



Phosphorus

Commentary

Chapters in the Book of Service

Series 5

Vol. 1

Don Houston



Artists are here to disturb the peace.

We are responsible for the world in which we find ourselves, if only because we are the only sentient force which can change it.

The victim who is able to articulate the situation of the victim has ceased to be a victim: he or she has become a threat.

James Baldwin

The Commentaries represent the implied part of the Sacred Blood Hermeticus. As Jean-Léon Gérôme painted her, the naked Truth was at the bottom of a well. The only exceptions to his work were that Truth, in this instance, was at the bottom of the Well of Sorrow, and she was a Black woman. Her call came as a whispered howl. The task was to look down into the shades of darkness, record what I saw and heard, create the plays, and then assist in her rescue by employing the clue held in her hand, a mirror, the feminine aspect of self-reflection. She emerged from the well in image and sound. Her rescue, the process of deciphering her needs and desires by creating the commentaries, took courage, a fearlessness I did not know I had.

Truth is at the Bottom of the Well (1895) by Jean-Léon Gérôme, Musée des Beaux-Arts de Lyon.

Truth coming from the well to chastise mankind (1896).





Dedicated to:

Claudia Aron Ross

June Rettig

Charles Kuhn

Daniela Becker

Jasmine Gong

and

Barbara Ryan

Know whence you came. If you know whence you came, there is really no limit to where you can go. The details and symbols of your life have been deliberately constructed to make you believe what white people say about you. Please try to remember that what they believe, as well as what they do and cause you to endure, does not testify to your inferiority but to their inhumanity and fear...

*My Dungeon Shook
A letter to his nephew
James Baldwin*



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My nieces



Preface

When 23andMe offered genetic testing to trace ancestry, my daughter gave me a kit for my birthday. I had always wondered which Native American tribe I belonged to, as it was assumed that my great-grandmother was Native American due to her complexion and long, straight black hair. There was also the belief that we had Italian ancestry in the family, stemming from my great-grandfather. No one knew for sure. Slavery had blurred the lines of lineage. The test results come back, and everyone is shocked. No Native American or Italian blood is to be found. Instead, I am of African, Irish, English, and Scandinavian descent. Everything I thought I knew about my ancestry proved to be false, and I was more Caucasian than I imagined.

The Scandinavian blood turned out to be of particular interest because some months later, I attended my son-in-law's sister's wedding in Norway. When I let it be known that I had Scandinavian ancestry, they immediately took up the chant, "He's a Viking!" It was quite welcoming to become a Black Viking. But this is the story of the African American experience, one of discovery when viewed from a positive outlook. However, there is another way that not knowing from whence you came plays out. These are my nieces, the offspring of my brother and his domestic partner of 20 years. They are grown now but leading quite different lives.

The youngest is a student at the University of Hawaii studying environmental sustainability. She, unlike her older sister, embraces her African American heritage. The other lives in West Virginia and has cut off her family, at least the African American side. African Americans have a name for this behavior called "passing." In the land of Caucasians, if she doesn't expose it, no one will know that she is part African American. The story here is one of denying one's origins.



Nymphs and Satyr
William Adolphe Bouguereau



James Baldwin said it best: "when you begin to really know something intimately, you ultimately come to know its ugly dark side."

In the case of god/cult Phosphorus, this is to know how the cult's activities came to create bastards, which, in turn, eventually led to the suicidal destruction of the African feminine world and ushered in white supremacy.

It's hard for us to imagine a familial system where biological fathers are not the centerpiece of the family unit. Our prejudice, nonetheless, obscures historical fact. The family began matrilineal; wealth and status were passed down through the mother, and the father was absent. That's not to say fatherhood did not exist; it did, but not in the way we understand it. Duties taken for granted today were denied to fathers in the past. Rearing a male child, for example, was not the father's obligation.

The child's uncle(s) on the mother's side and her clan's men carried out this function. Since childbirth made it nearly impossible for a mother's identity to be concealed, inheritance traveled through her, and what we refer to as a bastard could not exist within this tradition. But when Caucasian tribal leaders enslaved women and instituted their system of virtue by insisting on arranged, exclusive, monogamous marriages as the only means of legitimizing a child's family and clan affiliation, the entire social fabric of the time was torn to pieces, and the family type we have today took shape.

This isn't to say that these changes went unchallenged. Scholar and philosopher Hypatia of Alexandria symbolized the opposition to the will of God. Her refusal to accept the Christian church and, by extension, its form of family prompted Christian monks to demonize, torture, and burn her alive. It was a necessary evil since she was a woman of the "Light"—a Phosphorus or, in their eyes, a Lucifer.



