

On Continued Existence: Deities and Divinities as Thought-Forms

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Certain formulations can outlive their creator, in the example of works of art or any other creation by human hands. The idea of the object was spawned within the depths of the mind of it's creator, actualized in a concrete form within objective reality – and when the creator dies, the object persists; and thus, the idea also persists – and in this way, certain 'aspects' of an individual can have 'continued existence'.

Writings, mythos, artworks &etc. attributed to a figure of proportionate divine status, i.e. “in the name of” perpetuates the 'existence' of that figure via the Name. Example: books and libraries in ancient egypt attributed to Thoth. Thus, the vast collective information built up and under the 'wing' of the name of that figure, the figure is given a sort of validity by the store of information attributed to that figure – having 'authored' those specific texts associated therewith. The very act of placing the Name of such figures upon numerous and important articles, their prevalence begs their very existence. Because of the significant status or role played by these types of figures in the history of their particular cultures and peoples from which they have spawned, the figure is of a critical importance so that it cannot be ignored – and thus, lives on in a sort of 'continued existence'. The very entertainment of an idea gives it a sort of life.

Similar in idea of 'Second Death', whereas when the Name of the individual is forgotten - like a ripple within a pond that calms back to the still pool - when the Name has become forgotten, the individual 'merges' into the collective 'pool' of souls or energy, e.g. collective Unity. The stone that strikes the pond is the individual within their life. Each stone's ripples effects the surface of the pond, and when it reaches edges of the pond or other ripples, they interact, merge, and 'ping back' altered ripples - point being here, that the individual can effect others, and even when [the stone] is gone, the ripples still wave out, that is, until they fade to calm ('Second Death').

It would appear, if we consider objects and properties, that an Individual, once gone, is but a grouping of properties and characteristics under the Name of that individual. The very actions and doings, deeds of that person, no matter the objective opines of others, do effect the personality; and thus, the person himself is 'nothing more' than his own 'accumulation' of actions and deeds. When he is physically and biologically no longer 'operating', his continued existence through the knowing of his very personality and doings acts sufficient to keep him 'alive' through the minds and thoughts, etc. of others.

This also makes us consider thought-forms and other such beings as having basis in almost the same fashion, even gods and deities themselves. The stories attributed, the symbols associated, the songs dedicated and so forth - the very fibers of the culture in which they are so deeply attached - act as the conduit through which the very deities persist. The propitiation of the culture's deities acts as a recognition and a sort of 'stamp' on the being, a sort of assurance. When the culture dies, the deities and beings of that culture persist - through the richness of integration of those figures in the 'tapestry of their culture'.