

VOICES OF FIRE – SPIRITUAL ENTITIES AND PERSONALITY

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Abstract

This essay is part of an ongoing research and writing project exploring the metaphysical nature and identity of the entities acknowledged as gods and spirits by polytheistic religions. It reintroduces the ancient metaphysical field of daemonology as an important element within philosophy and mysticism. Emanation Theory, as expounded by traditions such as the Qabala and Neoplatonism, is used as a context for understanding the multifaceted natures and roles of the polytheistic gods. The Astral/Formative plane as a medium for the personalization of the 'secondary causes,' and human relationship with them, is discussed.

Les Voix du Feu – Entités Spirituelles et Personnalité

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Résumé

Cet essai fait partie d'une recherche en cours et d'un projet d'écriture pour explorer la nature métaphysique et l'identité des entités reconnues comme dieux et esprits par les religions polythéistes. Il réintroduit l'ancien champ métaphysique de démonologie comme un élément important dans la philosophie et le mysticisme. La Théorie de l'Émanation telle qu'exposée par les traditions comme la Kabbale et le Néoplatonisme est utilisée comme contexte pour comprendre les natures à multiples facettes et les rôles des dieux polythéistes. Le plan Astral/Formatif comme milieu pour la personnalisation des « causes secondaires » et de la relation humaine avec eux est discutée.

Voces de Fuego – Entes Espirituales y la Personalidad

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Resumen

Este ensayo forma parte de un proyecto de estudio en curso que explora la naturaleza metafísica y la identidad de entidades reconocidas por las religiones politeístas como dioses y espíritus. Re-introduce el antiguo campo metafísico de la demonología como un elemento importante dentro de la filosofía y el misticismo. La Teoría de Emanación, según expuesta por tradiciones como la Cábala y el Neoplatonismo, es usada como un contexto para entender los roles y las naturalezas multifásicas de los dioses politeístas. Se discute el plano Astral/Formativo como un medio para la personalización de las "causas secundarias" y las relaciones humanas con ellas.

Línguas de Fogo – Entidades Espirituais e Personalidade

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Resumo

Este artigo é um relatório parcial de uma pesquisa em andamento e de um projeto de produção de material escrito que explora a natureza metafísica das entidades reconhecidas como deuses e espíritos pelas religiões politeístas. Resgata o antigo campo metafísico da demonologia como um elemento importante dentro da filosofia e do misticismo. A Teoria da Emissão, como é apresentada por tradições como a Cabala e o Neoplatonismo, é usada como contexto para a compreensão das naturezas e dos papéis multifacetados dos deuses politeístas. Discute-se o plano Astral/Formador como meio de personalização das ‘causas secundárias’ e o relacionamento humano com as mesmas.

Stimmen des Feuers - Spirituelle Wesen und Persoenlichkeit.

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Zusammenfassung

Dieses Essay ist Teil eines angehenden Forschungs- und Schriftprojekts, dass die metaphysische Natur und Identitaet der Wesen erforscht, die bei polytheistischen Religionen als Goetter und Geister gesehen werden. Es bezieht sich auf das alte, metaphysische Gebiet der Daemonolgy, als ein wichtiges Element innerhalb von Philosophie und Mystizismus. Emanationstheorie, wie sie bei Traditionen wie Qabala und Neoplatonismus dargestellt wird, wird hier als Zusammenhang fuer das Verstehen der vielseitigen Naturen und Rollen der polytheistischen Goetter benutzt. Die astral/formative Ebene, als ein medium fuer die Personalisation der ‘sekundaeren Ursachen’, und deren menschliche Zusammenhaenge, werden auch eroertert.

Introduction

When we look back in time and under sands long undisturbed to attempt to understand the mysteries of the ancient polytheistic religions, we are confronted with a theology that is worlds apart from that of our own times. As seekers of Truth who strive to go beneath the surface, we know there is more to ancient cultures and religions than meets the eye. Our understanding is often proportionate to the degree of difference between ancient practices and our own. Mystics acknowledge a Unitive Reality in which everything “lives, moves and has its being,” and recognize this reality in the teachings of monotheistic religions. In this light, understanding the vast pantheon of successful cultures such as Sumer, Ægypt*, Babylon, Greece, and Rome is very challenging. How could, we ask, civilizations as advanced as these cultures were in their golden ages, promote such a complex and strange mythology of gods? It is difficult for us, from a modern viewpoint, to appreciate the wisdom embodied in polytheism—a composite tradition built up over thousands of years through the

