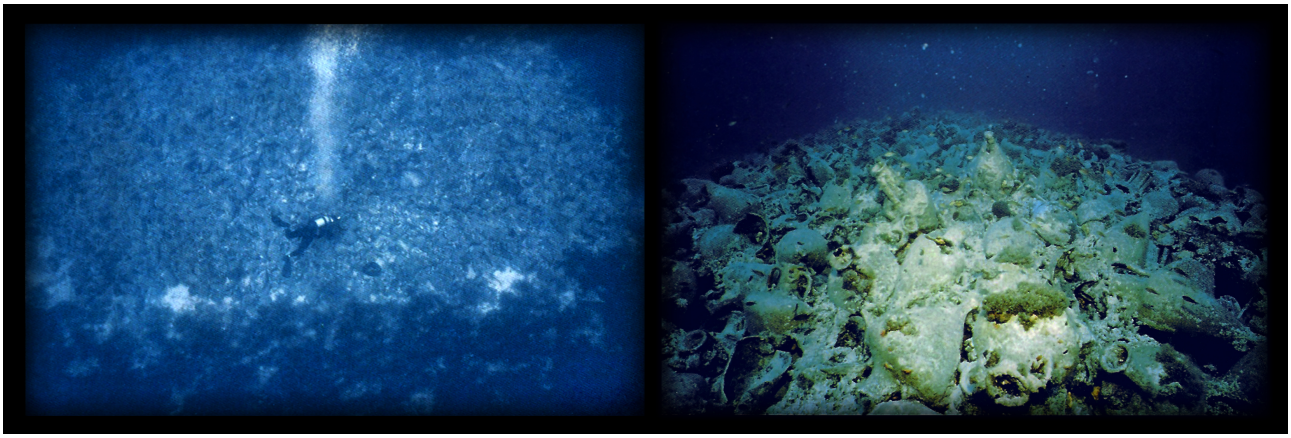
Returning to ancient ships, we can evaluate some data from a well-known ancient vessel found in relatively good condition on the seabed off Kyrenia, Cyprus, which was reconstructed for experimental archaeology trials.

This ship is the **Kyrenia II**. A relatively small merchant vessel (olkas) — 14.5 m long, 15 tons, dated to the 4th century BC — capable of speeds of 7–7.5 knots and sailing up to about 60° to the wind. Crew complement 4–5. Notably the hull was not caulked; watertightness relied on tight plank fit that swelled with seawater, sealing small gaps.



Larger merchant ships from that era have also been found.

The ancient shipwreck on the islet Peristera near Alonissos is such an example. A merchant ship of the 5th century BC, 25–30 m long with displacement over 120 tons. The ship carried 4,000 amphorae. For the first time in Classical antiquity a merchant vessel of such size was revealed.



(Photos from the book of Konstantinos Mavrikis, “Ano Magneton Nisoi”).

It is clear that many different ship types existed since antiquity depending on the type of use, and for long-distance voyages larger, more capable ships would have been built accordingly.

The ship “Argo” undertook, according to Greek mythology, the sacred voyage to the farthest reaches of the then-known world. This voyage also carried metaphorical and spiritual implications.

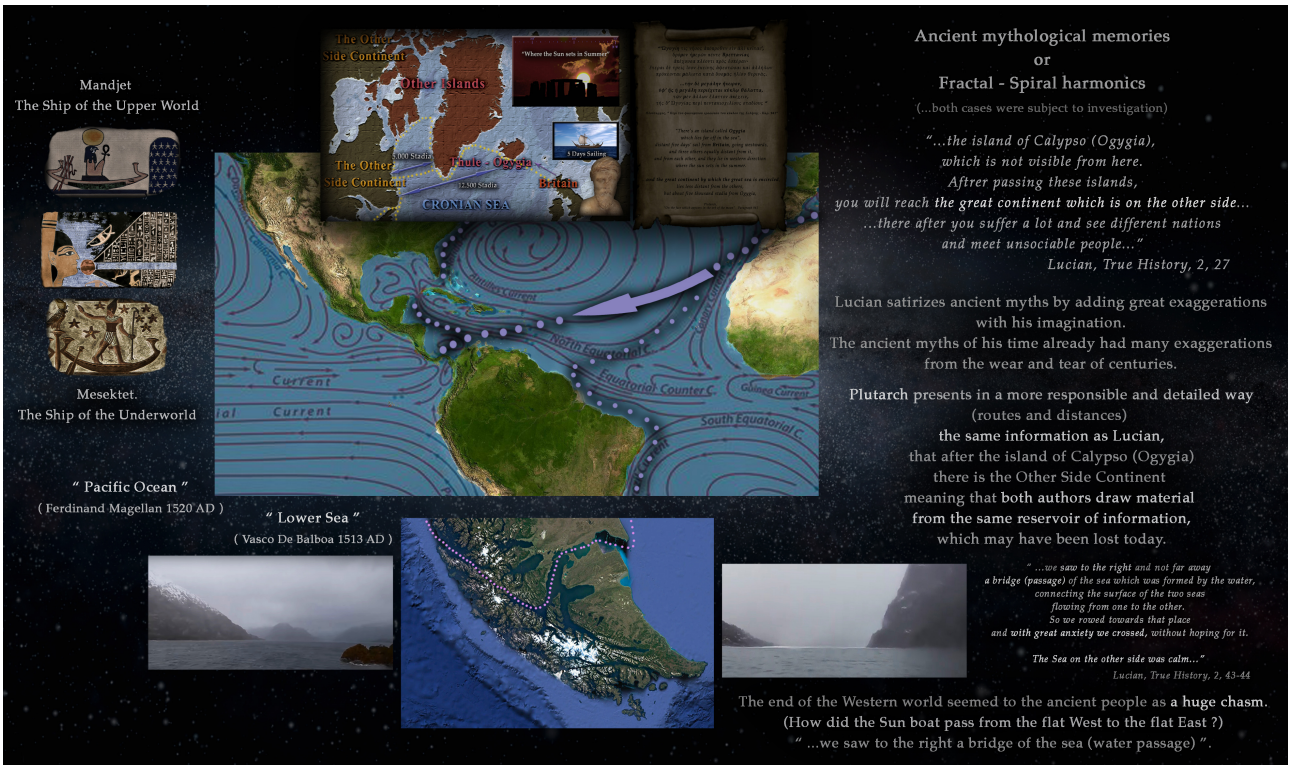
“…also the ship which the Greeks call Argo is a representation of the ship of Osiris.”
Plutarch, On Isis and Osiris, 359f

Another Egyptian variant of the Sun’s westward passage into the underworld depicts the Sun changing vessels for the descent: **the day-boat Mandjet** and **the night-boat Mesektet**. (As the solar vessel sailed the heavenly waters, questions arise why such a change was necessary. It may relate to ancient flat-earth conceptions influencing transcendent notions.)

This fact raise many questions.

Arriving at the Opposite Continent and theoretically crossing this land following the Western course of the Sun, someone would at some point come to the shores of the Pacific Ocean (a new great sea, a new ocean). **To continue seeking the Sun's western gate someone would need to build new ships and sail the Pacific.** This was not so difficult for people accustomed to the sea. Sailors of that time had to know shipbuilding so they could repair their vessels or even build new ones in adverse circumstances.

Odysseus built a new raft-boat in Ogygia, and Alexander's army also built a large fleet on the Indus River.



The American continent is narrower in its central part, where the ocean current (that starts from the Canary Islands) ends. Sixteenth-century Spanish explorers used this ocean passage, and upon reaching the mainland of America and founding the first colonies (1510 AD, Santa María La Antigua) they learned from the natives and from their own investigations that on the other side there was again a great sea.

• As early as 1513 AD Vasco de Balboa crossed the Isthmus of Panama and reached the shores of the Pacific Ocean […he then called it the **"South Sea"** (Lower Sea) **because of Panama's geographic layout**].

• In 1520 AD Magellan, sailing along the eastern coasts of South America, discovered the passage to the other ocean. Emerging from the difficult strait (the Strait of Magellan), he reached the new ocean, **which he named "Pacific"** because conditions there were comparatively calmer.

Greek mythology preserved many indeterminate "similar" reports—fragmentary pieces of an earlier age fused with fantasies and exaggerations, as commonly happens over centuries.

In the 2nd century AD Lucian wrote a book (True History) that satirises ocean voyages of the prior age for their excesses and inventions:

*"…and after that island lies the isle of Calypso (**Ogygia**), which is not visible from here. After you pass those isles, **you will reach the great continent opposite to the one you inhabit**. There,*

after many hardships and seeing various peoples and meeting unsociable men, you will finally reach the other continent" (2.27).

"…and when it began to lighten, we saw land and guessed that ***it was the continent opposite to ours****" (2.47).*

"…we saw ***on the right,*** *at no great distance, a bridge (of the sea) which the water formed, joining the surfaces of the two seas and flowing from one to the other. We rowed toward that place and* ***with great anxiety passed through it contrary to expectation. The opposite sea was calm****…"*

Lucian, True History 2.43–44

The first paragraph presents the same information with Plutarch's reference *(On the Face which appears on the orb of the Moon)* for the northern passage to the Opposite Continent—today's America—through **Ogygia, Calypso's isle**. This supports the idea that now-lost ancient texts once described a northern passage to America.

The last passage reports a bridge (passage) between oceans. **The edge of the Western world seemed to ancient people a vast abyss.** How did the solar ship pass from the flat West to the flat East?

"…we saw on the right a bridge of the sea (a watery passage)."

A similarly difficult passage is the Strait of Magellan. Going down (south), "**we saw on the right… we passed with great anxiety; afterward the opposite sea was calm**" (as Magellan found the Pacific calmer).

Even if all these reports (dozens of ocean texts by dozens of authors) were mere coincidences—fractal-spiral harmonics as all narrow passages are characterized by harsh conditions—even then it is still remarkable **how the Greek mythology contains so much information about the ocean, even though Greece lies on the eastern side of the Mediterranean.**

The presence of many Minoan elements in these myths offers further evidence.

The names **Minos** and **Rhadamanthus** are often linked to the ocean and distant paradisal isles.

Since remote antiquity many unanswered questions existed about the world and life.

Where does the Sun, giver of life, **go at sunset, and how does the Sun rise renewed in the East?**

This question was important to answer in remote antiquity.

For the Old Kingdom of Egypt and the Minoan maritime age, it is not unlikely that long exploratory missions have been carried out .

In Alexander's time these beliefs may still existed, though nobody knew specifics. How could someone reach the other side of the ocean and then pass from the ocean back to the Nile and finally to the Mediterranean and the Aegean?

Alexander's men grew weary of the long adventure and refused to continue farther. They returned to Babylon where Alexander died (some believe he was poisoned).

It is notable that Alexander continued to investigate until his death this transcendent voyage and in his final months prepared a new expedition to Arabia. Arabia had no immediate strategic interest but offered maritime and commercial value, since its western side (today's Red Sea) lay close to Egypt and thus to the Nile, from which someone could sail back to the Mediterranean and Greece. This journey may be indirectly recorded in Greek mythology. Previous work has noted that a Nile canal may have existed in Pharaonic times (one such case is associated with Pharaoh Senusret III—19th century BC) bringing ships near the Red Sea during the river high water level; ships might also have been transported for some distance overland.

"…by strength and virtue they lifted the ship and all its contents high upon their shoulders and bore them twelve days and nights. Yet who could tell the pain and sorrow endured in that toil?" (Apollonius Rhodius, Argonautica IV.1380–1393)

…data of the Argonautic expedition that may derive from historical, geographical, and metaphysical perceptions (as in the Egyptian Book of the Dead).

Returning to the eastern expedition's original objective: Alexander completed the mission successfully and exceeded expectations on many levels. He left to the Greeks a great legacy. By about age 33 he had conquered the most of the then-known world and the Greeks effectively had no rival.

A new luminous age for the then-known humanity seemed likely.

But what finally happened? …and even more importantly, why and how?

As with the Delian League, subsequent events were not so bright. Most of Alexander's relatives were murdered, and his generals divided the new empire into separate Hellenistic kingdoms, which entered a state of **continuous wars** that progressively weakened the Hellenistic world's structures until its conquest by the Roman Empire three centuries later.



During the Hellenistic period many luminous cultural elements nevertheless appeared. There was a great flourishing of arts and sciences.

Overall the Hellenistic era is regarded as a bright period for humanity, especially in regions less affected by wars, but unfortunately the expectation was significantly reduced by the civil conflicts.

From this historical analysis (the Peloponnesian War and the wars of the Hellenistic kingdoms) **it is evident that good and evil primarily exist within and around us, and are not only embodied by some external or distant enemy people**—such as the Persians of that era.

