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~~1958~~After Lozdogan II
in p. 10

Christ Moses Pharaoh

We mostly think that the Pharaohs lived in the days of Moses. Christ we connect with the Caesars. And when Constantine the emperor of Rome, convened the Council of Nicea, the Roman emperors became closely linked to the Christian Church. Hence we get two disconnected pairs:

Pharaoh-Moses

Emperor-Church

Nor is this all. Pharaoh and Moses parted ways. They excluded each other, excommunicated each other. Emperor and Church entered into a close alliance. Church and State have remained our problem ever since.

Furthermore, Pharaoh and Moses clashed about 1500 B.C. 1800 years separated them from the days of the Council of Nicea in 325 A.D. Also, Pharaohs existed before and after Moses for more than a thousand years. Their clash with the rebel Moses, therefore, seems hardly to have meant anything to the Egyptian Empire or to any other at the time. On the other hand, it is strange how we moderns have stressed ~~the corruption of the Church~~ ^{that} through the Roman Emperors. Many Protestants ^{Teach} that when Constantine entered the Church, ^{here} Christianity came to an end.

^{Moses left Egypt behind. The Emperors captured the Church. As this is the vulgar assumption}
A recent monograph by the French specialist on late

Roman coins, Mr. Maurice, draws attention to ~~the facts that prove~~ ^{here} ~~the relation between Pharaoh Moses Christ Caesar, were different.~~ ^{different} ~~are quite different from our vulgar picture.~~ ^{are quite different from our vulgar picture.} Indeed they are so well established, so simple and so direct, ^{facts} as to make us wonder by what color blindness we have not seen this relation as a central relation in our history.

Mr. Maurice analyzed the coins of the Emperors who had to make the decisions about the Church about 300 of our era. They proved that these emperors tried to be Pharaohs. The very Caesar Augustus Constantinus, the first Christian Emperor, had been literally a member of the divine family of the House of the Gods, which we call briefly the Pharaoh of Egypt. Then he destroyed it and became the Sun God, Sol Invictus. It was his third device that he became a Christian.

On the other hand, it is long known that in Moses' days the Pharaoh Echnaton made a drastic attempt to abolish this House of the Gods and to represent the disk of the sun alone, in splendid isolation (Constantine's 2nd phase.) Echnaton failed but Moses succeeded in abolishing both, the House of the Gods and the cult of the sun. Constantine's first phase was that of the ancient, pre-mosaic Pharaohs. Constantine's second phase corresponded to Echnaton. Constantine's final conversion corresponded to Moses' radical break. The parallel is no accident. In 325 A.D. the Spirit of the Mosaic discovery conquered Egypt's Pharaoh in the office of the Roman emperor.

The first reaction to this parallel might be surprise. At second thought, we should admit that it could not very well be different.

Our naive conception of the Cross is that it united Greeks and Jews into a new synthesis. This shorthand expression for the event of Christianity is the only way in which the Renaissance mentality wanted to look at Christianity. Plato and the Prophets, we were accustomed to think, were synthesized by the New Testament. Christianity, on this basis, seemed the

synthesis of rather specific and ~~a~~ rather shortlived developments. The Greek civilization was not much older than 700 years B.C. Equally recent was the prophecy of Israel. Christ unified Athens and Jerusalem. But Athens appeared to be the Athens of Pericles, Aeschylus, Socrates and Aristotle. And Isaiah and Amos were the men whose Jerusalem we had in mind.

The Renaissance mind was interested in the revival of classical Hellas and Rome. Here, the Humanists found the model for their own revival of the modern arts and sciences, of philosophy and poetry. ~~How~~ the foreshortening of perspective for the Christian synthesis became more radical all the time. By the time of the last world wars ^{they} Christianity ^{of Paul, Peter and John} actually was treated as a mere syncretism of the contemporary currents of Mediterranean life. Christ and Paul sunk back into the rank and file of their contemporaries. All the mystery religions of their time were quoted that Christianity triumphed more or less by accident. One of these philosophies or religions was as good as the other. This of course took the marrow away from Christianity.