* This essay utilizes older, more traditional spellings for certain terms to emphasize ancient perspectives and heritage obscured by modern spellings and the understandings attached to them. Ægyptos, for example, is the Greek name for the land called Khem – “black earth” by its natives. Magick implies spells and charms versus illusions and tricks, and the Greek concept of daemons is far different than the Christian concept of demons.

contributions of multiple regional theologies. Even though we see much of these cultures' legacies as enlightenment, when it comes to their pantheons, we condemn them in the biblical fashion as "worshippers of strange gods." Their elaborate myths, art, sculptures, and rituals, are, at best, symbolic, in our limited views.

For too long we have satisfied ourselves with foregone conclusions about the nature and meaning of polytheistic gods and the spiritual perspectives they represent. We have attempted to force the ancients' wisdom to fit into the small boxes of our preconceived notions. Our failure to square the circle continues to deny us a true and practical understanding of the entities the ancients partnered with to create so much of their culture and ensure its success, both within and outside of monotheistic contexts.

If one is willing to suspend disbelief and open-mindedly explore the existence and nature of discarnate entities that do not fit into the typical conceptions of the Judeo-Christian tradition, this study will be richly rewarded. The masters of mysticism and magick, who nurtured ideal and proper relationships with all kinds of spiritual entities through a thorough understanding of their natures and roles, can be our teachers when it comes to understanding and contextualizing the ancient gods. From a new appreciation of the gods of old, we can apply such knowledge to better our lives both materially and spiritually, through the practice of wise relationship with entities as real as our own personas; personalities that share the best and the worst of our own qualities. Although a relationship with them cannot substitute for one with the *Pleroma*—the Fullness of Cosmic Consciousness (and indeed, to do so is harmful to both parties), angels, daemons, ancient gods, and other spirits, can all serve the Good within their proper contexts. In fact, as will be shown, it is through relationship with the Transcendent Image of God that humans embody, that such beings can advance themselves spiritually.

“Demonizing” the Ancient Gods

The modern understanding of the polytheistic gods and theology of the ancient world is lamentably biased. Granted, this is not entirely the fault of people today. The surrounding western culture has not given us an adequate conceptual background to even begin to understand the deeper significance and role of the historical religions labeled as “pagan.” The word “pagan” comes from the Latin word *paganus*, whose derogative meaning in the context of urban, Christian iconoclasts—which we have inherited—is roughly the ancient equivalent of “a redneck, country bumpkin.”¹

Since the beginning, most Christians and their cultural descendents have “seen through a mirror darkly” when it comes to understanding polytheistic religions that depicted anthropomorphic deities. This is interesting, given that the Catholic and Orthodox churches have adopted the use of sacred images on a grand scale, and many consider that new forms of idolatry quickly replaced old ones when it came to icons, scriptures, authority, and interpretation. While subjected to misrepresentation and persecution themselves, Christians often forgot Jesus' injunctions to take a moral high ground and regressed to an “eye for an eye” mentality. The result of such prejudice on both sides was that some Christians could only see the negative aspects of polytheistic religions and their gods. Using a Greek Platonic

term, they belittled pagans as worshipping entities that were mere *dæmons* – inferior and limited spirits that were not worthy of the title of “gods.”²

In this assertion, the Christians, on the whole, failed to recognize that in classical Greek thought, there were both *agathodæmons* and *cacodæmons*—good and evil entities respectively. Socrates, himself, was said to receive his highest inspiration from his personal agathodæmon.³ In fact, the Neo-Platonic schools that gave rise to such giants as Plotinus and Porphyry, developed an elaborate dæmonology that embraced all shades of entities from the Absolute God to the absolute zero. In this effort, which was later passed on to the Jewish Qabbalists and their spiritual descendents,⁴ the Neo-Platonists were inspired by the Babylonians’ complex views on the subject.⁵ However, the classic philosophers drew even more material from what they considered to be Greece’s primary source of esoteric wisdom: Ægypt.⁶ Plato asserts, “The wisdom of the Ægyptians was a proverb with the Greeks, who felt themselves children beside this ancient race.”⁷ When it came to understanding and forming the most proper and beneficial relationships with spiritual entities of every kind, the Ægyptians were the masters *par excellence*.