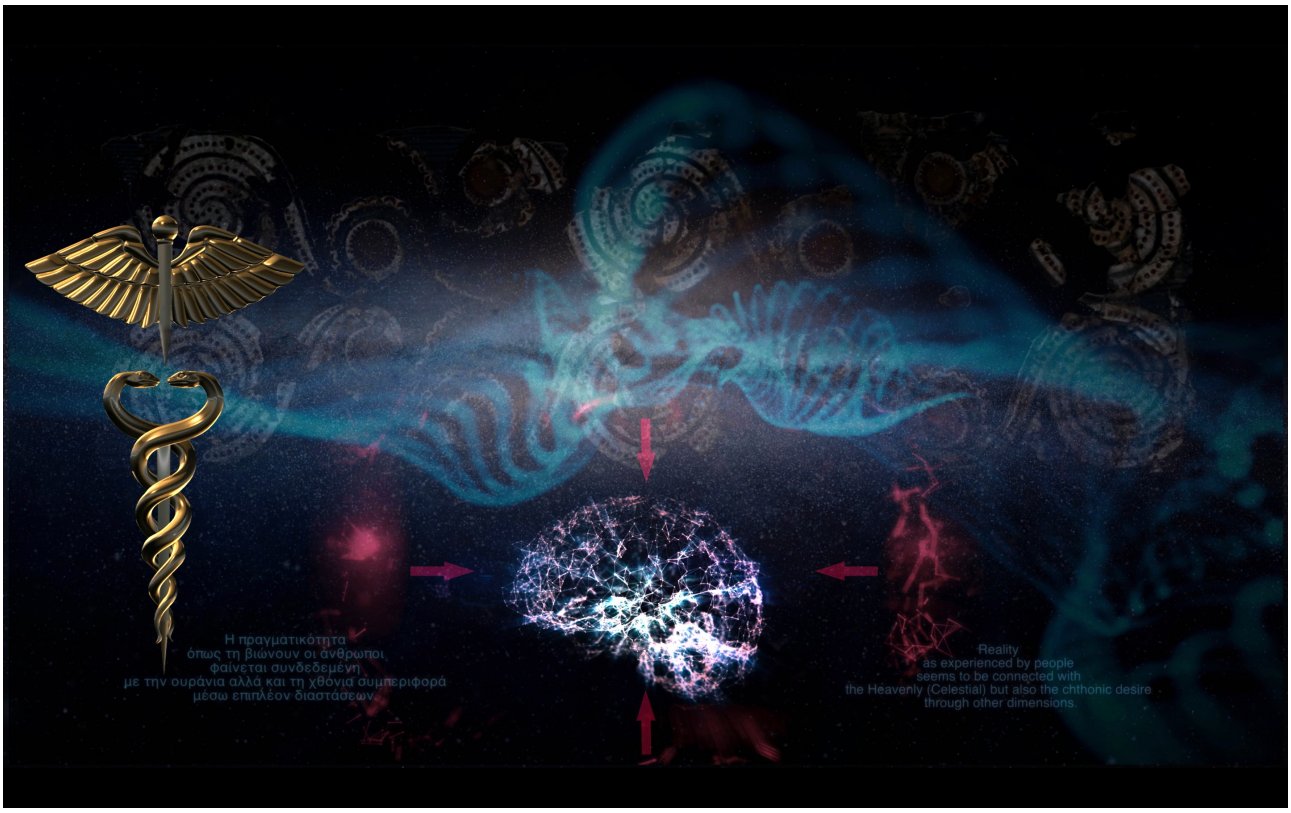
Other dimensions of human behaviour need study at both the individual and broader social level. A large research project was undertaken for this purpose: Project Osiris.

There is OSIRIS and SETH

There is ABEL and CAIN

There is ORPHEUS and the MAENADS

None of the first-mentioned figures threatened any immediate material interest. They accomplished nice works, yet all suffered tragic ends. Although most likely to some degree they gradually became symbolic personalities, the existence and spread of their fame seems to derive from timeless observations on human behaviour.
In some dimensions there exists a dark, cannibalistic, sadistic tendency in human behaviour. This tendency has been detected and investigated since remote antiquity.
These are disruptive fields of extracorporeal mentality that run through our thoughts and ultimately our behaviour (religion names them demons).



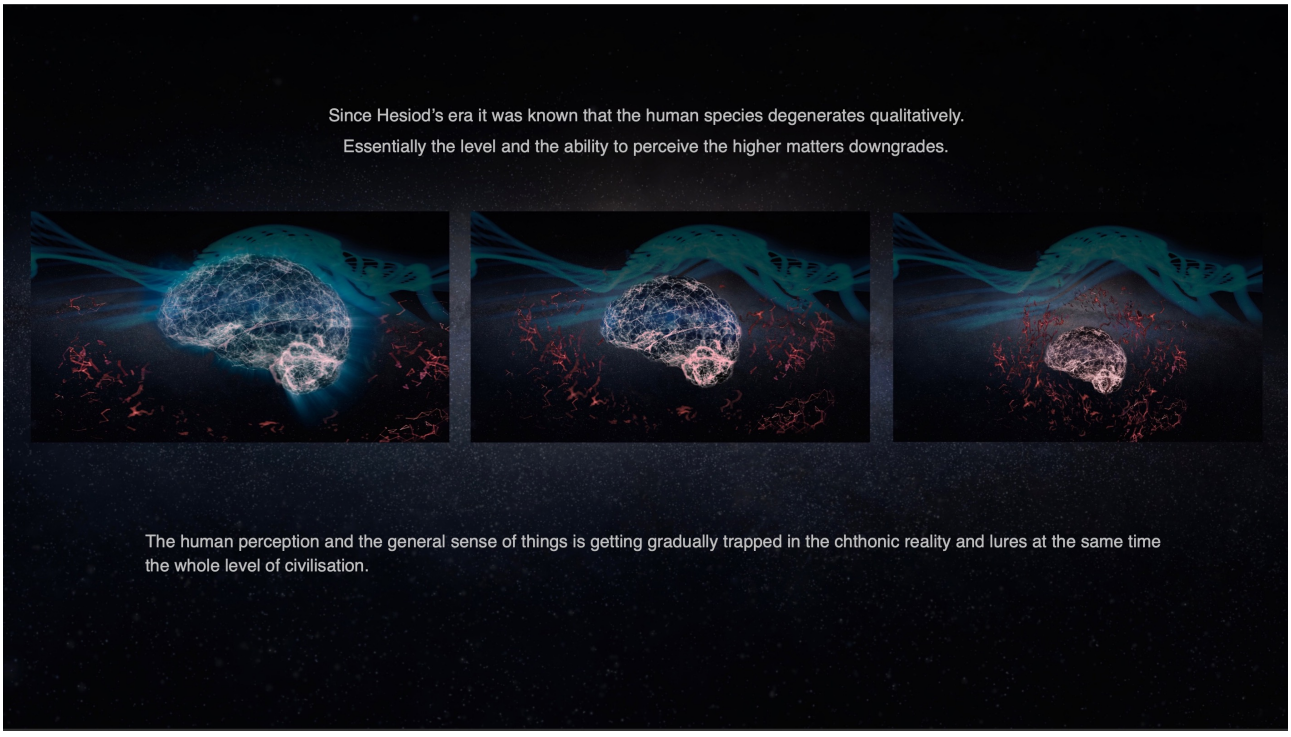
A map emerged from analyses in Project OSIRIS. There is extracorporeal intelligence (angels and demons) that influences thoughts, desires, and behaviour. Demons are drawn by chthonic matters, whereas angels are not.

Thus there exists a higher heavenly mental state that is free and independent of chthonic perception. There also exists a chthonic mental state, marked by strong impulses to domination (material and mental) and many intense disruptive, reactive fields of perception (the two serpents that coil).



It is very interesting **that these behavioural codes were detected and studied since remote antiquity**, yet they were likely forgotten in later centuries or our ability to perceive the phenomenon diminished.

Spiritual people have consistently placed great importance on cultivating the inner person (improving the ability to maturely manage the bipolarity of thoughts). However, this topic encompasses many levels of perception.

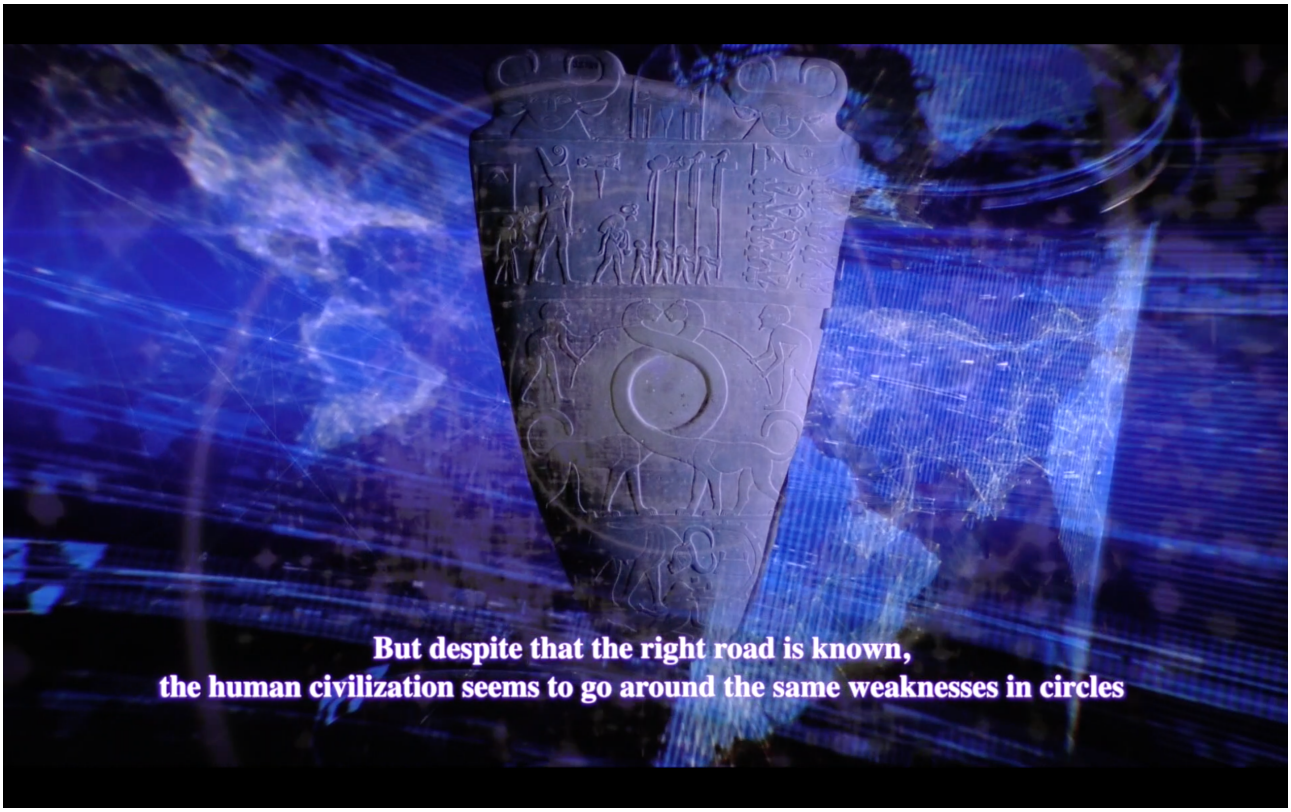


By ascending the spiritual scale, the personality more easily attunes to celestial harmony and, to some degree, reproduces it.

At lower levels someone loses that ability (to reproduce those ideas).

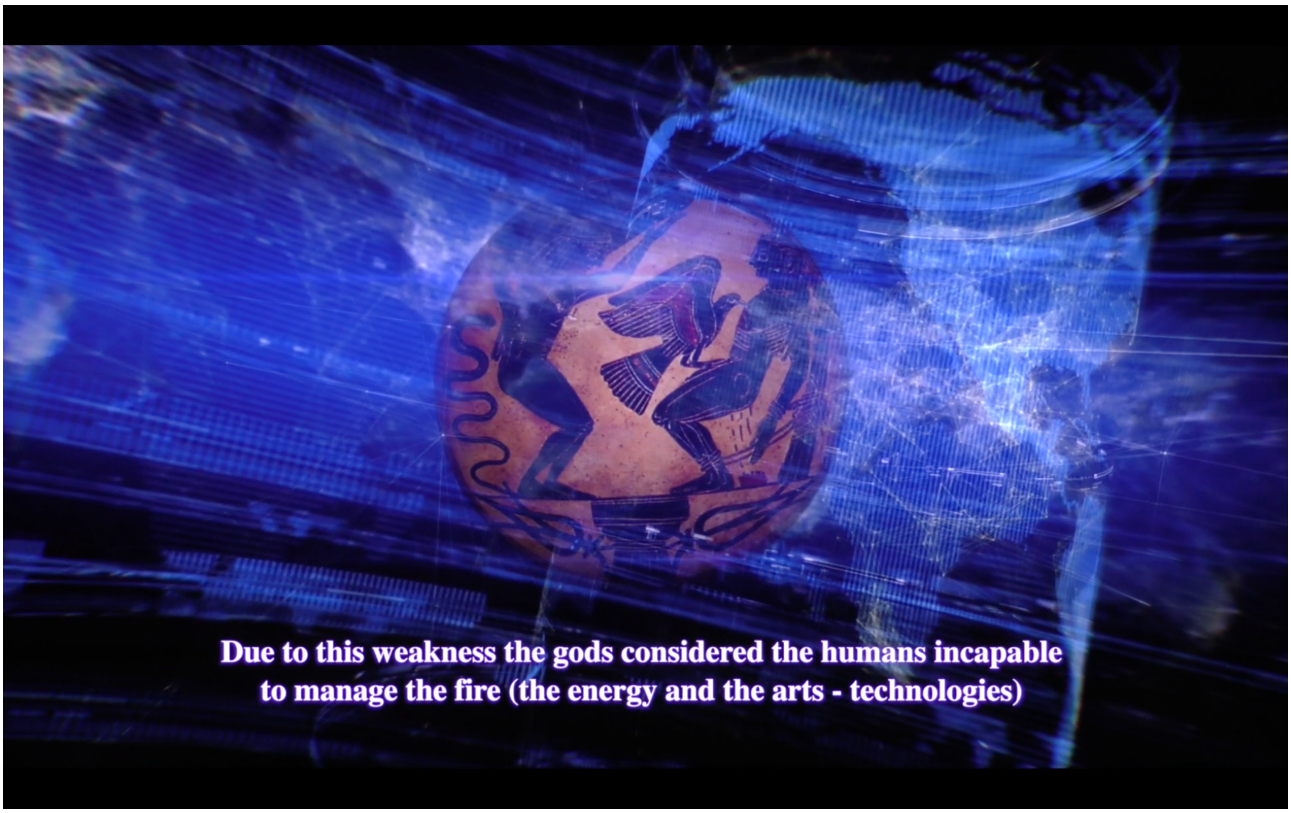
…at more lower levels someone entirely loses sense of the heavenly value system.