Why should we care for an event 1947 years ago anyway ^{when it's dead} ~~resulted from its contemporary environment?~~ The slender bridge over which this more and more radical "momentarization" of Jesus still was connected with the tradition of our era, was the use of the terms Greek and Jew. To a man like Reitzenstein, all the contemporary religions of Paul were as lasting as his creed, or, for that matter his was as transient as theirs. But ^{Reitzenstein} he still spoke of ^{Paul's} his coming into the Greek or Hellenistic world. Now, had not the Fathers of the Church themselves held that Christ unified Greeks and Jews into a third race? So ^{had they perhaps} the terms in Reitzen-

stein's sense.²

Alas they had not. The word Greek in the New Testament and the word Gentiles and the word Jew did not at all mean what the modern mind has tried to make of them when looking into history or when coping with the New Testament. The Greeks of which the Fathers spoke were the builders of the Greek temples, the worshippers of the Dionysian mysteries, of human sacrifices. Augustus Caesar, the Emperor whose government executed Jesus, sacrificed the 300 leading citizens of Perugia on an altar to the names of Julius Caesar as Achilles had so many Trojans slain in honor of Patroclus. The Gentiles, to the Fathers, were those who had similar idolatries, who worshipped the sun, the stars, the moon, erected pyramids and believed like the Aztecs in their duty to keep the sky's fires burning by holocausts of human beings or animals. The Jews were the descendants of Abraham, who left this world of astrology and fatalism about 1800 B.C.

Greeks, Jews, Gentiles to the old Church did not mean ^{late} philosophers and prophets, but it meant agriculturalists and ~~shepherds~~ kings and priests, Pharaoh and Moses, Abraham and Hammurabi. They had not their ^{main} ~~slightest~~ interest in the classics or in idealism or in Greek philosophy. ^{this is only the myth of the modern mind.} The great historian of the world, Jacob Burckhardt of Basel, never tired of exposing ^{if as an error in our own point of view} ~~this myth of the modern mind~~. Greek philosophy was never important in prechristian antiquity. Burckhardt insisted that ~~not~~ one temple was closed, not one superstition dismissed because of these philosophies. These ^{ideas were treasure as Greece had} ~~ideas had no power~~ in the life of the peoples. Since

they hadn't, the Christians attacked the powers which did hold sway over Greeks and gentiles. And these powers were the powers of clan and empire, that is of the worlds of the dead and the world of the skies. Through the idea of "classical civilization" the Bible has become more or less illegible to the humanist mind. The humanist attaches so much importance to literature and so little to the brutal facts of ancient life: vendetta, homosexuality, slavery, war, clanishness, magic, fatalism, that he pities the Christian fanatics. The relaxed attitude of Plato and of the academic world looks so superior to him. He has forgotten what the Christians were fighting. And he has never admitted the complete impotency of Greek philosophy to change the world one bit. The humanist ignores his debt of gratitude to Paul. He hates to be reminded that he may read of Plato, Socrates, Aristotle, in the quiet of his study so pleasantly because a student of our academies is not the prostitute of his teachers, the politics of our republic do not follow Plato's doctrine of slavery, the sermons of our pulpits do not preach eternal war as the speechifiers of Athens, and women represent the living image of God to us, despite the Greek treatment of the feminine sex. Freed from the Renaissance blinders we can bear the Christian tradition again. Suddenly it dawns on us that the Jews were the descendants of Abraham who left Babylonia and of Moses who left Egypt and nothing else, that for Jesus the 1800 or 1500 years of Israel's life simply were one Day of history. We read in the New Testament that the New Faith rises like the morning star in our hearts and we realize that the sky's morning star arose as its fate

FOUR STEPS.

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The history, then, of the founding of Egypt, of the Exodus of Israel under Moses, of Jesus' crucifixion under Augustus, and of Constantine's taking office in Christ's Church, is our own story of increasing freedom and may be told with the gusto of our own record, in accordance with the most severe scientific standards. No scientist in unscientific when he supports the powers which alone have made science possible. And it so happens that first the Pharaohs, then Moses, then Plato, then Paul, were all needed to make it possible for modern man to indulge in science. These then were the steps.

Human sacrifice and the cult of the dead had to be abolished before there could be progress from tribal superstitions. The House of the Gods, in the sky, Pharaoh, constituted the first victory over the tribal cult of the dead. Instead this house in the sky introduced a judgment over the dead. So our attitude towards Pharaoh himself must be one of grateful recognition. And we shall have to ponder over the act of genius by which Pharaoh, the House of the Gods in the sky, triumphed over the dead.

Echnaton and Constantine turned against the family of the gods from which they came but they wished to be still Pharaohs themselves. This was impossible. The sun was a partner in the Divine Family and the sun god's monopoly still rested on the whole family's prerogatives. Not enough was changed when Echnaton worshipped the sun alone and when Constantine was called the invincible Helios.

