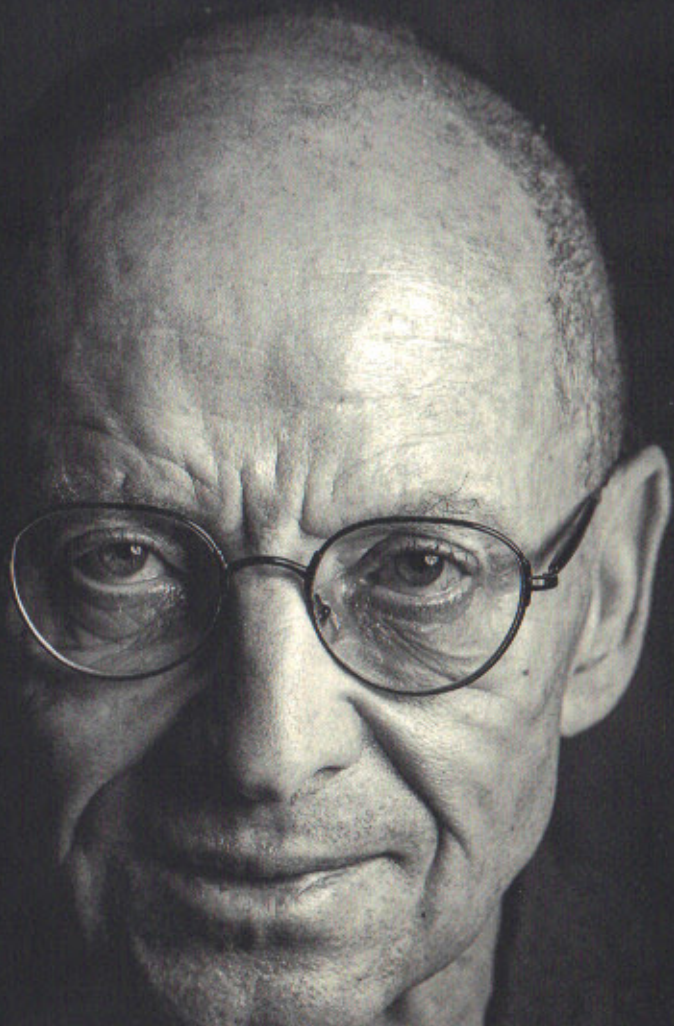


GIORGIO CATTANEO  
interviews



**MAURO BIGLINO**

The Truth about the most famous book in history

**THE NAKED BIBLE**

## An official Bible translator speaks his shocking truth.

Undressing the Bible: in Hebrew, the Old Testament speaks for itself, explicitly and transparently. It tells of mysterious beings, special and powerful ones, that appeared on Earth.

Aliens? Former earthlings? Superior civilizations that have always been present on our planet? Creators, manipulators, geneticists. Aviators, warriors, despotic rulers. And scientists.

Scientists possessing very advanced knowledge, special weapons and science fiction-like technologies.

Once naked, the Bible is very different from how it has always been told to us: it does not contain any spiritual teaching, nor an omnipotent and omniscient God. No eternity, no apples and no creeping, tempting, serpents. No winged angels. Not even the Red Sea: the people of the Exodus just wade through a simple reed bed.

Kolosimo had the first intuition about them.

Von Däniken found their traces on Earth.

Sitchin rediscovered their tales in the myths and legends of the most ancient civilizations in history.

Biglino revealed their presence in the most popular books of all time.

"The encounter with Mauro Biglino's work is profoundly healthy, stimulating and inevitably destabilizing: it forces us to reconsider the solidity of the awareness that nourishes many of our common beliefs. And it is a testament to the courage that is needed, today more than ever, to claim the full dignity of free research."



## THE AUTHORS

### Mauro Biglino

Translator of 19 books of the Old Testament for the prestigious San Paolo Editions, Mauro Biglino is an author, essayist and scholar of the history of religions who has imposed himself on the general public since 2010 with the publishing of his first astonishing textual rereading of the Bible and from then on via all the highly successful essays following on the topic following it. His work has conquered a great many enthusiasts, scholars and ordinary readers, whom he has led – without prejudice or any theological filters – through the fascinating narration of the biblical verses, examined in their original Hebrew form. Biglino confronted himself with countless experts (biologists, archaeologists, engineers and doctors) who supported his hypotheses about the possibility that the Bible might contain evidence of the true origin of humanity, who would have been literally “manufactured” by a group of non-terrestrial individuals – the Elohim – subsequently turned into divinities, starting from the first one of them: Yahweh – who in the Old Testament is merely the leader of one of the many Jewish families, that of the Israelites.

A scholar of various ancient languages, Biglino has drawn suggestive parallels between the biblical narrative and contemporary traditions, from the Egyptian to the Vedic-Indian one, passing through the Greco-Roman culture, Homeric literature and the mysterious “biblical” traces that are so plentiful in the toponymy of the Baltic Sea.

In 2016, Biglino addressed his themes in a memorable meeting with both Christian and Jewish theologians. His position is clear: “I have never dealt with the transcendent God: I limit

myself to observing that he is not present in the Bible.”

His essays have been translated into English, Spanish, French, German, Portuguese, Dutch, Czech, Serbo-Croatian and Latvian. Over the past ten years, Mauro Biglino has conducted a tireless work of information and disclosure, through hundreds of conferences and participating in international meetings. From 2020 all his videos – followed by millions of users all over the world – have been uploaded on his YouTube channel: “ilvero-maurobiglino.”

### Giorgio Cattaneo

Giorgio Cattaneo has worked as a journalist, screenwriter, playwright and author of documentaries. He collaborated with the famed journalist Giulietto Chiesa and met people like Mikhail Gorbachev and the Pakistani leader Benazir Bhutto. He contributed to the draft of the film “Siberian Education”, by Oscar-winning Director Gabriele Salvatores and took part in the making of the documentary “Qui”, by Daniele Gaglianone.

He published the novel “A Valley at the bottom of the Wind” (Aliberti) and the mini-stories “The Lottery of the Universe” (Youcanprint). For the publisher Graffio, he has published “Acts of Light”, a poetic portrait of the artist Tino Aime. He wrote the play “Ak, the Chant of the Cathars”, performed in 2006 with Eugenio Allegri and the participation of Cochi Ponzoni, the writer Maurizio Maggiani and the singer Antonella Ruggiero, for whom he wrote (together with Gilberto Richiero) the song “Niente di Noi” (Nothing of Us), taken up by the vocalist in the album “When I was a Singer.”

“The encounter with Mauro Biglino’s work – he says – is a deeply healthy, stimulating and inevitably destabilising one: it forces us to reconsider the solidity of the awareness that nourishes many of our common beliefs. And it is a testament to the courage that is needed, today more than ever, to claim the full dignity of free research.”



## IN THE NAME OF MIKAEL, THE COMMANDER IN CHIEF

And what if we were wrong?

Good question. Wrong about what?

About everything: who we are, where we come from.

Oh, well. No biggie. Turning one's own beliefs upside down, throwing them away. To change idea basically about everything. To capsize our worldview, of humanity, of the human adventure on Earth.

Madness?

Certainly not: it happens. It has happened before. It will happen again.

Sooner or later it "must" happen, because what wins, it seems, is always human nature: our irreducible curiosity.

It always happens, it is just a matter of time. One day someone just comes along and tells you that it is not true that the Sun revolves around the Earth: that exactly the opposite is true. We can picture them, the faces of the bystanders.

At which point the discoverer shows them a telescope and invites them to have a look for themselves. The first reaction is always the same: disbelief, harsh denial, mockery. Come on, how is that possible? Let's be serious, no one wants to fool around here: especially on certain things.

Galileo, after all, can remind us of Ulysses. To The adventure of the Homeric hero seems to be speaking directly to us even to this day: to run into unexplored territories one has to be willing to lose sight of the known islands first, of conventionally acquired knowledge.

And speaking of Homer: if, for the sake of argument, your name is Heinrich Schliemann and, perchance, one day you find yourself in love with the Iliad, what could you possibly guess from that?



Sure, the road is all uphill from there: if you believe that simple literary pages, albeit venerated as masterpiece nonetheless, could unveil chapters of real history, the path ahead of you will be impervious.

They will call you crazy, naive, a visionary.

You also have a big handicap from the get-go: you don't belong to the renowned cast of the wise, the self-appointed exclusive cenacle of the official holders of knowledge.

But then, however, that mocking smile could suddenly be wiped off their faces: namely once you stumble upon the actual ruins of Troy. Grinding their teeth, will the scepticals, at that point, admit the impossible?

Will they concur with you that the ancient texts told the exact truth, thus containing precise and geographically detailed information?

Astonishing ones, for sure.

Or perhaps: obvious ones. At least according to your judgment: your logic.

You reasoned: why on earth should the ancient have resorted to complicated trickery? Why take refuge in obscure symbolism, accessible only to the very few, to hide and veil God only knows what sort of mysteries? At the time, those who were able to read and write were but a tiny minority, so what would have been the point of playing hide and seek with words?

Wouldn't it, therefore, be more appropriate to take those famous writings literally? Moreover: why are the insiders, all of them, so obstinate in their discarding a priori the idea that an ancient text may simply say what the author intended to write, neither more nor less, without any stretch of the imagination needed to interpret it?

The whole matter becomes even more complicated if the object of our research is not a poem about the Trojan War, but the most famous book of all time, the Big One. By far the most popular text in the world. More than Mao's *Thoughts*, *Harry Potter* and *The Lord of the Rings*.

But how many have read it in full?

And what is more, it's a strange book too: a collection with var-

iable geometry. The different country you go, the different version of it you shall find: for some, certain books that compose it are valid, while for others they are not. And yet the title of this collection does not change, it is always the same. What changes, and even very much so, is its content.

And then also: who wrote them, all those codices? And in what language?

That is not known: the only certainties are negative ones. We only do know that the version available today and present in practically all households is not the original one, the very first one. Those pages have been continuously worked and reworked, right until the Middle Ages.

Changes, corrections, additions. And subtractions: at least 11 books are missing from the count, even though they are mentioned in the other texts of the corpus.

But the real record of that text, probably, is another one altogether: it is by no means the most read book, but it is the one most talked about and commented on.

By who?

By many intermediaries, who often do not know the "native" version, the one compiled in the Middle Eastern language in which it was written. Had they read it, would they have discovered as well, perhaps, that it is not in fact the Sun that revolves around our planet?

Questions that, for years, have accompanied the protagonist of this story. We are not talking about Ulysses, naturally, nor about Schliemann. He is an Italian who has just turned seventy and carries his age very well. His "discoveries", however, are something he simply stumbled upon. For work, he turned words from one language to another. And slowly, he realised that the classical translations were inaccurate.

Winged angels?

Omniscient and omnipotent deities?

Traces of metaphysical thought? Soul, Spirit, immortality?

Not at all.



All absent words, inexistent concepts and imaginative interpretations.

The scholar pointed out these errors and listed them. In the end, they filled a whole box. And when he emptied the box, 14 books came out of it.

It all happened in the space of just ten years. And today this character has become a publishing sensation. Some kind of wonder. Hundreds of thousands of copies sold in Italy alone. And then, in just a few months, his new YouTube channel has reached millions of views already.

A strange fate, for a shy, reserved, sombre man and a lover of the silences of his mountains. A Piedmontese in love with the Alps. Passionate about nature, flowers, mushrooms, birds, insects. And suffering from a strange disease: an insatiable thirst for learning and research.

Greek and Latin, ancient languages he was already in love with in high school. Readings after readings without end, over the years: sub-atomic physics, the mysteries of the universe, Indian mythologies, archaeology, geophysics, genetics, the conquests of astrophysics, the illuminating achievements of anthropology.

Only one certainty: an unshakable faith in doubt. The Socratic awareness of those who know perfectly well that they'll never know enough: that is the reason for such never-ending studying. Beware though: he does not sell truths. He limits himself, so to speak, to suggest hypotheses. And one above all: what if it were all true, what is told in that famous book?

A fine mess, you know.

Because, if it were to be so – if it happened to be an authentic story, the one that can be read in the original and most famous book in history – then the world would never be the same again. It would be missing an essential element. The most important one: God: ~~She~~

Or rather, his official address.

Doesn't He live there? Isn't the divine to be found among those pages?

"I have never encountered Him, amid all those verses I studied." The translator has looked for Him everywhere, but He just isn't there. There is no trace of Him.

Are you certain?

"I am absolutely sure."

But let's be clear here: a premise is needed. Does He exist – God? Who knows: the translator is very careful not to talk about it. But he also does not have the unshakable certainties of the atheists. He has the utmost respect for believers and keeps himself far away from any judgment. What he does know, however, is that the God celebrated by monotheisms does not, unfortunately, dwell at all among those ancient scrolls. He just never even passed by there, not even by accident.

A colossal misunderstanding?

"Let's call it that."

Does the translator realise the enormity of his assertion?

He sure does. And that is why we are here to talk about it.

"Let me clarify: I only pronounce myself on what I know. I tell what seems to me to be written, verbatim, in the Bible: that is all."

That is all, he says.

As if he didn't know that millions of people have, literally, revolutionised their way of thinking over the last few years. And they did so thanks to him: Mauro Biglino.

From his windows facing the Susa Valley – not far from Turin – you can see the shining peaks that separate Italy from France. A border-region of historical significance: didn't Hannibal, with his legendary elephants, descend from those very mountain passes?

What we know for sure is that – a thousand years later – Charlemagne passed through there to defeat the Lombards. The Battle of the Chiuse echoes in the Adelchi, among the verses of Manzoni. It was the year 773: the Franks bypassed the Lombard defences by descending from the woods surrounding the Pirschirano, the rocky spur where the Sacra di San Michele stands.



A millenary, gargantuan abbey. A masterpiece of Romanesque-Gothic architecture. Not only that: it is also the central element of the so-called "Saint Michael's Line", which lines up seven large shrines dedicated to the Archangel Michael, stretching for the four thousand kilometres that separate Mount Carmel, in Israel, from the islet of Skellig Michael, off the coast of Ireland.

Skellig Michael even made it to the Hollywood saga of Star Wars: the director, Jeffrey Jacob Abrams, has chosen it as the setting for the final scene of the film "The Force Awakens." And we know very well that science fiction movies are nothing more than anticipations of pre-science, regarding notions that we will all come to know later on."

These are the thoughts that accompany Mauro Biglino very often, every time he leaves the car and puts his boots on to climbs along the mule track that leads right up there, to the Sacra of San Michele.

A wild area, populated by chamois. "The strange thing – he says – is that the Sacra has become very crowded over the years: I have never seen so many visitors as I do now."

Devout pilgrims, hikers, families.

One can reach it comfortably by car or via the foot paths. The 500 meters altitude drop can be overcome even more recklessly via the railroad set along the rocky peak that dominates the Sacra.

In the esplanade behind this millenary abbey, managed with loving care by the Rosminian Fathers, it is easy to encounter some young free climbers, with their colourful harnesses. They enjoy the view while sipping a drink, alongside the many cycle-hikers who in turn climb up there with their mountain bikes.

A decidedly unimaginable popular "audience" before the year 1000 A.D., when this imposing cult centre was built, poised over the void, to guard the valley below.

"Tradition tells us that it was the Archangel Michael himself who asked for it to be erected. He appeared in flesh and blood in front of Giovanni Vincenzo, the hermit who lived on the opposite

side of the valley."

Talking Archangels: is this story to be believed?

"Well, for starters, it's a fascinating one."

Michael "appears" in seven different points, from the Mediterranean to the North Sea, always asking for the same thing: that a devotional centre should be erected for him.

"Careful here: he does not simply 'appear': if we are to believe the Bible, the angels "made themselves be seen." They arrived, perhaps on foot, and then they left."

Really?

Of course: Biglino speaks about this in many books and conferences, quoting biblical passages. There is no trace, ever, of incorporeal beings.

Micheal, therefore, would have simply "shown himself." And in a lot of places too: from the British Isles to Galilee, via France, Italy and Greece.

In Cornwall, says the expert, the grandiose sanctuary of Saint Michael's Mount looks like a twin site of the more famous and spectacular one of Mont-Saint-Michel: where Michael would have been "seen" by Bishop Hubertus, the head of the diocese of Avranches.

"The prelate, though, was not too inclined to listen to him. And on that occasion Michael did a fairly unpleasant thing, at least leaving him alive though: he pierced his skull with a finger. The bishop then finally decided to build him his sanctuary."

These places are all very similar to one another, they are all erected along the Michael Line, all are in a dominant position and always with the double presence of both rock and water.

And they are all in strategic places too: "Saint Michael's Mount was vital for maritime communications off the coast of Cornwall, while Mont-Saint-Michel was decisive in disputes between the Duchy of Normandy and that of Britain."

Monasteries-fortresses of military importance. Erected in those specific points at the behest of a strange Archangel, and not exactly an ethereal and impalpable one: it is the same narratives of the time that describe us a kind of warrior, a duly three-dimen-



sional, ultra-corporeal being ready to give imperious orders. "Nothing different, one might say, from the physiognomy of the powerful characters whom the Bible calls by the name of Elohim."

So, the Bible.

What is the effect of trying to reread it with Mauro Biglino?

It is as if the eyes finally widened, really, for the first time on something that we all have had under our noses forever.

"It is sufficient to just read the Bible as it is: and that's what we normally do not do. We limit ourselves to letting it be told to us by those who, in turn, had it told themselves by someone else, without ever having to read it carefully – least of all in its original language. Incidentally: this has been happening continuously for over two thousand years."

It is called: tradition.

That is to say: notions that have travel through time, crystallised in very specific forms. The sensation can also be the one of passing the same box from hand to hand, over generations, without ever opening it.

What does it contain though? Is it possible that we take for granted many undocumented statements that possess a somewhat mysterious and fairytale-like flavour?

Should one, instead, dare to open that box maybe he will discover that those bold interpretations that are so suggestive, actually don't hold water: they just don't make any sense. And that is exactly what our biblical translator found for himself. On the other hand, he says, that very same box – handed down for over two millennia – contains other stories: beautiful and fascinating ones. And what do these stories tell?

First of all, they tell the story of a small group of people and their bond with their Lord, their commander: not a human one, but not a divine one either. And then, among those pages, if one wants, one can read – or at least deduce – interesting details about our origin as a species.

Are these reports reliable?

"Nobody can know that. But the story of Genesis is similar to a great many other "origins stories."

Just to be safe, Biglino declares to adhere to a precise method: "I simply *pretend* that the Bible tells the truth, and then I verify that that truth is coherent."

And is it?

"Very often, yes, it absolutely is: everything can be explained in the simplest of ways. It is just a matter of asking the right questions and the Bible will always offer a reasonable answer that makes sense."

Questions, that is the key.

Children, for instance, are the great specialists this matter: they pound us when they ask for the reason of things.

"So, as an example, have you ever wondered why the Archangel Michael is also called St. Michael? Normally Saints are just men, like us. That is to say: mere mortals – not archangels."

Could the fabulous Sacra, the spectacular "Monte del Purgatorio" in the frame of the Alps, be a special gateway to reread the Bible alongside Biglino?

In recent months the translator has dedicated a series of in-depth studies to this most familiar to him, almost "domestic", Michaelite sanctuary with special audiovisuals to go with.

The Sacra and its Line, of course: a so-called "ley line" – a kind of Earth's energetic field.

Skellig Michael, Cornwall, Mont-Saint-Michel and, to the south of the Sacra, the three Mediterranean sanctuaries: Monte Sant'Angelo, the Island of Simi and Mount Carmel.

"Monte Sant'Angelo, in the Gargano area is a testament to the cult of Micheal in the Puglia region of Italy. Here too Michael would have "let himself be seen" by the Bishop, who was initially a bit reticent about the idea of consecrating a Sanctuary to him, which would have been created in the natural cave on top of the town. Then, following a battle that took place in 492 A.D. and that was won "thanks to the intervention of Michael", he was finally persuaded to set up that important cult centre for him."



Furthermore, Mauro adds, "San Michele al Monte" would also have had to do with the Lombards: just like the Sacra di San Michele in Piedmont."

"The Lombards tended to identify the characteristics of Michael with those of Odin: a soldier and protector of warriors."

Further south, in the Aegean Sea, there is another large monastery dedicated to Michael. It is situated in the Dodecanese, on Simi island, in the town of Panormitis.

"There the cult arrived from Turkey, from the Colossi area (hence the letters of St. Paul to the Colossians) and it was established after the discovery of an image: an icon representing Michael, dressed in stupendous metal armour. Once again, the Archangel is represented as a warrior here."

On Simi, the cult of Michael took place over a previous temple dedicated to Apollo, just as the sanctuary of Mont-Saint-Michel itself was erected on a cliff that the Celts had consecrated to their god, Belenus, also identified with Apollo. "It is perhaps no coincidence then that some web sites dedicated to the Saint-Michael Line, especially American ones, call it "The Apollo-Saint Michael Axis", that is to say: the Apollo-Michael Line."

Odin, Apollo and Belenus were all divinities.

So, was this mysterious Mi-Ka-El one as well?

His name literally means: "Who is like an El?"

Mauro Biglino seems to have accustomed his readers to the practice of the art of analogy, of lateral thinking: finding transversal connections can be indispensable, at times, to come up with scenarios capable of becoming credible hypotheses where no other possibilities exist, precisely for lack of clear references.

"Let us not forget that the Bible itself is a collection of books without any sources: we do not know who wrote those codices, which tradition then attributes to this or that author."

A sensational example? The Book of Isaiah.

"This prophet, the greatest of the Hebrew prophets, is believed to have written only the first part of the book – 39 chapters."

The second one, a much later one, was attributed to an author

that, only conventionally, was called Deutero-Isaiah almost two centuries later, this "Second Isaiah" would have written the chapters ranging from 40 to 55. But the text (66 chapters) would only have been completed by the Trito-Isaiah (the "Third Isaiah") decades later.

"But despite all this, the volume was permitted to continue to be called the "Book of Isaiah", as if it were the work of a single author, always the same one: the greatest of the Old Testament prophets."

Another very famous prophet, Elijah, is also present in the geography that makes up the Michael Line: he regularly frequented the one that represents its southern end, that is to say the promontory of Carmel: a predominant position on the Mediterranean.

Mauro Biglino emphasises how that mountain has been most important since ancient times: "It is mentioned in Egyptian texts of the fourteenth century B.C., was conquered by the Pharaoh Thutmosis III and later visited by Pythagoras. Ancient writers tell us that, when Pythagoras visited Egypt to obtain the initiations that would have granted him access to some particular knowledge, he let himself be left on the shores of Galilee to then climb up the very same promontory.

Furthermore, on Carmel, archaeologists have found human remains: bones, which they attributed to the species of Homo Sapiens. "Now, these have been dated to be over 150,000 years before the birth of Christ old. This means that, if they really belonged to the Sapiens group, they would rewrite what we know today (or rather, what we think we know) about the origins of our species."

The biblical scholar smile: "For me, this would not be a surprise, if one considers what the Bible says in terms of what they – the Elohim – did in terms of genetic experimentation to "make" us. I say this always "pretending", of course, that the Bible simply tells the truth."

Anyone familiar with his work knows exactly what he is refer-



ring to: namely the cloning which Genesis, allegedly, talks about in order to explain the appearance of the Adamites: a "special" community of particularly intelligent super-Sapiens, therefore able to understand the orders of the Elohim – that is to say of the 'Lords of the Gan Eden', later improperly renamed "earthly Paradise."

Yes, you guessed it: we are now entering the territory that Mauro Biglino has been dealing with for many years now, with results that have surprised many readers – but not the many exegetes, especially Jewish ones, who have confirmed his intuitions and the accurateness of his translations.

What we get from all this is a capsized world, but one only in appearance so, as after a while one becomes convinced that what is capsized is not the Bible, but its theological interpretation – often one that is artful and unrelated from the actual text of the codices.

If one remains faithful to the literal transposition of the text even the geography of the Saint Michael Line changes its face.

The Carmel explains Biglino – has also biblical relevance and importance: the name means "garden", "vineyard" or even "Garden of an El", as it happens. It features the same root – El – also present in Micha-El's name."

That hill was the almost constant dwelling place of the prophet Elijah. A very notable character:

"Elijah was in close contact with the Elohim who, in the end – according to the Bible – "took him with them." The same thing also happened to Enoch, the patriarch, who went back and forth into space with the Elohim. Same goes for Moses, as an apocryphal text tells us about his "assumption."

So, was Mount Carmel that important then? Did it have a special significance, this Israeli "end" of the Apollo/Saint Michael axis?

The presence of one of its most famous regular visitors seems to demonstrate this as well: Elijah.

"Along with Moses, according to the Gospel texts, Elijah himself would have appeared in front of Jesus, when – shortly before

being arrested – the Christian Messiah lived what we know as his 'transfiguration'."

The disciples saw him 'transfigured': shining in the company of those two characters who were also luminescent – Moses and Elijah.

"Technically, two undead: both 'ascended' with the Elohim."

Is everything clear now? Not really?

For those not familiar with the world of Mauro Biglino, perhaps some clarifications will be needed: who he really is, what he did, what he claims. What his theses are, what they are based on and how he got to those conclusions.

One step at a time, Mauro Biglino is ready to provide us with all the explanations and clarifications. After 14 analytical monographs on various controversial aspects of biblical exegesis, he feels the need for a summary.

Saint Michael's Line? It can be collateral, concerning the corpus of the discussion, but only up to a certain point.

"I was on Simi recently and there I was granted the privilege and honor of visiting an ancient library on the nearby island of Patmos, where a text has been written that today seems to have made a comeback. In the 12<sup>th</sup> chapter, that text mentions precisely the Archangel Michael."

And what text are we talking about?

You guessed it: the Apocalypse of John.



## APOCALYPSE, THE MISUNDERSTANDINGS OF REVELATION

Apocalypse – not the most amusing of words. Generally, it is used improperly to define a catastrophic, end-of-the-world-like event.

It recently made a comeback, in the fateful 2020, taking everyone by surprise and making most people aware of the importance of a remote Chinese location with an exotic name: Wuhan. That is to say: fear in the form of contagion.

Shortly thereafter, Sars-Cov-2 would become the new unchallenged dominus on the planetary scene, locking up millions of people in their homes.

An epidemic of uncertain origins: not that it seemed, at least at the beginning, to be a truly global threat.

At the dawn of the new year, it seemed that the world had to worry about something else entirely. On January 3d the official news chronology opened with a traumatic event: the killing of a major player of the Tehran regime in Baghdad – General Qasem Soleimani.

Who was he?

A controversial character for sure, but one of the very first order and a leading actor in that unstable scenario that is the Middle East which, for some time now, has been bloodied by the ISIS cutthroats.

Gangs of thugs and assassins who seemed to have sprung out of nowhere with merciless orders: invade territories, sow terror and kill everyone in their way. In other words: the imposition of total submission to the fanatic types, under the false pretext of exclusive religious affiliation.

The corollary to all this: the devastation of any Christian church and any other religious denominational expression not strictly

Islamic, or better still not strictly *Sunni*.

Incidentally, Biglino points out with some irony, ISIS itself could represent the paradigmatic example of the perfect executor of Yahweh's orders: mass extermination and the destruction of other people's altars. An all too well-known biblical 'script'.

In those very first days of January, after Soleimani's strange death, flashes of lightning in the sky lit up the night: vis-a-vis missiles launched by Iran in retaliation against what were essentially symbolic targets. One of the missiles even shot down a civilian aircraft and the shock that followed that disaster put an end, in a few hours, to what seemed to be the beginning of a nightmarish spiral of events.

Who was he, Soleimani? A tough guy, first and foremost. The leader of Iran's special forces, who had just asserted themselves in Syria against the ISIS militiamen.

He had been killed in the middle of the night in the Iraqi capital where, it is said, he was about to carry out important diplomatic negotiation in that ancient country that was once of the Sumerians and that is now torn apart by disputes between Shiites and Sunnis, amid the great chaos that broke out after the last of "American wars."

Conflicts which matured against the background of the traditional hostility between the Arab countries and Israel and which ended with the death sentence of Saddam Hussein: the ferocious dictator, long-armed by the West and finally accused of possessing weapons of mass destruction which later proved non-existent.

And 2020, fuelled once more by the impenetrability of the Middle Eastern puzzle, seemed destined to write yet another page of this infinite war, based on the most classic of scripts: the contention between the Arabs and the Israelis (an interesting side-note here: both are Semites and descendants of Abraham), with the West and Russia on alert and without forgetting China – still in the background, sure – but ever so close, thanks to its exuberant commercial power which has now also extended to that immensely rich deposit of raw materials called Africa.



And what about the Apocalypse?

In a matter of months, the misunderstanding would have been cleared: the missiles of 2020, the real ones, would not have been of the conventional, ballistic, type – yet something else entirely. Something that now has begun to be called by its name – the Great Reset: a political, social, sanitary but also economic, financial, psychological and even anthropological universal reconfiguration.

Mauro Biglino has accustomed his audience to keep a safe distance from current events and their possible interpretation.

Wisdom?

“I deal with the Bible: I only speak gladly about that because I do not like to express myself on matters that I don’t know as accurately.”

Historians admit it openly: those who study the past are not necessarily more able to understand the present, let alone be able to predict the future.

For his part, Biglino opens a new frontier of investigation: the actual real knowledge of the past, in its extreme concreteness, can prove to be fundamental. It can reveal “precise cultural and financial realities that still affect the masses today.” Not surprisingly, he adds, “systems of power tend to strictly control our knowledge about the past.”

Isn’t it curious? A historian is willing to change his mind if documents emerge that are able of contradicting some previously established historiographical notions. On the other hand, anyone who transforms the Bible into a text on which to base their profession of faith considers it to be infallible.

Sure – but did they even read it?

Have they carefully examined what it is saying?

“In essence, in many respects, the Bible is but a photocopy of the Sumerian-Akkadian “Origin Stories” classics: the *Atrabasis*, the *Enuma Elish* and the *Epic of Gilgamesh*. The birth of our species, the Flood: those and others stories were already all contained in those texts – which the biblical writers would certainly have read.

The absurd thing is that, while the Bible (ie the copy) is claimed to be an expression of a sort of historical truth inspired by God, the Sumerian texts (the original) are thought to be nothing more than fables: myths and legends.”

But the real surprise is another one yet: cleared away for, a moment, of the theological reading of the Old Testament – *the One God, Almighty, Creator of Heaven and Earth* one – is it possible that the Bible does tell us about a historical truth?

“A relevant question for sure: I, for my part at least, *pretend* that it may be so. And for a very basic reason: the biblical account, as I said, is coherent. Sure, it often appears to us as sour, shocking and difficult to digest at times – but it is a perfectly logical and credible one. We are talking, essentially, about a war account which describes terrifying confrontations. Fratricidal wars between relatives. Yahweh regularly orders to the people who had been assigned to him – that is the sons of Jacob/Israel – to exterminate his adversaries, who are all consanguineous, neighbours, direct descendants of Abraham or in any case of his family of origins. In one word: cousins. And Yahweh’s provisions are cruel: don’t take prisoners – kill everyone. More or less like ISIS does.”

The terrorists of the so-called Islamic State?

“I know, the comparison can be an annoying one. But that is what is written in the Bible: nothing more. And with an infinite, staggeringly detailed abundance of elements that are unacceptable, gruesome and abominable for us. For example: spare no one, neither the elderly nor the women. Sometimes with one exception only: little girls. It was enough for them to be three years old (to be precise: three years and a day) to be considered sexually attractive.

Horrifying.

One might say: a simple question of customs. After all, there is nothing more unstable than ethics: the moral compass can change, in radical ways, through the ages. And so, could it be considered “normal” in those days to have sexual relations with infant girls?



Mauro Biglino sighs: the subject is so controversial that he felt he had to dedicate an entire chapter to it in his book: "The False Testament."

"Those are pages that are never read publicly: they are too inconvenient. But they are not the only ones. The entire textual, literal, reading of the Old Testament reveals a completely different story from what we have always been told in the religious context. And yet, that is precisely what that book says. What is written in it. I certainly did not discover it. I want to reiterate that: I haven't "discovered" anything at all."

A strange "apocalypse", the one of Biglino. From the Greek "apokálypsis", meaning "revelation."

The translator shakes his head. And smiles. As if to say: come on, let's be serious here. What revelation are we talking about? This truth, which he brought to light for the benefit of the general public, has never been neither secret nor mysterious.

"I'll say it again: it is sufficient to just read the Bible to understand what it actually says. Of course, Hebrew allows us not to be misled by improper translations – but the same reading in English or any other contemporary language still permits one to have a very precise idea of the events narrated in the Old Testament."

Authentic stories?

"Well, again: we don't know that. In some cases, there are confirmations from chronological comparisons that can be cross-referenced with historical sources. But more often than not we can only rely on the biblical authors who, unfortunately, are still unknown to us."

And so what does happen if one "pretends", as you do, that what is written in the Bible is the literal truth?

"Quite simply one realises that this set of books tell us something very precise: the appearance of superior, non-human beings, who genetically "manufactured" Homo Sapiens. And that they were many and technologically advanced."

Extraterrestrials?

"This is impossible to say: the Bible does not specify that. At the

very best we can define them as "aliens", but in the more strictly technical sense of the word: namely as individuals who are different and distinct from us."

And then, at one point, the discussion focuses on just one of them: Yahweh.