This occurs on a broader scale across human civilisation as a general component of the behaviour of all the people.



A scene from the film "The Star Gate."

Although the true path has been approached since ancient times, human civilisation continues to revolve around the same weaknesses.



Because of this weakness, the "gods" in mythology considered humans unworthy of managing fire, arts, and technologies.



A very well-known ancient Egyptian depiction shows the scale of judgment.

A person's heart must be lighter than a simple feather to pass into the next spiritual level.

Heart-based understanding and the approaching of life with a light heart were explored by enlightened individuals from very ancient times. **These are real timeless insights that are not driven by any political agenda or plan.** This imagery was a fundamental part of ancient Egyptian society for many centuries.

"...when someone lifts the weight with lightness in his heart, it helps".

Pindar, Pythian 2.93

"For my yoke is easy, and my burden is light... I am gentle and humble in heart."

Matthew 11:30–29

Christ (as the incarnate, timeless Heavenly Word) **presents as a core teaching that someone must have a pure, light (gentle, meek) heart to be able to see and experience to some extent the Heavenly state.**

Unfortunately, the connection of our daily lives with the earthly matters, especially when inner cultivation is lacking, limits this higher perception.

People lose contact with celestial harmony and order, and then their choices become restricted.

The matrix of understanding turns negative.

Much research has been conducted on how Mediterranean civilisations declined at the end of the Bronze Age.

In 1170 BC, Mediterranean civilisations collapsed.



Egypt was devastated by internal strife and social revolts—decline, poverty, and misery. At the same time, a large influx of foreigners moved toward Egypt seeking energy and opportunity.

Egypt was attacked from all sides and faced the end of its civilisation.

The Egyptians fought fiercely to survive. At Medinet Habu, there are detailed scenes of these battles that reminiscent the later Persian wars in Greece. (At that time, the Greeks had reached the brink of disaster.)

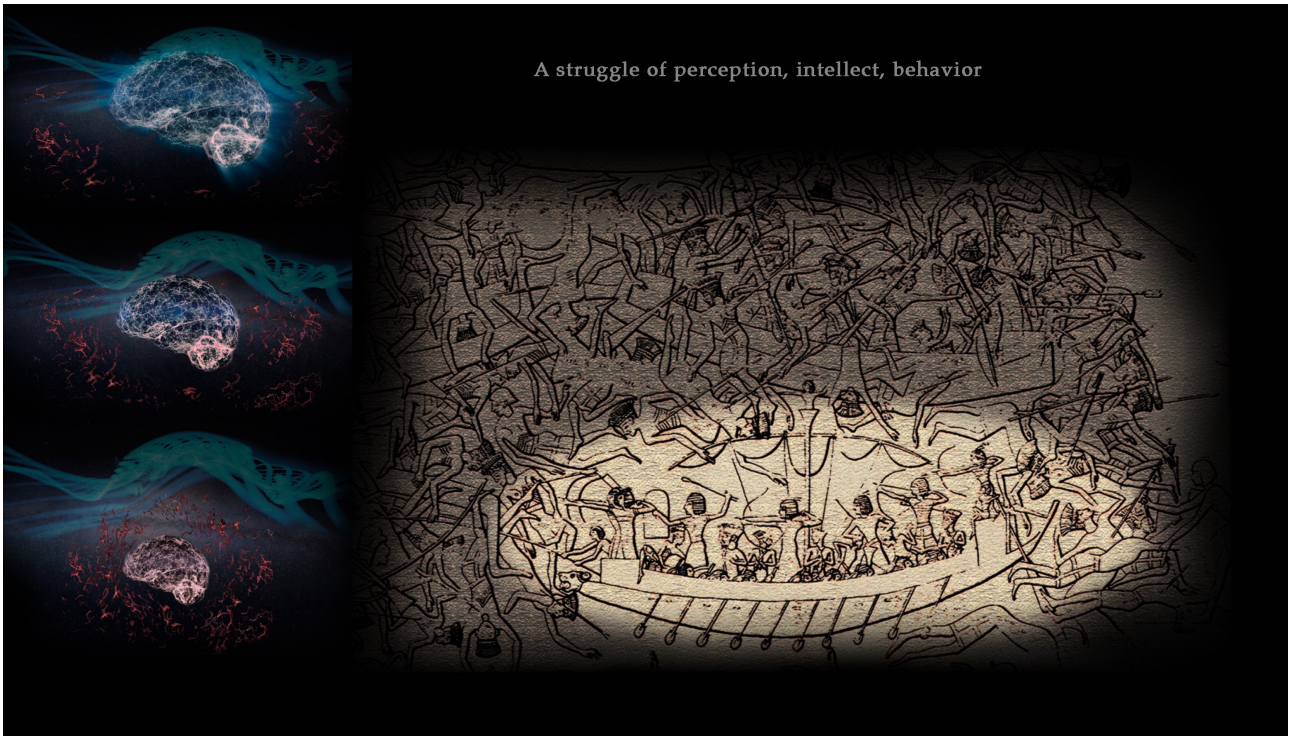
These images also evoke the ancient mythic **"Atlantean wars"** mentioned by Plato.

This story depicted at Medinet Habu was likely known to the Greeks. Homer, in the Odyssey, refers to Menelaus (King of Sparta and brother of Agamemnon) visiting Thebes in Egypt (then Egypt's capital) and being hosted by the Egyptian administration. This may have occurred a few years before the events depicted at Medinet Habu.

Overall, Homer's descriptions suggest a high regard for Egyptian culture. Interestingly, Homer's Odysseus, in his efforts to conceal his true identity, falsely claims in two different parts of his wanderings that his men had gone by ship to Egypt and attempted to loot the region—though this story was deliberately fabricated by Odysseus. It seems that stories of pirates attempting to loot Egypt were known to Homer.

I included this imagery in the movie "The Star Gate" because it marks a significant moment for Egypt and by extension, for all human civilization. The Pharaoh of that time was also murdered by his own people, not foreigners, without any substantial reason.

A possible explanation is human greed for power and dominance, or the reactive attribution of responsibilities for the widespread poverty and decline of that era.



Indicative of that period is also the detailed depiction of the Egyptian ship fighting amidst chaos of opposing forces.

In Project Osiris, it was suggested that in the life of every individual and by extension, in all of human civilisation, there is an ongoing struggle between forces of decay and forces of renewal.

However, before we reach the earthly, subterranean wars, there are many other levels.

MATRIX (the matrix of understanding).

A continuous (timeless) battle of perception, understanding, and behaviour.

It is an ongoing, perpetual struggle.

If someone thinks positively, everything revolves around that thought.

If someone thinks negatively, everything turns negative and tends to dominate us in a dark manner.

In physics, we say entropy (disorder) increases in a closed system.
Our earthly world appears (from a perspective of perception) as a closed system.

But could there be other laws and energies (that we do not detect)?
Other dimensions?

For the celestial realm, the system is always open and free.
Many other dimensions participate.
The celestial world is boundless.

These are truths from different perspectives of perception.

The research utilised the map generated from Project Osiris.
It made broad, remote observations about the “Dark” and “Enlightened” energies and their influence on human behaviour.



Dark energy consumes and disrupts something else to operate (a concept dating back to ancient times)—through magic, rituals, and exchanges of pain (such as animal sacrifices, human sacrifices, and mistreatment).
The so-called "demons" feed from disruptive energies and suffering.

An example is the sacrifice of Iphigenia (daughter of Agamemnon). To achieve a transcendence or higher state, someone must exchange something pure and good (to feed the demons). These superstitions grew stronger when things weren't so good—during plagues, storms, and droughts.

But this is a vicious cycle:
Entropy (disorder) increases again — causing greater harm for minimal and targeted "good."
(One generation after the Trojan war, the Mycenaean civilization collapsed.)

Another related text is presented by the Evangelist John in the Revelation.
The immoral "woman" (possible resemblance of the corrupted city - civilization) will be drunk with the blood of holy and righteous people.
(…demons will get energy from the abuse of innocent people.)

Enlightened energy —free and universal—was demonstrated by Christ performing miracles (transcendence) without exchange. He taught this situation to his students. The same applies to many saints throughout history.
Where and how does this energy originate?
Chthonic energy must disintegrate or consume something else to produce something new.

Saint John the Baptist often said: *"Repent... the Kingdom of Heaven has come."*

The word "repent" implies a change of mental level— understanding from the heart and emotional intelligence (higher dimensions).

When perception elevates, the Matrix (matrix of understanding) can be positively transformed.

Today, these phrases *"…repent…"* seem distorted, somewhat outdated, and "literary"—people often misunderstand their meaning because the perception or mindset behind them is locked.

An interesting point from the research is that both Christ and Saint John the Baptist were born in supernatural ways—knowledge that was widespread in their local communities because their

families were well known. Ultimately, they were murdered by earthly political and religious powers (the zone of Kronos), when they began influencing a large part of society.

Saint Justin Martyr, a 2nd-century philosopher, claimed that such behaviour were in a deeper level caused by dark energies (commonly called demons)—lower, extracorporeal thoughts (mind-forms) that lose their influence (power) over people and attack to anything good and virtuous.

"…they serve to them (to the demons), they are enslaved by them."
Apology, 1.44.12

This suggests an ongoing "invisible war" between an upper, heavenly level of understanding—characterised by inspiration and freedom—and a lower, chthonic level—dominated by control, punishment, exploitation, and destruction.

From remote observations on the decline of civilisations, many additional conclusions can be drawn.



Whether looking at Constantinople in 1204 and 1453 AD, Troy around 1200 BC, Jerusalem in 590 BC and 70 AD, or hundreds of similar events (such as Smyrna in 1922, Nanjing in 1937, Hiroshima and Nagasaki in 1945), where cities and civilizations are destroyed and people are overwhelmed by darkness, all thoughts tend to revolve around catastrophe and the end of the world.

The end of the world by the prophet Daniel and the end of the world in the Revelation of John. All the records had great traumas behind them.
Records survive that the early Christians asked the Apostles and holy men if the Roman Emperor who was doing these terrible persecutions and executions of innocent people was the Antichrist.

In 1453 AD, the Byzantines believed it was the end of the world—the revelation and the Antichrist. They called the great cannon that brought down the walls of Constantinople as "the beast of Revelation." They saw in everything around them the end—how could the Holy City of God fall?

The matrix of understanding creates negative derivative programs. All thoughts become negative.

There are many such examples throughout history:

The destruction of Milos by the Athenians during the Peloponnesian War. Milos is one of the Aegean islands with the earliest evidence of human seafaring activity (8,000–10,000 BC). Most Aegean islands participated in the Delian League so that a superior military power (like the Persians at that time) could not subjugate the freedom and spirit of smaller communities, such as a small island. The Milian people belonged to the Dorian tribe and refused to take part in the Peloponnesian War. They wanted to remain an independent, free island. **Ultimately, they were completely destroyed by the Athenians and the league itself.** Athenians, **a cultured society**, killed all the men and sold all women and children into slavery. The debate and reasoning surrounding this event, as recorded by Thucydides, is particularly interesting.

Throughout history, the great wars—thousands of them—regardless of their causes, created profound consequences and wounds that burdened humanity and left lasting scars on future generations. They also generated complex new problems, which collectively led to the decline of human dignity and cultural levels.



A representative example is the two world wars of the 20th century, which occurred after thousands of years of human cultural development. What was the true purpose of these wars?

All behavioral forms can be viewed (under specific filters and perspectives of perception) as natural to some extent. Defense, for example, is a force of nature. Even attack and expansion can (from some viewpoints) appear as natural forces. So can anger, hatred, and reactive tendencies.

The key difference in handling these forces depends on the level of perception. The less we depend on chthonic lower perception fields—linked to inner education and cultivation—the less destructive these natural dark forces become in human civilization.

This negative condition resembles an illness that when it passes, it must be studied and counteracted with “antibodies” so that we do not experience something similar again.

Modern knowledge and technology are so advanced that they could undermine the fundamental meanings of life. Consequently, they could lead to the destruction of our civilization more easily than any other era. This primarily occurs because **our thoughts are directed toward that destructive path (which has become largely dark and demonic), and it is supported by the development of corresponding knowledge and technologies.**

Humanity endured horrific experiences during the two world wars of the last century. **In 1949, the Geneva Convention was established to safeguard human rights and uphold human dignity. At that time, there was a widespread hope that humanity would move toward higher cultural paths.**

Eighty years later, wars, good, and evil still continue to exist around us (and within us). It is clear that beyond international politics and philosophical human approaches, more “invisible” factors influence these realities.