It is a symptom of spiritual poverty that in our own time, many still take the approach of the more negative Christian apologists and assume the worst about the polytheistic gods. For many centuries, Western culture viewed only the downsides when it came to the mysteries of ancient pantheons. Renaissance occultists such as Henry Cornelius Agrippa and Pico Della Mirandola began the trend towards an intellectual movement to collectively recognize this error as propaganda. The modern spelling and understanding of the words *demon* and *demonize* embody the premature judgment which was cast onto the ancient gods—they were none other than active agents of Satan.

Yet, even leaving behind the aspersions of Christian apologists, our understanding of the ancient gods is still primitive. The “Age of Enlightenment” dismissed spiritual reality, Christian or otherwise, completely. Freud limited spiritual entities to projections of our own subconscious. Jung encouraged us to see them in a more positive light, as Platonic archetypes of the collective unconsciousness. Yet his view of them was still abstract, and conceived of such gods as little more than symbols for the processes at work in life and humans.

A new understanding began to enter the collective consciousness Jung spoke of with the Order of the Golden Dawn, a Victorian Age Magickal Society founded by Rosicrucians such as Samuel Liddell Mathers and William Wynn Wescott.⁸ The Golden Dawn correlated the diverse pantheons of the world with the various spheres of the Qabalistic Tree of Life—the *Sephirot`*. To balance and improve various aspects of themselves, they resurrected the ancient Ægyptian art of invoking the powers of the ancient gods directly into their psyches, using a complex system of sympathetic correspondences and ritual. The Golden Dawn even began to revive the ancient and medieval practices of evoking spiritual entities to external appearance and conversation, through their research into the Solomonian tradition of medieval European magick.⁹ Yet, even after carrying on extended and illuminating conversations with the spirits, learning mysterious knowledge, and witnessing miraculous effects, the Golden Dawn magicians still concluded it was all in their heads!¹⁰ A heated debate still rages today in bookstores, coffee shops, and on the Internet as to the reality and identity of spiritual entities. Are the spirits real or not? And if so, to what degree?

The Nature of Spiritual Entities

In ancient mythology, the creation of the gods occurred in an intermediate stage between the emanations of the primeval Divinity and the creation of humankind. They are sometimes called the “secondary causes.” Mythology explains the creation of Many out of One through several means. Mystery, self-division, a family tree of divine marriages and procreations... even types of divine incest and masturbation are frequent motifs in the creation stories of old. There is diversity, and even contradiction, in the creation accounts from region to region. Yet this was typically not a source of distress to governments who upheld national unity. What is important to emphasize in the context of the present discussion is that while being comprised of the One Essence and serving definite roles and duties within creation, the gods, nonetheless, were **themselves creations**. Hence, they were fallible and given to every limitation that exists under the abyss separating the purely unitive plane of emanation (*Atzilut`* in the Qabbalah) and the created world (*Bria*). Because they were fallible, they could lose sight of the bigger picture, develop personal agendas, and make mistakes. They could also manifest and be recognized on many different levels, in different forms, and in different aspects—hence, Joseph Campbell’s description of them as “the Masks of God.”

In order to understand the polymorphic nature of ancient deities, it is helpful to understand the process of creation through emanation that was taught by advanced traditions such as the Qabbalists and the Neo-Platonists. The first plane that emerges from the Veils of Negative Existence (*Ain, Ain Sof, Ain Sof Or*) is the Causal Plane. On this plane, diverse powers exist while simultaneously remaining interlinked within Divine Unity. It is the world of archetypes of which Plato speaks—pure and abstract energetic forms that, like holograms, contain within themselves all possible combinations and expressions. The archangel Gabriel, for example, is not a separate entity on the Causal Plane, but rather is none other than what his name literally states: the Strength of God—an aspect and quality inseparable from the whole. Though they often revert to attitudes and conceptions from more removed perspectives, it is this ultimate reality to which monotheists ascribe the true identity of God, and to which they aspire. The words of Paul embody the Christians’ particular stance within this vein:

... we know that an idol is nothing in the world, and that there is no other God but One. For though there are those that are called gods, whether in heaven or earth, just as there are many gods and many lords, to us there is One God, The Father, from whom comes every thing and by whom we live; and One Lord Jesus Christ, by whom are all things, and we by him. Howbeit there is not in every man that knowledge...¹¹

