

Sinister Pathway Triangle Order

(Order of Nine Angles Philosophy)



Living in a Goddess Aphrodite Body

By Hagur



Skull Press

© November 2010 – Magister Hagur – Ghent, Belgium

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A person who has male and female sex organs is called a hermaphrodite. The term is from Greek legend, where it referred to the son of the god Hermes and the goddess Aphrodite. Tradition held that “Hermaphroditos” became one with a nymph in spirit as well as in body. Read further.

Hermaphrodite is the form and typical nature of both the god and goddess in one individual. Androgyne also relates to a dual-sexed human being. So, the hermaphrodite embodies nature's universal polarity on its lower planes, which polarity is an emanation from the non-dual or non-bipolar mental and spiritual realms. In an abstract sense, this is a personification of the universal polarity in nature on its lower planes, wherein the so-called masculine and feminine principles are the opposing but coordinating agencies, often called positive and negative, in their creative and generative aspects.

Biologically a combination of male and female, *hermaphrodite* is etymologically a blend of the names of Hermes, the messenger of the Greek gods, and Aphrodite, the Greek goddess of love. According to Ovid *Hermaphródītos*, the son of Hermes and Aphrodite, was beloved of the nymph Salmacis with an ardour so strong that she prayed for complete union with him –

with the result that their two bodies became fused into one, with dual sexual characteristics. English acquired the term via Latin *hermaphroditus*.

"The ancients taught this, so to speak, *auto-generation* of the Gods: the one divine essence, *unmanifested*, perpetually begetting a second-self, *manifested*, which second-self, androgynous in its nature, *gives birth in an immaculate way* to everything macro- and micro-cosmical in this universe".

Attention is drawn to the philosophic need of making a sharp distinction between what Blavatsky has called primary creation and secondary creation, the former referring to the one divine unity in which all later manifesting hierarchies primordially inhere as One; whereas the secondary creation or stage in cosmic evolution begins with the fourth stage or fourth cosmic plane beneath the former, where polarity, duality, and the consequent emanational elaboration of the universe into its hierarchical structures begins. Thus through emanational cosmic evolution the One breaks through its two aspects of para-brahman and mulaprakriti into the cosmically androgyne and phenomenal finite manifested universe.

The asexual procreative methods of the early root-races had evolved to the hermaphroditic status in the early and middle third root-race. The present conditions of sex will also pass away in due course of time after ages of experience as man and woman shall have brought forth the innate masculine and feminine aspects of the human ego. The human race in the course of millions of years will become dual-sexed and finally sexless.

It is an acute and desperate condition for any individual, though linked with gods and goddesses for name sake such individuals are pathetically insulted with names as freaks and are unfortunately barred from the main frame of our social circle. Generally in public it is said to be a consequence of excessive secretion of male hormones or female hormones in the body of the patient which leads to unfinished sex organs in an individual. Ironically what is loathed in the contemporary era was worshiped in ancient times among people living in various countries of west and east, in India it is still revered in the form of Ardhnarewar Lord Shiva which literally means half male.

Here follows the traditional Greek mythology:

In Greek myth, Hermes, the messenger god, and Aphrodite, the love goddess, had two sons. One of these was Hermaphroditus, who was so handsome that a water-nymph, Salmacis, fell in love with him. He refused her advances, and she prayed to the gods to let them be united forever. Then Hermaphroditus went to bathe in the river and the nymph embraced him, clinging to him until they merged into one; after that Hermaphroditus was both male and female. This is the origin of the term "hermaphrodite" used today by scientists to describe someone who has the physical characteristics of both sexes. By contrast, the other son of Hermes and Aphrodite was Priapus, known chiefly for his enormous penis. There was a phallus-worshipping cult of Priapus which lasted for hundreds of years; its origins are probably much older than Greek myth. There was also a less-widespread cult of Hermaphroditus; both cults probably started in Asia Minor.

Many people seeking hermaphrodites want to experiment with the "other side". Meeting and having a sexual relationship with a beautiful feminine hermaphrodite who is naturally endowed with the best of both worlds is the ideal fantasy that many people find extremely exotic and will go to great lengths to achieve.

The woman with the all-powerful penis is the phallic mother or the man with beautiful woman breasts however without vagina is the father/mother type, as Freud calls her in his lecture on "The Psychology of Woman," that is, the infant's phantasy of the woman he or she is dependent on for his or her existence, and who has complete power over him or her -- power over his or her body, feelings, phantasies, thoughts -- indeed, the power of life and death, physical and psychic. The phallic mother is clearly the all-powerful goddess of creation symbolized by Diana of Ephesus, with whom Bourgeois clearly identifies, as her many-breasted costumes -- not as many as the 40 breasts the mythical Diana supposedly had, but more than enough to convey omnipotence -- show. It is worth noting that the breasts on one of the surviving statues of Diana of Ephesus are bull's testicles, confirming that she is indeed a powerful phallic personage.