Exploring the deeper causes of this degradation—something Hesiod already began to notice in the 7th century BC through his works—**many historical, archeological elements and ancient texts have been studied.**

As a foundation for civilization, the research focused heavily on **elements that have endured over time as helpful for humankind.**

Akrotiri, Thera ~ circa 1620 BC



A representation based on the Theran fresco of the “Sea procession”. It depicts a grand maritime festival in the Aegean during ancient times, though the exact details of what and how remain unknown. The tall prows on the celebratory ships suggest that they represent an earlier era (similar to those depicted on frying-pan-shaped vessels from the 3rd millennium BC). It appears to be a historical, traditional festival.
The fact that the ships are painted white and that the central vessel is elaborately decorated supports the idea that this was a major sea celebration.

The white color of the hull of the festive ships is not simple or easy for the level of that era, prompting many questions and a mystery for further research about this grand festival.

The frescoes showed images of the civilization in the Aegean before the great trauma caused by the Theran volcanic eruption.

Scenes of prosperity…

The culture of the Aegean at this time consistently reflected elements of the joy of life.

Festivals, voyages, contact with nature and natural elements are always powerful elements of renewal.
Each person might consider how much seasonal festivals (especially when combined with heavenly elements) rejuvenate us.

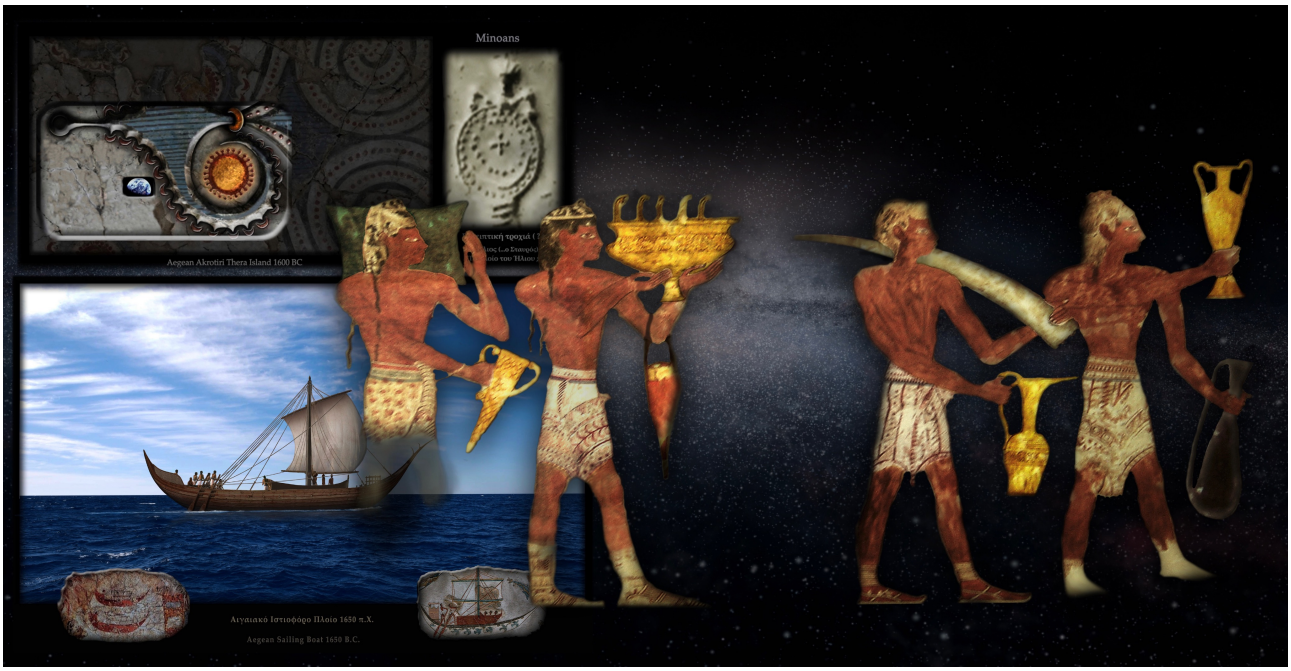
For example, how happily people celebrate events like Christmas (especially children). Schools close, holidays are granted, children receive gifts, decorate the tree, sing carols… In earlier times, the state even gifted a full second salary to workers during Christmas.

Seasonal festivals, such as the Anthesterea and the Swallow-coming celebrations, also existed from remote antiquity. People coordinated with the natural environment, and its seasons. Society received emotions of rebirth from this cycle, since stagnation breeds all the "bad" illnesses.

“The Swallow has come, the Swallow has come…” — the Swallow-coming celebration, a major seasonal festival with simple, nice meanings, inspired by the harmony of nature (the spring arrival of swallows) in ancient Greece.

The combination of all these elements (light, nice landscapes, journeys, social festivals) into a celebratory event produces a much higher effect than the mediocrity of everyday life.

From the ancient depictions at Akrotiri, (especially the fresco with depictions of Spirals, Suns, and accompanying Moons), additional insights emerge showing that the general level of perception was elevated.
After the massive trauma of the volcanic eruption, it seems that gradually perception declined, and the "visual horizon" of people diminished.



High perception is also evident in the elegance of appearance, clothing, and posture.

In Egypt, depictions show the Minoans (Keftiu - Kftw) transporting products of their time.

Many exotic elements in the fresco themes reveal that extensive trade journeys covered the known world at that time.

To facilitate this, it appears that a form of maritime trade laws was established, harmonizing naval communication and commercial transactions.

In the following millennium, Minoan laws persisted as a distant memory from an era of prosperity.

Both Lycurgus in Sparta and Socrates in Athens referred to the ancient laws of Minoan Crete.



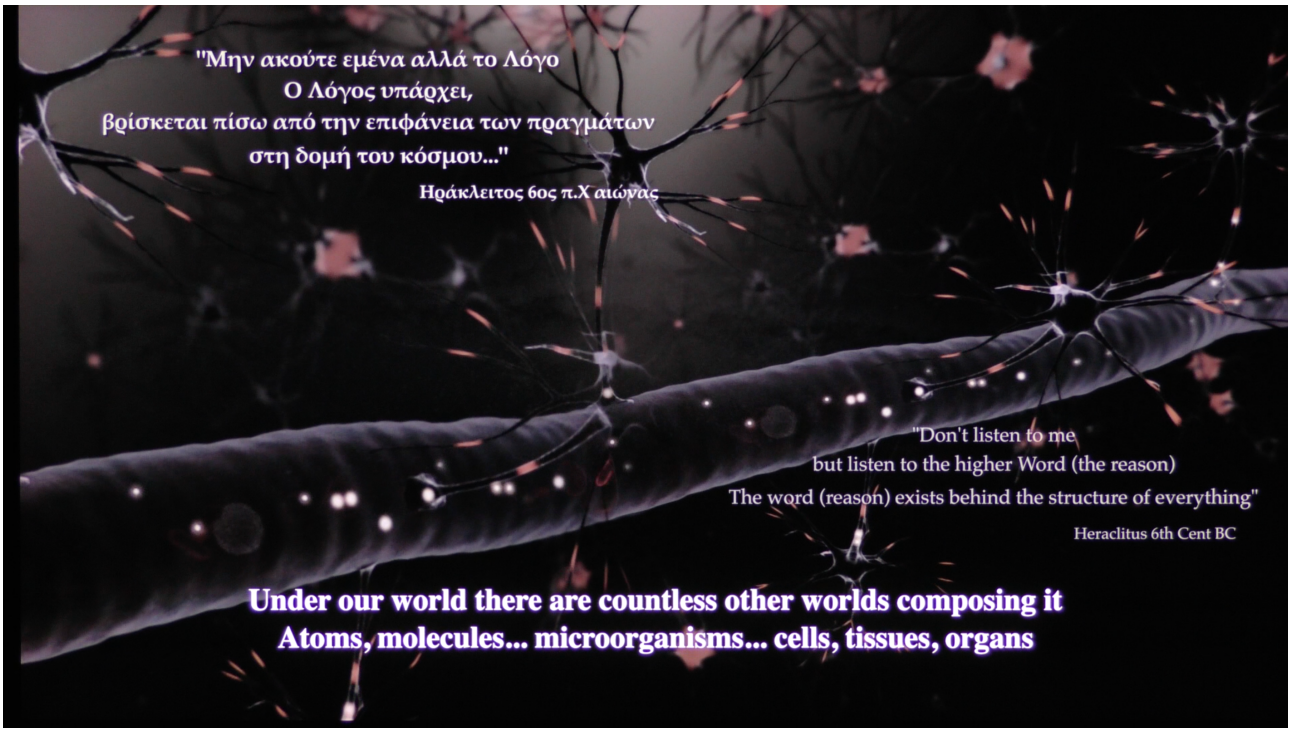
They speak to us from the past. They show us... An older and a newer world.

From the depictions revealed by excavations at Akrotiri of Thera, images, interpretations, and perceptions have emerged that show what the culture was like before the great trauma of the volcano.
This is a matrix (the matrix of perception).
If someone thinks positively, everything revolves around that thought.
If someone thinks negatively, everything turns negative and tends to dominate us.



The representation of the “flotilla fresco” focused also on the Minoan City on the right part of the image. A lot of interesting unknown elements revealed. We have an image of a distinctive Minoan city before the great trauma caused by the volcanic eruption. The way the original ancient fresco is composed reflects elements of joy and anticipation.

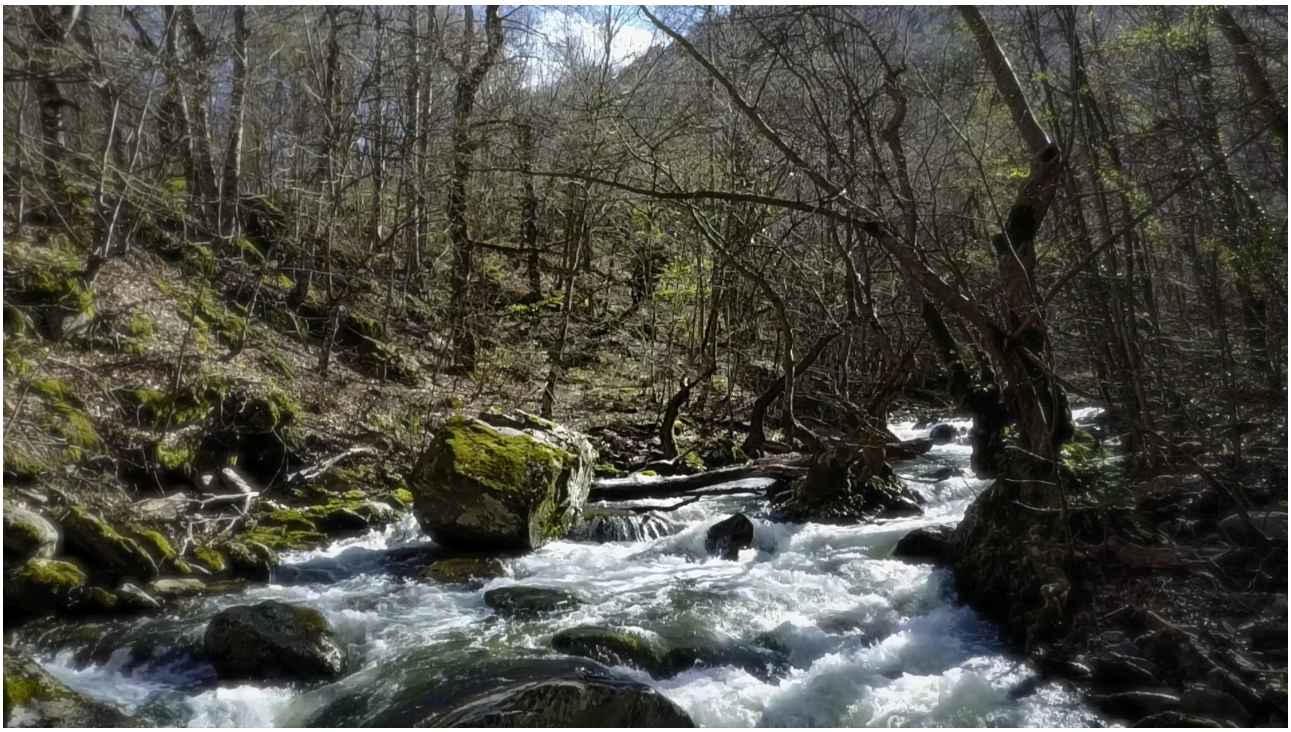
Each city symbolizes the broader concept of culture. However, the core and substance of every culture are not the material means but the people and every person as a member of society.



Which cell is dominant within the human body? All functions operate under codes of celestial harmony. Education and inner cultivation of individuals are vital pillars supporting the entire organism (culture).

All cells within the human body contain the same genetic material but differentiate in expression depending on their location. The cells, in turn, form tissues that have boundaries and membranes distinguishing them from each other.

This is a **true code** of celestial harmony.



Human civilization appears to develop upon the Earth much like flora growing on a stone. It is connected to all elements of nature and interacts with them.

We humans often distinguish these elements and attempt to create an independent reality. However, everything seems to serve certain laws, with similarities both in the microcosm and macrocosm.