"Exactly. The biblical texts describe him with these words: a male and a warrior. And what does he care about? Not the whole of humanity, but about his people alone. And these people are not even the Jews as a whole, but merely a part of them. As mentioned before: the descendants of Jacob-Israel. It is to *them* that he makes a solemn promise, this Yahweh warrior character: that he would give them a vast dominion which would extend from the Nile to the Euphrates Valley, and even beyond. The map of Greater Israel, sometimes displayed with some satisfaction by the Tel Aviv military even in recent times. One including not only the whole of Palestine and all of Jordan, but also a large part of Syria, the southern tip of Turkey and a slice of Arabia Saudi. The so-called "Eretz Israel" also includes a large portion of Iraq, plus the Sinai and the eastern belt of Egypt, between the Nile valley and the Red Sea.

A few thousands of years have passed since then. Assuming that Yahweh really existed and that he led the Israelites in his small and continuous wars of conquest: do you think he managed to keep his promise?"

Sinai, Golan, the West Bank. These are the only trespasses since 1948.

A tormented story, the one of the twentieth century, which probably reached its peak on that one occasion where hope for a great reconciliation seemed to be at hand on the banks of the Jordan. For the first time, in 1993, Israelis and Palestinians decided to mutually recognise each other and both parties admitted the other one's right to exist. The Israeli hero and protagonist of that historical agreement, Yitzhak Rabin, was later awarded the Nobel Peace Prize – and shortly thereafter was assassinated by an Israeli extremist settler.



What is striking to us, beyond the biblical promises regarding the coveted Greater Israel, is the strenuous determination of the small Jewish state which arose after the Second World War following the wave of the universal horror caused by the Shoah.

It's a fact that it was only after the horrors of Auschwitz that the Jews were granted the historical right to have a State. This could also lead to some disturbing questions, especially considering some recent historical research investigating the loans that Hitler himself would have received from some unsuspectable overseas bankers.

"If I were to be a Jew, I would first of all concern myself with understanding why, since the end of the nineteenth century and then the early twentieth century, all the big names of Anglo-Saxon press repeatedly wrote that "six million Jews" were to be killed in Europe. At that time Hitler was still going to kindergarten. Mauro Biglino is very well aware that he is entering very tricky territory here.

"Let me be very, very clear on this point: I am not even remotely questioning the facts of what happened and the appalling extermination perpetrated in the Nazi concentration camps. What I am asking myself, if anything, is how that obsessive "prophecy" come to be in the press. The prophecy about such a precise number of the future victims."

Six millions.

Even The New York Times itself talked about it, on November 6<sup>th</sup>, 1900:

"Jewish sources write that, in Leviticus, the word that means "you shall return" is missing a letter: "Vav", which has a numerical value of 6. The absence of this letter would therefore mean that 6 million Jews would not be able to return into Israel."

Mauro Biglino does not believe at all in biblical prophecies.

"In the Old Testament the prophecies are all made *ex-post*, without fail: the "prophesied" events in reality had already occurred." In this case, the "gematria" – that's the ancient discipline that assigns a precise numerical value to each Hebrew letter – would have also intervened in support of the prophecy about the big-

gest massacre of the twentieth century. Some argue, in fact, that based on this count the Bible would even contain the exact date of their return to Israel: 1948 – and only after the death of those unfortunate 6 million Jews.

According to the same sources, this would also be mentioned in the "Sefer Ha Zohar", ie the Book of Zohar, also called the Book of Splendour.

This is a Cabalistic volume from medieval times and composed in Spain by Sephardi Jews.

Although it only appeared towards the end of the 12th century, it was written "in a contrived literary Aramaic", notes Wikipedia. As if the authors had wanted to suggest for it to date back many centuries before?

The Zohar is still very much a topic of discussion: for some, it is simple gobbledygook, for others, it contains ancient wisdom. Incidentally: Mauro Biglino has excellent relations with the Jews and Jewish culture. A great Kabbalist like the recently deceased Rabbi Arie Ben-Nun even wanted to help him make his books known in the United States.

According to Arie Ben-Nun, "Life was packaged, like a preserve, and brought to Earth."

From where? "From another galaxy", he continues, "from a planet illuminated by a bright, cold star."

Is that what this most learned Rabbi thought?

"But of course – and that's no surprise."

Biglino finds himself more often at home within the Jewish cultural milieu.

"It's a world capable of the most extraordinary openness. In Judaism, there is room for everyone: it goes from absolute orthodoxy to pure atheism. In rabbinic schools, people are taught not to trust a single source. Once a second one is found, the invitation is then to find a third: precisely to encourage doubt and refutation."

It is no coincidence therefore that Biglino often finds himself citing the Talmud, where this technique is widely applied. In other words: never take anything for granted.



"And that is exactly the opposite of what has always been done in regards to the Bible in the Christian tradition: there the dogma rules, preventing one from deepening the knowledge. A dogma, or a category of mystery, which does simply not exist in the Bible. This is how it works: once translated incorrectly, one had to necessarily introduce the idea of mystery. A trick used to try and keep the whole story together, after the Bible had been made to say what, in reality, it has never said."

Is that the big issue here?

"Clearly so. From the theological interpretation of that particular book, which is based on erroneous or even invented translations made from scratch, depend all the great monotheisms of the world. On which, in turn, depend our systems of power. Systems that still govern the world today."

Does this apply to everything?

"Well, let's consider this prediction done by the media of the 6 million victims of the Shoah: if I were a Jew, this most strange prediction in the newspapers would keep me awake every night." Are you thinking of obscure and elusive powers? Conjectures, conspiracies and secret plans?

Mauro Biglino essentially focuses on the idea – and in his opinion an improper one – that wants to attribute the Bible as a source of power.

His patient work is a testimony of this: everything can always be re-read in another way, word for word, without any theoretical ruminations.

"The Old Testament is a beautiful book, let me repeat that, as long as one reads it honestly, as it was actually written."

The literal analysis is not only in contrast with the theological one, there are many other possible readings of it: a symbolical one, esoteric, gematric and cabalistic.

"All of them legitimate, all of them interesting. Provided that we do not pretend to exclude the textual, literal reading: which, instead, is precisely what they do not want me to do."

Is it that upsetting?

"Naturally. Because it dismantles from the outset the very idea

that God – assuming He exists – has anything to do at all with that book."

Over ten years of intense intellectual battles, Mauro Biglino had to defend his work with the utmost commitment.

"I have never claimed to be certain that what the Bible tells is true: what I maintain are still only hypothesis – albeit very carefully argued and documented ones. The Old Testament may contain truths and inventions, omissions and exaggerations, just like so many other history books. What is unbearable, however, is the way we keep suggesting that, when the Bible says one thing, it actually means another."

The power of persuasion?

"I mean: we don't even know who wrote the Bible! It is not known when it was written, nor in what language and, at the time of Moses, Hebrew did not even exist as a language. But we do pretend to "know." We pretend that, when those pages express one concept, in reality they are talking about something else. One might think: what is this madness? And yet this is what normally happens with it: the Bible is continuously made to say what it does not say. What it has never said."

This Book has been "used." And that's the point here: it was made the bedrock of some extremely earthly and material interests.

A curious destiny: theology "spiritualizing" a text that has nothing spiritual about it, and then using it improperly as a formidable instrument of domination.

Is that the case?

"It sure is", confirms the translator.

"And it worked very well, in that sense, for over two thousand years. But now fragments of truth are gradually emerging, I guess."

Could this be because we are, perhaps, approaching some sort of apocalypse?

"Speaking of that, let's dispel some of the notions and beliefs around those pages: the Apocalypse of John, the closing chapter of



the Bible, commonly believed to be a reference to the 'end of time'." Is that not so?

"I'm afraid not. That book is really and essentially one aimed at the earliest Christian communities: it's a 'political' text, with precise instructions on how to beware of the adversary."

That is to say of Satan?

"No sir: the enemy referred to seems to be Lucius Domitius Enobarbus – commonly known as Emperor Nero.

A premise is needed here: the text attributed to the evangelist John – and written in Greek, probably at the end of the first century – has nothing to do with the extremely explicit realism of the Old Testament written in Hebrew. In the New Testament, compiled under the influence of the by then dominant (Hellenic) literary culture, the mostly visionary aspects are dominant.

"The Apocalypse seems to be a text written in code for the nascent Christian Churches: an encrypted script, containing indications and recommendations to defend themselves from the persecutions to which these early Churches were subjected, in particular by the Roman emperors."

That's for example what the infamous 666 refers to – the so-called "number of the beast."

The text describes it as a strange animal: "It had two horns, similar to those of a lamb, but spoke like a dragon." It is a beast that "works great wonders" and thus "seduces the inhabitants of the earth." And then "it ensures that everyone, young and old, rich and poor, free and slaves, shall receive a mark on the right hand or the forehead and that no one will be able to buy or sell anything without such a mark – that is, the name of the beast or the number of his name."

Herein lies the wisdom, the text goes on, allusively: "Whoever has intelligence must calculate the number of the beast: it is, in fact, a number of man and his number is six hundred and sixty-six."

So, Nero then? Is Roman imperialism – both military and even mercantile one – the real target of that deliberately obscure writing?

"On Latin coins – explains Biglino – the name of the Emperor (of which 666 is the numerical transcription) is simply indicated as Nero."

This number, however, presents some interesting features: "In different papyri from the one used for the editing of the Apocalypse, that is to say the version that officially entered the Canon, there are different numbers. In the papyrus number 115 of Os-sirincus – but not only there – the number 616 is also found, and then in yet other papyri it is the number 665."

And that's not all.

"Irenaeus of Lyon, who defined the Canon of the New Testament, believed that this was an error of the copyists: in reality, the number would derive from a Latin rereading of the number 666."

If the expression "Nero" does appear on Roman coins written in Latin, things change for the coins with the wording in Greek though: there, the emperor becomes "Neron."

"That final n has a value of 50: precisely the difference between 616 and 666, which would indicate that the 'number of the beast' most likely truly refers to Nero."

But then again, let's proceed with care here, as there is also a second possible interpretation of this matter: "The number 616 could be the numerical transcription of the name Caligula, who was emperor before Nero."

Whatever the case, Nero or Caligula, the general sense would not change anyway.

"In both instances that number would seem to refer to Roman emperors, considered to be the true enemies of early Christianity."

So, no 'end-of-times'-scenario after all?

I am afraid not.

"The Apocalypse of John seems to me to contain the messianic hopes of those times, in which the advent and establishment of the New Kingdom were expected imminently – one where just and righteous men would be saved."

Almost two thousand years have passed, yet back then these new



imes were expected to come imminently.

Reread in such a way, the words of chapter 7 of the Revelation have another effect altogether.

All stood before the throne and before the Lamb, wrapped in white robes, and held palm branches in their hands."

The righteous, dressed in white, cry out in a loud voice: "Salvation belongs to our God, seated on the throne, and to the Lamb."

Who are they, these righteous ones? Where do they come from?

One of the elders replies to the writer of the text: "They are those who come from the great tribulation and who have washed

their garments, making them white in the blood of the Lamb.

This is why they stand before the throne of God and serve him day and night in his Temple, and He who sits on the throne will

spread his tent over them."

Certainties: "They will neither hunger nor thirst anymore, neither the sun nor any heat will strike them, because the Lamb,

who is in the middle of the throne, will be their shepherd and will guide them to the springs of the waters of life. And God will

wipe every tear from their eyes."

In other words: redemption at hand.

"Most probably the readers of the Apocalypse were pawing impatiently", says Biglino, "That text was written for them, after all."

The promise was to erase injustice from the world and to do so immediately.

"Those messianic expectations were already expressed by Jesus, who presented them as imminent, indeed as already begun, like

the establishment of the New Kingdom. Luke, in chapter 17,

makes him say: "The kingdom of God is amongst you." The

coming of the New Kingdom would have materialised in that same generation." Things did not go that way.

Typical, after all: the same thing happened with the promise of Greater Israel.

## THE GREAT RESET OF TRUTH

Who is the conspiracy theorist? Someone who sees secret plots everywhere or those actually hatching one? What should we say then about the great Machiavelli? A man who recommends to the "Prince" that he should know how to be both a lion and a fox – that is to say capable of complicated machinations, of concealing his real intents if necessary and of outsmarting his opponents.

Nowadays, especially in that vast ocean that is the web, there is no shortage of individuals ready to make every great event in history originate solely from some obscure conspiracy.

Things being this way, it is easy of course for those governing the official narrative to dismiss – under the label "conspiracy theorist", in fact – anyone they dislike and especially those who seriously want to investigate unclear events or events certainly not satisfactorily explainable by the official version provided.

We can mention sensational cases that are still very close to us, like 9/11 for example, or the "vial of anthrax" that was waved at the UN by Colin Powell to evoke Saddam's famous WMDs.

But does the professional historian admit the existence of conspiracies? Of course he does, and he does so based on precise documents, long protected by confidentiality and later declassified.

Just to stay in the framework of the second half of the 20th century: the "declassification" of the famous incident of the Gulf of Tonkin – claimed to be the *casus belli* responsible for the Vietnam War. Decades later, it was the very US superpower itself who admitted that no North Vietnamese vessel had ever fired against the US cruiser USS Maddox, whose Commander had declared to be the victim of an attack in 1964.



Just a year earlier, President John Fitzgerald Kennedy had been killed, right under the nose of the planet's most sophisticated security and intelligence apparatus. For decades, again, the official version offered only one hypothesis: that of the lonely gunman Lee Harvey Oswald. Over the years, tons of books and famous films have explored possible alternative truths on that case. Are those conspiracies?

Only in 2007, while on his deathbed, did Howard Hunt – the “number two” of the CIA back in 1963 – spill the beans. He made his confession to his son, on tape: Kennedy – Hunt revealed – was killed by order of what is now often referred to as the “Deep State.” Working together, both the FBI and the CIA had availed themselves of a Chicago mob killer. One of them, James Files, admitted to having fired the fatal blow.

Recently even an unsuspected character like Bob Dylan has talked about the Kennedy assassination in his own sensational way. This musical legend and Nobel Prize for Literature winner in 2016 dedicated an epic and monumental piece to the Dallas assassination – “Murder Most Foul” – in which, in an encrypted yet easily decipherable way, the real architects’ for this conspiracy are uncovered.

An interesting detail here: the timing of the release of this song, surprisingly offered “worldwide” and for free on the web during the same days of the global explosion of the pandemic. Kennedy and the Coronavirus?

“Take cover”, wrote Dylan on his website in presenting his news song, as if to suggest a disconcerting correlation between the possible “directors” of the health emergency and the heirs of the Dark Forces who decided to assassinate the president of the New Frontier in 1963.

A man who was obviously dangerous to them, given his firm intention to change the planet from top to bottom, questioning some very deep-rooted political, economic and financial foundations. His supreme objective: the respecting and widening of human rights in every corner of the globe.

In one word: justice. And the end of an endless stream of abuses.

Historians, of course, keep themselves at a distance from any temptation of “sanctification” by also pointing out all the shadows of the Kennedy administration, and rightly so. From the Bay of Pigs incident (the failed invasion of Cuba intended to overthrow Fidel Castro) to the Pan-American Conference of Punta del Este, which seemed like a concession to the traditional imperialist “Yankee” colonialism by American multinational corporations exploiting their backyard, South America. Inevitable rebalancing of power that aimed to a positive “paradigm shift” for humanity, as the secret correspondence with Nikita Khrushchev would later testify, including the mirage of ending the arms race and the nuclear nightmare of the Cold War with the USSR.

Many voices are emerging about this historical juncture with the explicit intention of proposing some radically different pages of a possible “hidden” history.

One of the most famous of these voices is the one of Scotsman Graham Hancock, well known to the international public for his famed best sellers.

Considering new information about the Egyptian pyramids, their true dating and the real function of those monuments, are we faced with a need to completely rewrite history?

Recently Biglino has chosen to quote an Italian author: Paolo Rumor. A lawyer from Vicenza and a member of an important Italian family linked to the Catholic world. His book, “The Other Europe”, which was released in 2010, features the private memories of his father, Giacomo, himself the cousin of the famous Mariano Rumor, several times Prime Minister of Italy.

And what does Paolo Rumor talk about in this book?

He talks about an unspeakable “behind the curtains” scenario, yet another one: a structure of power which would have secretly orchestrated the destinies of the entire world and that would be behind the conditioning of historical events through the occult “management” of dynasties, kingdoms and empires, all the way down to our modern national states and to the creation of the current European Union. It goes without saying that this



"structure" would also be in firm control of the media and the flow of information, therefore controlling the official narrative of history.

Paolo Rumor tells us that his father was commissioned to represent none other than the Vatican in the complex treaties for the reconstruction of post-war Europe, treaties that were initiated while the Second World War was still well underway.

Giacomo Rumor – his son tells us – answered directly to Giovanni Battista Montini: the future Pope Paul VI – at the time an agent and connector of the highly efficient Vatican secret services. A body that to this day many probably do not even know exists.

Well then, those secret services, together with similar European and American apparatuses, would have been behind the formation of the EU, starting from those terrible years of the Battle of Stalingrad and the D-Day landings.

Another conspiracy?

Mauro Biglino addressed the issue extensively and directly in his video "The roots of the Project", published on November 20<sup>th</sup>, 2020 on his YouTube channel "ilveromaurobiglino."

"It is especially in a situation like the one we are experiencing now that I believe knowing the past really helps us to understand the present, and perhaps even allows us to hypothesise possible future developments."

The author does not hide the risks intrinsic in such an enterprise: "I do know all too well that talking about certain issues makes it possible, if not most probable, to be included in the category of the so-called "conspiracy theorists." But, in fact, wasn't a "conspiracy theorist" the one who actually hatched a conspiracy, back in the day?

"Yet today, as we know, things have changed and "conspiracy theorist" has become the label for those who see plots everywhere or – in a derogatory way – those who even just try to reveal real hidden plots."

That wasn't always the case though, emphasises the scholar: "Just think of Rudolf Steiner: already at the beginning of the twentieth

century he was talking about hidden elites who, in an occult way, tried to set up and manage plans to control humanity."

However, apparently, this new "apocalyptic" atmosphere created worldwide by the Covid pandemic is changing the type of information that is conveyed to the masses on a daily basis, reaching unthinkable levels.

"There are other people, in fact, who I don't see how they could possibly be included in the category of conspiracy theorists. People who, however, have made statements that come very close to what the mainstream would define as "conspiracy."

One name above all: that of Monsignor Carlo Maria Viganò, the Catholic archbishop and former Apostolic Nuncio (a Vatican Ambassador, basically) to the USA.

In his open letters addressed to then-President Donald Trump in the run-up to the 2020 presidential elections, he explicitly used the term "Great Reset."

Careful here: "That expression is not typical of the conspiracist: it is used instead at large by institutions such as the UN and the World Economic Forum in Davos."

And Viganò is not the only one to express himself in those terms, so is also another leading exponent of the Catholic world: Livio Fanzaga, presbyter of the Scolpi Fathers and very popular director of Radio Maria, the official radio channel of the Roman Catholic Church.

This radio channel, Biglino points out, has a worldwide network managed by 20,000 volunteers and followed by 30 million people, broadcasting in over 70 countries and 50 languages.

Echoing Monsignor Viganò, Biglino recalls, Livio Fanzaga spoke of a "sanitary emergency-directed-coup d'état" and a "mass-media coup."

The accusation is a full-fledged one: a shadowy power would have, at the very least, exploited the Coronavirus emergency in the most sinister of ways, making it the ideal pretext for inflicting humanity with a "new paradigm": a neo-slavery one based on fear and a "totalitarianism" imposed onto us by a sort of "psycho-sanitary" regime.



Is it really that strange then that – right now of all times – the Kennedy name seems to be making a comeback?

It is in fact none other than Robert Kennedy himself – the son of Bob Kennedy – that is talking plainly about a conspiracy. In the summer of 2020, the nephew of the assassinated president in Dallas wanted to reiterate these accusations of a dictatorship being put in place during a speech he gave in Berlin in memory of the historic 'Berlin Speech' made by his uncle.

However, if the Kennedy dynasty has always been associated with politics, the explicit descent into this field of openly political ground by exponents of the religious world, such as Viganò and Fanzaga, appears much more unusual.

But what did Monsignor Viganò actually say in his letter?

Incendiary words, to make unequivocal accusations.

"We are in times where the fate of the whole world is threatened by a global conspiracy: a global plan called the Great Reset is underway." According to the high prelate, "This is a plan created by an elite that wants to subjugate the whole of humanity, imposing coercive measures with which to limit the freedoms of individuals and people."

In the intentions of this "elite", again according to Viganò, "this crisis serves the purpose of making the recourse of a Great Reset by the Sates irreversible, giving the coup de grace to a world whose existence and memory of itself is to be completely erased." Viganò also speaks about the "suicide" of our Western culture. He says: "While citizens are denied their fundamental rights, all of this is happening in the name of a sanitary emergency that is increasingly proving to be instrumental to the establishment of an inhuman and faceless tyranny."

Carlo Maria Viganò is perfectly aware of the extent of his accusations and of the risks to which those who formulate them are exposed. On the other hand, he adds, the bare reality is now there for everyone to see: "Until a few months ago, it was easy to demean as conspiracy theorists all those who denounced these ghastly plans, plans which we now see unfold before our very

eyes and fulfilled down to the smallest detail."

In another statement, one filmed on video, Viganò adds that this "plan" would allegedly be managed by an occult elite which has some very ancient roots.

Mauro Biglino also points out that even a prestigious journalist such as Aldo Maria Valli, former Vatican historian of the Rai channel (Italy's state-owned TV channel) wrote in his blog about the same concepts expressed by Viganò, emphasising the origins of this phenomenon, which would be centuries-old according to him.

One of their final goals? The absolute control of information, of the narrative of events.

"The management of history is fundamental for those who want to govern us", stresses Biglino, who recalls what George Orwell had written as early as 1948 in his famous novel "1984." A novel that has now become dramatically relevant again.

"Whoever controls the past controls the future, and whoever controls the present controls the past", wrote Orwell, putting these words in the mouth of the official and nightmarish propaganda that dominates a world that – in what was only literary fiction – is now turning frighteningly real and dystopian.

Prophecies?

Statements of facts: "Those who have <sup>over</sup>power also make sure to manage the knowledge of what we believe about our past", summarises Biglino, who focuses on a decisive aspect: "For Orwell, the manipulation of the past also has the purpose of safeguarding the infallibility of Power, embodied by the one-party of Big Brother in his novel." –over

Infallibility?

Absolutely: "In so doing they isolate anyone who dares to doubt what is being told about the past, as if he or she were committing a crime of treason." As if to say: "This is what the past is. And there is going to be trouble for anyone who dares to question it." Careful here: "The same thing is true for ancient texts as well, as it is for the construction of religions which are based on a certain dogmatic interpretation of the writings they derive from: an



interpretation one must not deviate from."

Do you think this is a modern approach to the matter?

"Not at all: the seeds of a certain conception of humanity are already very well present in the Bible."

In truth, Biglino continues, this control over information concerning the past has been established for millennia: because those who manage power know all too well that the management of knowledge relating to even the most remote facts is fundamental.

This is confirmed to us by a character who lived almost two thousand years ago: Bishop Eusebius of Caesarea – one of the Fathers of the Church.

In his "Praeparatio Evangelica" – says Biglino – Eusebio "writes things that make us understand in what conditions our culture has lived in for centuries and perhaps even for millennia."

Simple observations, in fact: "This situation we are analysing here today, in the present, actually has very ancient roots and motives."

Eusebius quotes the writings of the Greek Philo of Byblos, who lived between the 1<sup>st</sup> and 2<sup>nd</sup> centuries A.D. In turn, Philo studied the texts of Sanchuniaton, a Phoenician priest of the 12<sup>th</sup> century B.C.: "We are therefore talking about some 3,200 years ago."

And what did Sanchuniaton write about? What does he claim to have discovered, in his writings? The blatant manipulation of historical reality: the disappearance of facts and their replacement with more convenient truths.

The Phoenician "studied the writings of Taaut, knowing that – of all men who lived under the sun – he was the first one to have invented writing and to have thus written books which have laid the foundations for the "logos."

And who was he, this Taaut character?

"He has been called *Touth* by the Egyptians, *Toth* by the inhabitants of Alexandria and *Hermes* by the Greeks."

Eusebius adds: "As far as the Jews are concerned, the most reliable facts are narrated by Sanchuniaton of Beritus", that is near

present-day Beirut. And the Lebanese Sanchuniaton "had in his hands the memoirs written by Jeròmbalus, priest of the god Yehwò" – who for Biglino is none other than Yahweh, the so-called biblical God.

And here is the point of the matter: Sanchuniaton accuses later writers to have "falsely and arbitrarily, interpreted in an allegorical way and based on physical explanations and theories, distorted the myths and legends concerning the gods."

The Hellenic historian Philo, quoted by Bishop Eusebius, therefore uses the narrative of the Phoenician priest to discredit the use of allegory.

Here's the implied message: don't trust any interpretations that invoke imagery or too much allegory.

"Anyone dealing with biblical themes – says Biglino – knows all too well how much allegories and metaphors are used to interpret the Bible and make it say things that the Bible never does." Mauro Biglino has been saying this for over ten years: "If we read the Old Testament in a literal way, we shall discover things that allegory and metaphor have kept hidden from us for centuries." Apparently "this was a technique used even back then and confirmed to us by an unsuspected Father of the Church such as Eusebius of Caesarea."

An explicitly formulated denunciation.

"The most recent writers who have dealt with sacred history have repudiated the facts that occurred in the beginning", writes Eusebius, quoting Sanchuniaton through Philo. "And after having invented allegories and myths combined in such a way as to lead them back to cosmic phenomena, they have instituted mysteries enveloped in such a dense darkness that it is not possible to easily see what really happened."

And this is still being done nowadays, Biglino remarks: it happens every time it is claimed that, in reality, the ancients symbolically interpreted cosmic phenomena.

Here, however, we are going even one step further: the "invention" of allegories and myths and the "institution" of mysteries. In practice, according to the Phoenician, a smokescreen specially



designed to hide the truth.

Philo himself, Eusebius adds, told the story of how Sanchuniaton would have discovered this great imposture. "Having come across certain secret books, which had hitherto been hidden in the depths of the Temple of Amun, he devoted himself to their study and the understanding of all those things that were not meant for everyone to know."

For Biglino this is overwhelming proof: "Knowledge of the past must necessarily be reserved for the very few. The masses must be given an interpretation which is functional to power." It is also useful to stress here the chronology of these literary revelations: Eusebius wrote between the third and fourth centuries A.D., and Philo of Byblos between the first and second centuries, while Sanchuniaton is from the 12<sup>th</sup> century B.C.

Eventually, Sanchuniaton "got rid of the myths and allegories in which these primitive times and stories had been enveloped in." And the priests who lived after him "wanted to hide the truth once again and return to the myth: that is when and where our mysteries originated."

"Those priests", Biglino stresses to avoid any misunderstanding, "were not like those of today: they did not have to "lead Souls towards God", no: they were the caste that looked after the (very material) interests of the so-called gods."

In the works cited by Eusebius, Philo provides yet another, deeper, speculative declination on the cultural level of these colossal manipulation spoken of by Sanchuniaton.

The Greeks, he writes, first appropriated most of the myths created by the ancient priestly caste, then, "after having adorned them in various ways, they transformed them into tragedies and, thinking of seducing men through the charm of fables, they embellished them in every possible way."

These new accusations end up undermining the very foundations of the great Hellenic literary culture and tradition.

"Drawing inspiration from these stories – writes the historian of Byblos – Esiodus and the other greek poets composed their theogonies, Gigantomachy, Titanomachy and the various other tales."

A bombshell? For sure.

"Our ears, accustomed since childhood to these stories and hammered by these fantasies for so many centuries, guard almost like an archive this fabulous material transmitted to us by these fables."

So: fairy tales, passed off as authentic stories to hide the truth?

A real shame indeed, as the facts narrated in the original story – observes Biglino – are more convincing in and onto themselves not to mention that they are even more fascinating than the allegories with which we tried to cloud them.

"This is not a conspiracy, but a technique widely used to "handle" the past, control the present and plan for the future."

A "technique" which Eusebius gives an account of by quoting once again Philo: "Strengthened by time", those fairy-tale inventions "have become a heritage that is very difficult to get rid of, so much so that the truth seems like a fantasy, while the counterfeit stories they seem to have all the characteristics of truth."

Is this not the perfect description of what we are experiencing today, Biglino wonders?



## CONTROLLING THE PAST TO MORTGAGE THE FUTURE

It was a Tuesday, March 10<sup>th</sup>, 2020. The first country in the world to do so after China, it was Italy's turn to experience the extreme harshness of the so-called lockdown.

Everything was closed, travel was prohibited, millions of citizens were confined to their homes and forced not to work. The deserted cities, suspended in an immense silence. The reason for this decision: the spreading of the coronavirus epidemic.

In a peculiar video, shot from his home in full "curfew" mode, Mauro Biglino pointed out some illuminating details, citing scientific sources: in just a few weeks of complete halt of any transportation, in the spring of 2020 alone the Earth's atmosphere had cleared significantly.

Despite the worldwide ecological alarm reiterated insistently in recent years, it is as if the Earth had only needed a handful of days to get back on its feet: according to Indian experts, even the water of the Ganges could have become drinkable in the long run.

Historians recall that, during the so-called Little Ice Age of the 17<sup>th</sup> century it was possible to skate on the frozen Seine during the winter in Paris, while markets were set up on the frozen surface of the Thames in London. On the other hand, in the so-called Warm Period of the Middle Ages, between 900 A.D. and 1200 A.D., the temperature was a mild one even in Iceland, while vines were grown in England.

Is it legitimate to suspect that someone, periodically, might be secretly manipulating certain events to send out messages destined to profoundly transform society?

Various official sources also spoke explicitly of the Grande Reset: in June 2020 it was Kristalina Georgieva, director of the Inter-

national Monetary Fund, who considered the global economic paralysis induced by the pandemic emergency to be an extraordinary "opportunity."

A formidable acceleration towards the "great transformation" based on the digital cloud market and the "green" economy.

Alongside the German economist Klaus Schwab, president of the Davos Forum (his is the authorship of the neologism 'Great Reset') have sided members of the World Bank, as well as influential politicians from the UK and the US and the big shots of the industry and finance. Their possible goal? To exploit this pandemic crisis, "reset" the economic model and replace it with the so-called "Green New Deal."

This model would then be ruled by the giants of what Shoshana Zuboff, a Harvard Business School professor, has called the "Surveillance Capitalism." Of strategic importance is the role of the so-called "Big Five" of technology: Facebook, Google, Amazon, Apple and Microsoft. With the progressive digitalisation of our daily lives, these major players of the web "are destined to penetrate with ever greater invasiveness and ability to control the existence of human beings."

Controlling the multitudes – does this have anything to do with the Bible?

Mauro Biglino's answer is very clear: this trend is not just a recent one of today. Just look at certain passages of Exodus or Deuteronomy.

The scholar draws such "vertical parallels" step by step. How is it possible that the same scheme can recur, at least in its fundamental assumptions, over thousands of years?

A suggestive answer seems to be contained in the essay "The Other Europe", by Paolo Rumor: everything suddenly becomes more understandable and makes more sense if we hypothesise that human events are orchestrated by a hidden hand and guided by a very few people that are capable of somehow passing on their power in what is essentially a dynastic way.

Is this believable?

It is Rumor himself who sheds light on this: the book was writ-



ten from the memoirs of his father, Giacomo, who at a certain point of his life was made aware of the existence of a mysterious "entity": a very small elite, allegedly ruling the planet in an uninterrupted way for thousands of years, with its roots deep in down to Mesopotamian antiquity.

An expert like Loris Bagnara, who contributed to Rumor's book, confirms that the toponymy mentioned in Rumor's book is perfectly consistent with the historical geography of that area of the Middle East, along the Tigris and Euphrates river.

Another expert, the eminent Italian political scientist Giorgio Galli (himself one of the other co-authors of the book) confirms that the powerful people mentioned by Rumor, even those not in the foreground, actually played a decisive role in the "secret" construction of the future European Union, decades in advance of the events then known to the general public.

So, this begs the question: who was the source of Giacomo Rumor?

A very well-known French politician and esotericist named Maurice Schumann, and also one of the founding fathers of Gaullism. It was Schumann that revealed to him the existence of this phantom "structure", made of powers to us invisible and unknown.

According to him, based on what he would have revealed to Giacomo Rumor, certain global operations would have been a walk in the park to achieve as that is what this "cabal" has been doing since time immemorial.

Global management and control of events: wars, empires, revolutions, technological achievements, knowledge control: the gradual diffusion of ideologies, beliefs and information.

Plotting such a thing as a 'Great Reset'? Not a problem – just another day at the office, more or less.

Back to current affairs: a United Nations document called "Agenda 2030" which dates back to 2015. The objectives of this document are of historic significance: according to the interpretation of the well-known American analyst William Engdahl, Agenda

2030 'envision[s] a world with income equality, gender equality, vaccines for all under the aegis of the WHO and CIEP', or the "Coalition for Innovations on Epidemic Prevention", launched in 2017 again by the World Forum in Davos in collaboration with the Gates Foundation.

In an analysis that does not differ much from the one Monsignor Viganò himself would later propose, Engdahl "foreshadows" yet another elitist dystopia: a substantial erosion of the middle-class income, to allow the reduction of consumption and carbon emissions.

Nothing that much different, however, from what was proposed in the distant 1968 by a particularly influential cénacle like the one of the 'Club of Rome', founded by the Italian manager Aurelio Peccei. They rung an alarm bell that had huge resonance: humanity should curb its ambitions and its consumption, to mitigate the environmental impact caused by the overpopulation of the planet and create a world that would forever be free from hunger and scarcity. In other words: it is precisely the recent prosperity gradually achieved by billions of individuals worldwide that is endangering the ecosystem of the planet.

Now, it would seem, the relevance of those predictions seems to have exploded.