"The penis derives a great deal from the nipple of the mother's breast," Freud wrote. From this point of view Bourgeois is fingering the nipple of the mother's breast, suggesting that the penis is her mother's penis -- the phallic breast of the phallic mother. She in fact calls it a phallic breast. Let us follow up by suggesting that penis envy is breast envy. The boy may be "better equipped" than the girl, as Freud writes, but the grown girl has her own equipment, which,

as post-Freudian analysts have pointed out, the man envies, as the boy did, all the more so because her breast equipment suggests that she is ready to become a mother—that her breasts are ripe with the milk of life, and so physically as well as emotionally nourishing and life-giving.

The Hermaphrodite in the Abrahamic Religions (Jews, Christians, Muslims)

The apostle Paul says Adam was created before Eve (1 Tim. 2:13). He says furthermore: “Man did not come from woman, but woman from man; neither was man created for woman, but woman for man” (1 Cor. 11:8-9). This is not only male-chauvinistic but, as usual with Paul, factually incorrect.

Adam was not a man. He was a hermaphrodite. When God created Adam, “he” was a man and a woman simultaneously. Adam and Eve were created at the same time. Later, Eve was “taken out of” Adam.

Jesus the Nazarene says: “At the beginning of creation God ‘made them male and female’” (Mk. 10:6). Genesis records that when Adam saw Eve, he declared: “‘This is now bone of my bones and flesh of my flesh; she shall be called ‘woman,’ for she was taken out of man’ (Gen. 2:22-23).

Therefore, initially, Adam was not male but generically human. He was male and female. Moses affirms that God created human-beings in his own image; “male and female he created them” (Gen 1:27). After Eve was pulled out of Adam, Adam became what we now call a man. Unlike the first and last Adams of Paul’s creative imagination (1 Cor. 15:45); this is the scripturally-true story of the first and the second Adam. The first Adam was male and female. The second Adam was male.

Fatherhood of God

This shows God is gender-free. More precisely, God is male and female combined. So when we talk of God as “our Father,” it does not mean he is a man. As our Father, God fathers and also mothers us (Isaiah 66:13). He is masculine and feminine.

I once prayed for a lady and said words to the effect that God should do something “for your son.” She interrupted me in the middle of the prayer to say I should have said “for your daughter.” But God does not have any daughters: he only has sons. A “son” is a spiritual terminology which incorporates both men and women. We are spiritual sons and not biological sons. We are spiritual sons,

even when we are biological daughters. God is a spiritual Father. He is not a biological father.

Something else needs to be understood here. Christians are the sons of the kingdom of God but not automatically the sons of God. The sons of God inherit the kingdom. But according to Jesus, if proper care is not taken, the sons of the kingdom will be cast into outer darkness (Mt. 8:12). Jesus asks: “Why do you call me ‘Lord, Lord,’ and do not do the things which I say?” (Lk. 6:46). By and large, Christians are those who say “Lord, Lord” to Jesus, but don’t do what he says. We are those who say “Lord, Lord” to Jesus, but do what Paul says.

Gender-free sons

We do not become sons of God by doing what the apostle Paul says: answering an altar-call where we make confessions declaring Jesus as our Lord and Saviour (Rom. 10:9-10). We become sons of God by doing what Jesus says: doing the will of the Father.

Jesus explained this fulsomely in the bible-episode where he was told his mother and brothers were looking for him: “He answered and said to the one who told him, ‘Who is my mother and who are my brothers?’ And he stretched out his hand toward his disciples and said, “Here are my mother and my brothers! For whoever does the will of my Father in heaven is my brother and sister and mother”” (Mt. 12:48-50).

Jesus did not say “whoever does the will of my father is either my brother or my sister or my mother.” He pointed to his disciples who were all men and said “they are my mother and sister.” This means Peter is Jesus’ “mother.” John is Jesus’ “sister.” But even more remarkably, Peter and John are Jesus’ “brother and sister and mother” simultaneously.

This shows the kingdom of God does not recognise the sexes; a fact which should make Christians ignore all the chauvinistic things Paul says about women’s lower status relative to men. God is not a respecter of persons. Neither is he a respecter of the sexes.

Incestuous marriage

Since the kingdom of God is gender-free, there can be no marriage in the resurrection. Paul himself acknowledges: “There is neither male nor female; for you are all one in Christ Jesus” (Gal. 3:28). Nevertheless, he says Christians are betrothed to Christ (Rom. 7:4; 2 Cor. 11:2). However, Jesus does not propose marriage to us. Members of the same family don’t marry one another.

If only Paul had heard Jesus preach, he might have heard him say to the Sadducees: “In the resurrection they neither marry nor are given in marriage” (Mt. 22:29-30). The Bible is very contracting, because it is only a collection of books made by men;

Tritiya Prakriti

The nature known as hermaphrodite or Tritiya Prakriti is wrongly equated to modern homosexuality; in fact they are very much opposed in many ways. The Vedic culture held Hermaphrodites sacred due to a naturally occurring phenomena, which had special qualities attached to them. Unlike lusty homosexual communities and individuals who are condemned by the Acharyas due to their absorption in the bodily concept of life and exploitation of their lusty desires that they impose into society.

The Hermaphrodite is well known for being of little or no sexual appetite, and thus free from such a mundane absorption of a sexual nature. Thus by many the Tritiya Prakriti (Third sex) were considered sacred because of being free from sexual urges like the rest of society was, plus they could understand and relate insights from both sexes, thus they were considered in some ways wise.