We often, (trapped in the duality of our chthonic nature), **blame the system** for various problems —referring to the system of human civilization through our knowledge. I**n reality, the system is cosmic, just as the higher consciousness that defines it.**

Our cultural system is a tiny, almost insignificant micro-system (like a tiny grain of dust) within the cosmic creation and consciousness, which is infinite, indestructible, and eternal.



There is some futility in our material, biological life due to natural aging and death. However, there is also hope.

We live under codes of natural harmony and find happiness within this state. **According to timeless religious and philosophical codes, happiness is the main purpose (at every level of life).**

Christ says, "Live each day according to the heavenly law and harmony, ...do not worry so much about the future; look at how the birds of the sky live." (free translation — Matthew 6:26)

This is similar to the poetic and philosophical phrase **"Seize the day."**

Some butterfly species complete their entire life cycle in just one or two weeks.

When the earthly world and human perceptions begin to reproduce codes of celestial harmony, they also start to align with the heavens—immortal and eternal—and to bear higher harvests.

Hope in the celestial system is in re-unity with the Divine.

Hope in the earthly level is the new generation.

The ancient Spartans believed that the new generation should be better than the previous one.



The new generation should be better than the previous one.
This primarily pertains to the inner person—the character, values, and sincere, nice feelings. It is the fundamental foundation for every culture to stay afloat.

All people will complete some part of the natural life cycle.

The vanity of aging and death diminishes with the hope that every human existence was and remains part of a higher celestial plan, which is eternal and indestructible.

The heavenly civilization is an ideal state—an unattainable perfection in absolute terms. However, it is the orientation toward this state that allows our culture to continue floating (like a mental ship) and not sink.

We live under and within the laws of the Heavenly Logos (Word), and we owe to future generations to hand over a better world.

From the incarnation of Christ, we understand that the Heavenly Word, but also the subordinate higher heavenly intellects (angels) are interested in humans and their civilization.

Nevertheless, there are also lower mental fields that are largely disruptive (feeding on the disintegration of meanings and human pain).

Human culture is engaged in an ongoing struggle to keep afloat amidst all this—an endless battle of forces of renewal and forces of decay.

This struggle begins with the ability to perceive and sense the higher meanings.



The Temple (Naós), material embodiment of God.

The word "Ναός" (Naós) in ancient Greek means "to dwell" or "to inhabit," so "**Temple of God**" signifies **"...where God dwells."**



During the Bronze Age, the term appears to have been similar to **the word "ship"** (**Ναυ-- Nau - Nao**), a stable means of navigating through unstable, complex, wave-like energies in the environment.

In classical antiquity, **"Νέω" (Neō) also meant "to swim."**

The word **"Ark"** in the Holy texts does not refer simply to a box, but to **a container placed on a "ship" that carries sacred meaning, information, or content** (examples include Noah's Ark and the Ark of the Covenant).

The material ship and its contact with the unpredictable, unstable environment of the sea helped shape this perception. The ship, in essence, **must stay afloat** in fluid conditions—and even more, **it must navigate** through them (**"neō" — to swim**).



The sacred vessel of God.
The cup (vessel) of the Sun.
(Temple -Naos: connects us with the heavens).
As mentioned, the earthly material ship and its navigation through the unpredictable sea gave rise to many symbolic extensions of perception.
This primarily occurs as an analogical, subconscious teaching.
The crew are us—humans—who possess life (it was given to us; God Himself breathed life, spiritual energy, into our earthly bodies). Meanwhile, the nature of the ship is inanimate (pieces of wood, ropes, and sails).
Yet, **throughout time, we give names to ships**—almost as if they derive life from us—while we do not name our cars or homes (materials in which we also dwell).

Ships and temples are the material vessels to which we give names.
In ancient Egypt, records show ship names from as early as 2600 BC.
(For example, the Pharaoh Sneferu's ship, "Praise of the Two Lands" — "The Honor of the Two Countries").
This occurs because our body is perishable, but our soul—our consciousness of existence—is immortal. Even in aging, we feel that we remain the same as when we were young.
Just like a ship, and the people aboard it, our essence persists beyond material decay.
The earliest wooden ships had a short lifespan—about 10 to 20 years.
However, people remained the same for many more years.
The ship helped to broaden perception, but fundamentally, as an earthly concept, it remains a closed human pattern of understanding.



The limitless, uncreated, and incomprehensible Light is much higher than any closed perception pattern (such as images, sounds, shapes, words— means of approaching higher ideas).

The ancient Egyptians extensively explored the afterlife and the possibility of immortality.
This relates to the level of perception of existence.
Structures such as pyramids, burial ships, and the mummification of the dead vividly express a longing for immortality and eternal life—concepts connected with the Divine and the Heavens, which are eternal and indestructible.
After death, the soul passes into other dimensions, undertaking a difficult journey through different levels of trials, intangible states, and energies.
In Egypt, there are many writing references to the so-called "Book of the Dead," along with frescoes and representations depicting this metaphysical voyage.
At the end of this journey, the soul experiences a state of inertia—either pleasurable (a foretaste of paradise) or unpleasant.
Plutarch appears to be aware of this concept, stating: *"…until the second death they remain"*.
From ancient Egyptian depictions, biblical references to the early paradise, Greek beliefs about the islands of the Blessed, and Hesiod's writings describing the gradual decline of humanity from the "Golden" to the "Iron" age, it is clear that **people in ancient times perceived that they had lost contact with the Divine.**

They believed that the higher purpose of human life was reunification with a "paradisiacal" state.
Christopher Columbus and explorers of the 15th century made references to the paradise islands they visited and the indigenous peoples living there. They reported that the locals were happy without the "modern goods" of the explorers and felt no lack of anything.

Ancient Greek descriptions of the oceanic islands of the Makary Islands (the islands of happiness) closely resemble this perception.

Hercules and the vessel (cup) of the Sun.
Hercules was a role standard in ancient Greek culture.
He received the "Vessel of the Sun" and passed alive to the "other side."
The fact that Hercules received the vessel of the Sun indicates a desire to follow the Sun's path in the state of earthly perceptions of his time.



As mentioned earlier, people imitate what they admire.
The "heavens" exert attraction in behaviour toward higher principles.
This represents a mature understanding of Hercules's story—not that Hercules sought to portray himself as the Sun, but that he aimed **to follow the Sun's voyage.**
He was, in essence, **a follower of the Sun.**

This is confirmed by the Holy Scriptures as a **command from God**:
"While you have the light, believe in the light, so that you may become children of the light…" (John 12:36).
("…so that you may **become carriers of the light**.")
Thus, **the message is "try to follow and reproduce the light."**

As previously stated, this knowledge about Hercules and the Solar vessel was a well-established truth in ancient Greek culture, not a simple fantasy of a novelist.

During the Bronze Age, Hercules was the legitimate royal heir and also a symbol of humanity.
Instead of engaging in earthly palaces and earthly authority, he dedicated his life to benefitting humankind, as an ordinary man.

*“ Hercules is known to have endured great and continuous pains and dangers **willingly**, in order to help humanity, gaining in this way immortality.”*

Diodorus Siculus

The narrow and sorrowful (full of grief) **road of virtue and the broad road of evil.**
“‘Sorrow’ in Greek means entering a narrow space.”

Analyses were conducted in a previous work titled “**Project Osiris,**” released in 2024.

The mythological figure, Osiris (the divine king of Egypt), was trapped by Seth in a narrow ship’s box (ark) and dismembered alive.

The power of good derives from the free, supreme, uncreated Light.
While it may agree to be confined in a narrow space (shape), from a broader perception it cannot be limited to a small box.
It is dismembered, yet it is reborn from other dimensions.

“…the gate is narrow, and the way is sorrowful, that leads to life”

Jesus Christ, Matthew 7:14

We first travel mentally and spiritually, then materially on the earthly level. It is a continuous struggle of sensation, understanding, and perception.

It is said that **the righteous Rhadamanthys of Minoan Crete had the *blameless reason* within himself and could stop the negative thoughts of deception** (Demons).

“Rhadamanthus fared well, because he received the fruit of blameless reason, nor is his soul delighted from deceit within.”

Pindar (Pythian Ode 2, lines 72–73)



Rhadamanthus. Depiction in an ancient Macedonian tomb.

There are many similarities and parallels with later religious concepts. This occurs because the Heavenly Word (Logos) is timeless—*“Beyond all ages.”* - and resides with parallel meanings more or less in people who are receivers of the Word.

That is, identifying with the Heavenly Father (heavenly creator nature), He loves all the righteous throughout time. **Justice is a basic element of God's superior nature.**

“Thou Who at every season and every hour, …Who loves the righteous and show mercy upon the sinner.”

Personalities who loved the elements of the Divine (Light, Truth, Justice) received fruits from the Heavens, but also faced some kind of war from the disruptive, chthonic fields.

Since ancient times, men and women of spirit, such as Heraclitus, Pythagoras, Thucydides, Sophocles, Socrates, Plato, Aristotle, Plutarch, ancient religious figures like the Sibyls, Prophets of the Holy Bible, and many other known and unknown spiritual people, dedicated their lives to the work they performed (a struggle for higher understanding, perception, and attraction toward the heavens). It is easy to criticize these figures, finding faults or errors; but each of us should consider the conditions, the knowledge, the average perception level of their time, and how much they contributed to bring civilization out of the darkness of the “caves” (closed shapes) in which humanity resides.



Rhadamanthus was exiled because of justice, yet he persisted on the same path.
He trained the young Hercules (the new generation).

It is highly significant that in the ancient Greek world, Rhadamanthus was considered the judge of the otherworld (this knowledge had survived from an earlier era).
This implies that **a higher perception** left to later people a good sense about justice, morality, and the element of respect for higher values.
Such a belief in Rhadamanthus’s justice would not have persisted if it had not been accepted over time as something good and as a standard. The idea that trying to be fair is right.
Hesiod, as early as the 8th and 7th century BC, pointed out that humankind degenerates qualitatively over the centuries.
Christ mentions the phrase “faithless generation.”
People of spirit have attempted throughout history to support society and prevent decline.

Plutarch largely carried forward this attitude. Many recorded moral teachings have survived to this day.
One of the most famous examples appears in his work **“Ethics,”** where an elderly Athenian walks among the spectators at the Olympic Games, seeking a seat. There were many people and no available seats. When the elder approached the Spartans’ side, they respectfully and spontaneously stood up to allow him to sit.
Excited and moved, the old man exclaimed: “**Everyone knows what is right**, but only the Spartans uphold it.”

Through nice heavenly ideas, further extensions are made within us, to many other dimensions (the element of inspiration), as we automatically feel that these meanings secure us, but also the future of our civilization.
(This example was also given as a marker of the tremendous destruction caused by the Peloponnesian War between Athens and Sparta, and of how noble, luminous inspiration and higher friendship are born from good behaviour).

Plato noted that all ideas and ideals are subject to the chthonic system in constant decay.
"…when the divine element is absent, people begin to become ugly themselves (nothing pleases them…)"

Plato, Critias.

Continuous renewal from the divine, heavenly spirit is necessary to preserve an idea.

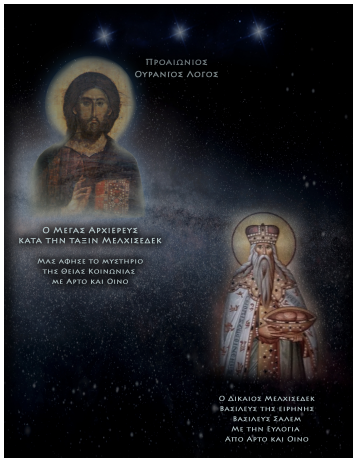


Because of human weakness in relation to the earthly (chthonic) world, Christ left us the mystery of the Holy Communion. A transcendental "material" contact with the Divine element, so that the possibility and hope for a higher heavenly perception remain alive.

He granted us the opportunity and hope for heavenly understanding through the mystery of Holy Communion.

Sacred texts tell us: **"The Great High Priest according to the order of Melchisedek."**

Melchisedek, king of peace and righteous priest of God—who does not originate from any of the today known contemporary peoples—according to tradition, reigned in the very ancient Jerusalem. He was nourished with bread and wine (pure and blessed products of the Earth, given for humans) and with these he blessed Abraham—as symbols of peace and purity.
Jerusalem was the city of Melchisedek (King Salem, as the Old Testament mentions).
It existed long before the peoples known today.



Many centuries later, after the Israelites captured Jerusalem, David established Mount Sion as the centre of his kingdom (a hill in the southwestern part of Jerusalem).

In the Doric dialect of Greek language, “Sios” (Divine) means “Holy.” For example, “Sybiles” (Sio-boules, Theio-boules) convey the will (desire) of God.
The Mount Sion means in Greek language “Holy Mountain” (Ιερόν Άγιον Όρος).

“Mount Sion: ...according to holy scripture, a holy mountain, long ago called Sion.”
Byzantine Lexicon of Suida.

“…ω εία κούφα πάλον, ως Σπάρταν υμνίωμεν, τᾷ σιῶν χοροί μελλοντικαί ποδῶν κτύπος”.

O, gentle pulse, as we praise of Sparta, so the holy (sion) dances sound with the knocking of feet.”
Aristophanes

Due to our human chthonic nature (dominant instincts), those regions have continuously been plagued by disputes, wars, and confrontations—in earthly perception. Today, the word **“Zion”—“Zionism”**—has completely transformed and now often signifies a dark tendency for **earthly-material dominance** of a dogmatic regime, very far indeed from the true, free, multidimensional heavenly love that Christ demonstrated.