The Light in the Darkness

Who is this God? What “Light” did it offer? Why was it discarded and written from history, leaving behind a confusing set of mythic associations between Phosphorus, Lucifer, and the Devil? Phosphorus’s Roman counterpart, the god Lucifer, was a pagan god associated with light and Culture, as seen in Appendix A.

The god and cult of Phosphorus are of African origin, originating from the search for fire, as well as later in mining activities. Before the tribes, who later became the Egyptians, settled in the Nile Valley, they were mountain dwellers. They lived on the shield volcanoes of the Tibesti mountain range, found in the central Sahara. Fortunately for them, their choice of homeland offered unique advantages. It provided easy access to the Sahara, a verdant oasis, caves for shelter, fresh water, and continuous access to fire.

These early cave dwellers utilized their environmental knowledge to provide fire to their tribes, which gave them a distinct and unparalleled advantage in survival. Fire from within the earth is the “first light,” associated with the Egyptian god and cult of Ptah. This cult of stone craftsmen was said to be the world’s first “Light” that shaped it from darkness, metaphorically suggesting light from within the earth, fire, was the principal tool in manufacturing the man-made environment.

Still, there was a second “light” from within the earth that gave cult Phosphorus its name. Extracting inorganic phosphate, a substance that glowed when separated from rock and exposed to oxygen — a magical property the mineral has never relinquished — undoubtedly fascinated ancient Egyptians when they encountered it. They surely smelted it to produce white phosphorus, given their ever-present curiosity as to the effect of fire on minerals. Their experimentation certainly revealed that prolonged exposure of white phosphorus to sunlight altered its properties.





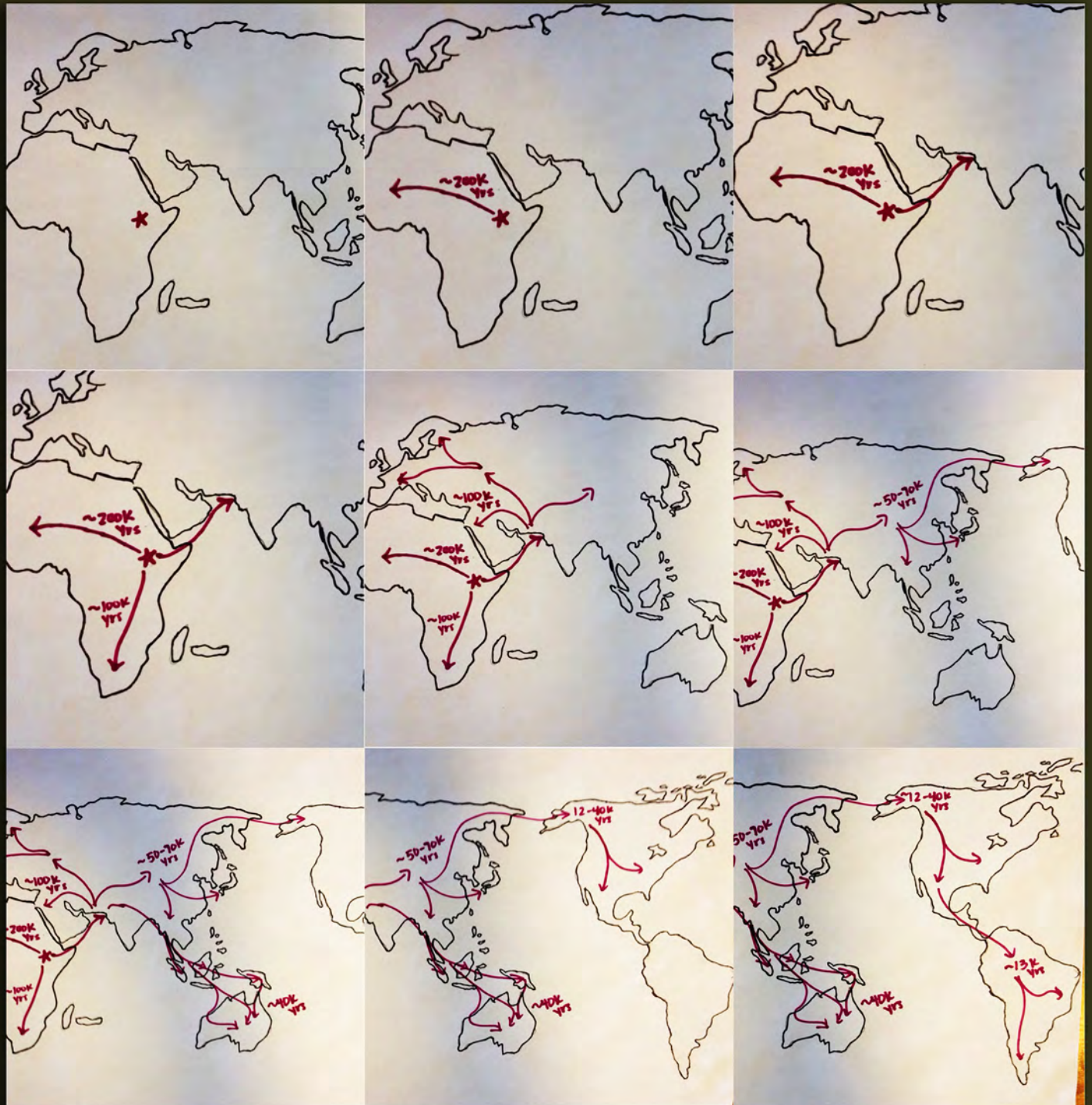
It became crystalline, changed color, and, most importantly, became stable—the necessary condition for making a portable match since the heat from friction can be sufficient to raise the temperature of white phosphorus to its ignition point.