Later various warlords wanted to artificially imitate the detachment of the hermaphrodites from sexual urges in guarding their accumulated wives, and concubines. However, as most hermaphrodites tend to be hermaphrodites (with female bodily overall development) the warlords who had these harems, the Sultans devised an artificial means of gaining a similar effect in forcing “detachment”, while utilizing the male form by making captured males into eunuchs. The eunuch and the hermaphrodite are again completely different despite again some equation by some devious persons to suggest that ambiguous genitalia and removal of male genitalia is the same thing, which they are not.

So in this way many misrepresentations and devious plots were made by lusty people to falsely claim to be “of the third sex” (Tritiya prakriti) as mentioned in Shastra by engaging in all manner of debauched sexual practices against Vedic culture. Actually the hermaphrodite bodily situation is not a chosen or selected sexual preference for sensual abuse and exploitation like that of the homosexual and all its variants. Studies have revealed it to be quite the opposite in fact, while having both sexes they opt for no sex. While on the other side some tried to impose sacred detachment on others by artificially removing their opportunity for sex by making them seemingly sexless.

What is considered today True Hermaphrodites, which occur roughly to some degree or another in one in 2000 persons are a totally different thing.

Sadly due to pressure by modern society to define and explore avenues of sexuality so that they fit in and become socially accepted, again forms of surgical alteration are performed on young girls (hermaphrodites) who show that they also have a male genitalia, and it is removed, and the female genitalia sculptured to “normality”. Similarly those young boys (hermaphrodites) who are primarily soft-masculine it is revealed also have a female genitalia are operated on to close the labia and thus fit to social normality.

In Vedic astrology the hermaphrodite issue is extended into inclination issues coming from mixtures of the potencies of the Janma nakshatra (birth constellation) as well as the physical gender of the person. Such combinations might make a person with a male body have soft nature of a female nakshatra such as Swati or Sravan, or Dhanistha, and similarly one born with a female body might have male inclinations due to such Janma nakshatras as Pushyami, Purva Bhadrapad, or Hasta. While still others of male or female gender might have a hermaphrodite Janma nakshatra, such as Satabhisakam (some say Mula and Mrigasira too). However, this is not to say that all persons with those nakshatras are hermaphrodites, yet studies have found that many of hermaphrodite nakshatras do indeed have a tendency toward either genital deformity (mal-formed, excessively large or small genitalia) etc.

So some might say that more than Tritiya Prakriti (three sexes) there are in fact Pancha Prakriti (five sexes); 1/. male with male nakshatra, 2/. Female with female nakshatra, 3/. Male with female nakshatra, and 4/. Female with male nakshatra, and 5/. The hermaphrodite.

This short explanation makes sense of the inclinations that people have with feeling radical urges to go out and change their gender artificially, or try to follow strong pressure of bewildered peers or elders (in some cases) to follow a path of lusty misidentification as an homosexual adherent as condemned in these pages.

Certainly devotees may come from any walk of life, but the clear seeing Acharya Srila Bhaktivinod Thakur openly declares in his Sri Chaitanya Shikshamrita that there are two kinds of devotees, the Ordinary Devotee, and the Transcendentally Situated devotee. Those persons who have emerged over the past few years declaring themselves as Gay and Lesbian Vaishnavas are situated in the Ordinary Devotee section and can only graduate to the Transcendental stage of devotees when they give up illicit sexual connection that is non-productive being homosexual in nature. When they rise to follow the regulative

principles of the Kanistha adhikari then their status changes to aspiring to be Transcendentally Situated.

The above point is very important in keeping the sanity of the parampara, and not cheapening the worth and quality of being factually detached from mundane bodily inclinations. Unless we remind ourselves and appreciate those who have genuinely made a sacrifice in focusing on the service of the Lord, the indiscriminate blending in some artificial equilateral oneness will have great harmful effects on Vaishnava society. There's no harm being an Ordinary devotee, in fact better an ordinary devotee than a non-devotee, but a Transcendentally Situated devotee, especially those who are in the Madhyama stage of steadiness (Nistha and above) who do not struggle to follow the regulative principles of freedom, who rather are situated in them, free from Anarthas, are special and worthy of taking shelter of.

The Ordinary devotee often just goes along with life unable or un-desirous of understanding that they are different from their body, it's demands, and dictates, and often gives in to those demands. The Ka-nistha (un-steady) adhikari struggles with becoming situated in the Transcendental status, and with good association, and regulating practical service to the Lord and the devotees in time one can become fixed and gain a taste. This is a most desirous platform for developing rapid advancement in devotional service.

Instead of declaring ourselves by bodily inclination or such designation (Gay and Lesbian – male or female, or Hermaphrodite) Bhaktivinod Thakur and all the Acharyas strongly suggest that we instead give up all such “dharmas” (“isms” and or material designations and inclinations) as mentioned in Bhagavad Gita's 18:68 and surrender unto the Lord's plan.

But whoever shall impart to My loving devotees this supreme secret knowledge, showing the highest devotion (*bhakti: love and loyalty*) to Me, will come and reach Me without doubt. (Gita 18.68) (Author's own translation from the Sanskrit)

The Hermaphrodite is a Hermetic paradox; his/her bi-sexuality resolves the conflict of the opposites and brings about a new consciousness. He further pertains that with the Hermaphrodite psychology begins to be psychology in the deepest meaning.