Moses and the Body of Christ saw deeper. A monopoly of one God in the sky was -- as all monopolies -- the result

of a complex and competitive life of many gods in the sky. The monopoly could therefore go on to produce the same effects which Pharaoh -- the House of the Gods -- had produced from the beginning. But the monopoly could not produce any new products! Pharaoh had produced mighty empires where before many clans had roamed. The empires, however, finally had no people! If one wished to produce a people, a nation, regardless of clan or empire, Moses showed the way. There is no more choice people than the Jews to this day. A people they certainly are. They have no empire, no astrology, no cult of the dead, no human sacrifices. They are a people.

When Constantine turned Christian, he had to do so because his empire needed the people as it was united in the Lord's Church. The coming of the Word had created a new people which no persecution of the emperors, or of their priests and field marshalls had crushed. The last Roman Pharaohs leaned on the ancient Egyptian priests. But these priests with all their magic spells still were a clergy without a people. Each bishop ^{however} headed a congregation. This the emperor coveted because he needed a real people to animate his petrified empire. And with this people he met when he convened the first ecumenic council of the Lord's Church. Everybody knows the Spiritual "Let my people go," to describe Moses' word to Pharaoh. Constantine said the exact opposite to the shepherds of the Christian flock: Let me go to your people. For 300 years these people had declined to sacrifice to Caesar as though he was God. They were on strike against Pharaoh. Constantine acted as though Pharaoh had accompanied Moses across the Red Sea.

and asked him to let him have access to the people of Israel.

The Christian people were the universal Israel which the Pharaoh-Constantine could not govern unless he ceased to be Pharaoh. A Pharaoh of Egypt had no people and could not have a people in the sense in which we understand this word.

Pharaoh's existence was bound up with this fact. You were either one of Pharaoh's House or one of the people. You could not be in both camps. The Egyptians, the Chinese, the Mexicans-- all these peoples based their faith on the fact that their Emperor and his house was not one of them. The ruling family and family moved on an exalted plane and did not speak the people's language. The court and palace and the people who conversed with the sacred emperor, received by this conversation a sanction. They passed through the gates of another world, of a world in the skies. Pharaoh -- and we shall use this term for all the non-Christian emperors -- was able to bring peace to his subjects because they were subjects. If he was one of them they would have felt lost, a helpless mass. Their salvation depended on the ruler's membership in a group of beings which belonged in the skies. Pharaoh was a member of the house in the sky, the only member of this house which condescended to move on earth as the messenger of this skyworld. He had majesty because he was bigger than any man of flesh and blood. He was a star and he moved with the stars. He did not belong to the clans of men. He was not one of them and in virtue of this he was not tattooed as they all were nor initiated to their dances. Pharaoh stood alone, a stranger among these peoples who now took orders

from him. These peoples, of many a tongue, had worshipped before the spirits of the dead around the totem pole. Now, Pharaoh instead of listening to the dead, conversed with dominions and principalities, which were superior to the spirits of the dead. The "old man's" spirit made the clan's warrior blush and tremble. But Pharaoh made the Spirits of the dead fear and tremble. For his family rose above the spirits of the dead and judged them, in their court of justice.

That in Pharaonic Egypt the dead were judged, that the Greeks adopted this, and the Tibetans as well used the Egyptian book of the dead is generally known. That the distinction between tribes and empires consists in this exaltation of the House in the Sky over the dead is overlooked. When Pharaoh ascended the two thrones of Seth and Horus, of night sky and day sky, he became one of the heavenly bodies which never die. Pharaoh of Egypt at the day of his coronation rises above life and death of mortal men. The judgment over the dead spirits parallels the judgment over the living which goes forth from Pharaoh. The firmament is above the living and it is above the dead. This is the meaning of the pyramids. The Pharaohs begin to build their own pyramids when they are crowned. The pyramid is only accidentally a grave; the pyramid "stellifies" its builder: He rises as a heavenly body -- and innumerable
1) pharaonic texts explode with this fact.

1) Elsewhere I have shown in detail the way the pyramid expressed this. The main modern misunderstanding is the idea that the pyramids were graves. Graves are built by heirs for the death of a chieftain. Pyramids are built at the moment a ruler takes office by himself to express his everlasting rank.

The Egyptian revolution consisted in this rise of a power which could judge the spirits of the ancestors. The power that was capable of doing this could overrule the ancestors and their spells and laws. It was entitled to abolish the taboos of the tribes. In token of this Pharaoh abolished the incest taboos and was free to marry his sister or his mother. The gods of Egypt, including his majesty, defied the rules of the incest in their family. Zeus married his sister Here. The strangeness of the ruler was eloquently stated through a custom which made the trench between his house and the old moieties of the marriage rules unmistakably wide.