As a result, African chemical ingenuity and scientific know-how led to the same experiment that German chemist Hennig Brand would perform four thousand years later, indicating that the production and use of matches stretch back farther than we imagined. The ancient invention of matches wasn't by luck. It was a tool that enabled the cult to fulfill its spiritual purpose: the continuation of the group family arrangement, which was linked to fire and its use in the creation of civilization.





Bacchanal #1 by Nicolas Poussin





Phosphorus

The light bearer and its use of matches

As Africans traveled to Greece from the Egyptian city of Memphis, they brought with them a sacred sexual ritual, the Orgia, which was rooted in the mythic resurrection of Osiris and the conception of his son Horus. There, the god and cult Ptah, representing the "light," and the god and cult Khonsu, also known as the Child God, are combined into the god and cult of Phosphorus.

The cult was capable of creating a sacred fire with matches and carrying torches as a call to worship. They defended against danger, such as wild animals at night, and acted as attendants during ritual services. Light-bearing in this manner defines this cult as one of the most influential yet unacknowledged cults in Western civilization. This is due to the connections between firemaking and the group family structure they evangelized.

The human family's historical past is a group family arrangement. Men occasionally had more than one companion, while women had more than one partner under other conditions. In many cases, the family was fluid and provisional; a member could, at times, float in and out of a family grouping. However, these initial group families were small and comprised the same native totemic stock of clans and tribes, where entry to the group was a matter of birth. Children entered their mother's group and were wed by birth to members of another complementary clan(s).

However, as Africans ventured out, particularly female cults, into the Wild and encountered "others," the ritual of inclusion by marriage at the sacred flame evolved as a necessity for assimilating strangers, such as Neanderthals. The social mechanism of assimilation through marriage became the ideal non-violent means for cultural expansion, as the individual had to consent to "marry" to gain entrance.



La Reine Bacchanal by Fritz Zuber Buhler



The oath at the sacred flame was their assent to a group family network that wrapped its members in a tribute of joy, affection, and Rebirth.

Upon colonizing Ahhiyawa, one of their three names for ancient Greece, the group family system and fire ritual followed, bringing with it marriage. A central feature of this rite, managed by the god/cult Phosphorus, was the reenactment of the birth of the Child God Horus in The Passion of Osiris, see Appendix B.

The pantomime centered on the Orgia—sexual intercourse as a pre-Christian baptismal rite and the children it intentionally produced. The sacrament of initiation involved using fire to signify spiritual cleansing and water – intercourse – to symbolize a commitment to the irrationality of the Union of Opposites, like life after death and Rebirth.

Matches, fire, and oath-taking opened the ceremony, but the water of life was the opposite of what awaited the initiate. Once the Passion play began, cult Phosphorus members became “actors;” light-bearing became a metaphor for their role in pantomiming the steps to be taken by the Soul on its journey back to human existence. Bearing light in this manner was done in silence, an act of example.

They reenacted the resurrection of Osiris as conducted by Isis and her sister, and at the inception of god/child Horus, members of the congregation—mutually attracted and affectionate to one another – engaged in a sexual baptismal, a sharing of saliva, sweat vaginal fluid, and semen meant to bring children into the world, and at all stages of the performance, the light bearer’s duties were sacred and essential to the process of worship. They should not be confused with promiscuity or prostitution.



Phosphorus and Nymphs

Phosphorus, a cult of the “Light,” was composed of men and women. However, the Hellene Greeks, in their revision of history, transformed these sacred individuals into mythic nymphs. The men were omitted and replaced with Satyrs. The women of the oceans, rivers, springs, streams, wells, hills, and forests were personified as sexually free and uncontrollable. Fearsome creatures for their sensual/sexual prowess. Usually located near bodies of water, their hypersexuality has the power to rip away a man’s rational self-control and virtue and place him in a stranglehold of passion. However, for the fortunate few strong enough to meet their demand, a union with a nymph held a unique potential: the possibility of establishing a line of kings, see Appendix C.