All philosophical and religious schemes (influenced by the chthonic desire) can potentially become very dangerous, taking negative social implications—sometimes destructive to civilisation (many examples exist in history).

It is essential to exercise discernment and balance between the heavenly and earthly elements.
Heavenly ideas are characterised by the element of freedom.
“Whoever wishes...” says Christ (freedom, a heavenly timeless reality).

From Minoan Crete, we know that mountains held some sacredness (today many Minoan **sacred peaks** with religious offerings have been discovered), probably because they were closer to the heavens. Many similar elements suggest that during the Minoan era, there was a great love for the skies.

For example, we call **Athos mountain as the Holy Mountain**, a sacred place to some extent since ancient times. “***Αθώον αίπος Ζηνός”*** meaning “A pure place blessed by God”, as mentioned by Aeschylus Son of high priest Euphorion.

The pure elements of the material world serve as carriers of the Divine.
When we visit pure, nice natural landscapes—such as a clear beach, an untouched forest, a mountain, or a lovely lake—we receive inspiration and positive energy from these places. We learn about natural order and harmony. Many heroes of history have been connected from a young age with the beauty of nature.

This is also **a divine law**. Christ enjoyed freely teaching amidst such nice environments—by the Sea of Tiberias, on the mountains surrounding it, on boats of that era, on Mount Tabor. In his final hours before his arrest, he desired to go to the Garden of Gethsemane on the Mount of Olives.

Pure natural elements become carriers of God.



It is another important reason to preserve our planet, Earth, with its natural beauty. This extends to our biological body, our food, but especially to the inner person—the character and behaviour we carry.

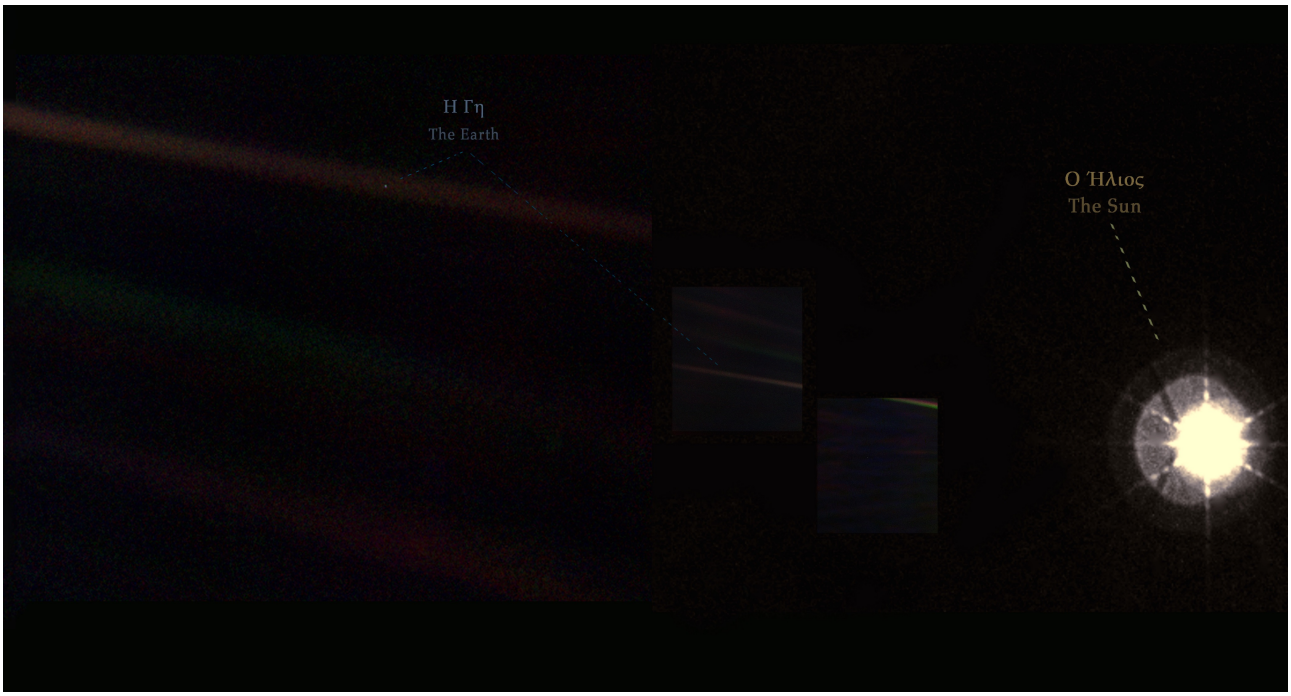
As mentioned, because our daily life with it's cthonic nature prevent us from perceiving further, the mystery of Holy Communion is given as a source of hope and divine connection.

With the sacred vessel that bears God, every person becomes a receiver of goodness through faith, participation, emotion, inspiration, repentance, forgiveness, fasting, and through these efforts, the expectation increases to improve the character, but also to some extent, to become a receiver and also a reproducer of celestial harmony and energy.
In this way, we come closer to a higher perception, aligning ourselves with celestial values.

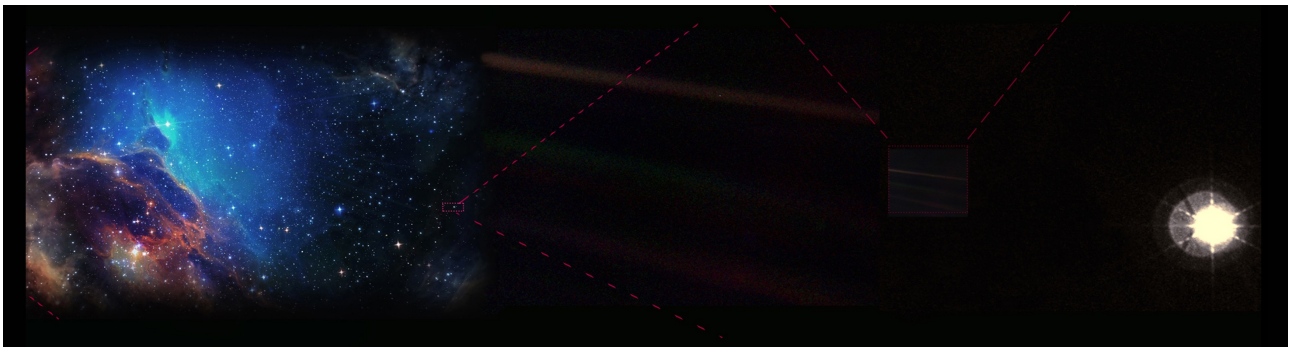
God, the Divine (as Light, Truth, Justice)—is a cosmic concept, not a local or limited one.



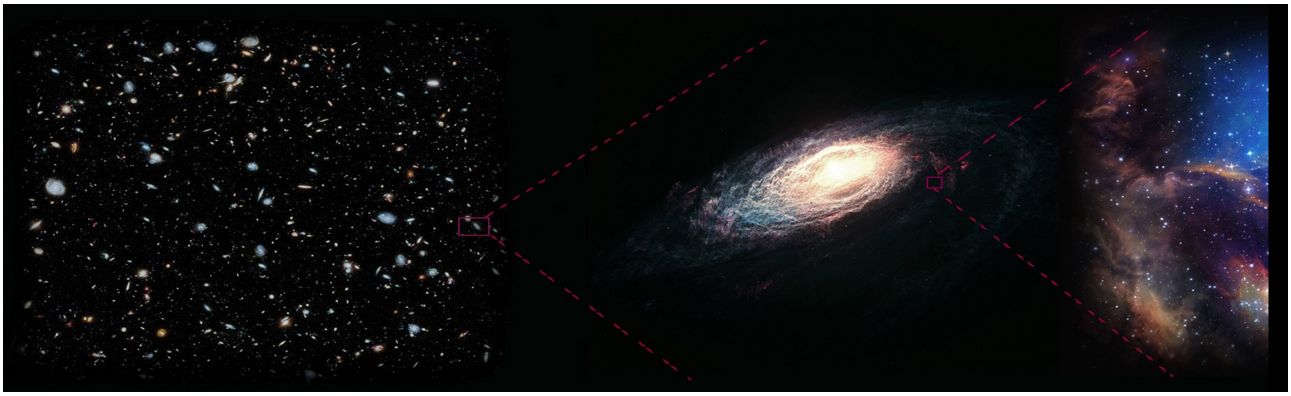
It is worth for each person to consider what is the size of the Universe (and, by extension, the cosmic consciousness that created it and governs its laws), what is the size of our planet (a mere grain of stardust), and what is the size of our own self.



Excerpt from the famous photograph sent by the Voyager I spacecraft in 1990, showing Earth as it appears from the edge of our Solar System.



Our Sun is a small star among billions of stars—suns (each with its own planets and satellites) within our galaxy.



Our galaxy is also just a dust particle compared to the vast size of the universe.



It is highly significant and subject of extensive research that these concepts appear to have been understood by ancient times, but over the course of time and decay, they were forgotten.



Our planet is a great miracle within the universe. Our biology developed within this planet and it is based on its particular characteristics.
The small and the large acquire different meanings and values depending on the quality of images, concepts, feelings, and ideas we hold.



The national and local element (as a small subset) holds meaning and importance as **a component of social stability**, a link to the past, and the hopes and aspirations of our ancestors (**homeland**) and previous generations.

It is also a divine commandment: ***"Honor your father and your mother."***

The local element relates to our neighbourhood, village, city, country, and even our planet (depending on the level of perception).

Every society has its own traditions and customs …some misconceptions, and others enduringly beneficial.

Globalization and Universality.

Should we all become the same (a mediocrity that diminishes inner energy), or remain different (maintain our innate potential difference), but still be in harmony with each other and with the broader planetary and cosmic celestial perception?

We live under codes of celestial harmony. We are concerned and learn from previous misconceptions (somehow we are producing “antibodies”), but overall, we support what is useful.

Discrimination between these situations largely depends on education and cultivation.

It was mentioned that multiple, diverse forces—positive and negative—act upon us simultaneously, often beyond our earthly understanding (we draw only long-term conclusions from their results).

Simplicity reduces “material weight” in all matters, aiding discernment and clarity.



A small chapel often offers deeper insight than larger earthly religious structures (since Christ presented Himself as a simple person).
The presence and participation of the individual become more meaningful. Such a humble setting holds less social influence or prestige. It is not so interesting to those attracted by earthly wealth or knowledge, and it often allows someone to focus better on the nice heavenly meanings.

In the past, I have had many discussions about these topics with Byzantinologists and archaeologists, gaining valuable insights.

Simplicity and authentic heartfelt perception are crucial elements in supporting civilisation.



Light and darkness.

Spiritual light and chaos.
Light If someone can feel it in the heart, be inspired, and find reverence.

The words "light" and "darkness" by themselves, hold no inherent meaning. (Although necessary for our culture, words create limits and ultimately form a closed framework. God, as uncreated Light, extends far beyond any such closed shape.)

Several examples of the association of words with "light" are presented below, often with opposing meanings:

Lucifer, the "angel of Light," according to holy scriptures, fell into darkness because he sought to elevate himself above God's throne—similar (parallel meaning) to Cronus and the Father Ouranos (Sky) in Greek mythology. Cronus usurped his father Uranus, cut off his genitals so that he could not give birth to offspring on Earth. There are also some parallel meanings with the Egyptian story of Osiris and Seth—carrying similar symbolism—as in the case of Osiris, dark energy tried to cut off the cycle of rebirth.

Another example from ancient Egypt (14th century BC) is the hymn of Pharaoh Akhenaten to the Sun (the Solar Disk Aten), which revitalizes all natural earthly elements.

Psalm 104 from the Bible also contains similar elements paralleling the idea that lions and other wild animals emerge from their dens at night to hunt and return back at dawn, symbolizing that all evil and threatening things belong to darkness, while goodness belongs to light. It's evident that spiritual light influences such descriptions, as all negative and threatening aspects are immersed in darkness.

With Light, we see, understand, and feel things clearly; in darkness, vision is blurred, uncertainty and insecurity prevail.

In another part, the "Hymn to the Sun" of Pharaoh Akhenaten states:
"…this Lower Nile was given as a blessing only to the Egyptians, while the Upper Nile, the Heavenly River, was given to all humans."

The orientation of temples toward the East, the Divine Liturgy during morning hours, all these collectively symbolize the expectation of the coming of Light.



In ancient Greek language, the phrase: **"*Ἔσσεται ἦμαρ*" (The day is coming)** was a message of **hope**, that the day is coming that **we will see, understand, and feel things more clearly.**

But how and why does the perception of spiritual light decline, even when the desire for it remains so strong?

During their time, both Christ and many saints were considered by their contemporaries to be influenced by evil.
Only with timeless criteria can people and their actions be truly evaluated.

For example, Jesus said:

"John came neither eating nor drinking, and they say, he has a demon inside him.

The Son of Man came eating and drinking, and they say, behold, a gluttonous man and a drunkard"

Matthew 11:18-19.

The Pharisees accused Christ of doing all these things by the power of Beelzebul, the prince of demons.

"They said he has Beelzebul, and that by the ruler of the demons, he drive out demons."
Jesus replied: *"How can Satan drive out Satan?" (Mark 3:22).*

This phenomenon resembles, to some extent, an automatic cthonic bipolar program—an unconscious, repetitive behaviour.

"Is it better for an innocent person to die, or for an entire nation to be threatened?"