Given the structure of this brand new "surveillance capitalism" that is being created, the evoked "income equality" – again according to William Engdahl – could only translate into depressing equality downwards, with the transfer of income subtracted from the base and diverted to the top of the "pyramid."

According to the analysts of a global banking institution like UBS, what we're heading towards is a post-pandemic world "presenting itself with a concentration of wealth not seen since 1905", that means "at a time when the battles work-rights and fair wages were still in their infancy."

Are we facing an "end of history" scenario? Can one believe an economist such as Peter Koenig, already part of the World Bank and in the WHO itself, when he argues that the global pandemic, after all, is functional to the plans of the elite that governs the



high ranks of both economics and politics?

Just points of view, of course. Not to mention a famous statement made by Prince Charles, according to whom the shock waves triggered by the pandemic crisis "could make people more receptive to the great visions of change."

Royal Families. "That's precisely what the book by Paolo Rumor, given to the press for the first time in 2010, speaks of", stresses Mauro Biglino.

The book mentions "a very particular esoteric tradition", which "relates to the belief that the history of the human species on Earth is much older and arouses far more controversy than what official science believes."

Reread today, Rumor's book does leave one speechless.

"There was, and perhaps still is – at a very high level and unknown to us – a group of people (or an entity) that has worked and still works on an important project", in regards to Europe and even beyond."

According to the author, the members of this occult elite "do not hesitate to resort to techniques of suggestion, or dissimulation, to guide and influence the public opinion, its expectations, its mental aspirations and consequently to accept the structural changes involving the national communities they push forward." As for individual governments, says again Rumor, they do not seem to have "the ability to interfere with this aforementioned plan of action." Ditto for the political parties: "In reality, they are kept totally in the dark from what is called by them "the Great Work", a term borrowed from the hermetic lexicon of the alchemical tradition, familiar to initiatory circuits all around the world.

And what does this Great Work consist of?

"The project envisages that Europe shall be governed by a moral leadership, personified by some individuals belonging to branches of ancient nobility that have their roots in the distant past and partly of Jewish extraction."

Rumor decodes this as "a sort of transversal structure, which acts

as a catalyst for certain contingent decisions of economic, social and political nature, in conjunction with certain important historical moments and events."

And how far would this "entity" date back to?

"The very dawn of civilisation, although this is almost embarrassing to say."

"Embarrassing" is the right adjective.

"I can only express my amazement – confesses Rumor – at the assertion that a more or less significant part of our history in the West has been and still is skillfully and profoundly influenced by a few ruling minds."

Rumor and the Big Reset?

Mauro Biglino himself invites us to reflect with an open mind on some of the innovations that are appearing on our horizon in such a very short time.

Take the so-called "universal income" for example.

"Viganò too mentions the possibility of arriving at a sort of "universal salary", in exchange for the transferring of part of our freedoms."

Biglino also mentions Angela Merkel's Germany, where the first project of this sort has begun: 120 people will be given a salary of 1,200 euros a month for three years, provided they don't do any work. "This experiment is designed to verify the degree of satisfaction that people who are maintained by the state can feel. A sort of guaranteed income, as long as one is ready to give up several freedoms." And this is not even an absolute novelty: "It is an experiment that has already been attempted in Canada, then in Finland and that is now starting in Germany with some specific purposes."

All this, maintains Biglino, suggests a very particular conception of us on the part of these few ruling over the many – a particular conception of humanity: "that is the one of humanity seen as a sort of herd. Cattle. An anonymous group, kept in farms whose shapes and sizes can vary according to the objectives of those who govern them. We would therefore be controlled in this way



and considered as animals."

Zootechnics, it would seem. But how should all this be entangled with the subject of Biglino's decade long studies?

That is easily said: "In the Bible, the Elohim who 'made' humanity considered us more or less like a particularly evolved animal species (which we are, technically), an animal species that could be used for their needs as it had been made able to understand and execute orders of various degree of complexity, especially the more this species got perfected by them."

Humanity was 'made'? As in, manufactured?

Indeed. And Biglino is not alone in sharing this hypothesis. In 1996, when the embryo from which the sheep Dolly was born was cloned, the rabbis were not at all scandalised.

Genetic cloning? Sure thing – it is already present in the Bible", said Professor of medical ethics at the University of Jerusalem, Egoel Safran. "Just look at how Adam and Eve came to be."

Are we talking Biblical zootechnics then? And what relationship would this have with the hypothetical "great manipulation" going on today, foreshadowing this Great Reset?

I – says Biglino – am merely interested in detecting the seeds of this conception of humanity, one intended as a mass of individuals that some self-proclaimed superior minds (and perhaps they really are) believe they have the right to govern at their pleasure. And, honestly speaking, this also implies a very low consideration of ourselves: it means we are being commodified, we are property, subjects simply capable of producing wealth for them, properly directed."

As per usual, Biglino prefers to let the Bible speak for itself directly.

Deuteronomy, chapter 15.

Yahweh says to the people he has chosen: "You will rule over many nations but none shall rule over you."

Already in this passage, the scholar points out, "the concept of an elite is introduced", one inserted amongst humanity in a dominant position.

Like Rumor – Biglino specifies – I don't make any judgements

on whether these facts are true or not, right or not right, I want to simply tell the story as it is and make its content available to anyone. People will then make up their own minds." V

"To achieve this 'management' of humanity – the scholar adds – "we humans must be considered as mere commodities: tools to be used."

Where then are the seeds of this conception to be found?

"In the Bible. There we often read about censuses: not being omniscient at all, Yahweh needed to survey and census his population to verify their numbers. And, above all, Yahweh needed to know how many valid males he could count on to fight his wars of conquest for him."

In this regard, the Book of Exodus is extremely clear.

In chapter 30 the following instructions are to be found: "When you take the census of the children of Israel for their number, then every man shall give a ransom for himself to the Lord, when you number them, that there may be no plague among them when you number them." What the 'boss' is saying here basically means: the moment I count you, pay me; otherwise I will hit you with a scourge."

Biglino smiles.

"Do you understand what the concept of ownership over individuals is?"

Each had his price.

"Whoever is counted shall pay half a shekel", which was equal to about 10 grams of silver. "This half shekel will be an offering to Yahweh."

Compulsory taxation for anyone aged 20 or more, without any distinction of wealth: "The rich will not give more, nor the poor less."

Biglino insists on this point: "It's a hard concept to digest: I will count you amongst my own, and you will pay me – because your life is mine. You can redeem it by paying for it, and I – the alleged spiritual, transcendent, omniscient, omnipotent God – shall enrich myself with your silver." A  
pimp

Pretty straightforward don't you think?



This allows us to understand how deeply the seeds of the past are still rooted in our present lives and how this can help us to – at least hypothetically – foresee what is to come, what they have in mind for us, possibly, in the near future.”

So, this is to say: do not be scandalised nor surprised if someone tells you they are afraid that some dystopian scenario could arise, along the lines of this impending Great Reset. That's nothing that hasn't happened before. Nothing too alien to us, especially concerning the "proto-zootechnical" glimpse that can be found in the Old Testament.

And here we are at last: we have finally entered directly the biblical realm for which Mauro Biglino is famous for, becoming a bestselling author.

In these very days we are living, and in all probability facilitating, an extremely “contingent” rereading of the Old Testament.

Pages from where it emerges that the firstborns (human ones, but also of animals that are considered “impure”) are placed on the same level: “They are meant for Yahweh, but can be redeemed with an offer of money.”

In this case, Biglino comments, “we reach a frightening level of the commodification of people.”

In Deuteronomy as well we can read that “the Lord said to Moses: speak to the children of Israel, and tell them: if a man wants to break a vow, here is the value of them you will have to present to these people devoted to the Lord.”

That means: if someone had contracted debts and therefore had offered himself to the Temple, that is to say, the “state property” of the time, if one wanted to redeem oneself, he would have had to settle the bill according to a very precise tariff.

The estimate for a 20-to-60-year-old male will be of 50 shekels of silver.”

That was how much the freedom of a physically strong man was worth.

If it's a woman, the value will be 30 shekels.” And more still: “If it is a person aged 5 to 20, your estimate will be: for the male, 20

shekels, and for the female, 10 shekels.”

And what about the children?

“If it is a child from one month to 5 years old, the value of the male will be of 5 silver shekels, while that of the female 3 silver shekels.”

The “devaluation” of elderly individuals was also inevitable. But even there, with a clear distinction between men and women: “For a person aged 60 and over, if male, its value will be 15 shekels, if female 10 shekels.”

To summarise: a healthy male, in full physical vigour, is “worth” 50 shekels, while an old one is worth “just” 15.

“Well, if this is not commodification, then tell me what it is: this is actual money value given to people who are treated and traded as commodities.”

But then, of course, it will be said that in other parts of the Bible it seems that Yahweh says other things. “Yes, that is what it seems like – specifies Biglino – but he always does so when it comes to his own people, that is to the Israelites, whom he clearly distinguished from all the other ‘exponents’ of humankind.”

In Deuteronomy, however, this is not disputable. And in other books, again taken from the Old Testament, there a specific value even attributed to the so-called “sacred” goods, meaning reserved exclusively to Yahweh.

Just think of Leviticus, chapter 6.

“If anyone commits a fraud and sins through inadvertence about things consecrated to the Lord – it is written – bring as a sacrifice of reparation a goat of the flock, without defect, to be evaluated in silver shekels; what you have deducted from what is sacred, you pay by adding a fifth.”

That is to say: if you took something, from the goods set aside for Yahweh, you must return the equivalent of the value – plus a 20%.”

“So, ‘sacred things’ are completely commodified, and with the addition of VAT.”

This precursor of the Value Added Tax reappears in chapter 23 of Leviticus.



Whoever inadvertently has eaten a sacred thing must repay the value of that sacred thing to the priest, plus one fifth of it."

Once again, right off the bat, the 'sacred thing' is revalued by a 20%.

And this, adds Biglino, is true for anything: even housing!

Book of Leviticus, chapter 27, writes that "when a man consecrates his house to the Lord", perhaps because he had to pay a debt to the Temple-state property (the taxman), "the priest will evaluate it and, whether its condition is in a good or bad state, the priest's evaluation must be accepted. If the consecrator wants to redeem his house, add one-fifth of the sum valued, and the house will be his."

Our 20% inevitable added value is back – this time applied to real estate transactions.

Money: that's the one thing that has unquestionable value.

Everything has a price. People as well. How much could one individual be worth? 50 shekels of silver, at best: as long as he was male, in full health and at the right age to work and fight.

All this – summarises Biglino – makes us understand how a system of beliefs and values can start from ancient antiquity (the Bible), and be still in place and hypothesised by important political families, such as the ones written about by Rumor."

And what about those revelations made by Sanchuniaton and taken up by Philo of Byblos and the bishop Eusebius of Caesarea?

Total control over society imposed via a specific and artificially fabricated narrative: this is what an author of 1200 B.C. says.

A system seems to be emerging here: one that has lasted over the centuries...", at least according to the various testimonies (all over the ages), such as the ones by Rudolf Steiner and Monsignor Viganò, the director of Radio Maria, Rumor, all the way down to Philo and Eusebius.

"This system is based on the control over the past and through the management of the knowledge of this past it manages the

present and plans the future."

And that is not all.

"Through the managing and the knowledge about the past, infallibility is thus also guaranteed and documented. And if anyone disagrees with that, he will be censored and censored."

Biglino realised this at his own expense, starting with the publication of his first works at the beginning of 2010.

His were eloquent titles: "The Bible does not speak of God", "The Alien God of the Bible", "There is no Creation in the Bible" and "The Bible is not a Sacred text."

And anyone who dares to challenge the infallibility of the official version is in for some serious trouble: "Those who try to question any of it, even if with very well researched evidence and documents, will be ostracised. Attacked, in all possible ways. Because infallibility rests precisely on this management of past knowledge and history that, at least in its substance, must remain unchanged and unchallenged."

Let's be clear here: Mauro Biglino does not deal with the Great Reset at all.

He simply asks some questions. And he looks for some possible answers in a set of books written at least 2,500 years ago.

This is precisely what makes him such an interesting author, and today such popular one as well: there are over 300,000 mentions of him on the web.

What have you done that is so sensational?

"Nothing at all, believe me. Sometimes, on the contrary, I have the feeling of doing the stupidest 'job' in the world."

And what would that be?

"Reading the Bible! As it is. There is no need for invent anything: what the Old Testament says couldn't be any clearer. It is all there, plain and simple, without any need to evoke mysterious and inexplicable facts or events."

Could this be the reason why, for some, it is so dangerous to hear what the Bible actually says?



## THE BEGINNINGS: IT ALL STARTED WITH THE TRANSLATION OF GENESIS

"I control the past and by managing the knowledge of the past I can manage the present and plan the future."

Is this possible?

If one rotates the globe, no particular answers are given. Dramatic images on the television show the inexorable melting of the Arctic ice sheets.

Is that us, that polar bear adrift on an ice raft amidst the icebergs?

The past seems to be a strange "book", literally an endless one and in the process of continuous rewriting.

And by the way: are we really that certain that we are facing such an unprecedented climate change? Some invariably point out that Greenland, one of the coldest countries in the world and home to polar bears, has in its very name a kind of enigma as the Viking expression 'Grönland' means in fact 'Green Land'. Beware, say the ecologists: only the "deniers" of climate change can truly believe that Greenland was actually "green" at one point and benefited from a mild climate. They tell another story: that the name Green Land would have been coined by the Norwegian Erik the Red to convince his men to follow him amid those lands, already very inhospitable a thousand years ago.

On the other hand, there is also no lack of those who point out that Renaissance maps already reproduce the geography of Antarctica and do so, amazingly, with an astonishing degree of detail – so, evidently, the icy continent was already very well known as early as 1400 A.D. And please note: the Antarctic continent reproduced by Leonardo da Vinci is completely free from ice.

Polar bears and penguins: does the natural history of these symbolic animals that live at the antipodes of the planet have some-

thing to tell to us?

It is only in 2014 that some geophysicists got convinced that Earth would have been literally been stormed by a catastrophic cometary rain, disrupting the planet's climate some 12,000 years ago.

Another "reset" of apocalyptic proportions would first have obscured the Sun, causing a very long winter that lasted a hundred years, melted the polar ice caps and then caused the rise of sea levels. This cataclysm would have been responsible for the sinking of coastal cities, such as those that are now emerging into view from the coastal bottoms of the Indian Ocean.

Questions upon questions piling up, especially if one reads the book by Paolo Rumor: the author places the beginning of our traceable, or at least presumably so, history in that sort of Year Zero.

A secret History that would have been controlled – in a more than secretive fashion – by this phantom "cabal" which, after having created dynastic empires and great civilisations, would have also been behind the creation of none other than current modernity, including the European Union.

Nations, religions, wars, archaic beliefs and strenuous progress. Is someone really controlling the past to rule the present and shape the future?

A particularly interesting suggestion is offered by the book "The Bible Never Said That", which Mauro Biglino wrote in 2017 with Lorena Forni, a philosopher of law and university professor in Milan.

They discovered that we have no clue just how much the Bible – theoretically a religious text – conditions, without us being aware of it, many key elements of our current civil life: the same laws, just promulgated by secular states.

Wouldn't it be nice if the Old Testament actually affirmed what jurists seemed to see in it, namely a source of public morality?

An almost humorous proposition.

Are the authors right in their assertions or did they run into a colossal blunder?



Mauro Biglino replies to this answer in his usual fashion: by going through those pages and rereading them *verbatim*.

An unsettling exercise that leaves one dismayed.

There is no trace, among those verses, of any ethics that compares to ours. Nor is there any notion of spirituality to be found – a concept which, moreover, is a foreign one to the same very ancient Jewish culture and tradition, one not at all contemplating the idea of possible life after death.

This was even pointed out by a priest of vast culture such as the catholic Don Ermis Segatti: a university theologian who in 2016 spoke at a symposium on Biglino's studies in Milan in front of a jam-packed audience of 600 enthusiasts.

A day full of surprises: alongside Biglino and in addition to Segatti were other luminaries of contemporary religious thought such as the Orthodox Archbishop Avondios, the Waldensian biblical scholar Daniele Garrone and the Chief Rabbi of the Jewish Community of Turin, Ariel Di Porto.

"Among the most striking phrases echoed in that auditorium was the following: it is not clear at all from which passage of the Bible the Apostle Paul was able to draw and derive the idea of original sin."

I beg your pardon?

Isn't it precisely on that alleged "incident" that the whole of Christianity is founded upon? A faith understood as the historical redemption of humanity guilty of that original sin?

Quite right. So, the effect of this news is stunning, as for two thousand years we have lived under the interpretation of a story which, according to the very same exponents of this particular religious culture, is based on what seems to be a substantial misunderstanding.

And if indeed that is the case, why hasn't this misunderstanding, this misinterpretation, been officially cleared up by now? Does it have anything to do, this as well, with the conventional representation of our past, one used to manage the present and funnel it toward a future that is just as controllable?

Mauro Biglino smiles again, holding in his hands the big book

he has read and reread, studied over and over again and, at last, translated himself.

"Mine", he says, "remain just hypotheses: rigorously based, of course, on the ancient Hebrew text. If the believer still maintains that that book tells us about some God who is almighty, eternal and who created the heavens and the earth from nothing – he is wrong. Not about the notion of the existence of God and without taking anything away from that possibility and the one of a creative and transcendent Being – but just about that which is described in the Bible. As what is actually written about in that book is the story of a plurality of individuals called Elohim who would have managed a certain portion of territory, separating the waters from arable land."

Anything that can remind one of the constructions of a dam?

Come on, let's be serious.

Mauro Biglino is indeed very serious. And he has been repeating the same thing for ten years. He opens the book and just says: read it yourself. Do not be satisfied by having it told to you.

How does one stumble on truth? Or rather, in the bare-naked textual truth? Obviously by knowing the mother tongue in which those verses were written.

An adventure that began several years ago in the case of our Italian translator.

His fault? An overwhelming curiosity already devouring him in high school: Greek and Latin.

"That's it. Those two ancient languages have always fascinated me, right from my early school years."

And then the turning point: his encounter with biblical Hebrew. Destiny?

"Well, that depends on the point of view: actually, while I was studying Hebrew, I was also determined to learn Chinese too."

That's a good one.

"Yes, Chinese! That's why I went to the Italian-Chinese Cultural Association in Turin."

Precognition?



At the turn of the second and third millennium, the former Celestial Empire seemed to be on the verge of becoming the decisive player in the geopolitical chessboard and history of the planet. We realised this with due delay: the rest of the world today is dealing with the pervasiveness of the Chinese enterprise – commercial and not only – to the point of risking a dangerous collision with the other great empire: the Western and Atlantic one.

But sometimes a simple unexpected event suddenly changes the course of life or even history. That was the case of our then aspiring “sinologist”: a series of events that determined his final course.

“I would have had to wait six months before the Chinese course were to begin and, in the meantime, I received the invitation for a meeting at the San Paolo publishing house.”

Farewell Great Wall! At that point, all that remained was his interest in the direct study of biblical sources. An interest that imposed itself on our translator-to-be.

“Ancient Hebrew had always fascinated me: I had approached it in various ways, starting from the 1980s, reading the Old Testament.”

And then a decisive door opened itself to him: that of the Jewish Community of Turin.

“They were very kind and even made a teacher available to me.” Lessons upon lessons: texts, notes, tests.

“And, apart from all that, I also started translating on my own, for my personal passion, as an exercise.”

And what an exercise that was: “I rewrote – in pencil and in Hebrew – the whole Book of Genesis.”

One line in Hebrew, the one below with the pronunciation and then a third one with the literal translation by the student. The result: 400 pages.

“That was a bit like my first real creation. I truly cherish it with great joy and with all the emotion associated with the memory of those very first steps.”

We can imagine the feeling.

“Then, I moved on to the translation of Exodus.”

The prestigious Edizioni San Paolo – the official publishing house of the Church – had just republished it with an updated interlinear translation.

“So, I just said to myself: well, let’s try and translate that one as well. Then I’ll go check how much nonsense I wrote.”

Little did he know that destiny was lurking in chapter 33, verse 16.

“The first word to the right was the term “elai.” A typo, most probably, resulting from the preceding verse (where “elai”, with the addition of the ending “vav” means “to him”). Instead, it should have rather featured the term “jiwwada” (“it shall be known”). The translation into Italian was correct: it referred to the term “jiwwada.” But in the Hebrew one it strangely said “elai.”

A transcription error? Possibly.

“So, I decided to write to the publisher, obviously with a lot of apprehension and humility about it.”

An email – the first of many – was thus sent to the Edizioni San Paolo, “in the hope this finds you well.”

Exodus: chapter 33, verse 16, page 195. A mistake?

“I said to myself: as if they are going to answer me!”

Never give up hope instead – as answer to him they did.

“In a very kind and nice manner, they actually did reply to me – and with surprisingly quickly as well.”

The author of the letter: none other than the person in charge of the whole book series: Piergiorgio Ambrogio Beretta, a priest.

“I have taken note of your precious error report, thank you very much. I can’t imagine how such a mistake could have been made.”

That “elai” was out of place. It should indeed have said “jiwwada.”

The promptness and availability of Don Beretta were heartfelt: “Do not hesitate to write to me directly and report any further errors.”

Mauro Biglino was left startled.

“You can imagine my excitement: I was doing my very first



translations and receiving such an answer, moreover by such an important publishing house, was a joy for me above all others."

And then come on: such resounding confirmation of skills had arrived at the apprentice from the most authoritative source.

"I sure didn't expect that. So, I accepted the encouragement and went on to translate Exodus and every time I found something odd, I took a note of it."

The report to the publisher, after I had terminated it, was immediate.

"In that report, I pointed out, for example, that in a certain passage there had been an inversion in the translation."

In some words, a few letters seemed to have been replaced: "At one point there was a 'shin' instead of a 'lamed'."

In another verse, the letter 'nun' appeared before the pronominal suffix: "Shouldn't there be the letter 'yod' instead?"

And so on.

In short: the Hebrew of the Exodus got examined under a microscope.

Nothing that, however, could remotely dampen the sense of awe of the novice translator.

"I am sure – he wrote to his editorial reference – that you will forgive me should I have wasted your time and made some mistakes myself in these reports."

Not at all. No problem.

"I have checked your reports carefully right away and I gladly admit that you are right across the board", was the response of the publisher. "I have transcribed everything for a copy of the Exodus that we'll keep available for a possible reprint. Write to me again, if necessary. My kindest regards and well-wishes."

Got the gist of it? Maximum cordiality and collaborative spirit, without any unnecessary dressings!

These exchanges continued for a while, always under the deepest mutual courtesy – until the fateful day arrived where the change of pace happened: "Could we see any of your translations?"

A request that caused in Mauro Biglino what he still defines

today as "a very joyful internal bustle."

What to do?

"I took four sheets of that pencil-written Genesis I wrote, made photocopies of them, folded and then put them in an envelope to be sent off, with my heart pounding in my chest. I have terrible hand writing, I was afraid they would not even be able to decipher it."

But, again, the answer came very fast.

"The literal translation you carried out corresponds almost exactly to ours. Where do you live? Could I have your full address and telephone number? I include mines below. Perhaps a closer encounter could be useful."

And thus, it began.

"We started working together: I went to their headquarters and we had our meeting. They had to check first that, in addition to Hebrew, I also knew Greek and Latin as comparisons with those two languages is indispensable."

After that first meeting, my very first editorial contracts come in, starting with the revised and corrected edition of Exodus, enriched by the supervision of Giovanni Salmeri, a historian of theological thought at the Roman University of Tor Vergata.

Among the credits, we read: "Special thanks go to the solidarity of my Turinese friend, Mauro Biglino, who has overseen the Hebrew text, the Greek version and the entire editorial work of the final drafts."

Talk about 'emotion overload'!

And after the Exodus of was the turn of Genesis: "Our most cordial thanks go to our Turinese friend, Mauro Biglino" – one reads in the book's references – "for having competently overseen most of the editorial work for the final draft."

Shivers again: "Do you understand what that meant to me? To be a part of such a prestigious publishing house?"

From there to the first real contracts the step was a short one.

"Once it was verified that I knew how to do a whole bunch of things, they gave me my first translation contract of the so-called Five Meghillot: the five books of the Old



Testament – which got published indicating me, Mauro Biglino, as the author of the Italian interlinear translation.”

This first editorial debut already contained a clue of what was to come and of what Biglino would later become.

After the usual citation by Professor Salmeri, the credits are given to “the Turinese friend Mauro Biglino, for his contribution to the preparation of these Meghillot, first with the provisional drafting of the interlinear version, around which then the finessing work has been done.”

“Labor limae”: finessing work – those were the key words. The finishing touches on the editorial work. Could it be then that it was precisely this art of chiselling that would have, one day, fatally separated the translator from the publisher?

“It’s true: for the Meghillot, it was a finishing work I did for them. I used to go to them and we would go over the text together.”

Seated at the same table and facing one other, Mauro Biglino and Don Beretta did what the publisher itself defined as “the meticulous control over the final draft of the texts” – namely those in Hebrew and in Greek, along with some editorial work as a whole.

“Therefore, it was I who provided the translation on which then the “finishing touches” were applied, as well as checking the correctness of the Greek text.”

Once the Five Meghillot were done with, a new contract came about three years later – one for another 12 books: those of the so-called “Minor Prophets.”

Without fail, at the end of the book, the now-familiar credits appeared once more: “to our Turinese friend, Mauro Biglino, who helped us with these Minor Prophets, at first providing the provisional draft of the interlinear version, around which afterwards the finer and final work was done and for his contribution with the meticulous control over the final draft of the Hebrew and Greek texts and of the entire editorial work done.”

“Of course, big publishing houses always maintain the contrac-

tual power to intervene in the work of their collaborators. They could also have done this in my case.”

In the contract, it was stated black on white: “The assignment is subject to approval.”

Meaning that “it was up to them to decide whether my translation was any good, whether they liked and approved of it or not.” And not only that: “I also had to stay faithful to the original. The burden of the translation was entirely on my shoulders.”

What mattered the most to Mauro Biglino is that Edizioni San Paolo – in those publications, intended for the educated public (university professors and students of theological faculties) – never introduced any rash or improper translations, anything not justified by the textuality in Hebrew.

“I’ve said many times in recent years that there are terms which, in my opinion, should not be translated. It’s a matter of honesty, as we do not know exactly what they mean. And, therefore, sincerity commands us to just leave them as they are written.”

The glory of God, for example?

“Yes – which means nothing of that sort. The ‘Kavod’ of Yahweh. That – and nothing else – is what is actually written.”

Mauro Biglino praises the exegetical and philological fidelity of the Edizioni San Paolo: “In regards to the volumes we worked at together, during the period in which I was doing my editorial work for them, the term “Elohim” remained that way also in Italian: they did not translate it with the word “God.”

The same thing goes for the word ‘Yahweh’: “That one also always stayed ‘Yahweh’ and was not translated with ‘the Lord’ as it is done in the ordinary editions of the Bible – even though translating Yahweh with ‘the Lord’ is a complete fabrication.

In the editions of the interlinear Bible, everything remained intact. “One of my greatest satisfaction is that, in those volumes, “Elohim” always stayed “Elohim.”

Another controversial term – Ruach – is very often rendered with “Spirit”, thus introducing the concept of transcendence into the Bible.

“In those editions, however, even ‘Ruach’ was not translated: it



stayed "Ruach" – as, for example in Genesis 1,2 where 'the Ruach of the Elohim hovers over the waters'."

The impact with reality is remarkable.

Somewhere in Mauro Biglino's brain, a light bulb must have turned on: if the Ruach is not "Spirit" and the Kavod is not "the glory of God", then what were they?

And above all: if Yahweh is not God... the who or what is he?

Do you want to bet that, by avoiding the conventional translation of those terms, the Bible turns out to be telling a whole other story?

Meanwhile, the translator still remembers very fondly those times and the feelings of that period: working face to face with the editors of Edizioni San Paolo.

"The mere fact that those words were not translated, and still haven't to this day, was a source of great satisfaction for me: because, in fact, I told myself that those terms cannot and should not be translated. All the translations attempted are absolute falsehoods and it is a pleasure to see that, even to this day, those particular terms amongst those pages remain like this: not translated."

But now, the seed was planted and the Old Testament had begun to reveal a new dimension to Mauro Biglino: one of a completely different meaning.

A hypothesis began to form: what if that story was consistent? What if it were possible to deduce, from the actual context, the true identity of those characters in the bible and the real function of some of those untranslatable words and "accessories?"

The "ruach" for example – a sort of spaceship, perhaps?

And the "Kavod?" A war-machine? A fighter jet of some kind?

All questions that, one after the other, were ending up in the drafts of what was to become a possible book, conceived as completely autonomous. The first of a long series.

The title: "The book that will forever change our ideas about the Bible."

It would be released in that fateful year that was to be 2010.

In the meantime, Edizioni San Paolo had made other proposals

to the translator.

"If you agree – wrote Don Beretta – I would ask you to begin the translation of Joshua and Judges."

So, he started to work on them and translated those two biblical texts as well, bringing the total of books of the Old Testament edited for the Catholic publishing house to 19.

Then that "other" book finally came out: the one promising to "forever change" our ideas about the Bible.

It goes without saying that the translator lost that last assignment for them, which had recently been given to him. The Book of Joshua and that of Judges would no longer be published, in the version edited by Biglino, for editions based on interlinear translation.

And how could it not be so? That "finessing work", albeit completed on his own this time and for another publisher, had gone much, much further than being just that.

"But, you know, I completely understand why they had to do that and there are no hard feelings. Edizioni San Paolo, after that first book of mine, really had no choice and could no longer accept my translations to continue to be part of their catalogue as a Catholic publishing house."

In short, it was an abrupt farewell.

"Yes, but – says Mauro Biglino – not a harsh one – and I have to say that, ten years later, ours was a very cordial relationship, even on a human level, especially with Don Beretta."

And not only that.

"Even though they never published my last two works, they were indeed so correct that they still paid me for them. They could very well have said "We don't like them" and given me nothing – but they didn't."

"They were fair till the very end."



## BERESHIT, IN THE BEGINNING

"Bereshit", it says: in the beginning.

It is with this word, with its very sweet sound, that the most famous book of all time begins. Or rather: that large collection of books which, according to the great monotheistic religions, would contain the story of the beginning of time.

To be or not to be: from zero to one. First, there was nothing, then all things came into being. As if photographing a precise and chronologically identifiable moment: the one in which history and the universe itself, at a certain point in time, began to exist.

Genesis: origins.

Literally: "Bereshit Bara Elohim Et Ha-Shamaim V-Et Ha-Aretz."

A memorable sentence, regularly translated as follows: "In the beginning, God created the heavens and the earth."

Fascinating words that have resonated with us for at least two millennia. Isn't it comforting to believe we know where we come from?

Perhaps that is the right and decisive word here, to *believe*.

The vast biblical corpus, in its Christian version, also includes the four Gospels classified as canonical. The intent is clear: to connect directly the Old Testament, in Hebrew, to the New Testament, written much later and entirely focused on one person, identified as the saviour of mankind – that is to say of an unfortunate humanity which must be saved.

Saved from what?

From itself, obviously. Or rather: from the primal burden of an alleged original sin.

The last of the evangelical texts, accepted and thus included in

the Christian religious canon, the one of John, opens – a bit like the Bible itself – with a spectacular phrase:

"In the beginning was the Word, and the Word was with God and the Word was God."

On a strictly literary level, that is a powerfully poetic suggestion. Both John and Genesis seem to want to talk about the same thing: the origins of life.

"In the beginning", is what they both say. Or at least, that's what we read in the translations.

"En arché", in Greek. "Bereshit", in Hebrew.

For now, it is better to leave out the Gnostic Gospel of John, conventionally attributed to the disciple "loved by Jesus", yet actually written – no one knows by whom – in the Hellenic language at least one hundred years after the events in Jerusalem.

That was an epoch in which the dominant Greek culture, through Platonism, had introduced the notion of metaphysical transcendence, which conversely was completely absent in the biblical tradition.

Now, back to the Old Testament: the entire biblical story starts with that one word which seems to have been carved in the air since the dawn of time.

Bereshit.

The beginning of it all?

And what if, read in that context, "Bereshit" only meant at the beginning of this story – the one we are now going to tell? So, not a universal history of "creation", but only that of a small group of people?

Indeed: creation.

Are we that sure Genesis really talks about that?

No, we are not sure of that at all. Not everybody at least. And amongst these is Mauro Biglino.

"There is no creation in the Bible", he explicitly titled one of his first and disruptive "heretical" books published in 2012. The subtitle: "Genesis tells us another story."

Really? Is that so?

"Well, yes", says the translator, who generally tends to give cre-



dence to the biblical authors when their story seems to be substantially coherent.

He insists: "Why on earth would they have veiled their truths, delving into the depths of some cryptic language? Let's also not forget that they lived in what was largely an illiterate society. Wouldn't it make more sense to think that their primal focus was to simply preserve the memory of real events?"

Possibly. But among these events, however, creation would not be one of them.

Is that possible?

Of course, says Biglino: just analyse the verb from where that idea derives.

"Bara", which is pronounced with a final emphasis on the *a*.

It can have different meanings, as reported by all major dictionaries: it can mean *forming, choosing, dividing*.

"But in no case whatsoever can 'bara' mean the creation of something out of nothing."

Genesis does not lie: it is the much later historical manipulation of a theological matrix and based on distorting translations that made it say something else.

"After all – Biglino wonders – why should the Bible have to tell lies? Of course – he admits – in several places it is possible to find some exaggerations, especially concerning some exalted events of characters that the text intends to celebrate. But in many other passages, however, the Bible seems to maintain stiff neutrality, in some points even an extreme one. It is difficult to think that certain stories have been invented, or that they have been rendered using a deliberately symbolic language, not to be taken literally." The Bible is, almost always, explicitly clear: what you see is what you get.