The ~~house~~^{as the sky} we called this higher establishment. But now we must say more of it. The majesty of Pharaonic Egypt was a polytheistic skyworld, a family of gods. Polytheism is not an accident. The victory over the hundred clans would have been impossible except for the numerous members of one divine family. Again, this fact of polytheism is universally recognized. However the political necessity for it we shall have to define because no such political cause for the polytheistic pantheon^h has been looked for. The "poly" was accepted as older than the belief in one god because Egyptians did worship many gods and Israel which seceded from Egypt worshipped one. But the chronological fact in itself is not explanatory of why the plural should have preceded the singular. Sometimes it has been said by historians that it was "more natural" to believe in many gods than in One. This I cannot accept. All beliefs in gods are unnatural. And pure logic

furnishes us with no clue as to what is less unnatural: a belief in many gods or a belief in one. In fact, Pater Wilhelm Schmidt has speculated that the belief in one god may have been older than polytheism. At closer inspection, the whole contrast of polytheism and monotheism is a wrongly chosen contrast. "Poly", many, is an abstraction made by the Greeks thousands of years after the rise of Pharaoh. The Greeks themselves did not believe in many gods but in the olympic gods; the olympic gods were gods of one household, one dinner table, one family. And this household was located in the sky. The Greek religion was a reformed and purified edition of the Empire religion. In Egypt, the gods inhabited one skyworld, one large house in Heaven and what was more important, they formed a family. This family of the gods adopted or co-opted the conqueror of the Nile valley and called Pharaoh out of the number of mortals. They put their hands on his shoulder and spoke: Thee, Thot's beloved, Ra's son, Horus, we invite thee (Ka) to fly up to us and move with us in the harmony of the spheres. The release of the Pharaoh from earthly clanishness was expressed in their tender word "thee." He became one of them when Ka, thee, was addressed to him by his new astral family. "Ka," thee, is the salute of adoption by which Pharaoh receives his ka-name, his royal role, as the one star whom the skies do not produce. They speak to him, these elements of the cosmos, they thank him that he has joined them and has made possible ^{which} ~~that~~ they cannot achieve. Before we specify the new star's peculiar achievement, let us stress

the fact that Pharaoh cannot find the speech of majesty unless there is a family to which he may both listen and speak. It seems normal to us that all men can say everything to everybody all the time and at all places. We have forgotten that at first to speak at all was exceptional and limited to certain great occasions. Pharaoh's life as a star would be impossible unless he could be introduced to the stars and become vocal even to his equals. Any rank in society, any profession, the sexes, the ages, have their own manner of conversing. The stars of Egypt had it too. They conversed by the sacred signs and when Pharaoh wrote he wrote for the members of his house in the sky, because his whole office arose above the previous ways of speech in the tribes. The Dutch linguist Ginneken thinks that Pharaoh never "spoke," and that Egyptian was a written language as Chinese is to this day. Pharaoh conversed with the stars. Hence before we can detail Pharaoh's achievements as a star we must pause and ask ourselves if any "family" spoke, before the Pharaonic family in the sky and the olympic gods arose. This will mean some delay before we can return to Stalin and Constantine again. The reader may think that he is led away in too remote regions. But the truth about man is coherent. It is impossible to understand why Constantine took refuge in the family of Pharaoh and why this refuge did not work any more in 313 A.D., unless we learn that Pharaoh's family was the first family which created a real full fledged new manner of speech, a correspondence of sacred writings, because it was the first family which created a formal speech of its own. No family

before could speak formally. This may sound unexpected. Most people think that grammatical speech as we know it began in the human family. They suspect that only professors can doubt that a mother always talked to her child. This suspicion is unfounded. Even professors assume that mothers always talked to their children. The hitch is in our general confusion over the terms talk and speech. Animals, babies, mothers talk to each other. But they do not speak. The forms of grammar, nouns, verbs, are unnecessary to our animal nature and they are unknown to it. Natural sounds are talk; speech they are not. To say ta, ta, ooh ooh, tsh tsh, to a child is any mother's privilege. However these noises and voices in the family, lively talk as they are, are not formal speech. They hate it as highbrow. Family life is low brow. Wherever the talk of a familiar group is compelled to undergo the influence of formal speech it begins to grind this formal speech to pieces. Father, a high brow term, becomes "daddie," Mother "Mammy," the President of the United States is spoken of as "that man," Mussolini was called "he," the triune god himself loses his names in the nurseries of men and becomes "nature" or "anyway" or Santa Claus. The talk in our modern families is the result of a daily compromise between our mother's tongue and our mother tongue. The mother's tongue is low brow, our mother tongue is high brow. The mother's tongue is her privilege of laughing, smiling, rocking, whistling, singing, lullabying us to sleep with all kinds of sounds. The mother tongue is a grandiose order of full fledged big