If we think about the Hermaphrodite as having a special consciousness of its own, then it accepts reality with all the complexity of masculinity and femininity working within us, as a symmetrical figure; namely, that the masculine and the

feminine are equal partners and out of this symmetry they form one figure. It reminds me of the yin and yang of the Far East, and also the picture of the Crowned Hermaphrodite.

The God and Goddess Hermes and Aphrodite (hermaphrodite or shemales)

The Goddess Aphrodite, from her birth, is different from the others. She has her own rules of conduct. She does not belong to the collective. As known, Aphrodite is considered the Goddess of Love in all its forms. Love that encompasses basic sexual drives up to the mystical union of two souls, two bodies becoming one. In Homer and Sappho she appears as the patroness of marital love. Euripides sees her as a generative force. Aphrodite loves Nature, children and mankind. It is said about her that she is the goddess of the goddesses in maternity, with a capacity of great suffering for her children and lovers. She contains Eros and maternity and she generates love without limits nor discrimination.

Hermes, in contradistinction to Aphrodite, is all the time in movement. He is considered a phallic god, although he is in fact Androgyny, namely, without a specific gender, he is both masculine and feminine. He is known as the messenger of the gods and is always at crossroads and on the way. He therefore, symbolizes the roads we travel in our lives, including our intimate ways in sex, which can show our essence. When we search for love, we are in fact in the hands of Hermes, who directs us at times through dark and dangerous roads. According to myth Hermes is also the god of thieves, lies, He is always full of resourcefulness and intelligence. In other words, he can lead us to good but also to bad. His presence within us allows us to feel the primitive immediate instinctuality in face of reality. However, Hermes is also the servant. He lights the light, he cooks the meat, serves wine etc. In essence, Hermes appears in our lives in many shades and in many roles. Being at crossroads, he protects us by putting and signing borders and limits between farmers and roads by posts and heaps of stones. It is said that he had been already in Arcadia and that the Greeks adopted him as the god belonging to places. Etymologically, he is called "He of the stone heap".

Dark Living in imitation of Hermes and Aphrodite

Both the Goddess Aphrodite and the God Hermes do not represent collective morals or ethics, nor do they represent disciplining rules of conduct. Both are faithful to themselves to serve their purpose in our lives, namely, to be true to our selves, first of all. Aphrodite symbolizing vitality and ability to love and

Hermes as the messenger and guide in the various venues of our lives, be it the most basic sexual, lustful drives, or in other aspects of life such as economics, politics, communications and relationships. This Hermetic side demands of us to become more conscious of our animalism and the plain use of it.

The Hermaphrodite, being masculine and feminine combined, contains love and service, love and dynamic energy, resourcefulness and ability to generate, give and finding new ways of "being", new ways of living and loving, bringing new consciousness. This connection leads us into relationships beyond sexuality as such, beyond the differences between a man and a woman, beyond the oppositions between power and submission, of activity and passivity. Eros, who is a Hermaphrodite, serves as a good example of a loving active relationship, that in his Hermetic way ignites the spark of love in humankind. I fear, regrettably, that Eros has been forgotten and neglected nowadays in the world. There remains still the yearning and rejection of the Hermaphrodite, the son of Aphrodite and Hermes, in the clutches of Salamacis. Is this the dynamics of what is happening today in the psyche and in the universe? The rejection of everything stable, usual and clear and at the same time the rejection of the freakishness itself that so many of us feel very uncomfortable with it; just as much as the rejection of lack of limits and boundaries that threatens the wholeness of being. Notwithstanding, the yearning can also show itself in the need for freedom without boundaries and frontiers of place or time. I shall only mention the excursions of youth all over to remote places, and although we can understand their yearning, and maybe they also represent our own yearnings, they, in fact, postpone taking responsibility to their lives and augment the yearning to new experiences, sometimes, even dangerous, such as the experiences of light and heavy drugs. In this category belong also the search to travel to different Ashrams and to look for all kinds of Gurus, all this in search for spirituality, behind which the yearning to find themselves, to realize their inner development and to reach inner wholeness.

The Sacred or Abyssal Sex

The roots of sacred sex are ancient. Down through the centuries it has been practiced in many lands at many times, both openly and beneath the cloak of secrecy. Chroniclers who refer to the rites of sacred sex are often vague both as to the details involved and the rationale behind it all. Most seem in agreement that the motivation behind sacred sex was an attempt to somehow achieve union with the divine, or awaken within the participants a spark of the divine. Christians, however, were almost unanimous in their appraisal of sex practiced in conjunction with unorthodox beliefs: it was the Devil's handiwork, plain and

simple. The work of Opposite Philosophers, the Dark Knights are to “destroy and restore”;