So, could it not be, therefore, that this applies as well for the alleged "creation" story, which – according to Biglino – is not a tale of creation at all?

"Bereshit." In the beginning.

It was the Eighties of the last century, and the translator-to-be

was already struggling over that fascinating word: the *beginning*. Outside, the world was living great passions: Italy was enchanted by Paolo Rossi's goals, in the *Mundial* which, through that folkloristic celebration that is soccer, sanctioned the definitive end of dictator Francisco Franco's Spain. Another dictatorship, Argentina's one, was coming to an end as well, shot down – via cannon fire – by Mrs. Thatcher who was determined to take back the remote Falkland Islands.

A great word was spreading everywhere and throughout the world: democracy.

Alongside a new Polish pontiff, Karol Wojtyla, American President Ronald Reagan had brandished it as a weapon, turning it against the Soviet Empire.

Fears of a nuclear war? The Cold War? All of that would have collapsed shortly thereafter – and precisely in the name of democracy. Thanks also to another almost twin word: Perestroika. Another giant, Mikhail Gorbachev, would have been the interpreter of all this. The great thaw would start from a spectacular super-summit with Reagan, one that had been organised (the irony of history) in one of the coldest places on the planet: Reykjavik – the tiny capital of a small and icy country: Iceland.

Events were evolving fast and everything seemed to point humanity towards a New Beginning.

So, another "Bereshit?"

Of course, there was no shortage of sceptics. Reagan and Wojtyla themselves had suffered assassination attempts. A few years later, two extremely significant personalities were murdered: in Sweden, Prime Minister Olof Palme, a champion of democracy and opposed to the oligarchic configuration of the upcoming European Union, and in Africa the independence leader Thomas Sankara – the young revolutionary president that had transformed the very poor Alto Volta, a colonial province of France, into the proud Burkina Faso of "pure men", ready to redeem their future.

What caused Sankara's downfall? The financial credit: he had demanded the cancellation of the foreign debt that was crushing



African countries. The big problem? Sankara also thrilled and inspired immense numbers of Africans, thus endangering the dominant system embodied by the World Bank and the International Monetary Fund.

Almost in parallel, its Swedish counterpart pledged state monetary sovereignty to support troubled companies and thus avert the explosion of unemployment.

At the time, in fact, the term "public debt" was not yet a scary or intimidating one.

But things would soon change: they *had* to change. And even a Soviet democratic symbol like the brave Gorbachev was overthrown in a coup.

Shock reached its peak at the end of that decade, when Chinese tanks under Deng Xiaoping's orders crushed the peaceful protest of the students in Tiananmen Square.

At the time, Mauro Biglino was still far away from being tempted to learn the Chinese language and certain suspicions, such as those evoked in a particularly suggestive way some thirty years later in the book of Rumor, were not even vaguely on the horizon.

And yet, could an attentive eye have spotted, even then, in the Eighties, the very first signs of an invisible project? Were the early seeds being planted of what today even a high prelate like Monsignor Viganò calls the Great Reset?

Those accustomed to observe history from afar know that, ultimately, Western democracy is but a system in its early infancy, or little more. After centuries of absolutism (indeed, millennia), the rule of law with universal suffrage is still a very recent conquest. As an idea, through the dramatic flashes of the French and American revolutions, it dates back to just the end of the 1700s. And what about before that?

An invariable pattern: the dominion of the few over the many. Since when? Virtually since forever – from the very dawn of traceable historiography.

In the essay "Dominio", a great intellectual like Francesco Saba

Sardi, a highly cultivated polyglot and translator of some of the greatest writers in the world, traces back the current system of power to the "discovery" of agriculture, which would have made the possession of the land of great importance for the first time.

Once settled, these former nomads would have given rise to an unprecedented social organisation, functional to a new standard: the ancient wandering hunters and gatherers would have substantially transformed into sedentary and submissive servants, farmers or soldiers. And thus, in the Neolithic, war was also born as a consequence and the proof of that could be the discovery of collective burials, in which – for the first time – groups of skeletons with fractured skulls have emerged.

According to Saba Sardi the institution of the first primitive religions also can be dated back to that time as they would have been the instrument of power through which the new leaders, the King-Priests, would have exercised their dominion over the others, holding strategic information on agricultural practices. And they would have done so under a monopoly regime, that is to say without really sharing with them, with the community and the society of these new subjects, this knowledge and thus destined instead to work the land, to defend or conquer it.

Hypothesis on which scholars are debating, comparing their theses with new archaeological discoveries. Some of these, such as the discovery of the great Turkish site of Göbekli Tepe, close to the border with Syria, seem to be forcing scientists to backdate the adoption of agriculture in a very substantial way: Göbekli Tepe dates back to almost 12,000 years ago.

This archaeological site is a stone throw away from a river that needs no introduction: the Euphrates. The river of the Sumerians. A still very mysterious people and a civilisation that seems to have come out of nowhere, already perfectly formed and possessing very advanced skills: the skills of agriculture, in fact, and the widespread technological use of hydraulic systems for irrigation. Not to mention the knowledge of writing, laws and architecture. According to a scholar like Zecharia Sitchin, the so-called Sumerian gods – the Anunna, or Anunnaki – would have made



the Homo Sapiens via the use of genetical engineering. For Sitchin, the Anunna were not divine beings, but "ancient astronauts." They were huge beer drinkers and had introduced the cultivation of wheat and the palaeontologists themselves admit that there are no intermediate steps between edible wheat and its prehistoric ancestor: wild spelt.

So, one more time: do these "stories of the origins" of the Sumerian-Akkadian civilisation tell us the beginning ("bereshit") of a kind of zootechnical breeding program?

Mauro Biglino asked himself the same question, struggling – from a very young age – with the enigmas of the other great Mesopotamian narration: the biblical one.

A Mesopotamian one?

"Well, yes. In a sense. If we consider that Genesis would have been written during a historical exile, the so-called Babylonian captivity or just after it and in any case, between the seventh and sixth centuries B.C." The text, which is considered to have been then reworked in Judea, is supposed to have originated based on oral stories, directly borrowed from contact with the Euphrates civilisations.

"One of my few certainties – says Mauro Biglino – is that history has to be rewritten. For years there has been an ongoing discussion on the need, for example, to redate the time of the construction of the great Egyptian pyramids and Sphinx of the Giza plateau: all this will sooner or later be defined. But, beyond what may be the conclusion of this process, the fact remains that, even now, archaeology is bringing to light many elements that force us to rewrite history, at least as it has been presented to us so far."

Are you talking about Göbekli Tepe?

"Certainly: that discovery is precisely one of those non-debatable facts. Its location in time commands us to rethink, without any uncertainty, the dating of the origin of these civilisations, connected above all to the Egyptian pyramids and the Sumerian-Akkadian constructions."

The discovery of a centre like this one in Turkey, one so complex and important (dated several thousand years earlier, compared to

those to which the three important pyramids of Giza are traced), makes it necessary – if not compelling, according to Biglino – to revisit our entire history as it has come down to us and been told to date."

Göbekli Tepe, the Euphrates, Mesopotamia: and what about Genesis?

"In the beginning, God created the heavens and the earth", we read in the common translations. "The earth was formless and deserted and darkness covered the abyss and the Spirit of God hovered over the waters."

Then something happens: the first 11 chapters, the ones that describe the so-called "biblical prehistory", talk about the alleged creation, the original sin and then a Great Flood.

Events that are deeply rooted in our collective imagination, and have been so for millennia, mostly thanks to the religious tales: a divinity creating human beings and then assigning them a lush garden full of food.

Earthly Paradise. Or rather: Eden.

Now, careful here, tells us Biglino: the term "Eden" indicates a rather precise geographical location: a vast region included between Mesopotamia and the Caucasus.

"In addition to the Bible – he explains – the term 'Eden' is also found in the Sumerian-Akkadian texts, where it appears as "E-Din", usually translated as "the house of the righteous."

"And by 'righteous' – the scholar specifies – they obviously meant those belonging to the lineage of the Commanders. Meaning the biblical Elohim, which in fact correspond to the Sumerian-Akkadian Anunna or Anunnaki."

And how is it that, at a certain point, this Gan Eden turns into the Earthly Paradise then?

"That is the result of subsequent stages through various linguistic forms: the Iranian language indicates with "pairidaeza", a fenced and protected place. From this term we pass on to the Greek "paradeisos", with which the Greek authors indicated those closed, fenced and protected gardens of the lords of Babylon."



Now the last stage: "From the Greek "Paradeisos" we got to the "paradisus" of the Latin vulgate, and from there comes our translation in the so-called "vulgar languages": paradise."

A primeval and perfect place of absolute bliss? Yes, according to religions. But this is quite a fantastic vision, according to Biglino, who has been studying this case for decades.

For starters: the Gans in ancient books, are many. That of Adam and Eve was just one of several "enclosed and protected gardens" on Earth: and to be precise, the one located in the region of Eden.

"So, the Bible is telling us about one of the Gans existing on the planet", confirms Biglino, "but we can suppose the existence of some others."

For example?

"The first one was probably located in the centre of Africa, or in the southernmost latitudes of the black continent, that is where the first genetic experiments to manufacture Homo Sapiens must have taken place."

Wait. Genetic experiments? To "make us?"

Biglino is more than convinced of that. Or rather: he is very much certain that this is exactly what many ancient books speak of – including the Bible.

Genetic experiments, aimed at the "manufacturing" of Sapiens, which actually took place in some special sites: the Gans

The one in Eden, so the one in Africa, but then there are more. "Another Gan was probably located in central America, while still another one must have been in the Far East: it could perhaps have been placed where the great Vedic religion emerged, in which essentially the same concept of the "manufacturing" of man is told."

And the Vedas would allude to all this as well?

"Sure: science itself tells us of various human "threads" that seem to have arisen in various parts of the world."

The dawn of this hypothetical Great Project?

"Well, we could actually speculate about an experiment that was perhaps conducted all over the planet, an experiment from which

Homo Sapiens would have emerged as the final product: first made in central-southern Africa and then, probably, perfected further in the Middle East."

Reading and listening to Mauro Biglino can make one dizzy at times. One has the sensation of entering some sort of vortex of parallel knowledge, one in which everything suddenly seems within reach, at least on a theoretical level.

Lateral thinking, alternative connections and unsettling hypotheses – which, however, feed the brain and force it to function differently: to not exclude anything and to verify every possibility. What if the expulsion from Paradise would explain the sudden and mysterious appearance of the Sumerian civilisation?

Is it possible that Genesis, which was basically conceived based on stories heard right on the banks of the Euphrates, perhaps wanted to hint at an alleged "genetically modified" origins of the first, small populations that colonised the country of Sumer?

Furthermore: was the biblical Eden really so unique and important, as tradition would have us believe, mentioned as it is in such an ancient and fundamental text of our culture?

Not at all.

Mauro Biglino had a hunch of this even before starting his patient "finishing work" for Edizioni San Paolo, bent over the verses of Genesis and Exodus.

As a matter of fact, he had noticed the formidable parallels that, for example, can be easily found by retracing the greek classics. Starting with the Homeric ones.

One above all: the garden of Alcinous, on the Phaiacian's island where he welcomes the shipwrecked Ulysses in the Odyssey.

"Here we realise how, just like for the biblical Gan Eden, the garden of Alcinous was a place where a special cultivation of vegetables and fruit trees was carried out, one which was distributed without interruption throughout the year."

Guaranteed abundance in all seasons.

"Yes, the production was continuous and while fruits were being harvested from some trees, flowers were forming on others to



start the new harvest."

A true paradise, we would say today. And it was protected by a fence.

"Indeed: this garden of the Odyssey is also delimited and it is as well irrigated by streams."

And who was this ruler, Alcinous?

"He belonged to the divine lineage: that is to say that, just like the Adamites, he possessed part of the genetic pool deriving from this group of "divinities." Alcinous was a descendant of Poseidon, the so-called "God of the Sea", corresponding to the Lord of the Waters (or of the "lower parts"), that is to say of the southern regions of the planet. A character that the Sumerian-Akkadians knew with the name of Enki."

So, in short, it is no coincidence – you say – that such a fabulous garden, capable of bearing fruit 12 months a year, was the property of a ruler like Alcinous, who descended from Poseidon/Neptune, deities that change their names depending on the regions in which they appeared?

"Well, yes: the Sumerian Enki and the Greek Poseidon – Biglino says – could really be the same person."

Nothing so strange, after all, for those who habitually handle certain books. Speaking of the biblical Mikhael, the Archangel Michael of the Christians, Biglino has already expressed himself clearly on that matter in a kind of waltz of ancient divinities: Odin and Belenus and Apollo himself.

Is someone's head starting to spin by any chance?

But isn't the almost mythical character of the biblical Gan Eden somehow being diminished by this interpretation? Don't worry: these are all recognisable symptoms. They appear immediately, as soon as one accepts to follow the hypotheses advanced by Mauro Biglino, one book after another, over ten long years.

By the way: the perfect mirroring between Homeric and the biblical tales is explained at length and in a compelling way in his book "The False Testament", released in 2016.

"By carefully reading the Homeric poems – says the author – we can understand how, when we talk about the so-called divinities,

in reality the text is referring to characters superimposable to the biblical heroes: they have the same technology, the same attitudes, the same needs."

That's the way it is with Biglino: one starts from Eden and finds himself within the Odyssey in the blink of an eye. Without yet having even touched the apex of the Genesis story: the one that concerns all of us most closely: Adam and Eve.

Theoretically, the first couple of humanity and our possible ancestors.

And their very famous and unforgivable *original sin*.



## EVE, THE "SNAKE" AND AN IMAGINARY APPLE

In fairy tales, animals can speak. From Aesop and Phaedrus to Walt Disney.

The small animal that appears in Genesis is a snake. But rather than speaking, he acts and causes one of the biggest screw-ups in history, forever compromising the carefree happiness of the human race, hitherto basically immortal.

And all this was the fault of an apple, apparently. An apple which as a brand, incidentally, made the fortune of the well-known corporation founded by Steve Jobs.

The fable is an unforgettable one: that idyllic condition – perfect bliss, free of any danger – is destroyed by a bite given to a fruit. A taste of an apple.

A non-innocent taste, as that was a forbidden fruit, not supposed to even be touched: God's orders.

Disobedience turned thus to be fatal and the punishment horrible: perpetual condemnation to a life of torment, fatigue, suffering. Until the fatal outcome: death, from that moment on, became an unavoidable destiny.

"Well, not too bad as a first performance by our famous 'God of love', who religion tells us loves his creatures unconditionally. One first malarkey by those two and he expelled them both from Eden, forcing them to an existence of suffering and setting "an expiry date" concluding in death."

Biglino is joking.

"Of course: because the one mentioned in Genesis was certainly not "God", nor were Adam and Eve our ancestors and the aforementioned snake surely was not a reptile. In the Talmud, it is even written that he was originally gifted with limbs. And by the way: there was never any "apple" mentioned in those verses."

Really?

I can already hear the invariable answer: read the Bible. Do it, for your own good.

"The infamous apple eaten by Eve doesn't exist in the Hebrew Bible."

Where does this concept come from then?

"The concept came in the fourth century AD when Gerolamus translated the Bible into Latin."

Sophronius Eusebius Hieronymus, known as Saint Gerolamus, was a biblicist, a translator, a theologian and a Roman Christian monk. Father of the Church and also Doctor of the Church, he translated part of the Old Testament into Latin, starting however from the text that had been rewritten, in Greek, by the Jews of the colony of Elephantine, in Egypt.

All this, this whole apple kerfuffle, is therefore his fault?

No. Perhaps it is more correct to say that it was just a sensational misunderstanding.

"Writing about the Tree of Good and Evil, Gerolamus used the Latin term "malum", which has a double meaning: it can mean both "evil" and – you guessed it – "apple tree."

And then an unstoppable word of mouth happened.

"From that moment onwards, we started talking about an *apple*, which subsequently entered definitively in the tradition."

So, is it possible to "kicked out of heaven" because of an apple?

"No. In fact, in ancient Hebrew, 'taking the fruit' does not mean eating the fruit. It means consummating a sexual act."

You mean... with a snake, in this case?

"Of course not."

And with whom then? Wasn't a "serpent" that tempted the unfortunate Eve?

"We must agree on the terms first. Who could it be, this snake character?"

To understand this, Biglino stresses, it is necessary to perform a few operations. For starters, to dispel the notion of any "fruit" being present in the story, which actually derived, in an almost comical way, from a wrong Latin translation. And then, once



again, to rely on the context that the Old Testament draws coherently.

It can also be very useful, for instance, to proceed backwards. For example: what is the point of this snake and apple story? To create a sense of inferiority, one deriving from having committed a terrible sin.

The original sin, in fact.

"The concept of original sin – explains Biglino – is not a biblical one: it was elaborated by theology. And above all it serves the purpose of creating a sense of guilt in the individual, through which he can then be conditioned and led to respect the rules, to be able to reconcile himself with the alleged "heavenly father", passing through a series of intermediaries which are naturally represented by the members of a structure: the ecclesiastical hierarchy."

In the Hebrew Bible all of this does not exist at all.

"The concept of an original is completely unknown in Genesis." And this story relating to the most famous act of disobedience? "It refers to a completely different situation. Adam and Eve make a choice and as a result of that choice they become free to reproduce independently."

They "ate the fruit" – but it was not an apple.

"The act performed by Eve seems to be – even according to the Jewish tradition – a sexual one, through which she joins with the so-called serpent."

Does she do it willingly?

"That is not clear. The tradition sometimes refers to this act as one of real sexual violence."

In other words: the "snake" may have abused Eve.

"And from this sexual union of Eve with the 'serpent', Cain would have been born."

And here it comes, as it is after this act that the Elohim say: "Now Adam has become like one of us."

In fact, the guardians of the Garden (therefore not "God" but the Elohim) are quite afraid: "They fear that the Adamites may have access to the so-called Tree of Life."

We are therefore not talking about an apple tree or even some other plant species.

Biglino is amongst those who interpret the expression "Tree of Life" as something quite different, namely "technologies" that guaranteed a very long life – like that of the Elohim themselves. In all likelihood, adds the scholar, the Tree of Life refers to some genetic technology "which allowed to control the duration of life and obviously to lengthen it until it became like that of the Elohim."

That makes sense.

"Now: if this is indeed what happened, that is if the first Adamites had gained access to genetic technology, they would have had become unmanageable."

This interpretation, Biglino points out, is even present in the notes of the Jerusalem Bible. That's the authoritative Dominican exegesis, expressed by the School of Biblical Studies in Jerusalem. In there they say that "in effect, the expulsion of the Adamites was not a punishment for an accomplished act, but a sort of preventive decision."

And this, Biglino adds, means precisely that "the Elohim had to take that decision to avoid the emerging of a situation that would not have been manageable for them."

Forget about original sin: the exile from the Gan would have been motivated by far more compelling reasons, of the kind that we would define today as *political* in nature (or even *zootechnical*, borrowing from the terminology of those who tend to perceive precise yet never explicit plots by a dominant group which would be at the head of all the great events that have involved humanity).

Original sin. Sense of guilt.

It is as if the path was dividing itself here: on the one hand the biblical narration, on the other the subsequent theological interpretation.

"That same passage – continues Biglino – is interpreted differently by the apostle Paul and he reads it as the moment in which a sin was originated, one which would then extend to all of humanity."



From St. Paul to St. Augustine, the theory of original sin has come a long way.

"But of course: the complete and articulated formulation of this concept was the later work of Augustine of Hippo."

For centuries the tale of the apple has been the main subject: we are a wretched species because we are guilty. It would have been sufficient that our progenitor, poor Eve, did not let herself be tempted by that famous fruit, offered to her by a reptile.

What is this really about then?

"What this is really and seriously about is that the "serpent" was one of the Elohim and belonged to the faction of those that were hostile or even an enemy to the Elohim who ruled in ~~the~~ Gan Eden."

Well, put this way, Genesis takes on a whole new form.

Biglino quotes again the theologian Ermis Segatti, professor at the Faculty of Theology of Northern Italy: "Segatti even goes as far to say that the "clan" aspect of the concept of original sin – that is to say, this sin being passed on from father to son – is even refuted in the New Testament", even if unfortunately, Segatti adds, "theology itself has made extensive use of it."

Similar notations come from the Chief Rabbi of the Jewish Community of Turin, Ariel Di Porto: "He confirmed that, in Judaism, the concept of original sin does not even exist."

This is also attested by the most important Italian Protestant biblical scholar, Daniele Garrone, co-author of prestigious dictionaries of ancient Hebrew. For Garrone it is not even clear where St. Paul got this concept of sin to begin with.

Once the original sin is taken out of the picture, one thing remains though: the "snake."

What would suggest that the writers of Genesis could have alluded to a particular character, capable of mating with a human being of the female sex?

In the past, says Biglino as a premise, the snake has always had a positive connotation: being an animal that has its nest in the ground, it symbolised the individual who digs and goes deep into knowledge.

"The term 'snake', in fact, also has the meaning of *possessor of knowledge*. The double serpent could therefore represent profound knowledge, with particular reference to the double helix of the DNA."

So, would this be a way to allude directly to genetics?

"This is the true, most profound knowledge: the one possessed above all by geneticists, who know the most intimate part of the human structure. Hence, (the representation of the snake) has passed to symbolically indicate those who deal with this type of information and who possess this kind of technology. In essence: the art of medicine."

The words of Professor Safran come to mind, at the time of the cloning of the sheep Dolly: do you remember how Adam and Eve came into the world?

In truth, Biglino specifies, it was only the female (that was born) in the "earthly paradise" as, in fact, Adam "was placed" in Gan Eden, according to the Bible. Which would suggest he was from somewhere else and was put there, in that "fenced and protected garden" located in the region of Eden, at some later point in the story.

As for the female, Eve, Genesis says that "she was made" (in other words, manufactured, fabricated), using a "curved, lateral part" of the male, who had been sedated and put into a state of "deep sleep." Anaesthesia.

"The Gan Eden was an experimental laboratory", summarises Biglino. "The Elohim, the Bible tells us, produced every kind of tree that gave good, edible fruit."

So, in that laboratory they experimented with food – both vegetable and animal – to be used for their workers, that is to say, humanity, which they had "created" via genetic engineering.

In addition to the Tree of Life, according to the Bible, the Gan Eden also had another tree: that of the knowledge of good and evil.

Here as well, things must be understood properly.

"A part of the Hebrew exegesis, such as the one expressed by Amos Luzzatto, says that the expression "good and evil" does not refer to the ethical concept of the two terms, but to the physio-



pathology of the human body. That is to say: the knowledge of good and evil indicates the experience of feeling good or sick."

Therefore, in this representation of the tree, the implicit concept within it seems to be an elementary one: "As long as they were inside that enclosed and protected place the Adamites did not know physical suffering. And according to a certain Jewish exegesis, the antediluvian patriarchs remained young in appearance until their death."

The troubles begin with the casting out of paradise, due to – it would seem – precisely the fear that the new "manufactured" species, once it reached sexual awareness and of being able to reproduce itself, could "raise its head", reproduce independently and maybe even approach the "technologies of long life", thus challenging their creators – the Elohim – also in terms of longevity.

"The Adamites – reiterates Biglino – are removed from heaven because they had become independent in regards to reproduction. This should never have happened. And, above all, the breeding between the Adamites and a member of the lineage of the Elohim, which in the Bible is represented by the "snake", should never have happened either. Their interbreeding was the real cause behind the expulsion of the Adamites from Gan Eden."

It is no coincidence, Biglino adds, that the commander of the "garden" tells the Adamites: "I will put enmity between your lineage and that of the serpent."

So, the scholar observes, we are talking about two lineages: two distinct groups, which would have conflicted with each other.

"The lineage of the serpent is the one descending directly from the sexual act that the serpent – an opposing Elohim – had performed with Eve, giving birth to Cain. Later on, Adam and Eve would have had other children, but if Cain was the son of Eve and the Serpent, the others would instead have been the direct members of the Adamic lineage."

Moreover, the adversities of the Adamite group – a sort of super sapiens emblematised by the figures of the two archetypal

progenitors (Adam and Eve) – began well before the encounter with the "snake" and the non-existent apple.

"In chapter 2 of Genesis – recalls Biglino – it is said that the Elohim presented all the animals to Adam so that he could name them. It is in this chapter that the Elohim realise that the company of animals is not enough for Adam."

It becomes therefore increasingly unlikely that the lord of Gan was some omniscient God who, in order to understand that Adam needed a female, had to first see him at work.

"According to the biblical account, for a time there were only males and animals in the Gan Eden, so you can imagine what sort of scenes the Elohim had to witness..."

A reasonable point.

According to Rashi, Adam had had intercourse with all the animals, but he was not satisfied until he joined with Eve.

Then, finally, females appeared.

"After they had 'made' Eve, one fine day they present her to Adam. And he says, literally: this time it is bone of my own bones and flesh of my own flesh."

This time?

"With those words, it is clearly stated that, before Eve, Adam had been offered several females which, however, were not satisfactory to him. The expression 'this time' is translated by the Jews with the term "finally" and that is to precisely indicate that only at that moment had Adam received a female suitable for him, made from his own genetic pool."

Apparently, the previous ones hadn't been successful or satisfactory.

"The Sumerian-Akkadian accounts, from which the biblical story derives, tell us how the so-called divinities had made various attempts to produce the so-called Adam."

Many of the first attempts, those texts say, did not produce the expected result.

"The first experiments resulted in defective men: there were those who could not close their eyes, those who could not close their hands, those who had a twisted spine, who could not hold



back their urine. And there were some born without genital organs."

A kind of horror show.

"One of the most disastrous experiments actually occurred with the genetic material of Enki, one of the two sons of the lord of the empire and it was only after several attempts that the genetic engineer, a female Anunnaki, was able to produce a perfectly functioning and complete Adam."

Is everything clearer now?

Is there any trace left of that somewhat dreamy (and very paternalistic) macho-tale with which we would like to narrate our origins?

The Biglino method works like this: one "pretends" that the Bible is simply telling the truth.

Do we have any proof or evidence?

Absolutely not: we don't even know who wrote them, those codices, when exactly or even in what language they were written. But they do tell a very different story from the one that was handed down to us by theology: one, it would seem, decidedly zootechnical in nature. Of controlled grafting of a population onto our planet.

On the part of whom?

On the part of the Elohim, by the Anunnaki.

In other parts of the world, these beings – individuals with identical roles and similar characteristics – are called the *Devas*, *Viracochas*, *Netheru*, *Tuatha De Danaan*.

In the Greco-Roman world: *Theoi*.

Elsewhere it is the *Shining Ones*, the *Sons of the Stars*.

Who were they? Where did they come from?

"Let's stick with the Bible", Biglino recommends: "The Old Testament doesn't tell us that."

But, at the very least, the biblical text does allow us – in an extremely instructive way – to deduce the character of these characters.

Starting with the main Elohim the Bible deals with: Yahweh.

## EXTERMINATE THEM ALL, EVEN NEWBORNS: WORD OF YAHWEH

'Oh, God said to Abraham, 'Kill me a son'  
Abe says, 'Man, you must be puttin' me on'.

It was 1965 and it was with these words that "Highway 61 Revisited" opened: a song-symbol of Bob Dylan's art, dripping with biblical quotes.

In the text of the song, the dialogue is dramatic: Abraham resists the idea of killing Isaac. To which, God tells him what he should expect in case of disobedience:

"God said, 'You can do what you want, Abe, but  
The next time you see me comin' you better run"

Isaac's sacrifice – thwarted at the last minute by an angel after the father had decided to slaughter his son – appears in chapter 22 of Genesis.

Isaac has his back on a rock, with the knife's blade already pointed at his throat: the son is really about to be killed and in a terrible way.

Among the pages of the essay "Fear and Tremor", published in 1843 by the great Danish philosopher Søren Kierkegaard, he defines Abraham as a "hero of faith and model of extraordinary Christianity."

Bob Dylan, for his part, sees in this "divine" injunction only a simple and brutal intimidation: either you decide to kill your son or I shall kill you.

Perhaps Mafia movies fans – which are stories largely based on real events – could as well think of some episode that is not exactly edifying as the same killers, once arrested, have often confessed that their "career" had begun with precisely this sort



of monstrous crime: the killing of a friend or even a relative, to prove to their Boss the most blind and absolute loyalty.

We better clear the field here from any misunderstandings: it would be really unlikely to recognise any blasphemous intent on the part of those who are horrified at the pretence of having their offspring killed. Also because, frankly and with all due respect to Kierkegaard, how could one recognise the transcendent stigma of the loving divinity, let alone a Christian one, in such a bloody and shocking request?

"The answer, once more, is very simple", says Mauro Biglino: "The Bible is not a religious text: that book, in truth, never speaks of God."

In the sense that it does not speak of the spiritual God to whom the faithful believers have addressed themselves for two thousand years.

Of whom does it talk then, the Old Testament?

Of Yahweh, just one of the many Elohim mentioned in there, to whom were assigned the descendants of Jacob, son of that Isaac, who was about to be sacrificed like a scapegoat.

And careful here: this is not an isolated episode. For a certain period, firstborns would have been transformed into slaughter meat, again by order of the "Lord."

Sheer horror? Yes – but a biblical one.

"I defiled them with their offerings, making every firstborn pass through fire", admits Yahweh himself in the Book of Ezekiel.

He even went so far as to admit of "throwing them into consternation, so that they would recognise that I am the Lord", that is to say, the sovereign and the undisputed commander.

An individual that can be summed up with an adjective only: ruthless. No regard for human life whatsoever. Massacre upon massacre ordered with inflexible brutality.

Well, yes: "Yahweh always shows no mercy towards the enemies of his people, that is of the people of Israel."

What was his purpose?

"Pure and simple: it was to conquer a territory over which to

reign upon."

The truth, Biglino continues, is that the Bible is essentially a book of war. And it contains a lot of events of this sort. The pattern is always the same one: the "boss" orders and his subordinates execute. And without any hesitation or reluctance: indeed, they kill with zeal and enthusiasm.

"Let us quote the Book of Joshua for example: in chapter 10 we read that the Israelites carried out these orders of Yahweh with great satisfaction."

In drawing up a sort of record of the battles he fought victoriously, Joshua lists many of the places he conquered.

"On that day – we read – Joshua took Makeda and put it to the sword with his king, he voted to extermination with all its inhabitants."

Then he passed on to Libnah and treated it in the same way. And so on. The list is very long and at one point it becomes embarrassing. The warriors break in and carry out a carnage: men and women, elderly and children. No one was spared.

"Joshua – we read still – conquered the whole region: the mountains, the Negev, the lowlands, the slopes and all their kings."

Pay attention here: "He left no survivors and vowed to kill every living thing, as the Lord, the God of Israel, had ordered", says again the Book of Joshua.

By order of Yahweh, Biglino points out, the Israelites did not even have any scruple to massacre even the most peaceful communities. *that mentality continues today*

"In the Book of Judges it says that when they reached Laish, they found there a people who lived in peace: the inhabitants were harmless, not hostile, and therefore they felt safe. Moreover, Laish was far from inhabited centres from which the city could receive help. And so, having arrived at that place, the members of the tribe of Dan put those peaceful people to the sword, and set the city on fire."

Another gruesome story in which the brutality of the Elohim is once more highlighted is found in chapter 31 of the Book of Numbers, which tells of the struggle for the extermination of the Midianites.



"Note here that the Midianites were direct descendants of Abraham, therefore very close relatives of the Israelites. Yet, Yahweh's order was to annihilate them all."

Orders were executed in the end and so in chapter 31 it says that Moses "was angry with the commanders of his army who were returning from that war expedition."

Moses said to them: "You left all the women alive? Now kill every male among the children and every woman who has joined with a man."

The order had to be reiterated: exterminate everyone.

And what about the girls?

"Still in that same war of extermination waged against the Midianites, narrated in chapter 31 of Numbers, it says that little girls were to be left alive."

The little ones, Biglino explains, will be part of the booty that will be shared between the people and Yahweh.

"In this sharing of the spoils, Yahweh is entitled to 675 sheep, 72 oxen, 61 donkeys and 32 living people."

It is easy to deduce who those "living people" actually are.

"Keeping in mind that the only people left alive by Moses' orders were precisely the girls, at this point one wonders: what use could Yahweh ever make of 32 girls? Shouldn't he be the spiritual and transcendent God, omniscient and omnipotent?"

These are tough pages to read and to digest. Unacceptable verses, over which theology and liturgy are all too happy to overlook. What kind of God-character would share the loot with his warriors and keeps the girls for himself?

Things get even more complicated if we take into account the other attitude – certainly not a charitable one – he has towards childhood.

In the first period of the "reign" of Yahweh there was, in fact, an ancient and aberrant custom which our current morality can only define as abominable: the sacrificial killing of newborns, specifically the firstborns.

At least poor Isaac (who got almost killed by his father) was a grown man as according to tradition he was well over thirty.

Bob Dylan comes back to mind here: if his "Highway 61" is a kind of dystopian and contemporary hell, the choice to open that review of horrors with the scene of Abraham and Isaac seems to be wanting to launch a very clear message.

As if to say that, for humanity, things must have gone wrong from the very beginning. And that it wasn't entirely our fault, probably.

The slaughter of newborns represents an insuperable obstacle for the ordinary human conscience.

"Repeatedly, in the Bible, Yahweh says that the firstborns "belong" to him and, at some point, it is even said that firstborns must be redeemed: in fact they are assigned a value in money and the newborns had to be redeemed after 30 days." – *Birth certificate*  
But the pecuniary ransom (which ultimately is blackmail if you want to keep your son, you have to pay me) is the result of a subsequent choice.