names and titles of office, God, President, parents, philosophy, religion, obedience, peace, property, sabbath. The mother's tongue originates between two animals, warning, luring, cooing, encouraging. The mother tongue towers over the parts of the whole human race as a promise of their ultimate ~~reality~~ ^{practicality}. The little list above from God to Sabbath is composed of anglosaxon, Latin, Greek and Hebrew elements. And that is no accident. Any mother tongue claims to be universal and absolutely complete and to furnish the animal in us with the faculty to understand all other men of all times and all ages.

A mother uses her tongue to be understood by her child. The mother tongue is used so that people who neither live at the same time nor dwell at the same place may understand. Hence, mother tongues unified political groups of warriors and left the family circle alone. The mother tongue which came into the mouth of the shaman, the sachem, the medicine man of a tribe, was spoken at the fires of the warriors' camp, but it was not to be repeated at their homes when squaws and children listened.

To this day, the formal speech of the law and of the liturgy does not enter our homes without being familiarised by a good dose of informality. We, too, say at home, he and you and me where ^{as} in the office and on the street we are Mr. and Mrs. We, too, live between the realm of our mother tongue and the realm of our mother's tongue as we all distinguish between the law's forms and its legal language and the informal purely social calls and talks. Speech and

talk, then, are quite far apart. But after they have been confused so long, a new term seems desirable. For clarity's sake, I wish to call the mother tongue of the warriors nominal language as it uses the full nouns: Mr. President, sabbath; and the mother's tongue in the family (where mammie, he, it, she, those, today, are in use for Mother, God, destiny, Aunt Elizabeth, Washington, Sabbath) I shall call pronominal language. We then see three manners of acoustic relations in the animated world:

1. Mother's tongue Among animals pre-formal talk inarticulate speech	2. Mother tongue of man Formal speech Nominal language	3. Mother's tongue among humans informal talk Pronominal language
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and two of them among humans. The new contribution of man is number 2, the creation of tribal mother tongues for the meetings of warriors at the grave of the ancestral spirit, at meals, at councils, at dances and orgies, at peace conferences.

The result of this step forward on man's animal nature is number 3; in the informal talk of the family, each baby again is in touch with our prehistorical stage of inarticulate speech. The preformal is reborn as the informal, in our homes, in every generation.

The meetings of the warriors on the other hand restate the law and the constitution of the community in unmistakable terms after every upheaval, every catastrophe, every interruption by death or war. The names of the tribes are the fruits of their victories. When death or war shall be survived, binding names are needed. Otherwise the dead die

in vain, and their souls cannot march on. The whole nominal, formal speech of the warrior is the calling of their role, the naming of their ancestors, the nomination of their leaders, the renown of their members, the fame of their heroes, the adoption of a son, the honoring of a debt, the formulation of the peace, the betrothing of a bride, the appeal to the chief; hence calls, names, nominations, renown, fame, appeal, troth, adopt, formulate sponsor and this list is picked at random as "vocation", "title," go to show. All are merely variants in the eternal niagara of naming.

Nothing can be achieved between these men unless a formal name is found and uttered in public assembly. Names are public. Our names form part of the public law of the land. No name is valid unless recorded in the public archives.

No families of parents and children could compete, in their low brow pronominal talk, with the publicly recorded names of the mother tongue. Therefore the families were pre-political and private. The tribes lived in huts. The technical term "house" should not be used for the huts of primitive men. For only the Pharaohs and all the founders of empires had to change the status of their domestic circle from a pronominal to a public and formal and namely seat of government; for the first time in history they exalted the abode of the family group to a public house. From hut to house, we could say if we wished to describe the logical road from clan to empire. We cannot be surprised to find that this logical postulate has come literally true. "Great House" is the meaning of the Egyptian term Pharaoh; and why is it great? Because this house

has the power to name the universe, to nominate to public office, to speak as no informal family home ever had spoken, to be the High Court of appeal.

Pharao, the Great House of the Gods, superseded the tribal names. The huts of the mother-child groups had no political significance. The house of Isis and her son Horus in Egypt usurped all the political significance and arose as far over the tribal chieftains, as the fires of the stars burned far over the campfires of the warriors.

The superposition of a political house on top of the warriors' tribal meetings is "Pharao." How was it done?