This notwithstanding, perhaps the most interesting and compelling rationale for the evolution of sacred sex comes from within the context of Christianity itself. Christian mystics, such as Jakob Boehme, Leo the Hebrew, Scotus Eriugena and Franz von Baader postulated a thesis based on a unique interpretation of the *Book of Genesis*. According to the theory, since God created man in *His own image*, Adam must have originally been a hermaphrodite, a creature combining the attributes of both sexes. The original Fall occurred not when Adam and Eve exited Eden, but when God robbed Adam of his original unity by creating Eve from out of him so that he wouldn't be alone. Therefore the sexual impulse comes from an instinctual yearning in man to try and recapture something of the essence of his primordial condition. According to Franz Von Baader: "The higher meaning of sexual love, which should not be identified with the instinct for reproduction, is nothing other than to help both man and woman to become integrated inwardly (in soul and in spirit) in the complete human or original divine image." This notion, bizarre and eloquent at once, has recurred in varying guises, from ancient times to modern times. We see glimpses of it in ancient creeds such as the qabalah and alchemy, as well as in more modern practices such as sex magick. And its wisdom was echoed in the words of Christ when he stated, "I am of the undivided", or, "When you were one you became two. But when you are two, what will you do?" What indeed! Though none of these Christian writers ever gave detailed descriptions of the techniques one might utilize to become re-integrated in "The original divine image", there are some hints. At least one of them mapped out a series of energy centers within the human body which man could tap into to achieve this state. And although he stopped short of indicating the means one might *employ* to tap these sources, his map showed striking similarities to the locations of the chakras in the Hindu Yogic tradition. It is therefore safe to assume that these early Christian mystics had some fundamental understanding of the principles underlying the practice of Tantric sex.

As we well know by now, the word "hermaphrodite" is a conjunction of Hermes and Aphrodite, a union of the masculine and feminine aspects of God. The symbolism of the Hermaphrodite and its central significance to alchemy is well-known. Its importance to occultists in the guise of Baphomet is likewise well-known. Those familiar with Plato will recall that in his Symposium, he contended that humans descended from a primordial race "whose essence is now extinct" - a race of hermaphrodites. The race was powerful, yet arrogant, and when they rebelled against the Gods, they were in turn cursed and split in two. According to Plato, "From such an ancient time love has goaded human beings,

one toward another; it is inborn, and seeks to renew our ancient nature in an endeavor to unite in one single being two distinct beings, and therefore, to restore human nature to good health." He added that , "... this was indeed our primitive nature when we constituted one unit which was still whole; it is really the burning longing for this unity which bears the name of love." This is echoed in Genesis 2:24, which says, "For this reason a man will leave his father and mother to be united with his wife, and they will become one flesh (emphasis added.)"

The Aphrodite Worship down the years

APHRODITE, sister of Athena, daughter of Dione and Zeus, (some say Gaia and Uranus and that she was sister of the Meliae and the Furies), was worshipped as Aphrodite Urania, Queen of the Heavens and transcendental love, Aphrodite Pandemos/Porne, Queen of the whole people/common lust.

Her surname was Callipygos (Beautiful Buttocks) and her totem animal was the swan. The poetry of SAPPHO of LESBOS was dedicated to her. She had children by Ares, god of war. Aphroditeís daughter was Peitho/Suada/Suadela goddess of persuasion and other children include Harmonia (harmony/healing), Eros/Cupid god of love, Hymen god of marriage, Hermaphroditus (son of Aphrodite and Hermes - who became man and woman when a Nymph he rejected prayed to be united with him) and Priapos, god of fertility and gardens. VENUS was originally goddess of gardens and fields, later identified with Aphrodite, love and beauty. Worshipped as Venus Genetrix, mother of founder of Rome; Venus Felix, bringer of good fortune; Venus Victix, bringer of victory, Venus Verticordia, protector of feminine chastity, and Barbarta of bearded cross dressers who wished to repel their husbands. Daughter of Jupiter, sister of Minerva, Diana, Mercury, Apollo and Bacchus/Dionysus (god of fertility and wine - the Bacchanalia/Orgia/Dionysiac Mysteries, like many MYSTERIES, were originally celebrated by women, here known as Bacchae/Bacchantes/Maenads), and mother of Cupid/Eros/Amor who loved Psyche (mother of Volputa goddess of pleasure) whose name meant soul, later butterfly.

The planet Venus is the morning star, also called Lucifer, the fallen angel. In astrology Venus is the whore, the rose and the temptress, and is associated with blood (venous), venom, vengeance, vendettas, venal and veneration.

Sex, Time, and Power

Sex, Time and Power offers a tantalizing answer to an age-old question: Why did big-brained "Homo Sapiens" suddenly emerge some 150,000 years ago? The

key, according to Shlain, is female sexuality. Drawing on an awesome breadth of research, he shows how, long ago, the narrowness of the newly bipedal human female's pelvis and the increasing size of infants' heads precipitated a crisis for the species. Natural selection allowed for the adaptation of the human female to this environmental stress by reconfiguring her hormonal cycles, entraining them with the periodicity of the moon. The results, however, did much more than ensure our existence; they imbued women with the concept of time, and gave them control over sex—a power that males sought to reclaim. And the possibility of achieving immortality through heirs drove men to construct patriarchal cultures that went on to dominate so much of human history.