"In truth, in the early stages, the firstborns are sacrificed to him and this is clearly stated in verse 25 of chapter 20 of Ezekiel."

Give me your firstborns and I will burn them for you. Textually. "I myself shall give them bad decrees and laws that do not give life", says Yahweh, explaining that he would "contaminate" the parents with their offerings, "by passing by fire or any of their firstborn."

The motive is clearly explained: "To throw them into consternation." For the most atrocious of reasons: "So that they would recognise that I am the Lord."

In these passages, Biglino observes with unusual detachment, the initial story of the relationship between Yahweh and his people is evoked.

It is the "boss" himself who admits that his people, in essence, "needed to be bent the hard way."

In the hardest way imaginable, the most ferocious way possible. "This practice has been going on for many centuries", says Biglino. It had to be routine or something like that and we had to wait until King Josiah, in the 7<sup>th</sup> century B.C. to have it cease,



says the scholar. The sovereign "decided to initiate a religious reform, within which an attempt was made to put an end to this barbaric practice, replacing it with ransom."

That is to say: instead of burning the firstborn, they were "redeemed" with a payment of money made to the Temple, which was essentially the state property administrative centre of the times.

"From that moment on they also tried to make people forget the past: with the reform of Josiah, that is, they avoided remembering that, for centuries, the firstborn had been killed and burned as a sacrifice to Yahweh."

It is highly unlikely that the average reader or faithful has ever come across biblical passages such as the one we just quoted. Usually, it is other essential moments that are recalled in the Bible, the ones much more suitable to be interpreted theologically. The alleged universal creation, the expulsion of Adam and Eve, the story of Moses and the Exodus. Among the most popular "classics" remain the Tower of Babel, the Great Flood and Noah's Ark.

Mauro Biglino has always shown curiosity, from a very young age, for those verses. And over time he deepened his knowledge about them.

The study of the Hebrew language is fundamental as it allows one to come into direct contact with the text, without any mediation.

Granted, the Old Testament remains a collection of books without any certain sources. Besides, it has been continuously reworked for centuries. However, it does retain narrative integrity and underlying coherence.

Even the cruelties it contains are, in hindsight, no so different from those of our times or, at any rate, of any ancient text telling us about times when killing innocents in cold blood was the way of things.

The very practice of human sacrifice is certainly not a biblical prerogative. The difference, if any, lies in this factor: that the

Bible is the only one of them all which seems not "allowed" to be itself. That is to say: a possible historical photograph of how things actually were, no more or less crude than others.

It has had a curious destiny for sure, as it is continued to be claimed that this book, while it recounts extremely explicit factual events, is supposed to say something else and be some sort of spiritual inspiration. And this without even knowing the real identity of the original authors.

"I say that the Bible is always worth reading: if we put aside for a moment the idea that it tells of a transcendent divinity, we can enjoy it for what it is. It tells us in detail how those people probably lived back then and it reveals to us the very practical nature of the relationship between men and those characters that the Old Testament calls by the name of Elohim, of which no one in the world can claim to know the exact meaning of."

Biglino sighs.

"Some of my detractors reproach me because, according to them, I would be guilty of applying "the interpretation of the ignorant, that is to say, of those who have not understood anything. Meaning by that that I would not have understood that the facts narrated are not to be taken literally. Yes: but which facts – exactly?" What are you saying?

"Well, those who accuse me of giving credence to literal reading and interpretation are the same ones who, on the other hand and when it suits them, validate verses like those with which Genesis opens. "In the beginning, God created the heavens and the earth": in that case, the textual reading, albeit based on a wrong translation, is just fine for them. Does this seem fair to you?"

In short: the literal interpretation of the Bible is fine in the (artificial) translation where the expression "God" appears as a subject who performs great miracles, while on the other hand the symbolic interpretation is promptly put forward as soon as the story becomes a little too explicit and revealing unacceptable, truculent and very violent actions made by the same character.

Hence the great suspicion of Mauro Biglino: "If I had to exalt and celebrate a divinity, could I really present it in such way?"



Butchery, massacres, babies killed and then literally roasted. For those who deny any historical validity to the Bible, they necessarily are in great pain in explaining how the biblical authors could have invented so many atrocities to present their God. "I have never said that textual reading and interpretation is the only one possible", clarifies the translator. "But I have to note that it is the only one that is regularly avoided. According to me it deserves at least an equal status and should be considered on the same level compared to other Old Testament modes of different interpretation: the theological one, the esoteric and symbolic one, the gematria-cabalistic one. They are all legitimate – but so should the literal reading be! For starters, because it is the one where to start from dutifully: the actual word for word text. For me, this is what is most essential: to respect the biblical authors. And to read carefully what they have to say." Want a classic case of only partial reading? Take the Psalms. More often than not, only one part of those texts is recited with devotion while the others are neglected, and that is because one can hardly see how they can conform to the theological notion of a benign divine being. The Psalms, Biglino emphasises, are always presented to us as songs of glory and thanksgiving, addressed to the one, spiritual and transcendent God. "In reality, it is quite the opposite: they are real war songs. Hymns that the people sang to their leader, to thank him for the victories obtain battle." How does one prove that? In the usual way: by reading from the text. "Reading some of the best-known Psalms is truly revealing of their character." "In Psalm 136, for example, we find the "eternal" love of "God" – and that is interpreted as if that love were addressed to the whole of humanity." And that's not so? "Absolutely not. In reality, it is quite clear how this "love" on the part of "God" was addressed solely to his people – that is to say:

Israel. And it was related to the violent actions that "God" had carried out, always in favour of his chosen people against other peoples."

An inexorable reading: "He struck Egypt's firstborns – because his love is eternal." He struck them "with a strong hand and an outstretched arm", always "because his love is eternal." Then "he overthrew the Pharaoh and his army in the sea, killed mighty kings and gave their land as an inheritance to his servant, Israel." Every single event recalled is always accompanied by the same formula: "Because his love is eternal."

Here, says Biglino, we understand all too well what the real value of these "prayers" is.

In other verses, there is even the exaltation of infanticide.

This is the case of Psalm 137, in which he addresses "daughter Babylon, doomed to destruction", with these words: "Happy is the one who repays you according to what you have done to us. Happy is the one who seizes your infants and dashes them against the rocks."

Yet another sign of abomination: violence against small children, which evidently was not foreign to what the common feeling must have been, at least originally.

Mauro Biglino also cites Psalm 18.

It is one of the best-known ones because it contains the invocation to the Lord, to whom one turns by saying "I love you, Lord." Some intensely memorable devotional expressions are addressed to the presumed divinity as he called "my strength, my rock, my shield, my salvation."

But this Psalm does not end there.

"By reading it in its entirety, in this case as well, we can understand what its true nature is."

The following verses speak for themselves:

"I pursued my enemies and overtook them; I did not turn back till they were destroyed. I crushed them so that they could not rise; they fell beneath my feet. You armed me with strength for battle."

Here is some more: You humbled my adversaries before me. You



made my enemies turn their backs in flight, and I destroyed my foes. They cried for help, but there was no one to save them."

This text has a frankness to it that cannot be ignored.

"Exalted be God my Savior! He is the God who avenges me, who subdues nations under me, who saves me from my enemies."

These examples, summaries Biglino, reveal the purpose of these invocations and their concrete value: "These are songs of war, which a victorious people address as a thanks to their leader."

That leader had to be Yahweh: "After all, the Bible defines him as a 'male warrior.'"

An inflexible commander, capable of the most extreme ferocity. Moreover: a meticulous one in his commandments, even in peacetime.

Also, he seems to be a lover of wine: he demanded the equivalent of 3-5 litres a day of it. More precisely of "Shakhar", roughly translatable as "intoxicating drink."

"The Hebrew term indicates precisely the act of getting drunk and of saying nonsensical things."

And that was not the only substance coveted by the El of the Jews. According to the text, he was also literally crazy about another speciality: smoke.

But a very particular type of smoke: the one produced by the combustion of that very tender fat that grows around the abdominal organs in newborn mammals.

Like lambs, for example – but also children.

Babies, in fact.

## "DIVINE" BUTCHERY AND FAKE NEWS: THE NON-EXISTENT RED SEA OF EXODUS

"When speaking of sacrifices, the biblical God is always very precise: he provides very detailed and practical instructions, also because he wants a very specific part of the victims for himself." In chapter 3 of Leviticus, he specifies: "From the fellowship offering you are to bring a food offering to the Lord: the internal organs and all the fat that is connected to them, both kidneys with the fat on them near the loins, and the long lobe of the liver, which you will remove with the kidneys."

There is no shortage of "gastronomic" instructions here.

"Then Aaron's sons are to burn it on the altar on top of the burnt offering that is lying on the burning wood."

And there is also a clear explanation given for this: "It is a food offering, an aroma pleasing to the Lord." And what a strange "Lord" he is, the one of the Old Testament: literally fond of very earthy aromas.

There had to be something truly sublime about those barbecues. Yes, but what?

Mauro Biglino began to ask himself this question many years ago, attracted as he was by the charm of those texts that, in some respects, might seem obscure at first sight.

Many doubts dissipated with the study of Hebrew, even before working as a translator for the Edizioni San Paolo.

A pleasant scent, smell or aroma, says Leviticus?

"In fact, in Hebrew, the word for 'pleasant' means 'relaxing', 'soothing' or 'calming.' That is said very explicitly in chapter 28 of the Book of Numbers. In there, always speaking of sacrifices, Yahweh clearly says that it must be a sacrifice consumed by fire: that the aroma is so sweet and pleasant to the Lord, that it gets to the point of 'appeasing him'."



The concept, Biglino observes, is repeated over and over in that chapter: the calming function of that smoke for Yahweh is affirmed several times.

Any possible scientific explanations for this?

"The smoke produced by burnt fat contains some very particular molecules: their structure is similar to one of the endorphins, which our brain produces when it is under stress and needs to calm down."

Was he *that* nervous, this Yahweh guy? In such a need to "relax" and calm down every day?

He wasn't the only one, explains the scholar. "This fondness for smoke is found in many other stories of ancient peoples. Stories that speak of the sacrifices they made to their divinities: let's think for example of the Sumerians, who tell us that after the flood their Noah – called Utnapishtim or Ziusudra – offers a great sacrifice of animals to the divinities who arrived on the spot."

That's precisely what the Sumerian-Akkadian text says: the deities rushed there, "attracted by the smoke, like flies on the flesh."

Apparently, this habit characterised all the gods of ancient times. "The same thing is highlighted in the stories relating to the Greek gods, for which real hecatombs were celebrated. And, also, in the Homeric poems: how the part of the animal that was burned was to be prepared is described in great detail, to make sure to produce the right smoke which was so pleasing to the deities. And that was a specific task for just men: the gods demanded it."

The whole Mediterranean, and even beyond, smelled of some very odd barbecues.

"The Roman gods as well had the same kind of need, as did the Celtic ones. Historians like Strabo tell us that the Celts, at times, burned their prisoners alive and, to order not to hear their screaming, they sang and danced."

So much for "Celtic music."

"Historians also tell us that the Celts did so because it was a clear need, formally expressed by their divinities."

Meaning: "It was not a barbaric act on their part, done for their pleasure, no: it was the gods who demanded it. That the hostages be burned alive."

It is very difficult for liturgical ceremonies to dwell on Yahweh's "rotisseries", for a certain period also assorted with newborns and only later limited to sheep meat, that is from the time when – having ascertained the obedience of his subjects – the "boss" fell back on only little lambs, leaving human babies alone.

Nothing strange to the habits of his "colleagues": it seems that all those Gods with those untranslatable names, really needed that smoke.

The real reason can only be speculated on: could those molecules compensate for their physiology, perhaps one unsuitable for terrestrial conditions?

This is an idea that will resonate with the followers of the "ancient aliens" theory: those convinced of the extraterrestrial origin of this group of rulers.

But, on this subject, Mauro Biglino prefers to remain silent.

"We have no elements to prove that", he says: "The Bible does not explain where those "Lords", those rulers, came from."

But if nothing else, they do detail a great deal – especially in Yahweh's case – of their daily needs. Both personal ones and more. They speak with extreme precision of stringent rules, to be followed with the utmost discipline to regulate their social life.

"In the Christian religion it is taught that God gave 10 commandments: in reality, the precepts that Yahweh gave to his people are 613. And they are all the precepts relating to the need to create a people, to unify it with rules and, above all in the initial phase, to make the coexistence of those people, forced to live in the uncomfortable desert of Exodus liveable and orderly."

A great deal of those 613 precepts is hygienic and sanitary in nature. That is to say: "The so-called biblical God was very careful to avoid that his people got exterminated by diseases, epidemics or what have you."

Several other laws were instead aimed at averting any possibility



of unrest or internal conflicts. Quarrelling, between neighbours of tents especially, was strictly forbidden. The risk of violence had to be absolutely avoided, as that would have been real trouble if the camp suddenly plunged into chaos over a dispute for money, food or women.

"The same Commandments that were then used by the Church – continues Biglino – relate to prohibitions that had to be observed within the people themselves, but which were not valid in relations with other people or tribes."

This is a key point: the Mosaic norms were not extended to all humanity – they were only valid for the members of that particular group.

"The prohibition of killing and stealing, together with the prohibition of taking other people's animals or women, served precisely the purpose of avoiding internal feuds. At the same time, however, the Bible clearly tells us what instead could and should be done concerning goods robbed or taken from others in the course of their battles of conquest."

Within these precepts, observes the scholar, there are laws of clear racial connotation: "It was forbidden to have relations with women belonging to other tribes, even if these other peoples – such as the Moabites, Ammonites, Amalekites, Midianites – all belonged to the same family of Abraham."

The prohibition against these actions (stealing and killing) was related to what, in the Bible, is called "your neighbour."

"This concept of neighbour has then been theologically extended to mean as 'belonging to the whole of humanity'."

This is a mistake: "In reality, the term in Hebrew does not have that meaning or even connotation. It clearly indicates 'your neighbour' for what it is: someone belonging to the same clan, tribe or family." In short: no particular "divine" rule assigned to the human race. More prosaically, those were just a series of instructions given to that small group of people struggling with the exodus from Egypt. Behavioural norms.

"It was just within that small tribe that those actions were not to be done. As for the others, however, extermination and theft

were even ordered by Yahweh himself."

Seen from this vantage point, that is from a closer look at the text, it is obvious that the Bible "sounds" completely different from how it has regularly been told to us. It often ends up just being summed up in a pretty vague way to a faithful audience who rarely consults it.

And if Hebrew allows us to avoid many interpretative misunderstandings, the same reading in other languages – Italian or English – still allows one to understand very well what those verses mean.

In any case, it's still nothing that can refer to any notion of spiritual elevation towards some form of transcendence.

Rather, those are merciless descriptions of countless atrocities and there is an extreme attention to detail about the rules one had to follow in everyday life.

The articulated normative system, of a purely social character, emerges very precisely in the Book of Exodus.

It is the story of an eastward migration from the lands of the Nile to those of the Jordan. Traditionally, it is presented to us as an adventurous and courageous escape, even featuring a spectacular "miracle": the crossing of the Red Sea.

Mauro Biglino shakes his head: all false, pure fantasy.

"But it's not me who says so: it's the Bible."

Going through Biglino's essays one seems to be witnessing an inexorable demolition work. Not of the Bible, however, but – if anything – of its "unfaithful" narrative deformed by theology.

Those who have never been in awe of the pictorial iconography celebrating the prodigious event of the Red Sea please raise your hand: waves that rise and divide, allowing the people chased by the ferocious Egyptian pharaoh to pass unharmed.

A very famous representation of this is the magnificent painting, perhaps the work of Ghirlandaio, which embellishes the Sistine Chapel.

"Too bad", Biglino points out, "that the Bible never speaks of the Red Sea."

I beg your pardon?



"It's the truth: the Old Testament never mentions the Red Sea. As for that famous passage in Exodus, it always and only speaks of a "sea of reeds."

"Yam-Suf", to be specific: marshy reeds.

In short: no special effects.

"Basically, the Israelites crossed a reed bed inside of which – when a certain wind expressly mentioned in the Bible blew all night – a shoal opened that made the crossing of it possible."

In other words: a simple ford.

"Indeed: that particular current of air could have allowed them to cross that area before the waters returned to cover it, once the effect of the wind ceased."

Disappointing?

That may be, but it is what the Bible actually talks about.

"That's it. The crossing did not, therefore, have any of the spectacularity that theological interpretation has always wanted to attribute to it."

To tell the truth, not even Hollywood has been coy in emphasising and mythologizing that massive biblical event and engraving it in our collective imagination.

Exodus: those wizards at DreamWorks made a masterpiece of animated cinema out of it in 1998 with "The Prince of Egypt." But the forefather of this dramatisation was a film that made history: "The Ten Commandments", shot by the legendary Cecil Blount DeMille.

It was 1956 and playing Moses in that Paramount blockbuster was none other than a star-like Charlton Heston. The quintessence of the hero.

But who was he really, Moses?

"Well, it is difficult to talk about a "real Moses" to begin with, says Biglino. "The figure of Moses, like many other biblical figures, is a very controversial one. And we can only "pretend" that he really existed."

Here we go again: so, after the never-mentioned- in-the-Bible- Red Sea, now Moses never shows up as well?

Not exactly, no.

"You see, in the Bible – unlike the Sea that separates Egypt from the Arabian Peninsula – Moses does show up: as a character, at least. It is its historicity that is elusive. If we eliminate this figure, we must consequently eliminate all the subsequent history, because Moses was actually the true founder of the Israelite people as we know it."

Well, who could he have been then?

"If he existed, he must have been an Egyptian: it is the Bible itself that says so. And he clearly must have been some kind of military commander. His knowledge of the territory in all its peculiarities made him particularly useful for Yahweh, who used him as his leader on the field and his intermediary towards his people."

But was he really on the run from Egypt or had this exodus been agreed upon with the Egyptians?

"The Bible tells us that Moses fled from Egypt and freed his people from slavery. In reality, however, many extra-biblical Jewish stories tell us that it was never the case of a real, actual, slavery condition. Also, one has to consider that their departure from Egypt took place in a very peculiar way and with some strange characteristics."

The Jews, Biglino observes, left the Egyptian territories taking with them many animals, and above all, large amounts of precious metals, including gold. "That wouldn't have been possible if they had been slaves."

It is not to be excluded, it would appear, that the Egyptian army had facilitated in every way the departure of Moses and his men.

"Jewish tales even say that the pharaoh would have followed them in the first part of their journey, but not to "pursue" them, but to make sure they would not turn around and come back!"

And not only that: "Moses himself brought with him a group of armed men, the Levi tribe, which he needed to quell any possible revolt and to prevent his people from returning to their previous condition."

Is that likely?



"The Bible does, in fact, accounts for many complaints from the Jewish people as they were basically claiming that, when they were in Egypt, they were much better off as they had food and lived in peace."

So why on earth leave Egypt then?

"This would suggest that Yahweh and Moses actually carried out a deceitful and forceful action against their people, trying to convince them that they would have led them to live in a much better situation."

One wonders who those strange migrants really were.

"Speaking in general terms of Jews, we must say that those who were in Egypt were only the descendants of Jacob, that is to say the Israelites."

Mauro Biglino is clear about the demographic geography of the Jewish galaxy of that time: certainly not all of the people of the Book had moved to Egypt.

"Other descendants of Abraham's family lived in the land of Canaan, such as the descendants of Hagar or the descendants of Lot, grandson of Abraham: they lived in that land in which Moses and Yahweh intended to bring the descendants of Jacob, later renamed Israel."

They were certainly not alone on the banks of the Jordan.

"In Canaan lived the Amalekites, Moabites and Ammonites as well, who belonged to the same family of origin as Abraham and were therefore Jews."

And the "migrants" from Egypt, how many could they have been? "As for what numbers are concerned, those escaped from Egypt the Bible tells us were 600,000 – that is counting only men of fighting age. To these we must add the elderly, the children and the women. Then, again, the Bible tells us that among the exiled there were also different peoples and therefore evidently other subjects, ones not belonging to the tribes of Israel, they just joined this great exodus from Egypt."

By the way: how far did the Egyptian rule extend?

"Exactly: in truth it must also be said that the land of Canaan itself was, at that time, under Egyptian control. And, therefore, it

seems even improper to say that the people of Moses "fled from Egypt" because, in reality, they lived in territories ruled by the Pharaoh."

So, after the <sup>s</sup>Red Sea and the Moses episode, now also the exodus itself seems to be somewhat debunked as well: are we sure then that this was nothing more than a very limited transfer of people in a specific and relatively small place and without anything particularly heroic about it?

With this revised and corrected script by Biglino in hand it is unlikely that Charlton Heston would have accepted the role of Moses in the epic movie blockbuster.

And this is nothing because we must not forget the events that precede the exodus, vis-a-vis the triggering circumstances: a "magical" event like the crossing of the Red Sea and the famous "plagues of Egypt."

A series of terrible tragedies.

The transformation of water into blood, an invasion of frogs, then the mosquitoes, flies, the death of the cattle and the appearance of ulcers on humans and animals.

A dramatic crescendo, peaking with a rain of fire and ice, an invasion of locusts, darkness and then – finally – the death of all firstborn males (always very at risk in the Bible!).

"The origin of the plagues of Egypt is theologically traced back to Yahweh, to his will to act on the Pharaoh and convince him to free his people. But in reality, those plagues can be ascribed to a succession of natural events: events originating from an earthquake that gave rise to the consequent and coherent progression of all those happenings."

A very fascinating hypothesis.

In the 1980s, Biglino recalls, essentially the same "accidents" occurred in Cameroon, on Lake Nyos.

In order: an earthquake released the iron ore into the lake, which reddened the waters. "The oxidation then caused the death of the fish and the consequent flocking of the frogs, which invaded the surrounding area."



A chain of events just like the biblical ones.

"The death of the fish and their consequent putrefaction has generated all sorts of organisms, insects and microorganisms, which flourish in rotting of corpses environments and these have caused sores and other types of pathologies to the inhabitants of that land."

And what about the death of the firstborns?

"This episode narrated in the Bible could very well find an explanation in the events that occurred in Africa in the 1980s as well. That very same seismic movement generated a mixture of gases that also contained carbon monoxide: that deadly gas came out of the water, invading the surrounding area. Now, being heavier than air, that gas mixture (which reached a thickness of about a meter or so) killed many of the local inhabitants of the shores of the lake: especially those who slept on the ground at night. Instead, the gas spared those who slept on beds located higher. Now, if we think that the first-borns in Egypt slept in privileged positions, on cots or beds not too high from ground level, a few dozen centimetres at best, we can imagine how the selective death of the first-borns of that part of the Nile could have happened. And the phenomena described by the Bible did not even affect the entire Nile river, but only one or more channels in the delta: because, in fact, the Bible speaks of a channel." Nothing to do with any "divine" intervention then, not even for the mythical "plagues of Egypt."

Such conclusions would probably have discouraged even the formidable writers of Paramount.

What "wrath of God" can we speak of, if earthquakes paint the waters of the lakes blood-red, starting a dramatic chain of events, all of them strictly natural?

It is quite possible to assume that certain stories simply travelled long distances and therefore were incorporated into various local tales, duly enhanced to justify a "supernatural" explanation and intervention.

Very little remains of Exodus after Biglino's revisitation. Or rather: after the demystification of those tales that, Bible at hand,

now seem to be just fables – albeit beautiful ones.

Magical thinking: the essence of the "miracle." Fantastical fiction? Not the biblical story, that one is always explainable. To succumb is rather the other interpretation, the theological narrative of a divinity endowed with superpowers, albeit incongruent because of its heartlessness and readiness for a massacre.

Tearing apart the Exodus: is that what we are doing here?

No, on the contrary: we are sweeping away the legend and sticking to the actual text and, above all, where it seems to have been regularly misrepresented.

Do you remember the story of the Golden Calf?

The construction of that idol is generally interpreted as being an affront to monotheism.

"Well, that's curious: where would this biblical monotheism be? At the most we can speak of henotheism: that is the choosing of a particular divinity amongst many. Paul of Tarsus himself was aware of this much later: "There are many Theoi", (Gods) he writes."

That is to say: Saint Paul – the co-founder of Christianity – tells us, in writing, that the divinities are numerous.

"Many years before him, Solomon himself – celebrated by the Bible as the wisest of kings – at one point even erected various altars in honour of Elohim other than Yahweh."

Nothing so unusual then, it would seem, if at a given point – always in the Exodus story – the Golden Calf makes his appearance.

"No, in fact it is not such an anomalous event at all."

The infamous event happens while Moses is on the mountain for one of his usual meetings with Yahweh. He stays there for a long time, without anyone knowing what is actually going on up there.

"The people encamped on the plain below start to fear that something might have happened to Moses so, wishing to be guided up there by an Elohim anyway, they asked Aaron to make a simulacrum, (representing the image) of one of the many they had known in Egypt."



Aaron, formally a high priest, does not go against this request and indeed immediately agrees to it, starting to ask the people for the gold necessary to make a statue of a calf.

"Let us remind us here that it was customary in Egypt to represent the divinities in an animal form, or in any case with masks that resembled animals."

The first oddity, Biglino points out, is precisely Aaron's behaviour in this circumstance: he blatantly betrays his Elohim and yet he is not even punished for it.

Curious, isn't it?

"When, finally, Moses comes down from the mountain, he is very angry towards his people and even breaks the Tablets of the Law."

Well, this is another oddity in fact: "Here, again, we have a behaviour that is not explainable, unless we assume that Moses knew he could do that without facing any consequences and, above all, safe in the knowledge that he would have had others." The Bible later tells us that the calf was melted and that at that point Moses made his people drink the gold dust dissolved in the water.

"In reality this whole affair could have been engineered to spot out any potential rioter, to identify them and then kill them – as indeed happened immediately afterwards."

Therefore, this would not have been at all a punishment religious in nature, an outrage for the alleged monotheism of that particular group.

"No, it was most probably a sort of policing operation, conducted preemptively to sniff out any potential rebel amongst those who wanted to turn back."

That, we can imagine, must have been the greatest fear Moses had: the nostalgia of his people for the comfortable life they had left behind in Egypt.

To root it out, the toughness of their leader, Moses, was necessary.

And if that were not enough, would Yahweh have been ready to intervene directly? According to current translations, the Exodus

also sings "the glory" of this great leader. Literally: the glory of God.

But here comes Biglino again: "Forgive me – but what God are we talking about? And what glory?! Honestly, the Exodus only mentions the "Kavod." A roaring and dangerous aircraft of some sort."

Some kind of warplane?

One wonders if Charlton Heston would have liked this.



## THE GLORY OF GOD AND THE OTHER FLYING MACHINES

Well, there is nothing left to do but to hold fast onto this sort of 'flying carpet' that is the journey with Mauro Biglino.

What is he? A reckless fool? A demented person? A hoaxer?

Many authoritative Jewish exegetes do not think so. Nor did the equally authoritative theologians who, in 2016, agreed to examine his translations with him.

The result? Nothing that could crack his deductive system on which he based his literal translation of the Old Testament.

"If there were to be any certainty of God, God would not be", philosophises the Catholic theologian Ermis Segatti.

The distinguished Waldensian biblical scholar Daniele Garrone is even more explicit: if we want, he says, we can think that after all the word of God does resound among those pages.

But how can this be? Didn't tradition tell us for centuries that the Bible would have been inspired directly by God, through Moses?

Not at all.

"If we want to, after all, we can – at the most – think of a 'word' that has 'resonated.'"

And do we want that?

The answer, perhaps, lies in that "if." Meaning: let's keep an open mind, first of all.

An open mind, free to think what we like, without pretending to impose anything on anyone. Especially after a rigorous examination of that text, in which one can think (always "if we want to", of course) that such ineffable words have actually resounded in there.

What effect does it have, to fly on today's phrases and yesterday's Hebrew verses?

If anyone can answer that question, it's Biglino: he was the first one to discover, at a certain point in his life, that he ended up on that very flying carpet.

The more he read, the more he flew. From one discovery to the next.

"That's all I have ever done: tell what it is that I think I read in the Bible. And then, mind you, of course everyone is free to do with it whatever they want: to take my observations for good ones or trash them."

The impact of this "flight", which has been available to the public for ten years now, is almost obvious. Perched on that carpet, one ends up having a panoramic view from above. And the spectacle can destabilise even the most deeply rooted beliefs.

In plain English: we thought we were lived with our feet on the ground and now this guy comes along to tell us that it is not so?

Two thousand years of tradition and now it turns out that so many certainties were just clichés, the result of misunderstandings and misinterpretations, gross oversights or even malicious manipulations?

"Hold on: I have not 'discovered' anything. Shall we try and truly read it, the Bible?"

One thing can be said for sure: there are no flying carpets in the Old Testament.

And yet a certain "air traffic" seems to be quite intense on those pages.

This is confirmed to us by the recurring appearance of flying entities, such as the one that appears in the Exodus: the Kavod.

It all begins with Moses, Biglino starts.

The leader of the people leaving Egypt "felt the need of knowing the Elohim who had come in contact with him: who was he really?"

Incidentally: "Moses also wanted to make sure that he could deliver on his promises."

And to that end, after having asked him about his name, Moses expresses a specific wish: he needs to see his Kavod.



"The term is theologically translated as "glory", meaning with it a spiritual attribute of God, the glory of the Lord."

In truth, the scholar specifies, this word "stands for something heavy and powerful."

The whole of the biblical context, Biglino adds, "allows us to understand how, in fact, this was a means used by Yahweh to both to move and fight."

In other words: a vehicle capable of transforming itself into some sort of aeronautical weapon if necessary.

"In this case of the story of Moses, Yahweh agrees to comply with his request to see his Kavod: this detail already shows us that the so-called "glory of God" did not always accompany "God", because by looking at him Moses didn't see it and so he must ask to show it to him."

Biglino insists on this point: in the Bible it may be the context itself that dispels any possible misunderstandings lurking in the polysemy, that is to say in the understanding of the several meanings the same word can have.

"In all actuality, in the event narrated to us in the Exodus, the so-called biblical God tells Moses to get ready for the next day and he also gives him a precise order: Moses mustn't look at the "glory" from the front when it will pass over the mountain: he will have to look at it while "hiding behind the rocks" and he shall look at it only from the back, because otherwise he will die."

Interesting, isn't it?

"This tells us, quite clearly, that the "glory" was to something that "passed by" and that couldn't be observed from the front because it was lethal to do so. But if one took shelter behind some rocks, he stayed alive."

Another, possibly embarrassing, deduction we can make from the text: "The God of the Exodus seems to be unable to control the effects of his "glory", while simple rocks could do the trick.

It is quite obvious then that, whatever this was, it was something very physical and equally dangerous."

An anomalous and isolated apparition?

On the contrary: "This account is perfectly consistent with the

other biblical tales in which the Kavod is spoken of: for example, in (Ezekiel) when it says that "rising from the ground" the Kavod "makes a great noise."

Some ante-litteram flying machines?

Or perhaps sophisticated technological devices, such as the famous Ark of the Covenant?

"Reading the Bible, one can concretely hypothesise that the Ark was an instrument capable of producing, condensing and conserving energy."

Are you joking?

"Well, let me point out that the instrument in question could only be used by specialised, well-trained and event appropriately dressed personnel."

So, you are saying that it was something to be handled with care, exactly like in the movie "Raiders of the Lost Ark", the blockbuster of the Indiana Jones saga?

Biglino, as per usual, sticks exclusively to the biblical text.

"Those handling the Ark – he says – had to wear special clothing, creating a sort of "Faraday cage" and when someone inadvertently touched the Ark, he was immediately killed by it: hit by some strong shockwave."

By the way: at the end of 2015 some bizarre rumours started to go around following a terrifying massacre of Islamic pilgrims in Mecca. It was hypothesised that – in the underground of the Muslim shrine – a strange golden chest called the "Ark of Gabriel", had been carelessly tampered with.

According to tradition, it would have been given directly to Muhammad. The "operative instructions" would have ended up in Constantinople over the centuries and then, at the time of the Crusades, the scrolls would have been kept safe and secret under the custody of the Orthodox Church, eventually ending up in Moscow.

Is that why in 2015 – on the eve of the Russian military campaign against ISIS in Syria – the Saudi authorities would have requested Russian intervention, as only the "instructions" pre-



served by Patriarch Kirill could have been able to handle that Ark gone "berserk?"

More unverifiable reports followed, according to which the Ark of Gabriel was then taken by special units of the Kremlin and ultimately "buried" in a remote Russian base in Antarctica.

Just mere fantasies?

The only certainty remains an official communication dispatch sent by the Russian Defence Ministry: an oceanographic vessel, escorted by a warship, would have actually docked in Jeddah in Saudi Arabia to collect a precious "Islamic religious artefact."

At first glance, the congruence of this narrative might elude us: could it really be that an ancient scroll passed down from hand to hand over the centuries – from a mosque in Istanbul to an Orthodox monastery and then finally Moscow – would connect Russia and Saudi Arabia, and engage them in a (very cinematic) mission to "defuse" some kind of mysterious energy weapon dating back to the time of Mohammed and then buried forever under the Antarctic ice?

In the days following these events, fans of this theory enjoyed sharing everywhere on the web a very peculiar photo: that of Patriarch Kirill immortalised among penguins.

The official reason for such an unusual trip? The blessing and consecration of a small church, built on a remote Russian military base in the Antarctic continent.

So, was it just a fabulous bit of "soft" conspiracy? This tale of the Russians getting the poor Saudis out of trouble by an anomalous "gone haywire" kind of device, mistakenly thought to be a simple religious artefact?

Better to hold any judgment on this while we find ourselves without any proof.