The movements in the skies, air, ether, waters, were conceived as the movements of the members of one family. These movements were spectacular enough: they made heat and cold, spring and fall, day and night in tireless change and perfect order. These members of the celestial family were in love with each other and quarrelled with each other. They served each other and functioned for each other. The sun travelled over the horizon every day, visiting her relatives in the East and in the West and in the South.

Egypt's Pharao envisaged however the greatness of this celestial family in a sudden revelation. Pharao recognized that there was room in this family for one more member, aye, that the family was unhappy and incomplete unless the new member was found. Revolution we call the process by which we make a shattering experience and an experience is shattering when it changes both ourselves and the world. Simple experience only changes me on the world. Revelation changes

both.

Pharao in doing a new deed never done before saw the universe in the light of this deed and we all have adopted his vision.

The Shattering Experience of Pharao

He said that every mother tongue claims to be complete for an understanding of the universe. Accordingly all tribesmen had accepted the world around them as complete on the terms of ancestor worship. The only gap made in this complete universe was death. Death tore a lacuna, and around this event of death, the whole conscious effort of the first body politic, of the tribe, centered.

The shattering experience of Pharao was that the cosmic universe was incomplete and that he, Pharao, could ascend to the rank of a cosmic power, and complete it.

What the tribes did for death, Pharao did for the lacuna in the skies which he, of all mortals, first discerned. Which is this lacuna? The cosmos is divided into two skies for any observer: the sky over which the sun circles and the part which it never crosses. The latter part is the north and this is at night the property of "the constellation which never sets," the pole star, arcturus, Charles' Wain, the great and the little Bear. The one half, the south, is dominated by the day's radiant solar astre, the other, the north, by the night's most consistent and immovable stars.

North and night sky, south and day sky, are two eternally separated skies. Never the two shall meet. The

tribes accepted this as every other life around them. Their universe was as it was. They were happy to abolish death inside their own political order.

Pharao set out to unite the skies of night and of day, of North and of South into one world. He raced from Elephantine at the first cataract of the Nile down to the Delta with the waters from the Abyssinian mountains which flooded Egypt. And in leading these waters as their commander-in-chief, he welded the two skies together for one year. Every year this race of the ship of Horus down the Nile was on. Later on every two years. And in this act, one world was created out of two skies to the next harvest which would result from the flooded soil's irrigation, ploughing, sowing and reaping.

The hieroglyphs and texts of Egyptian history are bound up with this one shattering experience. A new cosmic force which in a cleft cosmos could bring unity was revealed in Pharao' Horus' victory over Seth, the northern sky, and the barren lands ^{which lay} ~~under~~ Seth's domination before the flood drove out the wild boar, Seth's animal, from the thickets around the river's bed, were ~~flooded down~~ ^{flooded} everywhere on his 1000 miles progress from South to North. Everywhere his triumphant spear struck Seth's boar, on his journey through 36 districts.

The union of the lands performed by Pharao Horus on earth reflected his union of the skies. The cosmic order descended on the desolate, atomized area where innumerable tribes had hunted or passed through. The gates of the Nile valley were closed and these incongruous fragments became One because as

the two halves of the cosmic egg were fitted together by the fast flying falcon, the fast moving Pharaoh on board of the royal barque on which the monumental falcon was carved, so the fragments of the thousands of acres between Elephantine and the Mediterranean now could be viewed as also nothing but two halves which Horus shoved or glued together.

The details of his governmental acts in "The Union of the Two Lands" may be omitted here where we concentrate on the Revelation of Pharaoh. We said that a revelation changes the man and the world, both. What was changed after Pharaoh's first rite north, first hoeing of the land, first unifying all the dwellers of the valley in a rhythmical moving out of the way of the flood and returning to the soil afterwards for cultivation?

People conceived of themselves heretofore as sons of their parents, as descendants of their ancestors. And they saw ancestral spirits or brothers in every tree or animal. This was changed. Pharaoh and the other cosmic forces of night and day sky met on a new plane, they became gods. Gods were unknown before. Now they appeared because human cosmic agents had collaborated. The polytheistic group from the start consisted of cosmic gods and the human family of Horus. The cosmic gods and the political Man-gods were insolubly knitted together in this same revelation. Pharaoh was only a god because he had responded to the cosmic's lacuna. The cosmic divisions only were gods because a man had syntheticized them. The poles of heaven, the seasons on earth were seen to revolve in eternal recurrence, thanks