The first step down on the ladder of emanation from the Causal Plane is the Mental Plane. With this transition, a critical boundary known as the abyss is crossed, named after the Sumerian god of the primordial waters, *Absu*. Distinction and separation first appears here, and with it an initial and primeval Chaos, as the Greeks called it, which is also the *tohu v’bohu* of the first verses of Genesis. Similarly, the Qabala asserts that it is with the sphere of Understanding (*Binah*) that the Sephiroth first begin to crack, unable to contain the divinity concentrated within them. It is insightful to realize that the abyss not only marks the emergence of the distinctions of form, but also the fundamental distinction between true

monotheism and polytheism. Exoteric doctrines that pit one idea or set of ideas against another begin their creation stories here. Secondary gods emerge as children of the primal chaos. Yet these gods, in one way or another, discover powers and insights from beyond the veil. They surpass their parents and create a ruckus that incites their own progenitors to try to consume and destroy them. Saturnine, and later jovial gods, lead their comrades in a rebellion against the old order, and slay the primeval chaos dragon, recounted in various mythologies as figures like Apophis, Mummu, Tiamat, and Leviathan. These themes, with interesting variations, are consistent throughout Indo-European religions, and often directly contradict older, purely Semitic religions that may have favored the losing group of gods.

As Simon explains in his *Gates of the Necronomicon*, the victory is a tentative one—the victorious gods have won through greater power but not necessarily through greater wisdom or more lofty morality. As usurpers, they may not necessarily know how best to rule in chaos’s wake. To reassert and consolidate their power, they fashion and create humans as composite beings; possessing a body formed of the clotted blood and clay of the dragon’s remains, yet infused with the breath of the Spirit from On High.¹² They believe they have created humans to worship and serve themselves, yet the gods fail to realize that in drawing on a power beyond the Abyss—beyond their comprehension—that their own “creations” will surprise them in ways they never imagined, and perhaps turn on them one day in the same way they turned upon their own parents. In the myths of those who called themselves the “Knowers”—groups like the Gnostics and Mandeans—humankind eventually comes to recognize that their reality, and their True Father, lies beyond the realm and reach of the usurping *archons*—the celestial bureaucracy.¹³

But until the time that humans recognize and fully act in accordance with their divine nature, they are subject to the severe and often capricious rule of the astral and planetary deities, and the corresponding passions within themselves. Only by employing and living wisdom that surpasses that of the secondary gods, can humankind return to its true identity and origin. The Golden Dawn hit upon a critical insight when it correlated the ancient planetary spheres and deities with the Qabalistic Tree of Life, because it showed that each step along the ladder to heaven—each planetary sphere—has a corresponding set of polytheistic gods that embody both the virtues and vices of each aspect of personality. Mars is a mighty warrior, but sometimes fights without just cause. Venus embodies the beauty of desire, but can sometimes be given to licentiousness. These mythologies of creation explain and foreshadow humanity’s subsequent errors and falls, for human life has been perceived as a struggle since the division of consciousness into matter versus spirit, and the gods alternate between being repulsed and inspired by humankind’s actions. Sometimes humans “rise” to the occasion, and exhibit a divine nature that Paul asserts can surpass that of the angels¹⁴—the monotheistic equivalent to secondary gods. Sadly, people seem much more frequently to “fall” and incur the wrath of gods and nature, sometimes acting even worse than beasts.

In esoteric understanding, the Plane of Creation originates itself from a Plane of Unity whose brightness is so great that it engulfs all apparent separations of haves and have-nots. It does so in the same way that the sun fills the sky with light so that there is no longer a contrast between the darkness of the night and the reflected light of the celestial bodies. The division of the abyss is only an appearance masking an underlying Unity, as in all planes beneath it. The classical philosophers who recognized this advocated an allegorical understanding of the

gods. This provided an important inspiration for seekers who were jaded and disillusioned with civic religions, such as that of the Olympian Gods, yet wanted to understand and appreciate their religious upbringings.¹⁵ From this limited vantage point, the Greeks abstractly conceived of an original and singular God who was the soul of the lesser gods and the Great Intelligence and Architect of the Universe. Yet, with some notable exceptions, God remained distant and hard to relate to directly in many philosophies.