Sacred Sexuality Hermes and Aphrodite

Hermes like similar men (*shemen as far as our study is concerned*), in the realm of sacred sexuality as in other areas, he usually favours the personal and experimental. He ventures across borders his explorations. As a result, he had a variety of sexual experience, with a variety of people in a variety of circumstances. The Hermes man may be a heterosexual, calling himself “straight” or a homosexual. In either case, he is more likely to have endeavoured or fantasised sex with a man or men if he is heterosexual, or with women if he is homosexual in the realm of hermaphroditic, than any other type of man. Regardless of his sexual orientation, a Hermes man is likely to have a bisexual attitude. This attitude is mythologically fitting, as Hermes fathered Hermaphroditus, the bisexual god.

Aphrodite, and similar men and women gravitate towards persons who are not necessarily good or interested in them. Their choice of men or women is often similar to Aphrodite's own choices: creative, complex, moody or emotional like Hephaestus, Ares, and Hermes among the Greek gods. There are problems with the uncontrolled Aphrodite archetype, and that would mean exposure to sexually transmitting diseases. However, sexual expression remains a major choice with its possible consequences. But, they also express sexuality within a steady relationship. A choice that works well.

The Magick Pilgrimage of the Hermaphrodite

When a new baby makes the difficult and exhausting journey through it's mother's vagina into the world beyond, the question relatives ask first (*assuming no unusual trauma*) has usually been, “Is it a boy or a girl?” This question, which is more important to the family than size or other features of outward

appearance, will also do more to affect the child's life than any other single factor, save perhaps race or poverty.

Even as a newborn, psychologists have found, the child will be treated differently depending on gender. If female it will be cooed at fussed over, gently touched, and smiled at for being quiet, inert, and complacent. If male, it will be more vigorously handled and any loud sounds or thrashing of limbs will be cheered as signs of masculine vigour. Later whether the child will be given a doll or a toy truck, will be cuddled and fussed over after an injury or told to shake it off, or whether the child will be scolded or praised for boisterous, risky behaviour -- all these, even today, will still hinge largely on gender. By the time this same individual reaches the choices and options of adult life, personality (shaped by gender influenced interactions), has already been molded into distinctly male or female modalities.

Meanwhile these differing reactions are only a small part of a whole system of social relationships which are underpinned by issues of gender -- or more specifically, on the idea that men and women do and should look differently, act differently, and contribute differently to society. Although gender roles are probably more relaxed now than at any time in Western history, issues of living up to cultural gender stereotypes still cause insecurity, repression, and even deadly acts of violence. How one dresses, speaks, walks, and with whom one has sex are all determined by gender -- or so our social traditions would tell us.

Historically, issues of gender roles have taken such bizarre twists as prohibitions against women wearing trousers, or even underpants -- as any article of clothing which parted the female legs was viewed as an obscene reminder of the leg parting that accompanied sexual intercourse. But a more basic and enduring example of gender obsession occurs in the English language itself, one of many languages in which one can scarcely even address or refer to another human being without knowing that person's gender. Thus in the supermarket, mother's are routinely asked "Is it a boy or girl?" before the speaker can then go on to declare, "He is so handsome!" or "She is so pretty!" Note that both pronoun and appropriate adjective both depend on gender. Imagine the admirer's reaction if the mother replied, "Neither actually," or even, "Both!"

And yet, in the delivery room, in those first heady moments following childbirth, the question of whether a child is a boy or a girl is occasionally met with a significant pause. The doctors will hurry to explain that, what with hormones and swelling and so on and so forth, the appearance of the newborn's genitals can appear a little confusing. *In fact*, the doctors, will admit, *we haven't*

yet verified the child's gender. But rest assured, your child has a definite gender, and soon enough we'll know what it is.

This idea that gender comes in only one of two varieties is an idea so firmly entrenched in our society that even medical professionals would hardly think to question it. But in actual fact, since time immemorial, the human race has been birthing forth children whose gender is not so clear cut. That is, as with the individuals pictured above, they bear some aspects of one gender and some aspects of the other.

That our modern society scarcely acknowledges this fact is an artefact of culture rather than physiology. That is, while nature herself has seen fit to grow breasts on bodies that also have penises and cunts on bodies that will have chest hair and testicles, our culture has chosen to turn a blind eye to this fact and to treat intersexed persons as defective males or defective females. In order to justify this stance, the medical profession has sought to establish a single, clear-cut criteria for gender determination. In the 19th century, physicians gleefully declared that male or female had nothing to do with external appearance or whether one did or did not menstruate -- it was, they said, purely determined by the gonads.

That is, while all infants begin life as an androgynous being with no penis or vagina, they very soon develop gonads. And these gonads, by birth, will have developed into testes in the male and ovaries in the female. Therefore, anyone with testes could now be called male and so on. Of course the main problem here was that unless one could find the testicles, one did not know if the ambiguously gendered individual was female or simply a male whose balls were still hidden somewhere inside him. The only answer was surgery -- still a very risky procedure in those days.

To further complicate things however, it turns out that some females actually manage to be born without ovaries -- and indeed without any other internal female equipment (*vagina, womb, fallopian tubes*)-- and develop into fairly androgynous individuals. While some males are born with bodies completely unable to respond to their own testosterone, developing into an extremely womanly individual (as seen above).