So much for the fantasy, with little evidence to the contrary, this classical depiction of nymphs is accepted. However, in reconnecting nymphs to native spiritual group marriage practices, they become one of the most influential and fascinating characters of the ancient world. River, stream, spring, and ocean Nymphs were not mythical creatures. They were people tied to actual historical events, as natives carried on African spiritual beliefs outside of Africa. The central tenet that life exists after death for those who walk the right path was the message of Phosphorus cult members. Still, the deeper, more satisfying message they conveyed with their bodies was one of following their hearts’ inclinations— mutual attraction and affection.

During the passion play, nymphs mimic Isis’s optimism of the will by following their hearts and choosing their intercourse partners based on mutual attraction. Voluntary participation in these rites bound the individual to the congregation in a group marriage, with the intention of pleasure and procreation, providing a path for a soul’s return, much like the path taken by the god/child Horus.





Joining the group leveled the playing field. Men and women were free to engage in intercourse with any person that found them and they found attractive. Under these circumstances, a native commoner or a Caucasian outsider could unknowingly form a pair bond with native royalty and gain the right to own property or the possibility of becoming a royal family member in their secular lives. In the Sacred Marriage, mutual attraction and affection as the paramount concern provided what virtue and clan recognition could not offer: the emotional freedom to assimilate.

Aside from mutual attraction and affection, a deeper socio-political level of the marriage existed. To expand their influence and cultural hegemony, Africans found a non-violent means to do so. Instead of practicing acculturation, the forceful domination of others and their beliefs, they chose a soft approach, often called the "honey trap." Admission to the festivities, music, dance, and sex was voluntary.

Although viewed as lust, fornication, and wantonness from an outsider perspective, the sacred marriage as a catharsis was more than a purification ritual meant to purge negative emotions, relieve stress, or cleanse. Nor was it merely an attempt to surpass the senses as the means to eliminate passion and realize the absolute good found in Virtue. On the contrary, the Orgia's music, dancing, drunkenness, and use of psychedelics had a deep psychological underpinning grounded in emotional intelligence and abundance.

In communion, the group created a psychodrama in reenacting the tale of Osiris, the effect of which consisted of what Émile Durkheim saw as emotional stages of social sharing. The sharing strengthened belief through the reciprocal stimulation of emotions within emotional communion.





However, the emotional freedom and abundance found in the gathering were intentionally created to have the social effects of social integration and to eliminate the fear of intimacy, since the anti-feminine mindset of the time and the dependence on slavery left many male children feeling ignored, uncared for, or abandoned.

The marriage did not allow its members to feel scarcity in societal relationships and become entangled in toxic emotional behaviors, like criticism, contempt, defensiveness, and stonewalling. They were treated as survivors of neglect and taught to be kind to themselves and those around them, and to let go of childhood physical abuse. This fostered a faith in the abundance of intimacy, certainty that a partner will be present and available in times of need, which renewed trust in life, and strengthened individual self-confidence.

The sacred marriage addressed these fears by abolishing status considerations, such as property and economics, as influences on the choice of an intimate partner, and in doing so, created a sense of freedom unmatched by anything else in society, the impact of which improved mental and emotional well-being and promoted a constructive outlook by focusing on opportunities and solutions rather than problems.

It enhanced the group's awareness and compassion by providing them with a deeper understanding of the diversity of emotions, along with their strengths and weaknesses. Moreover, emotional intelligence and abundance foster empathy, open communication, and the ability to understand and connect with others on a deeper level, leading to increased motivation and a more proactive approach to achieving both individual and collective destinies.



*Abundance and the Four Elements by Jan Brueghel the Elder
and Hendrick de Clerck*



Still, more importantly, the group's sensual and psychological embrace facilitated the development of improved skills in conflict resolution by fostering an understanding of emotions and practicing empathy, enabling effective navigation of disagreements and finding solutions that respect the emotional well-being of all parties involved, see Appendix D.

These "mystery" rites were pleasurable, but their teachings also equipped their members with greater resilience to bounce back from setbacks and challenges, and to view them as opportunities for growth rather than failures. It was a personal journey toward emotional freedom, characterized by a state of being liberated from feeling controlled or dominated by negative emotions, marked by a strong sense of optimism, gratitude, and a belief in endless possibilities.

Men and women in cult Phosphorus successfully promoted African cultural unity by utilizing the Orgia for both spiritual and political purposes. The problem was that indoctrinating new followers using sex turned out to have not only significant strengths but also a fatal flaw.