After all, to Mauro Biglino the information concerning the other Ark, the first one, the one that appears in the Bible, is more than enough.

"What is certain is that it was also used as a weapon", emphasises the scholar. "and that, when taken to war, the Israeli army had

to keep at a distance of 2,000 cubits from it – that's about one kilometre."

A precautionary measure it seems.

"Moreover, the Ark was used in the course of the siege of the city of Jericho as well, demolishing its walls. An episode mentioned in the Book of Joshua."

So where did that strange thing come from?

"Its construction is described to us in chapters 25 and 37 of Exodus, telling how it was coated internally and externally with gold and having acacia wood inside (which evidently served as a conductor)."

And there was little to mess around with the Ark.

"Its deadly power is described in the Second Book of Samuel, chapter 6: during the transport to Jerusalem one of its keepers, Uzza, inadvertently touches it to prevent the Ark from falling from the chariot and he dies immediately: electrocuted."

In the First Book of Samuel, on the other hand, "it is told that when the Ark was captured by the Philistines after a battle against Israel. Immediately afterwards, a plague broke out among the Philistines." As a result of that, they decided to return the Ark as, clearly, they did not know how to use it and did not know its functionality."

Also consider that the Ark was sealed by a lid "on top of which two elements called 'Cherubs' were positioned. Each of the Cherubs had two side panels and through them Moses was able to hear the voice of Yahweh when he spoke to him from a distance. As described in chapter 25 of the Exodus."

But wasn't the Ark supposed to be just a symbol: the emblem of a spiritual alliance between a people and its deity?"

Yes, of course: in the religious tradition.

In the Bible, however – Exodus, Samuel, Joshua – the Ark shows itself in its disconcerting material realness.

Once more, one can reach strange places relying on the literal translation and examination of the Bible.

That's the effect of the flying carpet, journeying with Mauro Biglino.



From up there, from that vantage point, we can discover the possible "alternative" identities and nature of various biblical presences, traditionally considered to be metaphysical in nature. The Ark, the Cherubs themselves. The Seraphim, the Ruach. And of course – the Glory of the Exodus: the Kavod.

"Once again: the Hebrew word Kavod is normally translated as 'glory', but – in reality – its meaning refers to a heavy and powerful object."

In truth, the meaning of "glory", Biglino argues, is one that sometimes, theoretically, can also be justified. "But in reality – he adds – almost the entire biblical text makes us think of the Kavod as some sort of a machine or device that was used by Yahweh to both to move around and fight."

The scholar insists on that very eloquent episode of the Kavod being seen by Moses, who "needs proof that Yahweh is actually able to keep his word and promises to lead the people of Israel to conquer the Promised Land."

So, we are faced here with a kind of demonstration and one accepted without even the blinking of an eye by Yahweh himself. "Let us also keep in mind that the Book of Ezekiel, in chapters 10 and 11, expressly speaks of the functionalities of the Kavod: it says there that it rises from the ground, moves and rests. And when it takes off it makes a loud noise."

In the Bible, the Ruach is also often mentioned. What is it?

"It's a term that translates as 'spirit', but it actually means means something closer to "a mass of moving air." Something that "when moving, produces wind."

So, more or less like the Kavod?

"Well, the Ruach appears to be much bigger, therefore possibly it is a means of transport of greater dimensions. The Kavod, on the other hand, appears to be a specific vehicle of the God of the Israelites."

Where exactly does the Ruach first make its appearance?

"At the very beginning: namely in the second verse of Genesis, it is described as "hovering" on the surface of the waters. The verb

in the Bible indicates the typical hovering of prey birds, which are carried by the wind rather than moving their wings to fly."

Other verses are even more explicit than that.

"It is also described in the Book of Ezekiel, where it is clearly stated that the Ruach travels in the heavens and that it comes from a precise direction. If it were indeed the "spirit of God", this precise geographical location would not be appropriate, nor would such a precise description of its movements."

And then there are the Cherubs and the Seraphim.

Lite cute little angels?

Well. Not exactly.

"In the Bible we seem to find the presence of two types of cherubs: the first one is the one described as present on top of the Ark of the Covenant: they constituted some sort of radio communication device."

The Hebrew root from which the term "Keruvim" derives, is very telling says the translator, as it stands for "the act of covering" and this would well explain both the function of the Cherubim of the first type – those who are on top of the Ark – and the following function: "Not only were the Cherubs not angels, but they were not even individuals in flesh and blood. In fact, they turn out to be machines: in this case, flying machines."

So, basically, just like the Ruach and the Kavod – just smaller in size?

"That's right: like some kind of single-seated flying machine that Yahweh rode, basically like we ride a horse. By using one of these cherubs, Yahweh also descends into battle and takes David away, saving him from certain death, as narrated in chapter 22 of the Second Books of Samuel."

In regards to the Seraphim, Biglino adds, here the term derives instead from the Hebrew root which indicates "the act of burning."

"In fact, they are described as a category of angels who were particularly close to God and stayed inside his home."

Here are some further deductions then: "If we combine the concept of burning and therefore of producing heat and light with



the fact that they were in the dwelling with God – and also “making a continuous noise” – we can imagine that they were some sort of energy-producing systems, both a thermal and luminous one.”

An announcement to the passengers here: as you may have gathered by now, we are still on the flying carpet.

Onboard, Commander Mauro Biglino is in the mood for explanations.

Of course, he never parts from the book he holds in his hand, the Bible. Which he cites practically by heart. If necessary, however, he also consults other volumes he picks from his library.

Many of those texts mention phenomena similar to those described in the Old Testament.

Phenomena – and even objects.

To be precise: “celestial chariots.”

“Well, yes: the “celestial chariots” are omnipresent in the so-called myths belonging to the legendary tales of the peoples of all around the world. The Greeks talk about it constantly, as do the Romans: Tacitus, for example, mentions the heavenly armies that appeared in the sky above Jerusalem in 70 A.D. There are also references to flying objects in the works of Julius Obsequens and, besides the Bible, other religious texts like those of Hinduism speak as well of “celestial chariots” (and with a great abundance of details too!).”

According to a scholar like Professor Luigi Moraldi, the apocryphal texts of the Old Testament speak of “at least 23 different types of celestial chariots.”

The same apparitions in the skies of Jerusalem, Biglino recalls, are also cited by the historian Josephus: “He speaks of them as events that had many witnesses and which are therefore absolutely credible.”

Today, we would probably call those lights by a very well known name: Unidentified Flying Objects - UFOs.

In the fall of 2019, the US Navy renamed them UAP: Unidentified Aerial Phenomena.

An admission by the American military of historical importance and one which seems to somehow validate, or at least make plausible, even those ancient reports dating back thousands of years ago.

From Tacitus to Josephus: were they all ante-litteram UFO believers?

“I am not directly interested in the UFO phenomenon”, says Biglino. “However, reading the ancient texts and making comparisons between what I read in the Bible and what we read in many other texts, belonging substantially to all the continents of the Earth, it becomes easy for me to assume that the Elohim, corresponding to the Anunna or Anunnaki of the Sumer-Akkadians tales, could belong to a race or in any case to a group of individuals coming from places other than planet Earth.”

“The Alien God of the Bible” is in fact one of the most striking texts that Biglino has given to the press.

But a clarification is inevitable: “I use the term “alien” in a philologically neutral way. That is to say as an individual “different, distinct, external” in respects to us – but not necessarily extraterrestrial.”

A legitimate hypothesis of course, such as the one that contemplates the presence, from the dawn of time, of an ancient terrestrial or ex-terrestrial civilisation, much superior to ours.

Biglino, as usual, prefers to stick to precise references.

“The traditions of all the other continents, and especially the Hindu religion, speak of the Children of the Stars as a normal fact of the world. And the Sumerians, just like the Hindu religion, tell us about the clashes between those beings: they tell of battles fought in the skies and of flying objects that flew all over the planet.”

For the scholar it is almost inevitable to come to certain conclusions.

“Since the biblical Elohim correspond substantially to the Sumerian *Anunna* and the Indian *Devas* – he explains – it was not difficult for me to formulate this hypothesis.”

Among other things, Biglino also noted the substantial corre-



spondence between the biblical Elohim and the so-called Greek Theoi.

"Even these latter ones, who have been called gods, had knowledge and technology superior to that of the men they ruled over." At a certain point the evidence seems to impose itself.

"The presence of flying objects is emphasised in all the tales of the Sumerians, the Indians, Chinese, Greeks and the inhabitants of the American continent, both in the North and the South."

For Biglino the key point is the following: "In the context of my work, it is not essential to establish whether the Elohim were extraterrestrials or not. The important thing is to understand that, when the Bible speaks of Elohim, it does not speak of God: it speaks of individuals in flesh and blood, who were endowed with knowledge and technologies far superior to those of the primitive men with whom they had to deal with."

After all, UFO simply means unidentified flying object – aircraft with an unclear identity.

Science fiction knows something about them, but – unlike scientists – it has taken a good narrative license, openly inventing little green men with antennas and extraterrestrial spaceships.

Beware, however: certain works of fiction may contain some elements of truth.

"Both books and science fiction films – admits Biglino – are actually very often communication tools through which we anticipate a future that, in fact, already exists. Or through them, some reliable information is transmitted but in fantastic form, so that it can be received by the people without frightening them." It's a fact: "The first series of 'Star Trek' already contained all the technologies we use today. And therefore, what was science fiction, has become a technological reality for our everyday use." Other possible clues come from examining the so-called superheroes comic books and movies.

"The character of Superman was invented by two Jews – Jerry Siegel and Joe Shuster – who gave him all the characteristics that are typical of the biblical Elohim. Originally, Superman was

called Kal-El, which means "El, the swift and fast." This hero comes from a fictional planet called Krypton, which means "unknown." Curious fact: the place of origin of the Elohim is not known either."

And the similarities do not end here.

"Kal-El, that is to say Superman, is stronger than men but he is just as mortal as we are. And this aspect is also reiterated in the Bible: the Psalms speak of the mortality of the Elohim, who are very long-lived but certainly not "eternal." The strange thing is that precisely two authors of Jewish origin have chosen the characteristics of their presumed God to invent the character of a comic superhero, destined for a vast audience."

Coded messages, perhaps, such as those of science fiction?

Could the true story of Superman therefore lead us to speculate that the ones mentioned in the Bible were just ancient "superheroes?"

Characters, according to the textual reading of Biglino, able to manage complex energy equipment, even dangerous ones and to take off aboard roaring aircraft. Even capable of dropping fantastical weapons?

One could discover this if ready to let himself be transported by our famous flying carpet all the way down to the shores of the Dead Sea, twenty kilometres from Jerusalem.

This stretch of water on the border with Jordan housed the so-called Pentapolis, made up of five coastal towns.

The names were: Adma, Zoar and Zeboim and these probably don't say much to most readers.

Everyone, however, knows the story of the other two cities: Sodom and Gomorrah.

Or at least, they *think* they know them.

"According to the doctrinal and theological tradition, the biblical cities of Sodom and Gomorrah would have been destroyed due to the sexual perversion of their inhabitants."

That's right: that's what was handed down to us.

But here comes the first problem: "Already in and on itself, this



would be completely inexplicable as the destruction, in fact, would have necessarily have hit all the inhabitants indiscriminately."

No justice at all in fact: "For each one guilty of sexual perversion, death would come to at least four or five innocent people, plus all the animals."

In reality, Biglino points out, it is the Bible itself that recalls how those cities were destroyed because they no longer accepted Yahweh's laws.

"That is to say that, in reality, they had decided to change alliance within those wars that were fought between the various factions of Elohim."

These hypothetical superheroes with their ultra-advanced armaments.

"The weapons used, in that case, produced consequences that the Bible itself describes: after centuries, and even after two millennia from the event, the Bible tells us that that land was still arid and could not be cultivated. This gives us an idea of what sort of weaponry could have really had been used in that territory."

*Tabula rasa* - complete devastation.

"And we know all too well which weapons produce that kind of consequences..."

Of course, Hiroshima and Nagasaki immediately come to mind. "The Sumerian and Akkadian tales, which date back even earlier, tell us about the very same event, but with greater richness of details.

The source is the Epic of Erra: "There it is told that five different weapons were used, thrown from the sky, on each of the five cities that were to be destroyed. And again Erra, along with other Sumerian-Akkadian stories, also tells us about the effects generated by what is called the "evil wind", which killed men at a great distance, even kilometres away, producing the typical consequences of the dropping of an atomic bomb."

The infamous nuclear fall-out.

"Hair would fall out and lungs were burning. People, literally, dissolved into thin air."

dustified

Mauro Biglino was deeply impressed by those stories as he finds them too extremely explicit and too precise to be the result of mere literary fiction.

"That 'evil wind', he says, almost risked killing the very same Elohim who had decided to use those weapons and who lived in Mesopotamia."

It is useless to beat around the bush here: we are talking about something that really has happened here.

"That event is placed around 2000 B.C. and de-facto caused the end of the Sumerian civilisation."



## THE GREAT SCAM: A LONG TRADITION OF NONSENSE

In the exemplary novel "The Council of Egypt" – published in 1963 by Italian writer Leonardo Sciascia, also very much appreciated overseas – a disconcerting story is told.

The entire island of Sicily was about to be hit by a revolution in the late 1700s. Lighting the fuse was a court scholar: Abbot Giuseppe Vella. Having come into possession of an Arabic manuscript, Vella presented it as a sensational and destabilising document, in fact suggesting that the Sicilian political order (the estates, fiefdoms and baronies) would be entirely abusive. That it was not true, Vella argued, that those lands were inherited in an orderly and legal manner by the nobles, right after the period following the Arab rule on the island, seven centuries earlier. In other words: the aristocratic power established on the island was not a legitimate one. It did not derive from duly granted concessions.

Then, all of a sudden, his thesis collapses.

What happened was that it was discovered how Vella – the only one knowing Arabic at the court of Palermo – had made up that translation completely. The "Council of Egypt" did by no means correct the chronology of the original dynastic partition of Sicily, one based on recognised grants: that Arab document simply contained the "Life of the Prophet", a very common Muslim text of religious inspiration.

The name of the protagonist in this literary work of fiction, Vella, closely resembles another surname: *Valla*. To be precise: Lorenzo Valla, an existing person in this case and someone whom Leonardo Sciascia knew very well.

A fine man of letters himself, he was an Italian humanist, a philologist, a writer, philosopher and academic – and himself the

author of an accusation, but not a fake one this time: a serious *j'accuse*, based on factual evidence.

In 1440, Valla discovered that the so-called 'Donation of Constantine' was a fake. The Latin in which it was written could not have been the one used in 315 A.D., the one spoken at the dawn of Roman Christianity.

Another certainty collapses here – but this time based on irrefutable evidence: the one about a document that was actually fabricated from scratch, in a much more recent period, and written in what clearly is medieval Latin. And yet, based on that apocryphal text, it was claimed that the Catholic Church had the right to temporal power over the lands of the Roman Empire. A decision that was even traced back to the will of Constantine the Great: the Emperor who, in 325 A.D., put an end to the persecutions of the first Christians and make Christianity the State Religion. Vella and Valla: two opposite ways of handling translations, ending up with sensationally unpredictable results.

Does this remind us of someone?

Vella distorts the truth and cheats: he makes the manuscript say something that the text does not say.

Valla, instead, who is basically his mirror image, does the exact opposite: he debunks a piece of fake news.

Was Sciascia, perhaps trying to make other allusions by choosing such a first name for his antihero, the author of a work of forgery?

In the novel, Vella's first name is Giuseppe – like the most famous carpenter in history and the only putative father of a very strange son, born in Bethlehem as the result of an inexplicable prodigy.

And who is the second most famous carpenter in history?

Mastro Geppetto.

A *Giuseppe* – 'Joseph' – as well: just like the companion of Mary of Nazareth. Geppetto is himself too the anomalous parent of a decidedly unique child: Pinocchio, the protagonist of a children's tale.



After all, wasn't the "Council of Egypt" invented by Vella's translation a tale as well?

And wasn't the Donation of Constantine itself a tale, whose fake claims were unmasked by the almost homonymous Valla?

As for Pinocchio, the symbolic interpretations of this masterpiece, written at the end of the 19th century by the Italian Freemason Carlo Alberto Lorenzini – also known as Collodi – remains very suggestive. Lovers of allegory suggest a symbolic transposition of the Christ idea, especially in its Gnostic meaning: man can "become God" if he chooses the truth of profound knowledge, that of universal love, just as a wooden puppet (and very much a liar) can "become a man" and therefore "rise again", if he accepts to transform himself into a "good" individual, that is to say a sincere and truthful one.

Biglino underlines some other key aspects of both stories: the parallelism between Collodi's creature and the Messiah of the New Testament.

"For example, we only know of the mother of Jesus, just like we only know about the father of Pinocchio: both seem to have originated from just one parent (human one, at least)."

They share a beginning, but also a similar ending: in the first edition of the fairy tale poor Pinocchio ended his days hanging from an oak tree.

"Not nailed to a cross, sure, but he as well hangs from wood..."

A tale of death and resurrection, in both cases.

"And what are Pinocchio's last words before he dies? He exclaims: "Oh father! If only you were here!"

Remarkable, don't you think?

Basically, the same – almost identical – words that the Gospels attributes to the man crucified on the Golgotha: "El-i, El-i, sabachtan-i lama." – literally translated: "My El, My El, why have you abandoned me? Or "My God, my God, why hast thou forsaken me?"

All speculations of course, but based on the vision that the theological approach offered of Jesus himself: presented as a great spiritual teacher and mystical saviour of humanity, the God who

becomes a man and goes to the point of enduring the most extreme of sacrifices: crucifixion.

But how did we get, in the so-called "sacred" literature, to then point of crossing the boundaries of pure spirituality?

On this matter Biglino has very precise ideas. The very first Bible was modified first of all by Josiah, the sovereign who – for understandable reasons of decorum – tried to erase the barbarism of the initial human sacrifices and tried to make people forget about them. Then it was the Jewish priesthood who gradually carried out the first "spiritual" manipulations. But the masterpiece and final touches of this process were accomplished by the famous 70 Sages: the authors of the Septuagint. The Jews of the Diaspora, having taken refuge in Egypt, rewrote the Bible in Greek and translated it very freely. In this Bible of the Seventy, the one that later influenced the Latin version, notions of Hellenistic origin previously absent in the Hebrew text are thus introduced: Soul, Spirit, omnipotence, life after death.

"All elements that were borrowed from Greek Platonism, acquired a posteriori and included in the Septuagint to allow the exiles to inscribe Judaism among the great traditions of the Mediterranean, thus adopting a new language and new contents that could please the public of the third century B.C."

However, this is not taken into account when it is claimed that "the Bible" is a sort of monolith, stuck in time and unchanged for millennia.

Even today, Catholic Catechism – to which Mauro Biglino devotes special attention to with extremely accurate videos on YouTube that examine the biblical quotations – frames itself as religious teaching firmly anchored to the Old Testament.

The proposed version is always the same: the Christian Messiah is the son of the God of the Jews. His mission is to redeem humanity from death, which was introduced into this world by the original sin committed by Adam and Eve, who before that infamous betrayal were practically immortal.

"All false", claims Biglino, "as it is written nowhere that the life of the Adamites was eternal in the Gan Eden. I mean: not even



the Elohim were immortal!"

"On top of that, there is no trace whatsoever of the concept of eternity in the Bible. This misconception stems from a misreading or misinterpretation of the translation of the word "Olam." That term merely means "time the duration of which is unknown" and more often than not: "unknown place."

A very serious issue and still a current one.

"Some Hebrew dictionaries, under the heading "Olam", always warn as follows: this should not be translated as "eternity." And so how is it translated in the Bibles we have at home to this day? You guessed it.

Eternity.

Rather than Lorenzo Valla, we seem to be reading Abbot Vella here, the famous imaginative forger of the aforementioned novel. Better still: Bishop Eusebius of Caesarea comes to mind, who re-evaluated the writings of Philo of Byblos based on the memories of the Phoenician Sanchuniaton. Speaking of forgeries: already in 1200 B.C. he argued that religion was a kind of "narrative fiction": a story invented by the priestly caste of the time. Its objective: to maintain their power and conceal the true identity of the so-called deities.

Just to be clear here: we are talking about the same *Lords* who went for walks with the Ruach and the Kavod, rode Cherubims like flying scooters and, if necessary, incinerated entire cities with "the weapon of terror" thrown from the sky the minute the inhabitants had shown some intention of no longer being faithful to the "political" alliance stipulated with them.

In short: the literal reading of the Bible seems to be quite the problematic issue, as the more one digs into those verses, the bigger the risks of discovering that the whole narrative emerging from them seems to have nothing to do with what theology tends to make the Old Testament proclaim.

Of course, points out the translator, "Far be it from me to challenge the full legitimacy of theological speculation. What does theology do? It elaborates an idea of God. To this I say: very well,

but I would also add that some problems arise when Christian theology claims to base its convictions on the biblical text. And there is only one way to do that: by distorting the Old Testament and making it say something it has never did."

Any particularly sensational case you have in mind?

"Well, among the many, that of the most famous 'Christic' prophecy.

In chapter 7 of the Book of Isaiah, we have the, allegedly, famous prophecy concerning the birth of Jesus.

The translated verses say: "Behold, the virgin shall conceive and give birth to a son whom she will call Emmanuel."

This seems like the perfect dent to connect the Old and New Testament: a prophetic prediction of the coming of the Christian Messiah. An interpretation that is almost two thousand years old and one still accredited today.

"Not by everyone, however. In 2016, the German Bishop's Conference finally welcomed the right translation for that particular verse."

Which is?

"In fact, in the Hebrew text there is no mention of a virgin at all: it speaks merely of a young woman. The Hebrew term for virgin is "betullah", while the Hebrew term used in Isaiah is "almah", which means "young girl."

In other words, that biblical verse has nothing to do with the future birth of Jesus.

Are we sure of that?

"You bet. Isaiah does not speak of the Madonna, but of a girl named Abiia, as it is written in the Second Book of Kings and in the Second Book of Chronicles."

And who was she, this Abiia?

"She was the wife of King Ahaz of Judea and at that time she was pregnant and therefore about to give birth to the future king of Judea: Hezekiah."

A "misunderstanding" that has held sway for centuries?

"It was a perfect one to support various assumptions: like, for starters, the formidable infallibility of biblical prophecies. And



above all: the importance – confirmed by the Old Testament – of the mission of the future Messiah.”

So, it's all wrong?

“Yes. And by now even the German bishops admit it: in the verses of Isaiah, it says clearly that the young girl was already pregnant when the text was written.”

No “virgin” at all who would, one very distant day, give birth to a special son destined to change the history of humanity.

“None of that: the very young Abiia, in fact, had already conceived at the time of Isaiah, was thus pregnant and possibly even about to give birth.”

In the footnotes of the German edition of the Bible – Biglino acknowledges with satisfaction – it is also specified that ‘almah’ means ‘young woman’ – not ‘virgin’.

Shocking?

Perhaps so, for those accustomed of having the Bible told to them.

Mauro Biglino, however, is not shaken by this at all...

“This is just one of many so-called biblical prophecies, which have been interpreted as such: as a prediction of the future.”

And they aren't?

“No, in fact, they have been adapted posthumously to give validity and antiquity to the ‘sacred’ history that has been elaborated by theology.”

Another example of this? The so-called “vision of Jacob.”

“Chapter 28 of Genesis tells us about it: on his way to Carran, Jacob stops for the night and goes to bed. In the night, he sees a ladder resting on the ground, while its top reaches the sky. On this ladder, “angels” go up and down.

Careful here: these are not the winged angels of later Christian iconography. These are the Malachim, that is to say, the “runners” of the Elohim.

“The Hebrew term Malachim is translated as “angels”, and the doctrinal and theological tradition has always presented them as spiritual entities. In reality – says Biglino – the term Malach indicates “the one who brings a message.” In fact, the Malachim

had the function of messengers, of guardians, controllers and also executors of the orders of the Elohim.”

So that is who Jacob “sees” in his vision going up and down that ladder reaching up to heaven.

If you put on the lenses by which the “glory of God” gives way to the more prosaic “Kavod of Yahweh”, even Jacob’s nightly vision could suggest a very different reality.

“That ladder or staircase seems to suggest the presence of some sort of transport system, or in any case of communication between the Earth and something that was in the sky. A transport system used by the so-called angels: not being spiritual entities at all, they used that ladder to go up and down.”

Subsequently, Biglino adds, the original description “was artificially interpreted in a prophetic key, concerning the various periods in which the Jewish nation was subjected to foreign domination.”

The later Jewish tradition has then attributed different counts of the number of steps taken by different angels and to every single group of steps would thus correspond a precise “prophetic” date. Beware, however: “This interpretation was written when the events had already occurred and therefore also the durations of the various periods were written down once those facts had already happened.”

In other words: the chronological indications that Jacob “receives”, observing the movement of the “angels” going up and down those stairs, are indeed accurate – but it could not have been otherwise, given that the historical phases mentioned had already been completed.

Yes. All but one.

“The only chronological fact that is missing is the one relating to the period of the so-called Roman domination, which at the time of completion of those verses had not yet ended.”

Therefore, in that case, the authors were not able to make the “angels” go through a precise number of steps.

“From this we can deduce that the prophetic value of this interpretation is almost nil.”



Once again, Biglino's reasoning is flawless.

"It must be reiterated though that all the biblical prophecies were written post-event, that is to say at a time when the facts narrated had already occurred – as the rabbis even write: "Prophecies' were often modified over time, to adapt them to the various situations." This is the case of the prophecy of the "490 years of Daniel", which would prophesy, among other things, the capture of Jerusalem by the Roman Empire.

"In reality, at first, the Book of Daniel spoke of just 70 years of waiting. Then they were made to become "70 weeks of years" to artificially bring certain events back into the years indicated "prophetically" by the text."

Vella or Valla, then? Who wins, when it comes to handling ancient words with a good dose of creativity?

Who ends up imposing himself: pure fiction, literally embodied in the deeds of an impostor like the Abbot of Sciascia, or the philological rigour of the Renaissance humanist who discovered the scam of the Donation of Constantine? Which ultimately prevails?

According to Biglino, it is the first one: absolute "creativity" not based on any adherence to the texts.

Was it angels?

"Generally, they were fearsome characters. Individuals of flesh and blood who ate, walked, got dirty and had to clean themselves. They could even be attacked, as it is clear in the story of Lot, in Sodom, when he is visited by two "angels" who risked being attacked by the crowd."

So, it wasn't too nice to meet them.

"Saint Paul knew that as well: in a letter he warns women against ever showing up bareheaded in assemblies where the so-called 'angels' were present."

Speak of "angel sexuality": it looks like they had a fondness for long-haired girls and were sexually aroused by them. And, apparently, they weren't too subtle about it either."

Yes – and nor were they too delicate with the life of men!

A telling episode is the one quoted in chapter 6 of the Book of Judges when Gideon meets one of these Malachim.

The so-called "angel" asks him to bring him food and Gideon obeys.

"At which point the "angel" makes him put it on a stone and with an instrument he was holding in his hand burns him instantly." Seeing that Gideon is more than just frightened the "angel" reassures him: "You will not die", he tells him.

"Which means that the encounter with the 'angels' – the Malachim – was generally not a pleasant nor a welcome one. Indeed, it could often be dangerous."

The biblical angels weren't very reassuring then.

And what about the other great figure cited by theology as the irreducible opponent?

"*I was around when Jesus Christ had his moment of doubt and pain.*" Speaking here is Satan himself...

"*Made damn sure that Pilate washed his hands and sealed his fate.*"

These lyrics are by Mick Jagger, the Rolling Stones frontman.

"Sympathy for the Devil" is the song's name and it dates back to half a century ago.

The Stone's Devil is a tempting one.

"*I stole million man's soul and faith*", he confesses. But then he reveals some very earthly aspects of his true nature.

"*Stuck around St. Petersburg when I saw it was a time for a change.*" The Russian Revolution: "*I killed the Tsar and his ministers, Anastasia screamed in vain.*"

He is a contemporary demon, one of war: "*I rode a tank, held a general's rank when the blitzkrieg raged and the bodies stank.*"

Not a very "supernatural" demon, is he? Rather one seeming inherent in the human soul. Like a "dark" side of us all, an evil inclination in humanity.

It reminds me of the devil who, in the medieval representations of Bernard of Chiaravalle, always keeps on a leash. The message of Saint Bernard being: better not to be hypocrites, since evil is present within us all. The key is to recognise it and subdue him, neutralise it.



Of "Angels and Demons" is also talked about by Dan Brown in his 2004 bestselling novel. But they are real people and special agents (of good and evil).

In ancient Greek, the verb "diaballo", from which the word Devil comes from, means "to divide", summarising the concept of opposition. Something biblical, perhaps?

It sure looks like that.

"Satan – explains Biglino – is a word which in Hebrew means 'adversary', or 'public accuser'."

Careful here: "In the Bible, this does not indicate the spirit of evil and least of all the lord of demons. The term Satan (in Hebrew, "Satan") actually stands for a function that had to be carried out pro-tempore, for the time being, and in some cases even by order of Yahweh himself."

"The role of Satan can be covered either by one of the Elohim or the Malachim – at times even by a human, precisely because it does not indicate the evil entity theology refers to."

It is pointless to deny it: it is always shocking to fly over the Bible with Biglino's flying carpet.

So, no: Satan is not intended as a demon – and farewell to two millennia of fear, threatening evocations, dark phenomena and the related exorcisms.

Satan? Not a character at all: a function. A social role, moreover a temporary one.

Today we would call it: a public prosecutor.

And what about those famous biblical devils, who have "cheered up" the entire Christian Middle Ages?

"Well, you see, when theology created the figure of the spiritual and transcendent God, starting from Yahweh – Biglino explains – it transformed into spiritual rivals those who, in reality, were just other Elohim. Contenders for the dominion over the same lands."

One such Elohim, continues the scholar, was called *Baal Peor*. It means "lord of the exposure of the sexual organs." And in fact, he made his faithful practice many sexual rites.

"His name was then transliterated in Greek into *Baal Fegor*."

The same thing happened to his "colleague": *Baal Zavuv* – another Elohim competing with Yahweh. Baal Zavuv means 'Lord of the flies'.

Actually, just two rivals of the Israelite El and similar to them in all respects. Only that, when Yahweh was transmuted into the "One God", his competitors were demoted to the rank of "devils."

Their current names?

Belfagor and Beelzebub, of course.

And thus, going back to the writer Sciascia again, there seems to be no match: Vella wins over Valla. Pure imagination triumphs.

"Power to the imagination" – as was said in the legendary 1968. Coincidentally the same year in which Mick Jagger made his very human devil talk.

May he have known something more as well about the true story of Satan?



## THE INVENTION OF THE BIBLICAL GOD AND OF HIS ANTAGONIST: THE SATAN

Do no evil, fear no evil.

An old adage, referring to the impalpable presence of an impending judgment and possible punishment, should deplorable crimes be committed.

Is this always true even in the religious sphere?

Needless to say, Biglino refutes that as well. It is enough for him to go through the latest edition of the Catholic Catechism, as he did in a video interview published on December 3d, 2020.

Article 1038 mentions the "final judgment", in which the faithful "hope to be all saved because they trust in the goodness of the "Lord Father God" presented by Christian theology.

We read in there that: "Then, Christ will come in his glory, with all his angels. And all the nations will be gathered before him: and he will separate one from another, as a shepherd separates the sheep from the goats. And he will place the sheep on his right and the goats on his left. And the goats will go to eternal torture, while the righteous will finally have access to eternal life."

The Catechism quotes verses 31 - 46 of chapter 25 of the Gospel of Matthew.

What kind of crimes would the "goats" have committed to deserve such a punishment without remission?

"Go away from me, you cursed ones", he addresses them, sending them "into the eternal fire prepared for the devil and his followers."

The charges are as follow: "I was hungry and you did not feed me, I was thirsty and you did not give me to drink, I was a pilgrim and you did not host me, naked and you did not clothe me, sick and in prison and you did not come to see me."

For the protesting "goats", the verdict is inflexible.

"In truth, I tell you: what you did not do for one of these little ones, you did not do to me."

The sentence is thus confirmed: everlasting punishment.

"It is not the perpetrators of heinous crimes that are condemned here, but the people who simply did not do their utmost to do good", observes Biglino. "In my opinion, the motivation of this sentence is of incomprehensible ruthlessness, especially if one considers that it is being formulated by the one who said, "forgive, up to seventy times seven."

There is no penalty discount for those who have not been altruistic enough.

A thesis that is refuted though, and very clearly, in the same Gospel of Matthew. In chapter 25, the text presents the famous parable of the ten virgins, struggling on the eve of a wedding feast (which represents the symbolisation of the "kingdom of heaven").

The young women go to meet the future husband, at night, carrying lamps. When the man finally arrives, much later, only half the girls still have their lamps on and are ready to clear his way. The others didn't have enough foresight to bring along a supply of oil for themselves. So, they ask the five "prudent" virgins for some but they deny it: "Go and buy it yourselves from the vendors."

That is to say: figure it out on your own.

Having found some oil, the "foolish" girls rush to the banquet. But rejecting them this time is the groom himself: "In truth I tell you: I do not know you."

Is there anything more ruthless and further away from any idea of forgiveness?

"Moreover: who is this hypothetical kingdom of heaven rewarding? The "prudent" virgins. So far so good: they are commendable. But when the "distracted" virgins ask for some help, they don't give it to them. They are clearly selfish: too bad, they say, if you have forgotten to stock up on oil. And in the end, who is rewarded by the groom? Them! And he punishes the others,



who had made a simple mistake, not a crime. And yet, for this reason alone, they are no longer worthy to enter the kingdom of heaven."