Religions such as Judaism, which professed to be monotheistic, presented an intriguing conundrum for the philosophers. They applauded the recognition and direct relationship to the One God of such religions, but they found Judaism, and later Christianity, repugnant in the way it conceived and treated the Unity in the same manner as one would treat a tribal god under the abyss – as given to passions of love and hate, and demanding rigid cultic observances.¹⁶ Gnostics even went so far as claim the Jewish god was an evil *demiurge*—a usurper to the True Father.¹⁷

On a mental level, the gods are the distinct, yet pure, forces and powers of the portfolios they embody, and this is the understanding of the typical Rosicrucian. To use the Ægyptian gods, for example, Osiris is here recognized as the force of fecundity and fertility, Ra is the sun and solar power, Ptah is creative invention, and Horus is the Logos. This archetypal world is not dead by any means—it is the very basis of the energies and blueprints of life. But in order to fully manifest the Divine at the perimeter of existence, the energies must continue to descend deeper and deeper into time and space; removing themselves further and further from the Light of the Infinite, eventually hitting “rock bottom” with the densest forms of physical matter.

Humans have always had trouble utilizing and fully relating to such universal powers on such an abstract level. We have trouble recognizing these powers at work in the world around us, much less in ourselves. We do not always perceive the harmonious relationship between such powers. Most of us are not attuned to the higher planes, and so we see much more apparent division, contradiction, and conflict between the Powers That Be.

The main stream of humanity’s early spiritual history was the consciousness of total victims.¹⁸ Our ignorance left us at the mercy of what seemed to be cruel and capricious natural forces. As a popular ABBA song goes, “The gods may throw the dice... their minds as cold as ice... and someone way down here... loses someone dear.” Eating from the Tree of the Knowledge of Good and Evil—the dualistic lens—we were exiled from the ignorant bliss of Eden. In those days, and when in later times we regressed to “dark ages,” we lived in what Carl Sagan called “the demon haunted world.” We did not understand or even believe in the kinds of powers which spiritual traditions teach are not only our birthrights, but intrinsic to our Divine Nature. We sought to plead with the forces of nature in order to change our lot in life. In the same way that humans first came to legislate harsh and rigid laws, we made covenants—contracts—with the spiritual world, and our relationship with spirits began.

The Astral Plane and the Gods of Old

Between the Mental Plane and the Physical Plane lies a region of consciousness where dynamic mixture of the energies of creation occurs. This level is called the Formative Plane (*Yetzirah* in Qabala), in that it works like a transformer to bring down higher archetypal energies, arrange and combine them, and set up the confluence of forces necessary for physical manifestation. The pure intelligences of the Mental Plane become increasingly specialized in a spectrum of combinations and forms. Higher ideals are expressed through more limited fashions. Quirks of personality emerge in those energies that retain various degrees of the Divine Intelligence. The ancients correlated the scale of energies and intelligences represented at this level with the heavenly bodies by means of astrology. Because the fixed stars were seen as the boundary that encompassed this realm, it has also been called the Astral Plane.

The Astral Plane plays a pivotal role in a variety of esoteric practices, because it is the staging ground for what manifests in the physical universe. Any changes wrought there eventually show up in one form or another down here. It is also the plane where the impersonal is made personal. Thus, it is where otherwise pure spiritual powers take on personalities in order to relate to humans, at the bequest of our own powerful and little-understood minds. The transcendent gods become entities that partake of both the purity of the worlds above and the relative darkness of the worlds beneath—not merely in the symbols of mythology, but literally in the actual practices of magical invocation and evocation. The Astral is the plane of relationships: positive, negative, and neutral. Even today, people still train in the art of “astral projection” to make journeys through this plane outside of their material bodies. And when summoners “call down” forces and entities of the higher planes, they must still use the Astral Plane as a medium for communication, to give personality to otherwise impersonal and potentially dangerous forces of nature. Once a force becomes an entity that can be related to, bargains can be struck.