When the crowd went to stone a sinful person, Jesus stopped them.
"Not even the most sinful person needs to die."
It's a matter of perception level.

Throughout history, there were hundreds of parallel examples—from the just Radamanthus, the righteous Aristides, Socrates, and countless unknown individuals—through the difficulties of their lives it's evident that this phenomenon affects all societies.

The Chthonic (underworld) element (symbolised by the two intertwining snakes).

T**he ancient zone of Cronus** and the suppression of father Ouranos (the Heavenly Father).

Anything we do not control or understand (darkness within us) surely originates from something evil. We want to control everything, to define everything. But if there was a way to control all things at the end, perhaps we wouldn't like it. The heavens embody a strong element of freedom.

The story of Socrates reflects this too. As someone rises to higher levels, he begins to perceive and see other meanings and states, though most of society remains blind to their perception and feels insecurity.

Because our behaviour (and even our consciousness) is heavily dominated by our ego, it ultimately unjustly competes with the celestial element.

Socrates was condemned to death on charges that he "introduces new demons."
(The entire society of Athens knew Socrates, his character, and his efforts to elevate their declining city-state).

Humans are to a large extent dramatic personalities—like actors on stage.

Christ says (a timeless truth): "Woe to you, scribes and Pharisees, **hypocrites all.**"

A similar statement is said to have been said to Alexander by the Egyptian priesthood in the Oasis of Shiva—warning that if he ascended to higher levels, he would become hated by the people because they would be unable to follow and this would cause (under hypocrisy) rejection.

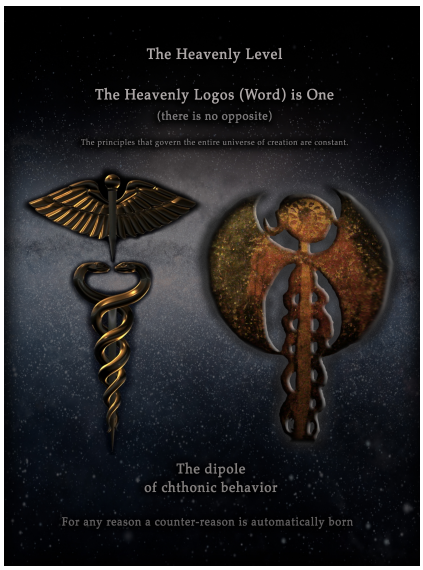


Only with timeless criteria we can understand situations in a more mature way.
"Every tree is recognised by the fruits it produces" (Gospel of Luke 6:43-44).

From excavations related to the **Minoan period**, findings emerged that show that the dipole of our chthonic nature had been studied since ancient times.

A symbol often appears that includes **two intertwined snakes** and, above them, the symbol of Crete—**the double axe (Lavris)—and even higher, the Sun shines.**

This symbol has many similarities with the later Greek symbol known as the “Hermetic Caduceus,” which today we see on religious pastoral staffs, with the Cross above the intertwined snakes or dragons. It is also widely recognized as a symbol of medicine (the chains of DNA representing the chthonic aspect—our earthly roots—and the light of the soul and life—heavenly spirit that gives life to matter).



This symbol has a very long history in human culture. Yet, as simple humans, we often see its meanings as separate or disconnected—mainly because our perception has shrunk over time.

Remarkably, the Church Fathers decided to adopt this ancient symbol in the pastoral staff, recognising its profound spiritual and cultural significance.

Millions of people have believed and continue to believe to this day.

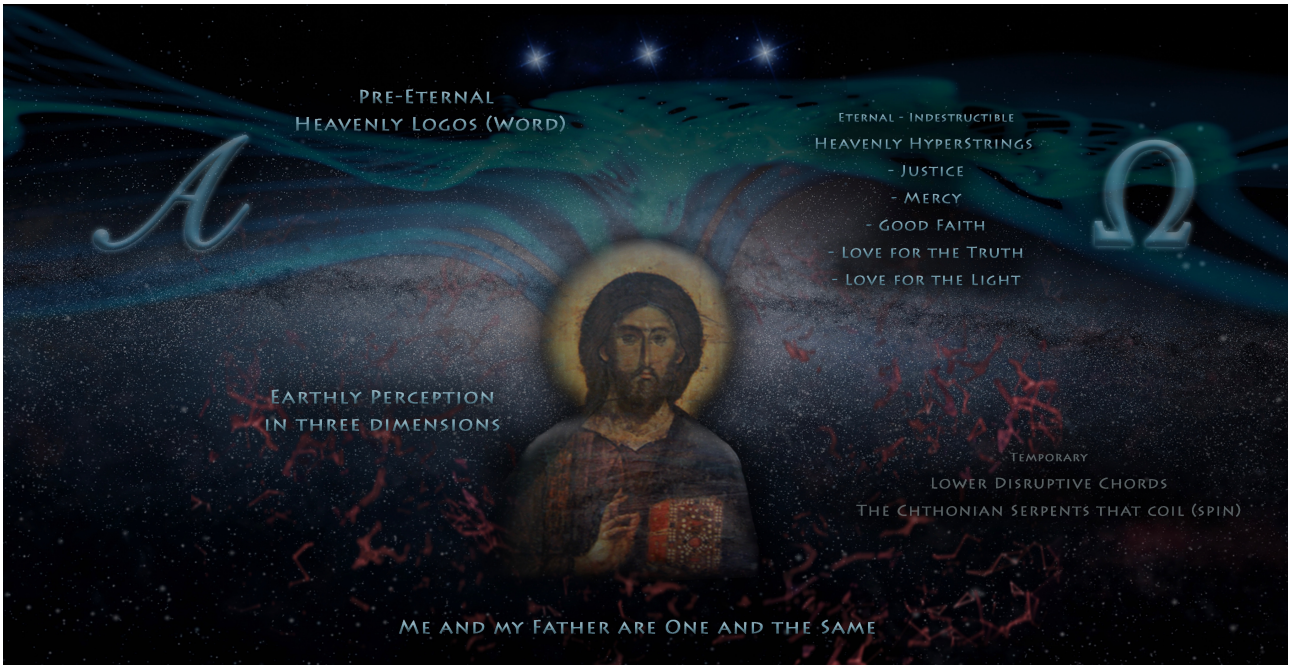
Two thousand years after Christ, His words remain alive, providing us with energy from other dimensions.
Anyone engaged with philosophy, to some extent, seeks to approach and explore heavenly truths.
Spiritual people, philosophers, and researchers often come close to this subject as the overall perception shifts and broadens.

What was this personality we call “Christ”?

Was He truly what is recorded in the holy Gospels?

“I and the Father are one.”

“I am the Alpha and the Omega.”



Who in human history has had the power to say such words?

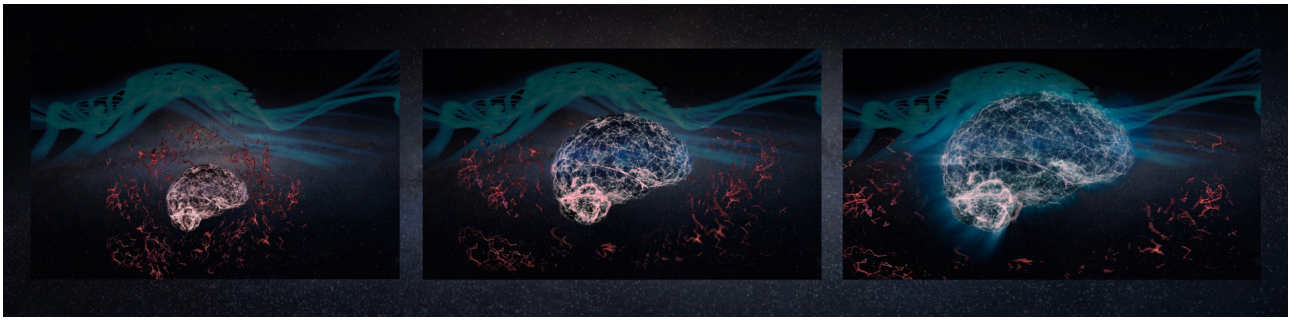
Only God can say these words.

"…God is the beginning, the middle, and the end of all beings."
Plato

The moment someone recognises such a Word, the dark duality is automatically born.
How? …and why? …why in this way? …and show us, …and can the Creator of the entire Universe, the Supreme God, dwell in a human body?

Doubts around this duality would be very strong, and they would also have great influence over people.
Christ is the only documented, historically known figure who said phrases like "I and the Heavenly Father are one."
Throughout history, many personalities have appeared and tried to embody or reproduce elements of the Divine—prophets or pseudo-prophets, greater or lesser philosophers.
(Semi-gods and kings of Mythology who felt they were united with the Divine.)
There were people possessed or influenced by various energies (heavenly or chthonic, good or evil), magicians with special abilities, and individuals who experienced transcendental states.
However, the case of Christ is unique in human history.

Philip said to Him: *"Lord, show us the Father, and that will be enough for us."*
John 14:8
Jesus answered: *"Have I been with you so long, and yet you have not known me, Philip?*
The one who has seen me has seen the Father. How then can you say, 'Show us the Father'?"
John 14:9
"Do you not believe that I am in the Father, and the Father is in me?
The words I say to you, ***I do not speak on my own authority; but the Father, living in me, is doing his work."***
John 14:10



Christ showed us that if the character improves and the inner person is cultivated, then, to some extent, people can become receivers even reproducers of this divine state (the phenomenon has been mostly observed in ascetics).

It is also appears in a well-known prayer.
"Lord Heavenly King, Comforter... come and dwell within us," (to operate inside us).

An impressive aspect of this research is that Christianity remained alive for 2000 years, despite errors, blunders, and evident deviations within the earthly Christian system.

This is the result of the difference in the level of perception between pure heavenly ideas and earthly attraction (material interests).

Some examples of such behavioural deviations:
- Where was the earthly Church when for centuries "Christian" countries used the black race as slaves in the so-called New World (millions of people worked as slaves under miserable

conditions in the colonies of the West). A matter of heavenly perception or a matter of earthly interest. How many religious disputes, excommunications or anathematisations were made in this direction? (For example the earthly church should officially declare that any businessman or landowner who used slaves would be reprehensible, ...excommunication, deprivation of holy communion and similar ecclesiastical penalties.) Simply, no one could think about it (they took slavery for granted. It needs transcendence to understand this).
This raises a question of heavenly perception versus earthly interests.

• How did we, as cultured humans, generally act toward the indigenous peoples of the opposite continent?
Again, this is a matter of celestial perception or earthly interest?

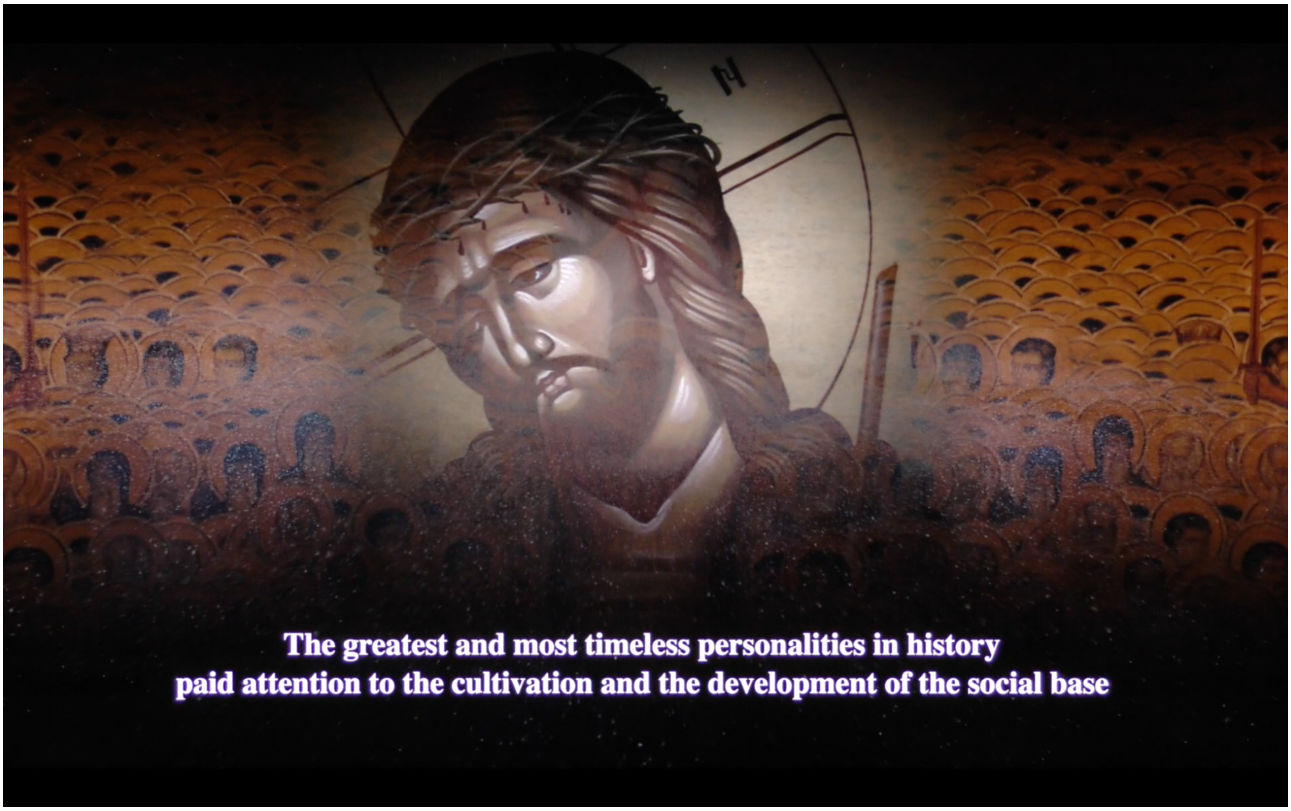
• In reality, there were many Christians who fought about this theme, but cthonicity (earthly interest) greatly limited the overall result.