Now, how is this ruthlessness reconcilable with the figure of the infinitely compassionate divinity personified by Jesus?

"The character presented to us – says Biglino – appears to be totally in line with the so-called "God the Father" of the Old Testament: equally as ruthless in keeping out of the Temple – that is to say from direct contact with him – people who have not committed any crime, but are simply affected by diseases or malformations."

In chapter 21 of Leviticus, it is Yahweh himself who gives precise instructions to Moses as to who will not be able to approach him physically. To Aaron, the high priest, Moses will have to give very strict orders.

"And the Lord spoke to Moses, saying: "Speak to Aaron and tell him: 'No man of your descendants in succeeding generations, who has any defect, may approach to offer the bread of his God. For any man who has a defect shall not approach: a man blind or lame, who has a marred face or any limb too long, a man who has a broken foot or broken hand, or is a hunchback or a dwarf, or a man who has a defect in his eye, or eczema or scab, or is a eunuch. No man of the descendants of Aaron the priest, who has a defect, shall come near to offer the offerings made by fire to the Lord. He has a defect; he shall not come near to offer the bread of his God'."

Yahweh demands Aaron's descendants to be always in full health and free of physical problems otherwise the deformed and sick person will not be able to approach the Temple to offer food to his God.

And what sin would these blind or deformed people be culpable of? None.

"God simply doesn't like them. He doesn't want to see them."

There is more – says Biglino – as this is certainly not the only biblical passage in which such a severe selection is applied.

"Any illegitimate child will not enter the community of the

Lord", we read in chapter 23 of Deuteronomy, "and his descendants will not be able to access it. Not even at the tenth generation."

Examining these passages Biglino doesn't see a clear break between the Old and New Testaments at all, starting with the inflexible exclusion of the "goats" in the passage from Matthew's Gospel quoted in the Catechism.

For obvious historical reasons, the evoking of sheep is a frequent one used to illustrate some moral teachings.

Lapidary in this sense is the parable of the "good shepherd" presented in the Gospel of John.

"I am the good shepherd. The good shepherd lays down his life for the sheep. The hired hand is not the shepherd and does not own the sheep. So, when he sees the wolf coming, he abandons the sheep and runs away. Then the wolf attacks the flock and scatters it."

Mauro Biglino has never liked this allegory. He finds it misleading.

"It is true that the shepherd defends the sheep from the wolf. But to do what of them? In real life, we know the answer: the shepherd protects his animals because he will have to milk and shear them and, in the end, it will be him – not the wolf – who will slaughter them, sell them or eat them."

Zoophilia here is only apparent, temporary and instrumental and in addition to that, it is reminiscing of certain bad ideas: social-zootechnics.

Completely out of place as well are the moral considerations expressed here.

Good and evil?

Ethics and morals change, we all know that as there is nothing more unstable over time than common consensus on right and wrong.

A classic example? Socrates. Convicted on charges of "corruption of the youth." Paedophilia, basically. But sexual relationships with minors was an ordinary accepted practice in ancient Greece.



Far worse for the morals and customs of the times, and thus for the regents of Athens, must have been the other charge of Socrates: rebelling against the established order, emblematised in his unwillingness to recognise the traditional divinities of the Polis, the city, and therefore of its powerful priests.

Incidentally, these deities were always the same ones, both the Homeric and all the other ones: characters who travelled the skies on their Kavods, who demanded a daily dose of fat to be roasted and suck on it greedily.

Isn't it odd that our religions stem from all this stuff?

The old story of the Phoenician Sanchuniaton suggests to us one magical word: manipulation. Deformation of reality, concealment of facts – and the ad hoc construction of an agreed-upon version: an origins mythology.

As if this text had been modified relatively recently and turned into something that must have been a realistic account of some very concrete and not necessarily edifying events at the beginning of time.

For example, a possible contact with so-called Gods.

After all, this is exactly the main hypothesis permeating the entire investigative work conducted by Mauro Biglino, starting from the textual examination of the biblical treatise.

“Between the 5<sup>th</sup> and 4<sup>th</sup> century B.C. – he says – a reworking of the most ancient texts in a more spiritual key and context begins. Thus, a concept of reward and punishment, previously absent, is now introduced, one which gradually breaks away from what was originally the relationship with Yahweh. In fact, people just limited themselves to asking for his help to gain power or for success and well-being.”

No eternal life at all: “The promises of Yahweh had to be fulfilled all in this lifetime, which was the only real matter of interest of the biblical authors.”

Something material, immediate, reasonable, without any hint of the metaphysical or the mystical.

Everything else – from the notion of good and evil, to a spiritual

meaning – comes much later and are much later concepts.

“The ‘righteous ones’ of Sodom, like Lot, are not necessarily good individuals: they are simply people who remained faithful to the covenant made with Yahweh and therefore distant from his rivals Elohim.”

The concept of justice, as we understand it today, was certainly not the key element in the Sodom affair.

The same goes for the idea of evil: it simply meant distancing oneself from Yahweh’s daily dispositions.

And what about Satan? What can we say about the “Prince of Darkness” who fascinates Satanists and worries exorcists?

“The concept of Satan seems to be pre-dating the Judeo-Christian culture.”

What we know, explains Biglino, “is that this character developed over the centuries by the hand of the Fathers of the Church.”

And where would they have started from?

“They were inspired by the few hints the Bible makes of him. In particular, they artificially linked him with the Lucifer character the prophet Isaiah speaks about.”

Isaiah talks about Lucifer?

“Yes, but he uses this term to label – and not without some irony – a Babylonian ruler, a powerful man who believed himself to be a bearer of light and instead had fallen miserably.”

It turns out that there is always a clue that forces one to keep his eyes wide open on the text and avoiding any trespassing into the realm of the impalpable and the prophetic.

The Lucifer of Isaiah was a Babylonian sovereign and an enemy of the Jews and he seems to mirror the Beast of the Apocalypse, codified with the infamous 666 number, code for Emperor Nero, so feared by the first Christians.

If one loses sight of the actual text anything can happen it seems.

“Satan has even been connected with the serpent that tempted Eve, but there is actually no trace of this link in the Bible.”

As a matter of fact – and this is much more relevant to us – in the Hebrew Bible there is never even a mention of what is most important: God.



Biglino has dedicated several books to this topic, all with a more than an eloquent title:

"There is no creation in the Bible."

"The Bible is not a sacred book." And most importantly of all:

"The Bible does not speak of God."

It is his thesis that in the Old Testament the divine act par excellence, the so-called "creation from nothing", is not even present.

And let us consider the following: how could one really write a book about an omnipotent and omniscient divinity by using a language that does not even contemplate the word for "God?"

"The term 'God' as we understand it – explains Biglino – enters the Bible only on with the translation made into Latin by St. Jerome, in the fourth century after Christ."

Before that, the word just wasn't there in the Old Testament.

It is Jerome who introduces that expression in Latin ("Deus.")

An expression we know derives from the Greek ("Theos.")

And we also know to which and to how many that term, "theoi" was referring to, before the idea of the one God made its way into the Mediterranean cultures.

"Careful, though: originally, 'theos' wasn't even a noun but just an adjective. It meant 'the act of moving quickly in space' – as the stars do."

As if the gods were essentially just guardians, overseers with extraordinary abilities.

"It was only later that theology elaborated the concept of a 'Deus', transforming it into the God concept we know today."

I guess the point is that this idea was placed in the Bible some 1600 years ago.

"Yes, but – in reality – there is no Hebrew word for God, understood as a transcendent and spiritual entity."

Reading it in the original language is quite revealing of this fact.

"In the Bible, if anything, it is the Elohim that are constantly mentioned."

Like Yahweh, often referred to as (Yeowah).

There is Elyon and there is El Shaddai.

And what about God?

"Not a whisper of him in the whole book... God is the word with which the term Elohim was artificially translated, whose true meaning is not actually known."

Biglino is absolutely sure of this.

"There is no one in the world today who can correctly translate the word Elohim."

In our Bibles, translated into modern languages, on the other hand another term occurs often: God Most High.

"Of course: God Most High is the absolute superlative with which the biblical term 'Elyon' is rendered – but, in reality, it simply means 'he who is above'."

Elyon, explains the translator, is also used to indicate, for example, the upper part of a village, or the upper floor of a house.

In Psalm 82, however, Elyon is mentioned directly during the assembly of the Elohim. He appears to be their supreme leader and in fact presides over the assembly. Indeed, he warns them: do not even think of abusing your powers and treat humans in such a despotic way. It is in this famous passage that the Elohim are reminded of their mortality, just like the Adamites.

The expression "God Most High", therefore, seems to have only a tenuous connection with the text: after all, in Hebrew it is not a superlative, much less an absolute one.

And what about the Almighty?

"Pure fantasy in this case as well: the term 'almighty' is used to render El Shaddai."

It appears for the first time in chapter 17 of Genesis.

"I am El Shaddai", he says to Abraham, introducing himself.

El Shaddai meaning what then?

"The most likely meaning is 'lord of the steppes', as stated by the Catholic exegesis itself."

So Elyon becomes the God Most High, and El Shaddai the Almighty.

And what about the Eternal?

"Yet another arbitrary interpretation: 'eternal' is an erroneous translation of the Hebrew word ('Olam') which exclusively



means "not known." It refers to time usually, but more often than not to space. In one of the Psalms, Yahweh is said to be "Lord of Olam" and by this definition it probably meant that his territory of origin was not known."

So... unknown. Not eternal.

"The concept of eternity is, in fact, not part of the ancient Semitic culture. "Lord", together with "the Eternal One" is another of the terms with which Yahweh is rendered.

And do you have any idea of the origin of this term – Yahweh?

"The meaning of Yahweh is hypothesised in a variety of ways, mainly because it is unknown: we do not even know in what language it was originally pronounced."

Reassuring, isn't it?

Maybe it's time to pause now for a second and take a deep breath.

So, to summarise, in the Bible "God" does not show up.

There are Elyon, El Shaddai, Yahweh and the other Elohim, including Kamosh and Milkom, there are Beelzebub and Belfagor, or rather Baal Zavuv and Baal Peor.

Of course, we can continue to pretend that in the Old Testament there is the God Most High, the Eternal and the Almighty. We can believe that there is "the holy spirit" instead of the Ruach and "the glory of God" instead of the Kavod of Yahweh.

We can believe that there really was a bit of a Disney-ish character like a talking snake, who tempted and tricked poor Eva and we can even continue to believe that an apple actually existed.

But that wouldn't be the truth.

There never was an apple. Eden was not Earthly Paradise, as the Gan was a kind of protected experimental breeding lab.

Among those pages there isn't even any hint at the creation of the universe: no trace whatsoever of the verb "to create" is to be found. And that beautiful Hebrew word, "Bereshit", probably just means "at the beginning of this story", and not "at the beginning of time."

We can believe in the curse of the "plagues of Egypt" – or we can read the actual real chronicles that speak of the catastrophic

gaseous emissions on the shores of African lakes such as Nyos in Cameroon or Kivu, on the border between Congo and Rwanda: the sudden colouring of the waters, which turn blood-red, accompanied by lethal fumes, which wreak havoc on the coastal population and cause disastrous chain consequences, even for livestock, like those described in the Exodus.

What to believe?

The same Hebrew exegesis has always been very well of aware the exact meaning of expressions like Yam-Suf: a sea of reeds. There never was any Red Sea mentioned in the epic of Moses. This also applies to Satan: in the Bible, there is no trace of the Evil One, no "Prince of Darkness."

And similarly, Jewish scholars have always known that the Adamites were made by genetic cloning and manipulation. And they know that the Cherubim and Serafim have never been cute little baby-faced angels, but rather technological, mechanical objects.

Who to give credit then?

"You'll be the judge of that", says Mauro Biglino. Make up your own mind.

"I have repeated this often and in dozens of conferences: don't even trust or believe what I tell you: just listen to me when I say, "Do yourself a favour and read it, the Bible", and you will discover many interesting things. At least that is what has happened to me. As I was translating it seemed to me that many traditional meanings were getting lost, but at the same time, however, another story was taking shape, emerging, and one no less fascinating too: our one, probably. The one of our true origin, which the Bible – if read without any filters – seems to be telling honestly, despite the thousands of shortcomings and contradictions that feature in it.

A true story?

"Nobody can say that with any certainty. I repeat myself: the Old Testament is devoid of any sources. They are unknown to us."

On the other hand, the narrative our biblical translator is exposing is an extremely plausible one. A very serious account, whose



sincerity is drastically measurable as it does not hesitate to provide even very gory details when it speaks of the character that theology later transformed into a spiritual divinity. If they had wanted to celebrate an omniscient and lovingly superior being, they would have avoided talking about wars and massacres, little girls, human sacrifices and animal fat to be eviscerated.

The biblical story is probably capable of casting light on many aspects of our most remote past, on one condition though: that it be free from any ideological and cultural filter of our age and of those that preceded it.

According to scientists, the Earth has existed for four and a half billion years.

The big religions claiming to "reveal" to us our origin, however, are only 2,500 years old.

Not even three millennia. Against 4.6 billion years.

Can you wrap your head around the enormity of this fact?

## THOSE STRANGE FEAR INDUCING ANGELS

The work of Mauro Biglino is notable for the relentless precision with which his work demolishes both common-held beliefs and the sedimented religious interpretations of the ancient texts. An almost inevitable demolition, if one reads the actual text of the Scriptures.

The Angels of the Lord?

Nice. Beautiful. Consoling.

But what is really meant by "angel" and what exactly by "the Lord?"

And above all: what does the Bible actually say?

In the Hebrew text, "the angel of the Lord" is not to be found. What we do have, instead, is "Yahweh's Malach", which as you can see sounds quite different.

But everything can be explained. By history in this case.

"The transformation of the Malachim into spiritual entities – Biglino documents – took place during the theological elaborations carried out by the Fathers of the Church, during the first centuries after the death of Christ. This transformation – he adds – goes hand in hand with the one that led to the transmutation of Yahweh, the ruler of the Israelites, into a unique and transcendent being and a spiritual, omnipotent and omniscient entity."

A grandiose reinterpretation, in short, which in fact would have given life to a dimension that is completely absent in the original text.

"That's it. That's what happened: theology created a spiritual world in which "the angels of the Lord" rather than the biblical "Malach of Yahweh" show up."

"And it has been theology as well that, through the centuries, populated that world with all those characters in the Old Tes-



tament who, in reality, were just individuals in flesh and blood." Angels, archangels etc.

"The term 'archangel' refers to a specific function within the military hierarchy of the Elohim and the Malachim: the archangels were those who held the higher ranks and were therefore in command of all the other angels."

A typical example of this is the Archangel Michael: the arch-strategist.

"Mikael is defined as 'one of the first commanders', precisely to underline his high rank: today we could compare him to an army general."

Do we have any idea of what these archangels looked like?

"We sure do. The whole group headed by the Elohim", synthesises Biglino, "is described to us with a rather precise physiognomy: they were individuals similar to us, but always tall. Very clear, bright eyes. And blond hair, sometimes reddish."

This can be verified in many stories. One of them is extremely well known and has as its protagonist a really important figure in the Bible: Noah.

"The figure of Noah turns out to be really special within the antediluvian patriarch's dynasty. After the children of the Elohim had joined with the females of the Adamites, a series of events had occurred on Earth that was unpleasing to the leaders of the Elohim. Their leaders, therefore, decided to get rid of that part of the human race and to leave only Noah alive, along with his family."

The Bible says that this choice was motivated by the fact that Noah was a righteous man.

Now, once again: this does not mean that he was an honest and morally impeccable individual.

With the adjective "righteous", at least in this case, the Bible is simply stating that he was a man "whose physical or anatomical structure was one accepted by the Elohim."

In this case, Biglino explains, the Ethiopian Book of Enoch is much more explicit: in fact, it also tells us a revealing detail about

the moment of Noah's birth.

"His father, Lamech, saw that the baby had very white skin, with red-blond hair and eyes so clear, big and bright, that they seemed to light up the room."

Those characteristics terrified him: "That is not my son!", exclaims Lamech. "This child looks like a 'son of angels'."

This is a confirmation: the physiognomy of little Noah (practically an albino) is typical of the hierarchies of the Elohim and the Malachim.

At this point, Lamech seeks some explanations and they are given to him by a notable character in the book: the patriarch Enoch.

Now, who was he?

"The Bible says that 'Enoch' went back and forth with the Elohim until the day the Elohim themselves took him away for good."

Faced with Lamech's dismay at the anomalous appearance of his newborn son Noah, Enoch calms him down and thus Lamech accepts that very strange situation he and his family find themselves in.

"Noah was one of the children that the Elohim had produced with their direct intervention, probably via genetic manipulation, which allowed them to give him their gene pool."

And what about the Great Flood?

"Well, it served the purpose of "cleansing" the Earth (or at least that region) of the "serpent lineage", which must have wildly spread, ruining the very selective initial plans of the Gan Eden geneticists."

So, some sort of meteorological eugenics through a flood?

"Or even worse: the so-called deluge could have been created ad hoc more artificially, with calculated butcher-like connotations: the sudden opening of a dam. "Separating the waters" sounds like some hydraulic work had been done in the Gan Eden, don't you think? Once of course the event described in the beginning of Genesis is cleared of all the mythical mists of creationism."



Here we go again: Mauro Biglino has resumed telling us the Bible in his own way.

That is, presenting it as it is written, word for word, and seeing if it might reveal to us something significant about our possible origin.

And the story of Noah's birth is quite an astonishing and telling one, as in this newborn baby Lamech immediately recognises the traits of the Elohim and their lieutenants: the Malachim.

Angels and archangels: like the notorious Gabriel.

"Let me point something out right away here: in the Bible "the archangel Gabriel" does not operate at all: it is the Ghever-El that do so. This was a specific category of individuals: special "archangels." The name "Gabriel", moreover, comes directly from Ghever-El, which means 'the power of an El'."

And it is Gabriel (or rather, a Ghever-El) who ends up visiting women quite often.

"After Adam we have other characters who were born as a result of the intervention of one of the Elohim, or of someone working on their behalf."

The Bible tells us his feats with extreme precision. Sometimes, the "visitor" of certain women is just someone like the archangel of the Annunciation. Other times, however, the "visitor" is Yahweh himself.

The first intervention of this sort, recalls by Biglino, happened with Abraham's wife: Sarah. She was unable to have children and in this case the problem-solver is not "Gabriel", as Sarah gets pregnant after being 'visited' by none other than Yahweh himself.

"Here's another character who is born after his mother has been visited by an 'angel': Samson."

But the births of Jacob and Esau happen as well only after their infertile mother is visited by Yahweh.

"And a curious thing to note here is that, very often, even in the tales and myths of other ancient civilisations the same thing happens: when the Gods came to visit women, twin births usually happen.

"Now: the exact same thing happens frequently even today in cases of assisted procreation."

Among the many we are told about, the most important and anomalous conception described among those pages of the sacred texts is certainly the one that will allow for the birth of Jesus.

"Mary becomes pregnant after being visited by 'Gabriel', that is to say a Ghever-El, who works on behalf of an El, so someone exercising power on behalf of an El."

Meaning the following: "The Madonna would have become pregnant after having had a sexual encounter with one of them. This act was probably intended to restore royal dignity to a particular lineage: the dynasty of David, to which the kingdom had been promised."

In his essay titled "Gods and Demigods", Biglino carefully examines the case: technically, the child born in Bethlehem would be comparable to the Homeric heroes, those born from the union between a human being and one of the so-called divinities. No more and no less like Achilles: son of the Greek Peleus and of a water nymph: the Nereid Thetis.

Achilles and Noah.

The latter is of course a biblical character, but not only that, as the Noah of the Bible seems to be the perfect cast of other analogous characters who are as well protagonists in similar epic adventures, namely the rescue aboard a boat amid the waves in a world devastated by a flood.

"As the rabbis themselves write in their studies, many of the tales in the Book of Genesis are actually derived from the Sumerian and Akkadian stories and the story of Noah, in fact, can already be found in those tales."

Utnapishtim – the Sumerian-Akkadian counterpart of Noah, also called Ziusudra – is the protagonist of those.

"He too is being warned by a deity about an imminent flood which is about to destroy that part of humanity."

The similarities between the two stories are striking.

"Like the Biblical one, the Sumerian Noah builds an ark which



he uses to save himself and his family. And again, just like Noah, the Sumerian one – once the flood is over – celebrates a great sacrifice in honour of the gods by roasting for them a large number of animals.”

The Sumerian tale, Biglino observes, is even more precise than the biblical one as it underlines that the deities, that is to say the Anunnaki, are attracted by the smoke and flock to it “like flies to the meat.”

“This detail confirms, once more, the attraction that those individuals had for the fumes generated by the burnt animal fat.”

Another really curious fact is later represented by one of the first acts performed by Noah at the end of the flood.

“Noah plants a vineyard and after that he gets drunk with what he made from it.”

Not a small detail.

“This action of planting a vineyard is really highlighted in the story and underlines the importance that that particular cultivation had and therefore the relevance of the product that was obtained from it: wine.”

Once safe, the survivor of the flood drinks in abundance and the Gods rush to him attracted by the smoke of the sacrifices.

They inhale it voluptuously and they fill their lungs with that highly coveted smoke – the same one that “soothed” Yahweh.

Yes, they inhale the smoke – both the Elohim and the Anunna – but they imbibe as well.

And boy oh boy, do they love a good drink!

Yahweh, in particular, favours one above all: *Shakhar*.

“The Hebrew term *Shakhar*, indicates the alcoholic beverage that Yahweh asked to be prepared for him basically on a daily basis. Consumption, therefore, appeared to be constant.”

Philologically, as we know, the term (*Shakhar*) means “to get drunk, to say nonsense.” That’s the meaning it has in all the biblical passages in which it occurs.”

*Shakhar* is usually mentioned during those libations that were to accompany the sacrifices, that is to say the offering of animals

whose fat was to be burnt.

Smoke and *Shakar*: a real party, it seems!

“The daily amount of *Shakhar* consumed is difficult to determine”, says Biglino. “Indicatively, however the values quoted in the Bible suggest a variable dose between 3 and 5 litres per day. It seems quite evident, therefore, that ‘God’ consumed vast amounts of these substances.”

We are still talking wine here, right?

“Yes. Yahweh’s Mesopotamian “colleagues”, on the other hand, apparently preferred beer. Reading the ancient texts – summarises Biglino – highlights the importance that alcoholic beverages had for the so-called divinities. While Yahweh asked for the *Shakhar*, which could be identified with wine, the Sumerian-Akkadian gods preferably drank beer, brewed through the fermentation of barley.”

Make no mistake, assures us the translator: those guys were guzzling alcohol without much hesitance.

“These stories tell us about this fact, I would say, with an honesty that can sometime even appears a bit naive to us, given that it refers to alleged gods. The import role these alcoholic beverages have – wine, in particular – has also been highlighted by some recent scientific studies. In one of those it goes so far as to affirm that sipping wine produces higher effects on the brain than those generated by listening to classical music or solving math problems.”

Speaking of science: what does our current knowledge say about the origin of alcoholic beverages?

The hypothesis on which Biglino draws our attention to is an extremely interesting one: wine and beer (that is vines and cereals) would have first appeared in the area of the so-called Eden. The very same one of the Adamites.

The origin of winemaking is still attributed to the Caucasus area, around Georgia, at the foot of the Urartu mountain range: that of Mount Ararat.

Noah’s famous Ark would have stranded on the Urartu, hence the first appearance over there of vineyards and therefore of wine.



But the oddities do not stop with wine: according to the ancient texts, the region of Eden (between the Caucasian and Mesopotamian areas) would have also given birth, quite suddenly and in a still "inexplicable" way to us, to many foods that would have proved to be decisive for the future of humanity and its rapid terrestrial expansion.

In official scientific journals, Biglino found out about several studies that have been published which refer to uncanny events: genetic mutations defined as "so rare that they are almost impossible to find and to occur in nature."

"These genetic variations led to the birth, in the Middle East, of cereals – and in particular of wheat, from which the variety we use today to obtain the flour derives."

This phenomenon involved various other parts of the world on all continents.

"In Central and South America – and with the same "inexplicable" modality – our common potato developed which, before those genetic variations occurred, was not edible at all."

The wild progenitor of our modern-day potato was, in fact, a very bitter tuber according to paleo-botanists.

"Science says we probably will never know how these mutations happened. But in fact, the tales of the ancient people of those territories do, stating openly that both cereals and potatoes were 'a gift given to them by the Gods'. The Sumerians say that the Anunnaki would have made cereals literally "come down from heaven" and then would have taught man how to grow them."

Biglino reasons: "It is well known that cereals are not the right food for hunters, who obtain their food income by slaughtering prey. But barley, spelt and wheat are cultivable and therefore easily available and constitute the ideal diet for individuals who have to carry out continuous labour every day and therefore need to have an equally constant caloric intake."

And here is another clue: cereals are easy to store.

"All this – concludes Biglino – makes the tales of the ancients credible, as they tell us precisely that these divinities were con-

cerned with finding nourishment for this new species of workers they had "manufactured via genetic engineering."

So, are we back to the non-existent apple story?

The hybridisation of our species, through the meeting and mating of Eve with and the so-called "snake?"

Human DNA, mixed with the genetic pool of beings much more long-living than us.

By the way, is it possible to trace down any further clues of this fact in the Bible?

It sure is: Methuselah, for example, would have died at the legendary age of 969 years.

And his progenitor Adam arrived at a thousand years of age.

As did Seth, Yared and Noah himself.

"Yes, the Bible clearly states the duration of the lives of each of these patriarchs, the descendants of Adam: they lasted up to nine centuries and this is a fact that is hardly accepted by official science."

Biglino, on the other hand, tends to give credit to the Old Testament.

The method he uses is the usual one: to just "pretend" for a moment and entertain the possibility that the Bible is telling the literal truth. To take it on face value, in the off chance it might reveal something decisive for us all.

"In truth, if we think about it, about the fact that those patriarchs had a high component of the genetic pool of the Elohim who "manufactured" them, it all becomes quite clear and easily explainable: the Elohim had a life span of a few millennia."

And the Bible also tells us that in the Garden of Eden there was a specific area where practices were put in place which were aimed, in fact, to enhance the duration of life.

"All this becomes understandable and acceptable if one bears in mind that the Elohim were able to manipulate DNA."

Even today, the scholar notes, science is experimenting with genetic manipulation techniques that make it possible for us to prolong life.



These techniques consist in intervening on telomeres – the end part of each chromosome. These chromosomal endings tend to shrink over time and their shortening determines the ageing of our chromosomes, with the consequent ageing of our cells.”

Mauro Biglino spoke of this in detail in his essay: ‘Made Human’. An action carried out on these telomeres and aimed at keeping their length intact would allow to keep our chromosomes young and thus our cells.”

The chimaera of eternal youth?

The medicine of the future will tend to go more and more in this direction: it is believed that it will be possible for us to devise technologies that will be capable of allowing a sort of “periodic renewal” of our genetic makeup, keeping it – and therefore us – young over time.”

Yuval Noah Harari also states this fact in his “Homo Deus.” Historian and essayist, Harari is a lecturer at the Hebrew University of Jerusalem, as well as a member of the prestigious Israeli Academy of Sciences and Letters.

If one accepts the idea of external genetic manipulation, many things end up explaining themselves.

The appearance of wheat, that of the potato, of course – but also of our own origin.

The “missing link” between man and ape.

But haven’t they explained to us at school that Homo Sapiens is the end product of simple evolution of our species?

“That is true: Darwinism has accustomed us to thinking that man, understood as Sapiens, was forged over the millennia through normal and natural evolutionary processes. In reality, as research in this field progresses, we are realising more and more that this is simply not possible.”

Biglino cites Charles Darwin’s historical collaborator: Alfred Russel Wallace.

“Ten years after the publication of the ‘Origin of Species’, Wallace wrote to Darwin that the theory they had developed could not apply to Homo Sapiens.”

And that is a fact now.

“Studies and advancements in our knowledge of genetics highlight both the typology and frequency of certain mutations of the human genetic pool: mutations that appear to be too difficult to be happening randomly in nature.”

And what do the ancient texts say about all this?

“They tell us that the so-called Gods have intervened genetically on already existing individuals present on our planet Earth: they have modified their most intimate structure, DNA, inserting their own bits of it.”

The missing link at last. So: the monkey becomes a hominid and then the hominid becomes Man?

“If this hypothesis were to be accepted and thus tested, perhaps it would be possible for us to finally understand how Homo Sapiens come to be, given that those mutations are so rare and complex that they are “almost impossible to occur in nature.” Especially those related to the processes of our brain’s formation.”

Biglino speculates that this could have been the focus and “motive” behind our possible manipulation.

“In fact, the gods were aiming at the creation a worker able enough to understand and execute increasingly complex orders.”

The true “genesis” of the Sapiens is still a very controversial issue on a scientific level even to this day.

“The hypotheses about our origin are constantly evolving and changing – and becoming more and more ancient as well, by the tens of thousands of years. Thinking about intervention on the part of the gods – says Biglino – one can speculate that they began operating on us at least 300,000 years ago, proceeding with continuous interventions in time to improve this new species they had “manufactured.”

Manufactured. In a laboratory.

“Yes, like the sheep Dolly, cited by Professor Safran to evoke the “biblical” precedents of cloning. Well, let’s take a look at ourselves, says Mauro Biglino, how are we structured? We have no claws, no fangs, no fur. Now: there is not a single habitat on Earth in which a human being could survive without resorting to the construction of weapons, tools and clothing.



No other animal species on this planet shares with us these conditions. Homo Sapiens carries some characteristics that are typical of the genetically modified first and then subsequently domesticated species."

One of these characteristics, explains Biglino, is neoteny, that is to say the fact that even as adults we continue to have the physical traits typical of children. In all other mammals, adults are very different from their cubs.

"Another clue of our manipulations and domestication is given by mutations that have occurred in the human genetic sequence and pool. One of these odd mutations is the "Robertsonian Translocation", which occurred on two chromosomes of our previous species."

This "translocation" led to the formation of our genetic heritage, made up of only 46 chromosomes instead of the 48 we previously had.

"These mutations are quite evident and they concern the colour of our skin, the very strong reduction of bodily hair, the lack of fangs, the absence of claws and the presence of moderately reduced sensory abilities, without any one of them standing out compared to the others."

And here is another anomalous detail: the excessive growth of our hair.

"With hair that might grow to over a meter in length, how could have anyone escape effectively a predator in the tangle of the woods, or swim with ease in a river?"

Curious tidbit: was it not the long hair of women that so enticed the "angels" and which St. Paul warned them against?

He wasn't the only one.

Tertullian also remarked on this singular detail and embarrassing characteristic of the so-called angels.

Have we, by any chance, been made to match someone's particular tastes?

Be that as it may, there is an evident truth here to be reckoned with: "We are the animal least adapted for planet Earth", sums up Biglino.

"Each living species has its own specific ecological niche to which it is naturally suited. Man, on the other hand, is by nature not suitable for any of the environments present on the planet. And so, he was forced to adapt to live everywhere, making for himself a series of "technological prostheses" which had to compensate for his physio-anatomical shortcomings."

Makes a lot of sense indeed.



## CHILDREN OF THE STARS: MAKING OF HOMO SAPIENS

Are *we* the alien species? Have we really been "manufactured" and then introduced into an ecosystem to which we could not easily adapt in a natural way?

If so, certain sightings in the sky would be less hard to explain. Especially considering that "celestial chariots" abound in ancient literature. And without even having to bother with the famous Indian Vimana or the Chariot of Ra of the Egyptians.

The Dead Sea Scrolls themselves – discovered by chance in a dozen caves in the West Bank in 1947, just a stone's throw from Jericho – are packed with flying objects.

"Surprising information about the Cherubs and the "celestial chariots" – Mauro Biglino says – can be found in the Qumran texts edition of 1986, edited by Professor Luigi Moraldi under the Turin-based publishing house of Utet."

First of all, "we can read in those texts that, in the house of God, there is a so-called "blessing breeze" which is made by the Cherubim. A continuous "breeze", but with a peculiarity that we find where an innumerable rank of creatures is present: creatures who "escort the chariots."

"The sound of the blessing breeze – it is written – joins the tumult of their march, and they praise holiness as they retrace their steps." And there is more: when they take off, these Cherubs "rise wonderfully" and then, "when they land and stop", it continues, "the sound of the exclamations of joy becomes silent and so does the breeze of the divine blessing in all the encampments of God."

Curious isn't it?

When the cherubs stop, the "breeze" ceases along with the "sound." And since when does God have or need "chariots" and encampments?

No need to be surprised there, says Biglino, who cites Moraldi and the Bible again.

"In his annotations, the professor writes that in the Hebrew Book of Enoch there is talk of "as many as 23 types of divine chariots." Doesn't really get any clearer that...."

And what about these encampments?

"The Bible speaks of them in chapter 32 of Genesis. Jacob sees at least two of those and immediately distances himself from them."

What to make of it?

"Once again: it is just enough to just read exactly what the Old Testament says, without any need to invent a thing."

We had to wait until the dawn of the third millennium to finally have some official statements made by the military or academia that start to acknowledge the idea of a possible "contact" with some higher, hyper-technological and perhaps not even terrestrial beings.

First, a premise has to be made: we are not alone in the Cosmos. A few years ago, the eminent British astrophysicist Steven Hawking reiterated this concept himself: the idea that man could be the only inhabitant of the universe is, to his mind, simply ridiculous.

So far so good – or almost.

Things get more complicated when one moves on to the next level: could these hypothetical aliens then even been responsible for our creation? That is to say: did they make us, just like it is suggested – according to Genesis – Eve was "built", starting from the DNA of Adam?