Although the Astral Plane can serve humans in their growth and evolution, it also poses a number of dangers for the unwary. David Hawkins, mystic and applied kinesiologist, gives grave warnings in his book *I: Reality and Subjectivity*:

Historically, sacred scripture has not said that such realms are unreal but has, instead, warned us to avoid the supernatural and other realms. The astral realms are domains that are dangerous to humans for a variety of reasons. They are invisible and cannot be verified by consensual validation and are domains that are unknown to the average person. They are occupied by entities whose energies and intentions are unknown. They are extremely clever and able to seduce innocent humans to yield to their influence. The lower astral realms also include extremely dangerous entities that have the capacity to “take over” the consciousness of weaker humans. The lower astral domains contain an endless number of energies that sound pious and

spuriously claim to be spiritual guides.... The human is gullible because of the thought that anything nonphysical, mysterious, and mystical must be “spiritual.” There are an infinite number of astral planes that claim spiritual authenticity. Innumerable channelers have made contact with them and written many books about them. Each of these domains typically has a spiritual hierarchy, some of which even claim to include Jesus Christ. They also include trainings and initiations and are cult-like in their exclusivity and possessiveness. Some of these realms claim to impart “ancient mysteries” or state that their teachings originate from ancient mystics, prophets, Biblical characters, Ægyptian priests, etc. Many include heavy reliance on mystical symbols and rituals.

To the naïve, all these claims sound impressive. The seduction here is one of glamour and specialness, such as to become an “initiate” in an ancient mystery school. But even if this were so, one finds an instant difficulty here in that these entities are in a dimension different from that of the human. Even if their claims are valid, the fact is that you as a human are not going to become one of them at all. These entities are living on obscure astral planes. They may give some accordance to this fact and invite, instead, that one’s soul “travel,” with promises of meeting the god of their domain who frequently has a somewhat bizarre-sounding name. Then one discovers, if one continues, that beyond the “great god,” there are other, more vast domains, infinite in number, each of which is again ruled by another entity with a mysterious sounding name. The requirement is often an oath of secrecy, plus a substantial monetary fee.¹⁹

Hawkins elsewhere elaborates that the rigid rituals, incantations, and hierarchies of polytheistic religions function to provide a sense of security for the entities that claim to be gods.²⁰ It would seem, in human culture as well, that strict adherence to the letter of the law also provides reassurance, as the steps necessary to ensure success in both this world and the next are clearly outlined and delineated in black and white.

Those who compulsively rely on formulas, in any sphere of life, do so because the hows and whys of such workings are not fully understood, if at all. In the same ways that modern technology manufacturers warn us not to open up the “black boxes” of our electronic systems and tinker with them ignorantly, ancient gods advocated a rigid adherence to magical and mystical rituals that evidently worked, but for reasons not fully known; reasons perhaps the gods themselves did not entirely understand. Esoteric lore teaches of a vast and detailed spiritual technology of ritual—inner and outer alchemy—in which even the slightest nuances of sound and color, pronunciation and intention, can dramatically alter the nature of a ritual action. Priests feared that to alter the rituals in the slightest could not only diminish their effects, but could destroy them altogether, or even create a negative effect in their place. If we don’t know what we are doing, we risk much by tampering and meddling with ancient spiritual technologies; just because their effects may be invisible or subjective does not make them any less potent than if we were to mess around with chemical mixtures.

So what are we to think of these secondary causes, these gods, these dæmons and their cultic religions and magicks? The *Chaldean Oracles* of Julianus, himself a philosophical monotheist, provides reconciliation in the final section entitled “Dæmons rites”:

“Nature persuades that there are pure dæmons; the burgeons, even all ill matter, are profitable and good; but these things I revolve in the reclusive temples of my mind.... If you speak often to me, you shall see absolutely that which is spoken: for then neither appears the cælestial concave bulk, nor do the stars shine: the light of the moon is covered, the earth stands not still, but all things appear as thunder. Invoke not the self-conspicuous image of Nature, for you must not behold these before your body is initiated. When soothing souls they always reduce them from these mysteries. Certainly out of the cavities of the earth spring terrestrial dogs, which show not true figure to mortal man. Labor about the hekatic strophalus. Never change the barbarous names. For there are names in every nation given from God, which have unspeakable power in rites. When you see a sacred fire without form, shining, flashing through the depths of the world, hear you the Voice of Fire.”²¹

Conclusion and Directions for Future Study

Spiritual entities, such as the polytheistic gods, should not be dismissed by modern seekers and mystics as inherently evil or nonexistent as was done in the past. Rather, the modern seeker must study and understand cosmology, specifically the processes of the formative plane and evocation, to adopt a mature stance and relationship with such entities that will serve the greatest good to all parties within an intelligent and evolving universe.

