The Invention of Gods

Excerpt from the book, *Directing Life*
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As a preamble to this section, let us affirm that *Techne* can be used to create allegories that can in turn be used to become the source of greater powers than originally possessed by the creator of an allegory. Consider, for starters, the child who created an allegorical imaginary playmate who is then capable of forming new allegories that are perfect for the development of that child. There are many professionals who rely upon their created professional role to guide them to the solutions of problems that they could not solve without the professional role. We have already mentioned taking on the characteristics of a god or hero to give us greater powers. Authors often speak of creating characters for their books who then guide and assist in the writing of the stories. Creative people often cite their amazement at the power of some created allegory that led to other allegories that then led to what they sought.

The very important consideration that must be given to allegories is that the allegory in all respects can become more real than its creator. This is, of course, quite common as for instance, with celebrities or people in authority who find their roles more real than their normal existence. The tragedy of this common situation is that generally an individual credits the power of the role as coming from the outer world rather than coming from a personally created allegory. In other words, they believe that their power is only reflected or given by some outer forces, presences or gods. Since they believe this, their private life can be viewed as disastrous because they cannot find a source of inner power for their 'off-stage' or 'un-professional' roles.

Let us now turn back to the eighth century BCE to the writings of the Greek epic poet Hesiod who is similar to the child being controlled by her imaginary playmate or the author controlled by his fictional characters. He presents a document which is obviously *Techne* developing a powerful allegory[1] to describe the inner nature and powers of individuals. Unfortunately, his work, although heavily referenced by later philosophers, has become reduced to being considered as a pagan and pantheistic myth.[2] Even the name of his document, *Theogony*, which has the literal meaning of *Begotten of God*,[3] has been erroneously translated as the *Origin of the Gods* because of this later interpretation of his work.

Hesiod creates a creator of the universe whom he names *Zeus* after the earlier fabled god. His Zeus is initially without a physical body and form and is helpless to manifest his visions and desires. However, his *Zeus* then creates the gods in heaven who then can be perceived to have created Hesiod. Hence, his work is titled *Begotten of the Gods*.

Reading *Theogony* must start with an opening understanding that Hesiod is describing the result of his mental game that yielded an allegory that fits his inner questions as to his own origin and powers. He, for instance, gives us an understanding that he has searched back into his own mind to a state of beginning where he exists only as a powerless awareness in what he calls an infinite space of unformed matter *khaos* (chaos). He then offers the result of his *Techne* in his starting

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1 Greek, *allegoria* (ἀλληγορία): 'veiled language' υπονοια: 'the real meaning which lies at the bottom of a thing, deeper sense'
2 Greek, *muthos* (μύθς): 'fiction' [opposite to (λόγος) 'logos or truth']
3 Greek, *theos* (θεος): 'god' *gonos* (γονος): 'begotten of '

description of *Zeus* who must be the reflection of his own inner mind and its self-awareness and drive for goodness or expansion.

Zeus can of course be called by many other names. Science, for example, calls *Zeus* Universal Law, which is contained within every particle or quantum of energy or the interaction of the two. For instance, even during the assumed Big Bang of the beginning of the physical universe, science describes creative reactions that follow a Law present within each particle or force.

As Hesiod points out though, a *Zeus* or a Law is not enough to manifest change or to bring matter and life out of the emptiness of a creative mind or power. There must be some other power that can connect a present vision with its future manifestation or a cause with its final effect. To manifest the vision of the bodiless *Zeus* in chaos, Hesiod describes how *Zeus* had to create the intermediating god *Eros*. *Eros* can then be perceived as an allegorical anthropomorphizing of the energy and intelligence necessary to direct and manifest the visions of *Zeus*. In terms of the Big Bang theory, the laws that energies and particles must obey can be attributed to the creator of the Laws of Physics or *Zeus*, while the actual merging of energy and mass can be attributed to some power such as the 'dark energy of the universe' or some power such as an *Eros*.[4]

The ancient concept of *Eros* was revived with the work of Charles Peirce, an American physicist, philosopher and mathematician who in the late nineteenth century described a special kind of an evolutionary Love which he called *agape*.[5] *Agape* is not, however, the same as its current usage as charity or Christian love nor is *agape* the same as the modern dictionary definition of eros meaning limited or sexual love. Peirce describes the Greek term *agape* as a self-determining creative or evolutionary love that serves as both the force for spontaneity as well as the cause for change. *Agape* is credited with being an agency for change or evolution and is connected with the mind which he describes as the place for the "fountain of existence."[6]

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4 As an example, Einstein's $E = mc^2$ equates energy with physical matter and assumes a controlling intelligence and Law.

5 Hausman (1993) pp. 171, 173-177.

6 Ibid., p. 172.