Such confusions have long been a source of consternation and concern for doctors who saw themselves as charged with accurately declaring a person's true gender. The failure to spot a male clad in female seeming flesh would, they thought, lead to the horror of unchecked lust in the convent and the boarding school. Surely, they believed, male gonads would lead the owner to seduce the

unwary true females by whom he was surrounded. Or, worse yet, this confusion of gender might easily lead to all manner of homosexual perversions.

But because our society has tried long and hard to pretend that people only come in two sexual flavours, man and woman, anyone who falls outside this template has been forced to conform, mimicking one gender norm or the other. On rare occasions, such persons have sought to turn the tables on the game and exhibit themselves for wealth and fame, but usually they have been forced to hide themselves away, as though they were perverts, rebels against the social order. This is hardly surprising given that women who dressed or acted like men were a threat to male property inheritance and various other penis perks. Additionally men who comported themselves like women were seen as instigators of homosexuality (as they were either men wanting to have sex with other men, or men wanting to have sex with women who themselves lusted after other female-appearing persons), and so they too were a threat to the social order.

And yet, long after it has become acceptable to acknowledge that some children are born "different", physically or mentally, and to shower them and their families with sympathy and support, children who are born differently gendered are not spoken of. A special sense of shame attaches to having a child whose genitals are not as expected. Consider that in American society, at least, most parents still opt to circumcise their male infants, no matter how painful and unnecessary just to avoid the stigma of dealing with genitals that might look different from Daddy's or from other boys in the locker room. If parents have such brainless fear of deviating from the penile norm already, if the normal male penis, uncircumcised already appears monstrous to them, imagine their horror at the sight of a more unusual deviation! A deep anxiety fills them as they ponder what the future holds in store for their little one. When a surgeon steps in and assures them that he can make it all go away, they are relieved, grateful. A flourish of the magic scalpel and no one will ever need to know. Or so the story goes.

Meanwhile, other cultures warmly embrace the idea that gender is non-dualistic, that it has at least three categories (male, female, other) or possibly a whole spectrum. Historically, the travesty (the male who dressed in women's clothes yet had a unique role, separate from traditional women) existed on every continent, in a variety of tribal cultures. So-called civilized nations too had their version of the other-gendered person. In modern India, one can still be male, female, or hijra. And occasionally cultures have even sought, through Castration, to *manufacture* a third gender in the form of the quasi-male or even androgynous Eunuch.

But in modern western society, the goal has typically been the reverse – to transform anyone whose gender is ambiguous (*psychologically or physically*) into one who will readily pass as either male or female – even on their wedding night. The circular argument runs thus, everyone is born either male or female and so those who do not clearly belong to one sex or the other must be surgically altered to do so.

Occasionally however it is decided that although the child is biologically male (it has testicles), it should be raised as a female because it's penis has been judged too small to be useful for sexual penetration. (*A condition known as micropenis.*) It will be much “better”, doctors will counsel the parents, to remove the testicles and create an artificial vagina. The resultant “female” will never be able to have children, and will need to begin hormone treatments at puberty and for the rest of “her” life -- but at least she will appear normal.

Similarly, the female child whose clit is “too large” must also be surgically remodelled to fit expectations – even though the procedure will most likely leave her unable to ever experience orgasm. But at least everything will look normal.

Interestingly enough, most intersexuals (*hermaphrodites, shemales*) say that the medical intervention they received has made them feel anything but normal. In fact most say that, even as children, surgical intervention made them feel that there must be something monstrous about them, something terrible and unacceptable that had to be remedied by cutting off part of their privates.

Furthermore, they are often deeply scarred sexually. The reconstruction surgeries performed upon them in infancy and adolescence, not only remove vital nerve and muscle tissue, but they also leave a deep psychic wound -- a conscious and unconscious sense of deep violation and rejection -- that makes sexual intimacy awkward and painful.

The real source of the problem (besides being raised by parents who were unable to accept them "as is"), is a cultural expectation that is based on the idea that only heterosexuality is normal and desirable. Thus a child born with a penis too small for penetration must be made into a penetratable female -- because the idea that he/she would otherwise receive sexual gratification from oral sex or mutual masturbation was repugnant.

Better to cut off his balls (*barring him from any chance of reproduction*), and create a pathetic, insensate excuse for a vagina. Regular hormone treatments and now he is a "she". Women with enlarged clits and tiny vaginal shafts get cut

down to size and deepened for penetration. Nevermind that a large number of such vaginal inventions simply never take. Or that urinary infections will plague the patient for the rest of his/her life. All this in the name of heterosexual ideals.

The irony is that intersexuals do not always follow the blueprint that parents and doctors carve into them. For example, while the feminine shemales of AIS syndrome lust after men, the women so clumsily altered to equip them for penis entry, may simply prefer other women. Many other intersexuals are too burdened with shame and confusion to bother with partners of either gender.

Meanwhile, as intersexuals struggle to heal from the "normalizing" surgeries imposed on them, unvoluntarily, in their youth, *transsexuals* -- those who *desire* gender reassignment -- are jumping through hoops to convince the establishment that they should be able to change from one gender to the other. And while rubbing elbows with transsexuals may embitter intersexuals who receive envying remarks ("You are so lucky -- you had it taken care of for you, as a baby,"), the fact remains that the aggressive push for equal rights from within the gay/transgender communities has had a truly healing impact on many intersexuals. Having grown up believing their status was too shameful even to discuss with parents and physician, many have begun to find their voice and to speak out about the cruel farce inflicted upon them and to demand a more tolerant stance toward intersexual children.