Having followed in the footsteps of the Qabbalists and Neoplatonists to establish a functional daemonology for understanding the nature and role of spiritual entities within creation, we can proceed to inquire into the historical influence of the polytheistic gods and others entities, as well as the many practical and impractical ways humans have formed “covenants” with them through the ages. Future studies will explore religious, mystical, and magickal history from this reawakened viewpoint of people in relationships to the universe through spirits, and outline the diversity of ancient and modern applications of this powerful and influential stream of human spiritual experience.

Notes

¹ B.A. Robinson, “Meanings of the Terms ‘pagan’ and ‘paganism’.”
[Hhttp://www.religioustolerance.org/paganism.htm](http://www.religioustolerance.org/paganism.htm)H, 2006.

² Deuteronomy 32:17, Psalms 106:37

³ “Daemon.” *The Global Oneness Commitment: Theosophy Dictionary*.
[Hhttp://www.experiencefestival.com/agathodaemon](http://www.experiencefestival.com/agathodaemon)H.

⁴ Jack Courtis, “Kabala – Jewish or Greek?” Stepney Nominees Pty Ltd, 1998.

⁵ “Ancient Landmarks: From Plato to the Neoplatonists” *Theosophy*, 28, 1 (November 1939), 3-8. Available at
[Hwww.wisdomworld.org/additional/ancientlandmarks/PlatoToNeoplatonists.html](http://www.wisdomworld.org/additional/ancientlandmarks/PlatoToNeoplatonists.html)H; Maria Mateus, “From Gods to Planetary Archetypes,” (Course paper, Kepler College, 2000), available at [Hwww.kepler.edu/articles/student/1q2000mateus.html](http://www.kepler.edu/articles/student/1q2000mateus.html)H.

⁶ Diodorus Siculus. *The Library of History*. 1.96-98. Diodorus speaks about the cultural debt of Greece to Egypt. [Hhttp://academic.reed.edu/humanities/110tech/Diodorus1.96-98.html](http://academic.reed.edu/humanities/110tech/Diodorus1.96-98.html)H.

⁷ Plato. *Timeaus* 22B.

⁸ “Hermetic Order of the Golden Dawn,” *Wikipedia: The Free Encyclopedia*. 2007.
[Hhttp://en.wikipedia.org/wiki/Hermetic_Order_of_the_Golden_Dawn](http://en.wikipedia.org/wiki/Hermetic_Order_of_the_Golden_Dawn)H .

⁹ Aaron Leitch, “The Modern Western Occult Tradition.” 1998..
[Hhttp://users.bestweb.net/~kali93/jan99/modern.htm](http://users.bestweb.net/~kali93/jan99/modern.htm)H.

¹⁰ Joseph Lisiewski, *Ceremonial Magic and the Power of Evocation*. Tempe: New Falcon Publications, 2004. Chapters 1-2.

¹¹ 1 Corinthians 8:4-7

¹² Simon. *The Gates of the Necronomicon*. Chapter 6: “The Primordial Conflict.” New York: Avon Books, 2006.

¹³ Willis Barnstone and Marvin Meyer, eds., *The Gnostic Bible*. Boston: Shambhala Publications, 2003. See particularly “The Reality of the Rulers” (The Hypostasis of the Archons), 166-177.

¹⁴ Romans 8:38, 1 Corinthians 6:3

¹⁵ J. Tate, “On the History of Allegorism,” *Classical Quarterly* 28 (1934), 105-114

¹⁶ Richard J. H. Gottheil, “Some Early Jewish Bible Criticism: Annual Presidential Address to the Society of Biblical Literature and Exegesis.” *Journal of Biblical Literature*, 23,1 (1904), 1-12

¹⁷ Willis Barnstone and Marvin Meyer, eds., *The Gnostic Bible*. See “The Reality of the Rulers” (The Hypostasis of the Archons), 166-177.

¹⁸ Eliade, Mircea. *Shamanism*. Princeton: Bollingen Series at Princeton University Press, 1972.

¹⁹ Hawkins, David. *I: Reality and Subjectivity*. West Sedona, AZ: Veritas Publishing, 2003.

²⁰ David Hawkins, *I: Reality and Subjectivity*.

²¹ *The Chaldean Oracles of Julianus*. Edited and translated to English by Thomas Stanley (Minor preferential changes to translation were made by the author of this piece) [Hwww.anunnaki.org/library/oracles.php](http://www.anunnaki.org/library/oracles.php)H.