to Horus. Polytheism, then, originated from a dialectics. The dialogue between Pharaoh and the skies formed one skeworld out of them. The skies were not gods without a Pharaoh who put them organized. And Pharaoh could not rule the two lands on earth unless the cosmic divisions cooperated to have the breach in the sky healed. For in 3000 B.C. the distance of 1000 miles on this earth was utterly fantastic. ~~XXXXXXXXXXXXXXXXXXXX~~ Men see only a tiny fraction of this distance with their own eyes. Hence the unity of the whole valley of the Nile was unacceptable as a proposition on earth. But the same two halves of the skies, the south dominated sunsky and the pole-star dominated night sky, existed all over Egypt. Hence the union could be envisaged in every district of the 36 nomes of the valley with the help of a temple. As a mirror of this dual world in the skies a temple was built 36 times alongside the Great Man River. And from under the locus of these burning glasses of the skies, the deserts, oases, jungles, lakes, shallows, rapids, meanders, of the endless valley were seen in a new perspective. If the heavens came to earth the ideal of a land could be conceived: a sense of the earth could become the Egypt we moderns take for granted; but Egypt came into existence as the reflex of the House in the Sky which Pharaoh entered when he flew from South to North. The power to change the cosmic laws of the skies preceded logically Pharaoh's power to give economic orders to a united Egypt. On earth a people was organized as far as the skies were organized.

The economy of Pharaonic agriculture was based on the miracles annually performed in the house of the Gods by the concerted actions of Horus and Seth, Ra, Isis and Osiris. That is by Pharaoh, the North sky, the sun the south sky, and the Nile valley.

Stalin

At the end of pagan Rome, the emperors had to interfere with the economy of their empire drastically. Diocletian launched the famous edict on prices. Now, the same emperor fused his coregents in the Egyptian house of the gods. On the coin of the last pagan Caesars Isis and Serapis-Osiris appear. The relations of the two Augusti and the two Caesars who formed the governing group were intended to move on the lawful lines of the Great House in the Sky. The Egyptian clergy were employed in the imperial service. The economic provider of a whole country will always have to be a member of the skyworld. For instance the Chinese emperor not only was the Son of Heaven but his New Year's edict regulated the whole agriculture, "North" in China to this day is the ominous region which the Taoistic monk has to respect lest misfortune befall the land as it was with the North of Seth in ancient Egyptian days.

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1) H. Hackmann, Die Dreihundert Monchsgebote des Chinesischen Taoismus, Amsterdam Akademie, 1931 p. 13, rule 59.

Stalin is no exception from the rule. He too has to be in harmony with the cosmic laws which is not required from a

merely political ruler. The Communist Party is the Egyptian clergy who with their abracadabra of hieroglyphic dialectics can prove any measure as cosmically ordered. The Politburo's statistics ~~XXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXXX~~ on output are acclaimed with a frenzy as though they were the decipherment of the profoundest secrets of state. And the Marx and Engel Institute and the Politburo are necessary for Stalin so that he can "correspond" somewhere with complete frankness and ease.

Bolshevism is atheistic we hear. But ^{it} is polytheistic as well. The Communists move westward against Capitalism as Horus moved against Seth. And the analogy lies in the fact that Seth as well as Capitalism are requisites for the progress of Horus through Egypt and for the progress of Communism through the world. In both cases, men who believe in the one god alone are puzzled. This antithetical attitude of Communism to Capitalism, ^{its} thesis, requires the annual resurrection of Capitalism so that Communism may combat it. The Bolsheviks do no claim to be the synthesis but to be the antithesis of the thesis and thereby they produce the dialectical unity.

Seth, the night sky over Egypt, must never quite disappear. Horus' victory over Seth must recur. Hence Seth remains a member of the divine family!

The economic problems of mankind never admit of a permanent solution. They demand a perpetual upsurge of productive energy. No constitution, no laws, suffice. Drought, scarcity, wast, imbecillity, unemployment raise their heads

like the seasons. The economic horizons of mankind cannot be static and idealistic. They always will have to be revolving, polar, seasonal as in Egypt.

The Greek and Roman Renaissance with us lasted from 1500-1900 because during that time economies did not coincide with state power. From the skyworld of Egypt and the ancient tribes we may learn more today for our own struggles than from Pericles or Horace. The Church, the schools, the humanities should know that Communism cannot be fought by Platonic or Aristotelian thoughts. It is today more useful to understand how the cross once before ~~xxx~~ triumphed over Pharaoh than to know of the obsolete rivalry of Socrates with Jesus or of Plato with the Apostle Paul. These Greek thinkers are not the ones who were vanquished when Constantine conquered under Christ's sign, but the Pharaoh's of Egypt were! The economic provider of Egypt had to be a god. But when Diocletian and his divine house went Pharaonic, the new people of god, the Christians, were not found to be this skyworld's subjects.