It is a constant struggle between different levels of perception (the Heavenly and the Chthonic elements).

Both the African and American tribes also committed terrible crimes and destructive wars among themselves. For example, in 1994 AD, hundreds of thousands were killed in just a few days in Rwanda during a genocide between the Hutu and Tutsi tribes.

Before the discovery of America, indigenous tribes such as the Mayas and Aztecs not only fought destructive wars but also carried out mass bloodthirsty executions in their rituals.

In the chaos between earthly and heavenly perceptions, we must strive to stay afloat.



Christianity remained alive for 2000 years thanks to millions of unknown humble believers who sustained its presence, maintaining some contact with the divine, heavenly element.
Many simple, unknown individuals dedicated their lives, their money, and their time, inspired freely by the words of Christ.
Numerous insights emerged from this extensive research, illuminating a higher energy and a timeless benefit for human civilisation.

Questions naturally arise: why did this divine influence not fully prevail among people and their civilization?
This occurs because the Celestial levels are not domineering. They do not have the element of domination and totalitarianism. They highly value higher inspiration, rather than earthly interests.

“Whoever wishes…” …says Jesus.



As a small example from personal experience, I recall that in the 1970s, a bishop in the city of Ptolemaida inspired the residents to fund the education of young children in Africa, and most of the community, including even the poorer families, participated.

There was no immediate material interest involved; the motivation was solely the overall benefit of human civilization, because **when one member or social group suffers, it impacts, to some extent, the entire body.**

Not only within the religious sphere of perception but also in the entire conceptual universe surrounding our society—political systems, social institutions, justice systems, and organizations for social reform—there was a small percentage of people who felt, believed, and fought with very pure, sincere intentions within their domains.

Although the research identified some well-known historical figures by name, in reality, most of these individuals remained and remain unknown to us. However, they are known within the higher, timeless Cosmic Consciousness, as our existence develops within it.

As previously discussed in the work “Heaven and Earth,” it was concluded that **Christ, as the higher Heavenly Logos (Word), stabilises and secures human civilisation through the teaching of goodness.**

It is clear that the Heavens are interested in humanity and its civilisation, even though we often, as lesser or greater hypocrites, close the doors to this divine influence.

The research (through a symbolic mythical story at the end of the Bronze Age) examined a large part of the past of human civilisation and focused on many meanings and lessons that have remained beneficial for teaching throughout the course of humanity.

The research could not have overlooked the case of Christ. Many interesting observations arose from this.
There were ancient prophecies about Christ from many different peoples.
Sibyls, prophets, magicians (wise people of the time), religious personalities, philosophers…



Heraclitus spoke of a “Heavenly Father and Son,” and Aeschylus emphasized that people should pay attention to the phrase “Son God 13 generations later”.

The Magi began their journey with gifts from distant regions. No one simply leaves on such a trip based on a hypothesis or fantasy to deliver gifts into the unknown. Where would they go? How many days would they be away? How would they find the chosen, anointed one? There were also “signs in the sky”.

Saint John of Damascus wrote that at Christ’s birth, there were signs all over the world—just as in nature, all signs show the coming of spring.

If the supreme celestial universal consciousness chose **friendship with ordinary people**, **support for the sick**, the **desire for healing, simplicity,** and **purity,** how much more should we orient ourselves toward this teaching in our broader social understanding?
(As the entire teaching emphasises **heart-based wisdom and emotional intelligence as the true sources of divine communication and energy.**)

The **“Sermon on the Mount”** is considered one of the most nice parts of this teaching.

Why did not everyone believe? Or why did God didn’t make everyone believe?

Everyone has a personality shaped according to his spiritual level.

The heavens value freedom. Would it be right for everyone to be exactly the same and behave identically in the same way?
Cthonicity is a natural obstacle (it attracts people to the material world and prevents them from seeing beyond). There are intense disruptive fields of understanding—if God wanted, could He eliminate demons and dark, disruptive mental forces?

The material world is a part of the creation, and it seems heavily influenced by fallen (lower-quality) mental fields.

These mental fields disrupt higher ideas—such as truth, freedom, justice, nice concepts—and circulate around the material world (self-interest, dominant instincts, wealth, material pleasures).

Along with this attitude, falsehood, hypocrisy, and crimes develop.

Thus, the material world itself is not evil, but around it develop powerful disruptive fields of understanding.
Christ also performed miracles related to the earthly world (part of creation), showing harmony with the divine—**"…as in Heaven and on Earth."**
The Wedding at Cana is an example—an earthly wedding.
Christ dined in a simple manner among people.
He showed us ways how humans can overcome the obstacle of corrupted earthliness.

The choices we make as the general sum of human culture produce corresponding results.

This teaching has remained alive and revitalising for two thousand years, and it is not merely an earthly social religion—as often happens and appears due to earthiness.
The divine teaching preexisted in a more undefinable form from the creation of the universe.
People of ancient times had **a sense of a lost paradise and a lost free, spontaneous relationship with the Divine.**
This stemmed largely from the **change in lifestyle caused by urbanisation and the gradual disconnection from the primordial natural order and harmony.**

With limited perception, any religious or philosophical scheme degenerates.
Words become sterile, and we slip into reduced perception and then become trapped in compulsions, guilt, neurosis, religious fanaticism, formalism, extreme behaviours, heresies, and wars (Saint Nicodemus would write a book about all these titled **"The Invisible War."** The true war unfolds in other dimensions).
It is an ongoing struggle against different levels of understanding.

It's worth trying someone to formulate some nice ideas about the divine, society, people, and their culture— to inspire, to speak some useful philosophical or religious words.
How long can they last through time, and how many will follow these ideas?
How many will show interest, give their money, their time… even their lives?
Christ, as the Heavenly Logos (Word), is eternal —"…before all the ages..."
From the inescapable vanity that characterises our earthly life (the failure of good, material aging, and death), **the element of hope continually emerges.**

The Temple of God. The vessel of the Sun.
Sunrise.



It is worthwhile to momentarily abandon modern perceptions and realities and to carry ourselves in the spirit and understanding of the people of ancient times.
Sunrise creates an incomprehensible yet wonderful sensation.
The Sun rises on the horizon, and all the elements of the surrounding world **freely** take on light, colours, life, positive emotions, and hope.
How great this mystery was for the ancient people…
This Sun (as a celestial body), which give us our physical life on Earth, is also a means, source and bearer of light.
It was created and exists under the celestial universal laws and is subject to the power of the Heavenly Fatherly Nature.
It moves in a specific orbit, which is an optical illusion of the movement of our planet.
God is uncreated Light—far higher than the earthly light of our Sun.
Nevertheless, **this Sun** provides us with biological life and also serves as **a model to understand** the revitalising action of higher spiritual light.

Ancient Egypt, in the 14th century BC, experienced this difference in levels of perception very intensely.
It is worthwhile to try to understand what was happening in Egypt during that period.
People were climbing walls and ceilings of temples, and even high obelisks, to erase the name of the “wrong” god.
Amen or **Aten**?
(...it relates to the level of perception of the Divine element.)

Dominant instincts in earthly perceptions of the Divine.
...to erase the name of the “wrong” god, so that the corresponding words and symbols do not exist,



preventing anyone from thinking of anything else, since we think through words and symbols.

The well-known religious disputes and heresies (after Christ) have a much longer past than we often realise.

The created and uncreated light. Different levels of perception.

"Everywhere present, and filling all things,”

“Father …of all things visible and invisible,"
(...it exists in all dimensions, those we perceive and many others beyond our comprehension).

Spiritual people have described God from ancient times as **Light and Truth**.

*H(ae)men**: Truly** (Homer).*

“ Ἠμέν: κεῖται ἀντὶ τοῦ ἠμήν, ὅπερ ἐστὶν ὁρκικὸν ἐπίρρημα.”

Hēmén: it stands instead of the word "Hemin," which is an adverb of oath.
Herodian

Our earthly **Sun... rises and sets every day** ***"on both the righteous and the unrighteous,"*** regardless of us, our ideas, our way of speaking, and the various meanings and words we emit.

No matter how we measure time and name the days (Monday, Tuesday… Saturday, Sunday, 1st Millennium, 2nd Millennium…dates), the sun… rises and sets every day.

How many conflicts and disputes have arisen from our limited earthly perceptions?
As humans we devise ideas, opinions, and theories—trying to present higher concepts through our own understanding.
In practice, we attempt to build our own realities (ships of understanding) on an unstable, unknown, and fluid world.
How relevant are these concepts when viewed through earthly perceptions and limitations?

God is infinite and eternal. What about us?

After many visits and spiritual discussions at Mount Athos, numerous disagreements and oppositions were analysed—even regarding the measurement of time and the calculation of religious festivals, which should somehow be coordinated with the movements of the Sun, planets, and stars. The calendar issue (…we imitate and follow the skies and the natural cycles of the seasons).

There are indications that the birth of Christ might not have occurred in the year we consider as zero, but a few years earlier than our current understanding of the chronology.

Historical evidence suggests that the great King Herod, known from the birth of Christ, died in 4 BC (ancient historical references, like those of Josephus, describe a lunar eclipse in spring before Herod's death, estimated astronomically to have occurred in 4 BC). If this is true, then Christ's birth would have been around 5 to 7 BC.
This implies that all dates and chronological calculations in history need to be reevaluated. For instance, this book published today would have the date 2032 AD (this day).
And these 7 years lost in the counting from 2025 to 2032 would certainly be a shadow (since we do not know exactly), something that darkened people's thoughts because they are limited by earthly reasoning.
All these concern our earthly understanding, for in higher levels, the Celestial Word exists (before all ages) as indestructible and infinite.

In other words, as we are trapped in the earthly sphere of understanding, we seek in everything the word — or the opposition of the word.
Christ or Antichrist.

In the heavenly realm, the Word is One; there is no opposite to it.

Truth and falsehood

The Truth stands on its own: whether we try to prove it, denounce it, or hide it, the truth remains on its own.
Falsehood continually consumes energy to exist.

As someone rises to higher levels of understanding, this becomes more evident. On the other hand, the deeper someone one sinks into the earthly levels, the more this sense is lost.

We created all these (interpretations and words) to stabilise our cultural perception—to stand on a

firm ground.
But unfortunately, when perception is degraded, we get trapped within these standards (words become sterile and do not convey true meanings).
At even lower levels of perception, words and interpretations diverge from the essence and clash with each other.

If we diverge from the essence (the **higher, nice behaviour**), we will plunge into chaos — opposite logical perceptions.
Our culture's longevity and resilience will diminish.
And whatever the future holds for us humans, the Sun will continue to rise and set for billions of years—upon the righteous and the wicked (if humanity even exists until then).

The spiritual Sun (another multidimensional light**, another Sun)** is what bestows values, virtues, justice, and truth as divine cosmic powers that stabilise and rejuvenate human culture from other dimensions.

When you are hungry and you receive food; when you are wounded and you receive healing—all these involve the concept of light, as they free the soul from a dark perception.

The "Light," as a concept, transcends simple words and numbers.
It is beyond what earthly senses perceive as light (which comes as intangible energy that brings relief to the soul, expanding perception).
For example, in our everyday language, we say, "Now you have enlightened me" meaning **I understood and felt it.**

Christ says: ***"tear down this temple and in three days I will raise it up."***
…Heavenly Father speaks at the same time.

The temple is His earthly presentation (pure vessel) **where God dwells.**

The Holy Grail (as symbolically represented in divine iconography, is a material means of Holy Communion, communication) appears to us as a simple vessel.
But within it lies the divine—an element of Heavenly connection—and it is given to us as a revealed mystery of rebirth (character improvement).

The Celestial Word (Logos) gave us this perspective, as everything is created from Him in fractal spirals (parallel meanings), with higher nice emotions opening the horizons of perception and of life in general.

This Logos, as the Beginning, the Cause (reason), and the bearer of Truth is the same for billions of years.
The time and seasons do not change at that higher level (for example, the coming of a New Age) as the higher cosmic rules governing all the creation are stable for billions of years.

The only thing that changes is our perception. And ultimately, this affects the quality of our lives.



All these conclusions gradually emerged (step by step) from extensive research on ancient sailors.

Through a transcendental and difficult ancient naval expedition, the curved (circular—spherical) nature of the Earth was understood, as well as the fact that **the Sun** (the source and bearer of light) **is something far beyond our material world.**

Darkness is the result of perceptual limitation, which stems from **the shadow of our own "planet"** (material body) — that is why we do not see the Sun during the night.

We still travel even through this shadow, guided by the "mental Sun" as our compass, because darkness is nothing else but the absence of light.

Heraclitus said, *"...do not listen to me, but to the Logos (Word). The Logos (Word) is behind the structure of all things."*

...in him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprehended it not.

Gospel of St. John

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(The bibliography is indicative, as most of the results of this research emerged from a multidimensional mix of experiences, observations and discussions with people of art and spirit).

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