But in the meantime, the medical establishment itself continues to regard sexual ambiguity as it does any other "birth defect" -- as an unfortunate condition to be remedied as soon as possible. The idea of leaving well enough alone until the patient himself can decide what identity and outward appearance fits best has simply not caught on yet. The gauntlet of all those years of childhood, in which the choices usually determined by gender would simply be set aside, is too appalling for the conventional mind to consider. How would the child dress, act, refer to itself? Which bathroom would it use at school? And what kind of person would such a child grow into -- a pervert? A deviant?

But even if homophobia and cultural conditioning could be set aside, could any child pass through the societal obsession with gender unscathed? And would the experience be less traumatizing than the early gender reassignment of the past? Certainly surgery could be set aside until some later date (possibly to be abandoned altogether). But for the time being, gender assignment (leaving the hospital "boy" or "girl") seems to continue to be an important path for the child to follow, for its own emotional well-being. Some day, perhaps, gender stereotypes may become a thing of the past. And personality may be allowed to unfold from within, regardless of the fleshy configurations between one's legs.

In such a climate, (future) intersexual children may find the freedom to explore the uniqueness of their own identity. But for now, even as they hide behind the masks of conventional identities, they remain a tantalizing reminder of what the ancient Greek philosophers claimed was the original state of all human beings -- a genderless wholeness of being, completeness, with all potential contained within the self.

The Black Higher Self in Man

More and more occult traditions state that the Soul (*Black Higher Self, Abyssal Self*) is really hermaphroditic: that far back in time each soul split into two parts, male and female, and that the souls of the two half-beings will eventually become one again. In psychological terms, it may result from the need for our own sinister wholeness. Carl Jung claimed that each of us is psychologically part male and part female. He called these two aspects of the self the Anima (female) and the Animus (male). The Anima and Animus appear in dreams and fantasies as the perfect man or woman. It is often projected onto the opposite sex, resulting in the experience of "falling in love." During dreams, the figures manifest as a guide to the soul and offer creative possibilities for the individuation process. It could be argued that the romantic notion of a soul mate occurs because modern people have failed to instigate the inner quest towards spiritual wholeness. This inner process is now projected onto other people who we see as the antidote for all our troubles.

Some people believe that soul mates are two halves of one soul that has been split apart to speed up the process of spiritual evolution by taking in earth-plane experiences at double speed. In this instance, finding one's soul mate is literally finding one's other half. I see no reason why the soul has to evolve at rapid speed as it has already spent millions of years getting to the point we are at now. Similarly, human relations are never perfect and even "soul mates" need to argue and go through the trials that all relationships tend to encounter at some time. It's all part of a healthy relationship. It's our differences that push us emotionally and spiritually forward. Soul Mates is clearly an appealing romantic notion, but I am uncertain whether it is a reality.

Nonetheless, we sometimes meet people in life who we instantly like or dislike. This can apply to friends as well as to persons we fall in love with or marry. There are also powerful bonds between families and occasionally between groups of friends. Could it be that some souls are interconnected by an invisible affiliation. Is there perhaps a coming together of souls that some have called the group soul?

Conclusion and raising an Intersexual Child

Hermaphrodites, or intersexuals, do not have typical male or female anatomy. Often, intersexuals have strong gender identification and do not struggle internally over gender identity in the *same way* as transgenders or transsexuals.

Hermaphrodites, or intersexuals, often face confusion, anger, sadness, and social exclusion. However, they are every bit a human being just as much as anyone else, with emotions, desires, motivations, and dreams. Intersexuals can hopefully start being regarded with respect and accepted without shame.

Raising an Intersexual Child (Advise for parents)

Here are some tips for raising a child with intersex characteristics:

- Children who are intersexual should be treated without shame in a supportive environment.
- The truth about their sexual characteristics should never be hidden.
- They should be given access to psychologists, clergymen, or other therapists who can hold aid the process of becoming comfortable in their own skin.
- There are also online support groups that can connect these children and reduce feelings of isolation.
- Parents may need additional support as well to properly "grieve" the abnormality.
- It helps if these children are given a gender assignment that they can identify with as they age.
- Surgeries done purely for cosmetic benefit should only be performed with the child's consent when they are old enough to decide. Surgery done to "normalize" a child has not been documented to save them from future psychological harm.

Contents

Living in a Goddess Aphrodite Body	2
Traditional Greek Mythology	4
The Hermaphrodite in the Abrahamic Religions (Jews, Christians, Muslims)	5
The God and Goddess Hermes and Aphrodite (hermaphrodite or shemales)	10
Dark Living in Imitation of Hermes and Aphrodite	
The Sacred or Abyssal Sex	11
The Aphrodite Worship down the years	13
Sex, Time and Power	13
Sacred and Abyssal Sexuality Hermes and Aphrodite	14
The Magick Pilgrimage of the Hermaphrodite	14
The Black Higher Self in Man	20
Conclusion and raising an Intersexual Child	21
Contents	22



Skull Press

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