The Russian Revolution in the name of party line and planning has swept away the respect for free peoples and their proprieties. A perfect mechanism of economics is envisaged. Will the earthy fellowship of an inspired people permeate this mechanized workhouse of Egypt? This we cannot understand nor answer unless we see the coming of the Christian Era in true perspective. When Christ came, the days of Egyptian Communism and of bloody human sacrifices were numbered. In our language of today, Stalin stands for Pharaoh, and Hitler for the sacrifices of the tribes. We have lived through two

decades similar to the decades preceding the conversion of Constantine. Diocletian was a great ruler. But he could not solve the problem of an inspired people. By the spirit of the people the issue between Pharo and Moses, between Diocletian and Christ was decided. The teachers and scholars and writers may best help our people in today's similar struggle by dropping their obsolete attitude as Renaissance Humanists. This Greek and Roman Humanism has nothing to contribute to the true issue of our times, the true issue is a revival of tribal instincts and Egyptian Pharaohs on the one hand, and of a people's economy of salvation on the other. It was a great luxury of the last century to reduce the role of Christ to some competition with Greek philosophy or with modern scientists. And when as the climax of this reduction our university began to slap the man of thorns on the shoulder and -- as I have heard them say -- complain that he had no sense of humor, this luxurious way of life fast came to an end. Christ is the center of history, not a contemporary of Tiberius. Christ as we have seen freed the rulers of the globe from their curse of having to be Pharaohs. In 313 we found Christ ending Pharaoh's rule which had started 3000 B.C. and which had received its first effective challenge through Moses in 1500 B.C. To concentrate on such larger rhythms of history is the only way of orienting our own task. The renaissance of Egyptian ideas on economics among us is inexorable. But as we had Christian Platonists and as our boys rightly read of Alcibiades and Achilles and our daughters of Antigone and Electra in 1800, so we shall need Christian

economists, Christian Egyptologists, Christian Assyriologists, Christian Sinologists and hear of seasons and polarities and revolving cycles to keep alive in 2000. Study ~~and~~ and admire polytheism as a primitive step forward in the order of heaven and earth, of spirit and soil, we must. But retain God's and the soul's freedom high above these skyworlds of rocketing figures of economics we also cannot help. If we surrender to either capitalism or to communism, we will not remain an unsuspecting, playful, trusting people without concentration camps. The history of our Christian era can give us the comfort that this dilemma between a superior cosmic order and an inspired people has been arbitrated successfully before. The only condition required is that we take our whole era seriously again and recognize that the humanistic view of history and of the place of Christ in it has now become untenable and unscientific. Christ did not come to correct philosophical books or to straighten out his contemporaries. He came to straighten out the ways of men through the thousands of years. The humanists cannot influence the economic mechanism of the future, because they have reduced Christ's message to a mere idealism. Social idealism will not resist dialectical materialism because social idealism ignores the dialectical and revolutionary character of economics. In economics we consume, exploit, waste, conserve; ~~by~~ social idealism our bodies ^{can be} ~~are~~ not ¹instated as good, beautiful and true. Our deeper man believes in incarnation and in a dialogue of incarnated children of god. This we oppose to dialectical materialism. ^{It was} And ¹this dialogue between God's

children, ^{which} the bishops and their flock opposed to the dialectics of Horus and Seth in the sky. Dialectics are merciless battles of cosmic forces which are not on speaking terms with each other. Dialoical incarnation ^{on the other hand} is our belief that God and us differ so that we might concert with each other and correspond with each other. At least this was the faith which broke up Pharaoh's dialectical materialism of the sky-world in the days of the emperor Constantine.

When Constantine admitted that the Word had become flesh and that the Morning Star was not the astral body of the skies but the love of Christ in the human heart, he descended into the family of the Church from the family of Horus and Isis and Serapion. He began to speak to a new family, not like the ~~Lowells~~ Lowell to God alone, but like the son of man, to the beggar in the streets of Constantinople. In this new conversation, Constantine's conversion consisted, and the economy of his astral empire gave way to the economy of salvation.

With economics being the hard task master of our earthly existence, it is decisive that the powers which invest, and the powers which strike, that capital as well as labor, remain human and mortal powers which can still converse and remain on speaking terms with each other and with the whole human family. Already do they try to withdraw into some mysterious sovereignty of a statistical nature, beyond the reach of the people. It will take the dual effort of faith and reason to coerce these powers into a larger frame of reference than they themselves recognize. Credit comes from creed, investment from investiture, economy (Ephes.) from God's plan with man, and the battle is on whether the planners and labor leaders and monopolists and managers are men or gods.