Among the various theses trying to explain the origin and provenance of UFOs – once and if their extraterrestrial provenance could be ascertained for good – ufologists have always maintained that our species would have originated from creatures coming from "elsewhere", by creatures able to manipulate DNA and able to "play" with genetics, experimenting with making new intelligent species, or at least similar to them, their "creators."



The purpose?

The making of a suitable work force – intelligent “labour.” In the words of Mauro Biglino: “Workers just smart enough to understand their orders and carry out increasingly complex tasks gradually, but not too much to ever challenge them or pose a threat to their dominance.”

Sumerian texts actually tell us about a story like this in some detail the *Anunnaki* – the Mesopotamian “cousins” of the biblical Elohim – at one point had to face a dangerous revolt by their own workers forced to toil in the gold mines.

They were afraid, the Anunna, as they found themselves besieged and directly threatened by the members of the lower ranks destined to the hard work.

One of them then solved the problem: Enki, the “godfather” of the Sumerian Noah.

Here was his solution: to replace the Anunna miners he proposed to “manufacture” workers by hybridising the native hominids (*Homo Erectus*, *Homo Habilis*) with their alien DNA.

So, are these our true engineers?

One of the most astounding statements regarding this question came in 2017 (moreover by none other than the studios of “TV 2000”, a Catholic broadcaster) from the mouth of an astrophysicist of the stature of Barbara Negri: director of the Italian Space Agency and the scientist coordinating the ASI unit that deals with exploration and observation of the universe.

“More than making surprising encounters in space around us” – said Dr. Negri – “we may very well simply realise, one day, that we were “originated”, us *Homo Sapiens*, by non-terrestrial beings.”

In scientific terms: “We could be, ourselves, a “life-forming” and terraforming experimentation conducted by someone else.”

Life-forming you say?

Mauro Biglino smiles, leafing through his large books.

He seems to be saying: what did I tell you? Now, isn't that exactly what Genesis seems to be talking about? True: the Bible does not comment on the origins of our “makers.” It does not say where they came from.

From other galaxies, perhaps? Did they descend onto Earth, leaving behind a remote cold-light solar system, as Rabbi and Cabalist Arie Ben-Nun claims?

It is impossible to pass a categorical judgement on this matter, admits Biglino: the Old Testament does not expressly speak of extraterrestrials. The possible “alien” origin of the Elohim can only be the result of reasoning and deductions, but not of elements that can be ascertained on a factual level.

Of course, the scholar adds, the recent insistence on the extraterrestrial theme on the part of the Catholic world sounds, at the very least, peculiar.

In recent years, the very same “TV 2000” (together with some of the most important newspapers) has given space to voices such as those of José Gabriel Funes and Guy Consolmagno.

Two astrophysicists, as well as Jesuit priests, that both directed the powerful Mount Graham, Arizona Astronomical Observatory, specialised in the study of exobiology: extraterrestrial life.

“One might wonder – says Biglino – what prompted the Society of Jesus to support such a huge investment like the one of the Mount Graham Observatory.”

Is there something that the Jesuits “know” and that has not yet been formalised?

“Equally remarkable – adds Biglino – are the explicit statements made by these two Jesuit astrophysicists: as if they wanted to tell us something to prepare us.”

And what did they say?

“Simply put: that an eventual encounter with those they call “our brothers from Space” would be beyond doubt. To the point that – if they were to wish so – they would not hesitate to baptise them.”

So many statements have been made in this regard, all so very similar to one other and concentrated in such a few years, that they seem to allude, if not beg the question, of a possible – or perhaps imminent? – admission by the authorities.

Ufologists call this: “disclosure.”

So, the Apocalypse is upon us?



"Until a few years ago, I resigned to the idea of not having enough time to gather incontrovertible proof regarding the hypotheses I spent so many years researching about and to which I have dedicated so many books and studies during my life. But now, however – confides Mauro Biglino – I have the feeling that something unthinkable may finally be at hand: definitive proof of the fact that that our history must be completely rewritten, from top to bottom."

In recent years, in fact, "unauthorized" archaeology has done nothing less than demolishing many previously held tenacious beliefs we held dear.

All of a sudden – at least officially – we "discovered" pyramids all over the place. Academia still struggles to accept those of Visoko, in Bosnia: literally the most massive of pyramids, dating back to around 30,000 years ago, that seem to be powerful "energy-producing machines" as well: now, who would have built those thirty millennia ago?

Mauro Biglino points out another classic example, among many, that is extremely close to us: the Teotihuacan complex, just outside of Mexico City.

"With its grandiose pyramid temples, Teotihuacan was one of the largest cities in the ancient world: at its peak it is estimated that it housed over 130,000 inhabitants, in multi-storey buildings, capable of accommodating several families."

As per usual, the buildings feature a stellar orientation as they seem to mirror the stars that make up the belt of Orion.

Who founded that monumental urban centre?

And better still: how on earth can one explain the presence of a mineral like mica, which at the time could only be extracted – according to the experts – from the mines in Brazil, some three thousand miles away? And given today's use we make of mica for our modern technology, another question remains open: are we facing, in the land of the Maya, yet another possible testimony of an ancient "technological" religion?

Once more, we seem to hear the warning voice of the Phoenician priest Sanchuniaton: are we sure that these books are really about religion?

Or rather: doesn't it start to make more sense that a religious overcoat, essentially, just served the purpose of masking a very different reality, not at all a spiritual one but – instead – an extremely real, practical and daily one?

It is no coincidence that Biglino cites the very source credited by Eusebius of Caesarea through the Greek Philo.

The spiritualistic reworking of ancient texts, the scholar reiterates, dates back to 5-400 B.C. At that time, in the case of the Jews, the type of relationship with Yahweh changed: if before it was essentially a question of obeying the leader's directives, an operative premise for improving the material well-being of the community in the immediate future, suddenly the value of complete obedience changed and it became governed by a mechanism balanced by rewards and punishments, as if it were a matter of remaining faithful to principles that are no longer only physical, but also metaphysical ones.

"This spiritualist reinterpretation – explains Biglino – is linked, from a temporal point of view, to what was happening at the same time in other parts of the world in the fifth century B.C."

A practically planetary phenomenon manifested itself simultaneously all over the world: from Palestine to India.

"In Hinduism, for example, a spiritualist rereading of the Vedas begins to take place, which instead turn out to be more and more texts that contain a very precise historical and scientific knowledge."

In Asia as well we record other course corrections, all happening simultaneously.

"In parallel to Hinduism, Buddhism and Jainism are affirmed: other forms of thought from which only Buddhism seems to detach itself, as Buddhist thought, in fact, does not present itself as a real religion but rather as a way of life. In any case, even Buddhism permitted a certain degree of control over people, who were told to isolate themselves from the rest of society or, in any



case, to live in a way that basically did not involve any rebellion, just acceptance."

And that is not all.

"At the same time, Lao Tze and Confucius appeared in China."

Again: these are philosophical systems that, in a way, ultimately aim at the harmonisation of the individual, making him socially meek and ready to accept the existential condition in which he lives in.

The new Jewish monotheism, the Buddhist "rebirth", the Hindu reincarnation, the Jansenism metempsychosis, the Chinese proto-pacifism: all these currents of thought arise practically at the same time.

"This, in fact, would permit us to hypothesise the existence of a sort of "guiding hand" happening in the world.

The possible motivation?

Control of the masses, through the "soft power" of persuasion.

"This hypothetical invisible hand directing the thought currents of the world – Biglino reasons – could have set up this new system of control over the populations, who were in this way led to believe that their fate did not depend on the materiality of earthly rulers."

This "litmus test" seems to support this thesis.

"These new forms of social control – observes Biglino – have proved to be extremely effective, above all because, albeit all in different ways, they try to answer the mother of all our anxieties: the fear of death."

That is for sure.

"Religions have established themselves as bearers of truth, often not questionable one, but capable nonetheless of solving the daily problems of human life, giving explanations to suffering and death."

In other words: give them enough reasons to accept and justify the presence of evil in the world.

"It was precisely giving meaning to the negative aspect of life, which we have difficulties to accept, especially when they appear to be unjustified, which has allowed these systems of control to govern us effectively for at least 2,500 years."

Another statement that is hard to disagree with.

"No form of dictatorship ever managed to last this long over time: indeed, the duration of the most despotic forms of government is truly ridiculous compared to the duration of religious ones."

According to French philosopher Michel Onfray, the exact dimension in which to best photograph our current condition would be precisely that of intensive farming.

In his essay "Theory of Dictatorship", Onfray pays homage to Orwell's prophetic "Animal Farm": any revolution, in the end, always leads to a new and authoritarian situation, one in which the new rulers turn out to be just as unfair as those taken down by the rioters, if not even worse.

For Onfray, we are now living in a kind of dictatorship again. Its overt face has changed, but the aim is always the same: to dominate the herds, imposing strict rules on the livestock that will still think of itself as free.

"The most aggressive rams that showed a greater resistance to human control were slaughtered first", observes Yuval Noah Harari in his best-selling book "Sapiens, A brief History of Humanity", denouncing an inexorable trend: the punishing of rebels, even via death.

"The same fate was reserved for the leaner and more curious females (the shepherds do not look kindly on the sheep that tend to leave the flock)." And so, generation after generation, "the sheep became fatter, more submissive and less enterprising." And from the sheep herd to us it's a short step, according to Harari.

"Myths and stories accustomed people, almost from birth, to think in a certain way, to behave in line with certain parameters, to want and desire certain things and to observe a set of rules."

His thesis?

The anomalous entry of Sapiens into the Earth-ecosystem has basically laid the foundations for the progressive devastation of this planet.



And this because of two main elements: the sudden development of our unusual intelligence and the equally sudden adoption of agriculture.

Notions that "came from the sky", to put it in Sumerians terms, and then were skillfully administered – though a monopoly – by a caste of privileged people, who hid the truth behind a curtain of mythological projections of our religious stories.

In other words: was there genius in the characters that Sanchuniaton denounces as these highly skilled impostors?

"Whoever invented religions – says Biglino – evidently had a great understanding of the human mind. And he, or they, were able to elaborate a message that made the control of people possible."

And how did they do so?

"Through intermediaries who made (and make) their power trace back directly to divinities: entities that would appear to live in a transcendent world and therefore are not accessible to all of humanity – if not through these mediators."

Incidentally: those mediators play a decisive role in our history.

"They sure do: they are the gatekeepers. They are the ones holding power because they possess all the knowledge."

## NOT SO FAST IN CALLING IT BIBLE: THE UNCERTAIN HISTORY OF THOSE BOOKS

"Among the many prejudices, perhaps the worst one forever haunting us Jews is the one that wants us to be all exceptionally intelligent, as if we were all Einstein."

This dazzling joke is by the Italian artist of Bulgarian origin, Moni Ovadia. A self-deprecating and extraordinary interpreter of the Eastern European Jewish culture that flourished among the people of the diaspora and were often forced to live of expedients in poor villages that were regularly looted by the Tsarist police, well before Hitler's troops.

"Do you recognise us? We are the sheep of the ghetto: shorn for a thousand years, resigned to take offences."

These verses are those of "Martin Fontasch's Song", which Primo Levi published in his novel "If not now, when?"

"We are the tailors, the copyists and the cantors that withered in the shadow of the Cross."

These are painful words that allude to a historically mournful controversy.

"Let us also pray for the perfidious Jews, so that the God our Lord shall remove the veil from their hearts and they too may recognise Jesus Christ our Lord."

So recites the Roman-Latin missal edited by Edmondo Battisti in 1921. A formula still echoing the ancient accusation of "deicide", reproaching the Jews from the 6<sup>th</sup> century A.D.

Their crime? To allegedly have determined the most famous death sentence ever passed: the one pronounced in Jerusalem against the Christian Messiah. And, ever since then, a mistrust towards people of the Jewish faith remained in the air until the last century, reaffirmed every year by the Catholic liturgy on Good Friday.



In 1959 the "perfidy" of the Jews was finally abolished from the ceremonial. It was eliminated by the "Kind Pope": John XXIII. Mauro Biglino points out, and not without some irony, the oddity of this behaviour towards the Jews.

"If it is indeed true that God himself had established that the sacrifice of his son was necessary to grant redemption to humankind, Christians should actually thank, if not "sanctify", the Jews for making the realisation of that divine plan possible. Otherwise, without that famous death sentence, there would have been no resurrection and therefore no salvation for humanity possible."

Alongside Moni Ovadia, however, one wonders what and how many prejudices still haunt people of Jewish origin.

To complicate the picture even further is the *chiaroscuro* of yesterday's and even today's politics, the lacerating Israeli-Palestinian conflict and the controversial Zionist impulses of the Tel Aviv government. In addition to that, some tend to emphasise the role of powerful lobbies such as the one embodied by AIPAC, the American Israel Public Affairs Committee, considered one of the most influential pressure group in Washington.

A legendary historical falsehood such as the "Jewish-Masonic conspiracy" enunciated in the Protocols of the Elders of Zion, fabricated in 1903 by the Tsar's police, is today ominously having a comeback because of a certain contemporary conspiracy frenzy, the same that claims that the Rothschild banker dynasty be the root of all evil in the world.

Defusing, thankfully, certain dangerous and poisonous pop-culture myths is the prestige of all the great intellectuals, all over time, of Jewish descent: from Marx to Freud passing through Asimov, Kafka and Svevo, Walter Benjamin, Hannah Arendt, Joseph Roth and many others.

And were that not enough, there are the masterpieces of Chagall and Modigliani, the genius of Woody Allen and the formidable films of Steven Spielberg.

But just how well is the troubled history of the Jewish people known and understood by the general public?

Aside from the horrors of the Shoah, the common perception of Judaism still seems essentially linked to the Bible, later adopted as the "sacred" book by the Christians.

And this is the same Bible that Mauro Biglino strips of its false vestments introduced in centuries of false theological interpretation, often based on unreliable, if not blatantly artificial, translations.

Many of Biglino's "discoveries" (which are not "discoveries" at all) are validated by Jewish exegesis.

"Nowhere is it written that the word "Olam" means "eternity", recently reiterated Riccardo Di Segni, Chief Rabbi of the Jewish Community of Rome when asked about Biglino's translations.

"Some of these things the Jews have always known about", says the Turin scholar himself. "So why don't they clarify them publicly then?" I'll answer this with a question: why should they?

After all, the Bible is their book, written by them, in their language, and which concerns their history."

It is certainly not the fault of the Jews if others have adopted that book and manipulated it to found another religion, only to then go all the way as to accusing the heirs of the biblical tradition of "deicide."

The Bible, after all, remains the book of the Ruach and the Kavod. The book of Gan Eden and not of Earthly Paradise. A book without any appetising apples and no tempting snakes. Without even a Red Sea to be miraculously crossed. And above all: without any prophecy that anticipates the coming of the Christian Messiah.

(The girl Isaiah speaks of is not a virgin and her name is not Mary.

Can we therefore speak of "theft" of an entire tradition? Deformed artfully to adapt it conveniently and then concoct the creation – from nothing or thereabouts – of a new cult practicable by the non-Jews?

Mauro Biglino tries to analyse this notion of an "improper" use of the Bible as a book of religion from afar and with detachment.



And then still, on top of all of this, which Bible are we talking about here? That of the Jews or the Catholic's one? The book used by the Copts or the one of the Samaritans?

"Yes because, you see, to begin with there has always been this small problem: that this very famous collection of ancient texts normally called "the Bible" has never really been the same one. In fact, it has constantly changed over time and in different places. The Bible is composed by different texts, depending on the current of religious thought it belongs to."

A real mosaic of tiles that are very variable depending on where you are.

"The Christian Bible is composed of the Old Testament and the New Testament: the Old Testament essentially refers to the text of the Masoretic Bible", that is, the one worked and reworked upon in the Middle Ages by the Masoretic biblicists of the School of Tiberias, "while the New Testament was composed in what was clearly a Christian environment. Now, the Old Testament of the Christian Bible differs from the Old Testament of the Hebrew Bible, above all, in the number of books that are considered to be canonical: that is to say, those in which one must believe in. The Christian Canon has almost twice as many books as the Hebrew one, and their internal subdivision differs as well. So: not too fast here in calling it simply 'the Bible'."

The Hebrew Canon contains the Torah, what we call the Pentateuch, then the Books of the Prophets and finally the simple Writings. And the differences are very profound.

"Take for example the Book of Daniel for the Christians, it is a prophetic text, while for the Jews it belongs to the simple Writings."

A still different case is the one of Orthodox Christians.

"In fact, they basically refer to the "Version of the 70": the Bible rewritten in Greek while in Egypt during the third century B.C." Problem: "This Bible is considered absolutely apocryphal by Jews, who regard the Septuagint as a kind of disaster: a panoply of mistranslations which in many passages arbitrarily introduce spiritualist concepts that are absent in the Hebrew text it derived

form. As for the Coptic Christians, they essentially refer to the Jewish Canon, but with important differentiation: they consider the "true" books those which are not canonical to both Jews and Roman Christians Catholic. Lastly the Samaritans, in turn, consider canonical only the first 6 books of the Old Testament and these 6 books in the Samaritan Bible present about 2,000 variants, compared to the same books contained in the Jewish Canon."

Note here that it is precisely the Samaritans who consider themselves the 'Keepers of the Law', that is to say, the true Orthodoxy. The conclusion we can draw from all this?

"It's a simple one: that the Bible to be believed in depends merely on the place where we are born and, depending on their geographical location, each believer will have someone who'll tell him which books to believe in and which ones he must consider apocryphal and leave alone."

For the scholars themselves, many aspects of the Bible remain a kind of puzzle, a mystery.

For example: when was it actually written?

"It must be said that we do not know when it was written – not exactly a least. What we do know is that it was most likely rewritten during and after the Babylonian exile."

According to others, during that time the Old Testament was actually written – not "rewritten." "In reality – says Biglino – there are also fragments that seem to belong to the eighth century BC, that is to say, dating back to at least a hundred years earlier."

The truth, it seems, is this: "What we have are copies of copies of other copies. And, therefore, what we know – as the Israelite exegetes themselves say – is that the Bible we read today is not the original one."

And it is precisely for this reason that a special project began, about fifty years ago: The Bible Project.

"This project is aimed at collecting all the texts spread all around the world and try to reconstruct a Bible that is as close as humanly possible to the original one."



And are we close to reaching this goal?

"Not even remotely – as about two centuries of work are predicted to be needed to complete this work."

Ergo: there are still 150 years of studies left to have a text closer to what, we can assume, was the original version.

In short, the most accredited hypothesis is that Genesis was written during and after the Babylonian exile.

"The 'stories of the origins' are, in fact, exact copies of the previous Sumerian-Akkadian ones and therefore copies of these texts would have been reworked by those Jews in exile in Babylon, especially the parts regarding the 'making' of the first Adamites in the Gan Eden."

As far as the Pentateuch is concerned, Biglino continues, its drafting is a composite: "That is to say: it was certainly written at different times."

"For example, the Book of Leviticus "although attributed to Moses", actually "it seems to have been written in 600 B.C. by the priests who, from the kingdom of Israel, descended towards the kingdom of Judah after the arrival of the Assyrians."

Leviticus, therefore, would have been written by them with a precise purpose in mind: "To allow priests to impose their doctrines."

"And here is where it gets tricky, as Leviticus would then have been artificially made to be found within the walls of the Temple, as to credit it with an antiquity that, in reality, it did not possess."

The motive is clear: "Without that aura of ancientness the authors would not have been able to make it credible and acceptable by their people."

Now, apart from the priests of Leviticus, who could have had a vested interest in writing the original biblical verses?

"I would say the descendants of the family of Jacob, those that we know now as the Israelites. It is them who intended to keep the memory of the events relating to the pact they established with their Lord, Yahweh – the Elohim to whom they had been entrusted by his commander: Elyon. It is, therefore, a book that wants to preserve the memory of those events, a memory linked to one of the many Jewish families."

And here is another issue: in what language was the Bible originally written?

"If we are to imagine a language other than ancient Hebrew, we must necessarily think of Aramaic, which was essentially the international language of the time, very much like English is today. The first evidence found of a Hebrew alphabet is attributed to be of the 10<sup>th</sup> century B.C. If, on the other hand, the Bible was written later, it is possible that in fact it was already written straight away in the biblical Hebrew we know today."

In any case, Biglino confirms, the traceability of the composition of biblical texts is a very problematic issue.

"As mentioned previously, we know that they were written during and after the Babylonian exile, and we know that the oldest texts we possess concern some of the books contained in the documents found in Qumran, half a century ago."

A fortunate and random find.

"The Qumran texts were found by a shepherd who had been going there with his flock for some time. And one day, throwing a stone into a cave, he heard the sound of a vase breaking."

No mystery here.

"No, in fact, as far as their importance is concerned, it must be said that the Qumran texts are very useful to make comparisons with the Masoretic Bible, that is the one that was definitively compiled between the 6<sup>th</sup> and 9<sup>th</sup> century A.D."

These comparisons and cross-examinations, Biglino explains, highlight different writings and the variations that emerged are sometimes important to understand which one was most probably the first version.

"The Qumran texts belonged to a group of dissidents in discord with the central priesthood of Jerusalem, and therefore must be read under this light as well. But the element that makes them very relevant is the picture they offer us: they are very useful to understand the origins of Christianity, which could therefore be different from the one that we are traditionally told."

Those of Qumran, however, seem to be the most ancient original texts we possess, adds Biglino, as they would be attributable



to the 3<sup>rd</sup> century B.C.

"Yes, this is true in regards of the biblical authors in general, but then again: tradition attributes single books to more or less precise or identifiable characters. But we have no certainty about this, also because – every time the texts were copied – they were partially changed. Just think of the Book of Isaiah or the Pentateuch, which tradition attributes to Moses but which certainly could not have been written by him given that, at the time of Moses, the Hebrew language did not even exist. The earliest records of it date back to around the 10<sup>th</sup> century before Christ."

In the collective imagination the historical world of the Bible almost seems to live in a space-time bubble, as if it were isolated from the context of the region of the world in which it is a part of.

A geographical and social context that, however, scholars are aware of, at least in broad terms.

"Given the period of composition that can be hypothesised for the Torah, we must think that the authors wrote in an Assyrian-Babylonian (and especially Babylonian) context. This element, perhaps, also explains the anti-Egyptian sentiment inspiring most of the accounts in the Pentateuch, starting with the description of the so-called slavery in Egypt: writing under the rule of the Babylonians meant trying to win their benevolence." In fact, Biglino adds, it is also appropriate to consider that, when the exodus occurred, the land of Canaan was, at that time, under Egypt rule and therefore it is reasonable to assume that the compilation of those texts – which presents Egypt as the enemy – were compiled at a later date.

"After the liberation from the "Babylonian captivity", that same period was also revised and reinterpreted as the infliction of a divine punishment and therefore, after that moment, Babylon was also seen as an enemy of the Jewish people."

Still other books are much more recent.

"They were composed in the Hellenistic period and therefore seem to be influenced by the cultural substratum that was per-

meating the Middle East at the time."

A strategic region, the Middle East: together with the entire Mediterranean basin, it is defined as the cradle of our civilisation. Our school books speak of the Sumerians and Hittites, Hyksos, and Phoenicians. And they speak of the Egyptians, Babylonians, Etruscans, Greeks and the Persians. They tell the tales of Rome and Carthage.

And what about the Jewish people? Is there anything for which they have gone down in history, a part from composing the Bible?

"It's true: the ancient Jews are not remembered for any particular feats of any kind. During the so-called Diaspora, which began long before the Roman conquest of Jerusalem, they spread along the coasts of the Mediterranean. It is very difficult to say how many there were and who the true Israelites are today. Surely the Bible and the respect for the "Law of the Sabbath" are the two elements that have maintained the uniqueness of this particular group, which in any case considers itself different from all the others."

What is certain, says Biglino, is that most of the so-called Jews present in the world today, especially in Europe, are actually the descendants of the members of the Khazar Empire, which had converted en-masse to Judaism for reasons of political and economic convenience.

There is no shortage of extreme theses here – such as those by an Israeli professor called Professor Shlomo Sand.

"According to Sand the real Jews descended from those who lived in Palestine at the time of the Roman conquest, the current Palestinians and, in his books, he speaks of a real "invention" of the Jewish people."

What about the Bible? Could it give us some idea of the origin of the Jewish lineage?

"For starters, it must be said that the Bible begins with the story of the "making" of the Adamites and they are not the progenitors of the human race, but the first members of the lineage from



which the Jews say they come from."

Biglino insists on this aspect, which is a decisive one: "It is necessary to specify here that the Bible speaks of the Adamites as an absolutely unique and special lineage a lineage that had a high percentage of Elohim genetic components. Therefore, it seems correct to assume that the Genesis story does not refer to the "manufacturing" of mankind as a whole, but only to the manufacturing and introduction of that particular lineage into the Gan Eden, the so-called Earthly Paradise."

Something very distant in time. But just how distant?

"The story of Adam can be substantially placed in the 5<sup>th</sup> millennium B.C. Next, we have the patriarchs, whose long lifespan mustn't be thought of as added in succession, but considered as superimposing themselves – hence Adam was probably still alive, roughly speaking, shortly before the time when Noah was about to be "made."

Biglino also reminds us that, according to the Talmud, Noah was not Jewish.

"The history of the Jews begins at a much later time, with their eponym called Eber from which the 'Ibrihim' derive from."

Of course, the true progenitor of the Jews is traditionally considered to be Abraham.

"His events can be placed at around 2000 B.C. – a period in which the great war leading to the destruction of Sodom and Gomorrah was fought."

But did he really exist, Abraham?

"If he did, it is very likely that Abraham was actually a Sumerian, given his native homeland."

On Abraham, however, uncertainty seems to reign.

"According to part of the Hebrew exegesis, Abraham would not actually even have been born and his persona could have been constructed in order to create a progenitor."

An important hint and detail of this is found in his name: "It was given to him by his Elohim of reference and it means "father of a multitude" – is this perhaps a first step of the promise made to him?

However, not everyone is perplexed about the historicity of Abraham.

"No, in fact Jewish theology has no doubts about its existence. And he is considered the be the historically established progenitor of the Jewish people."

It is not easy, however, to reconstruct a reliable chronology of proto-Jewish events.

After Abraham, Biglino points out, there is a time gap during which the migration to Egypt occurs, a few centuries are spent in that land and later still the exodus led by Moses would happen.

"This event can be placed between 1400 and 1200 B.C. After the exodus, we have the period of the wars of conquest of the land of Canaan, followed by the period of David and Solomon, which may have been around 1000 B.C."

David and Solomon: did these Jewish rulers often recalled in a legendary fashion really exist?

"This subject is a much debated one – admits Biglino – because, unfortunately, there are not many archaeological proofs that can attest as to the existence of the various kings of Judah and Israel in an absolutely indisputable way. Some claim to have found traces of Solomon's great constructions, but even these findings are more often than not debunked."

So, what to make of all this?

"Certainly, if they did exist, David and Solomon ruled over so-called kingdoms which, however, were actually little more than tribal in size. It has been ascertained that the figure of Solomon has been amply magnified and mythologized to place a character who could be compared with the great rulers of other people at the origins of the kingdom and dominion of the land of Canaan." At some point later in time, those little kingdoms were invaded. "First by the Assyrians who conquered the Kingdom of Israel, then the Babylonians took the one of Judah."

We find ourselves in the 6<sup>th</sup> century now."

"Yes, we are moving on to the Hellenistic period, which followed



the conquests made by Alexander the Great, and then finally comes the conquest by Rome, putting an end to any dream of independence."

But, in the meantime, the Jews had kept that very important trace of their history: the Bible.

They had preserved it – or rather: they had written and rewritten it over and over again.

A set of books continuously copied, modified and reworked. Up to almost our time, as it was only in the Middle Ages that the Masoretes introduced the vowels.

And only then did the tetragrammaton "YHWH" become *Yahweh*.

*Aton*

## WHEN THE TORAH FELL INTO CHRISTIANS HANDS

Cuts, additions, interpolations. Whole books made disappear: cited, but unavailable. And very "plastic" translations, gradually introduced according to the times, the cultural climate and the "political" needs of the moment.

Look at it in this way: the Old Testament appears to be a sort of dynamic platform, often capable of changing its own configuration.

"If we think of the fact that a large part of the Bible was written during the period of the Babylonian exile in the 6<sup>th</sup> century B.C., we must assume that the manipulation took place in the following centuries."

The Bible Project itself, says Biglino, is a testament to the extreme instability of the text during the various eras.

"For example: when the Bible was under the control of the Pharisees, the drafters made sure to insert elements that made us think of a life after death because they believed in this. The high priestly castes, that is the Sadducees, instead thought that everything would end with death."

Other traces of manipulation, Biglino adds, are highlighted by the comparison with the Qumran scrolls.

"The text of Isaiah for example, included among those of Qumran, has about 250 variations in the Masoretic text."

Reviewed in this way, the Bible story shows the evolution of a rather flexible set of books. Nothing too strange, considering as well that the exegetes themselves know perfectly well the origin of so many of these changes.

"We must keep in mind that every teacher who ever had the Bible in his hands to be copied or dictated to his scribes could have, in fact, inserted elements of his taste in it – that is to say



belonging to his own way of seeing things."

But then, in the third century BC, the custodians of the Jerusalem tradition had to be witnesses to a sort of momentous "tear apart" moment: the great manipulation of the Septuagint, the so-called Bible of the Seventy, which was completely rewritten in Greek.

A way to finally make the Old Testament "international", but on one condition: that it be altered until it profoundly changed its nature.

"The Hebrews who lived in Egypt, and more precisely in Alexandria, felt a sort of inferiority complex towards the intellectuals and men of Greek culture, who possessed a series of very important and highly appreciated literary texts", Professor Michael Satlow points out, for example, in his 'And the Lord spoke to Moses'.

The Iliad and the Odyssey, Hesiod's Theogony: true cornerstones of our classical culture to this day.

"The drafting of the Bible in Greek – reason Biglino – therefore seems to have been carried out to place the Jewish culture within the Hellenistic one."

So, the mission was to sort of try to be *en par* with the holders of Mediterranean cultural leadership?

"Yes, the drafting of that text had, above all, this one purpose. Because, while the Bible in Hebrew had to somehow justify the occupation of the land of Canaan, the Greek one instead had to provide a historical and literary root to Jewish thought and therefore validate it both substantially and culturally."

Just one small problem there: to find a place in that cultural climate, dominated by Platonism (which had opened a window to the Unseen) it was necessary to "adjust" the Hebrew text appropriately, even deforming it sensibly to open it up to metaphysics. An invariable pattern seems to repeat itself here, as those who possess exclusively a special kind of knowledge – in this case, the mastery of Hebrew – will use it for their own purposes, to shield the operation from any possible controversies.

And so, as a matter of fact, the Septuagint inaugurates a long

custom of most arbitrary and reckless translations, by spiritualising the text in an effort that will later contaminate also the Latin Bible itself. To this very day, for many Jewish communities like the Italian ones, the work done by the Seventy is considered a kind of disgrace for humanity.

It is in those pages, in fact, that the Kavod (Yahwe's war aircraft) becomes "doxa": a dogmatic teaching to one taken on faith, while the Ruach (a spaceship?) magically becomes the "pneuma": spirit. With the Septuagint translations, free range is given to creative translation like "soul" and "knowledge", to pay tribute and give homage to the hegemonic culture of Hellenism, a landscape dominated by Olympic divinities, literary mythologies, philosophic Platonism and mystery and gnostic spirituality.

And then, finally, as we know, something else happened as well: the Bible ended up in hands other than Jewish ones.

We are talking about the advent of Christianity, which in a certain sense changed everything.

Or rather: it has changed the perspective through which to re-read the Bible.

Another key passage for those texts: their last translation – this time from Greek into Latin.

"The compiling of the Bible in Latin was done by Jerome on behalf of Pope Damasus in the 4<sup>th</sup> century A.D." Biglino recalls.

"Perhaps the most important element of this intervention was the use of the term "deus" to translate the Greek "theos" and the Hebrew one of "Elohim."

Faced with a cognitive earthquake of such proportions, the translator appeals himself to the rigour of philology.

"Elohim, in Hebrew, is a plural word and consistently indicates a plurality of individuals."

And Theos?

"Originally the Greek term *Theos* was in all probability an adjective indicating the qualities of a certain type of individuals."

Characters with a special role: the one of *watchers* or *controllers*.

"It was only later that it was made into a noun, with the insertion



of the article. Its root refers to the verb meaning "the act of moving in space", as Plato himself reveals in his dialogue "Critias." But it is also interesting to note its assonance with the Greek verb "*theao, theomai*", which refers to the act of observing. The term "theory" originally stood for "a group of individuals who observe" – a group of guardians we could say, of watchers."

And, in effect, Biglino confirms that this semantic added trait "is reminiscent of the plurality of Elohim that are mentioned in the Old Testament."

Now, the road that leads us to the most important word of all – God – is rather tortuous.

A crucial point is this one: "It is precisely the use of the Latin term *Deus* that made it possible to insert the concept of the one God, to whom the typical characteristics of the theological vision were then attributed: supernaturality, transcendence, omniscience, omnipotence."

So, we seem to be facing yet another "fabrication" here.

"Exactly: this was ultimately the big one – the one colossal and substantial manipulation of the biblical text: the introduction of the one transcendent God concept."

A momentous turning point which we all still live under today.

"This is the one manipulation that made the coming of monotheism into Western culture and religious thought possible."

But I can imagine one of the counterarguments to this: don't Homo Sapiens naturally tend to wonder about the unseen? To imagine the existence of a superior being?

It is an attitude also explored by anthropologists: a certain "natural" religiosity, primarily as an individual sentiment.

The Big Questions of time immemorial: *who we are, where do we come from, where are we going?* What originated us, what are we doing here? Is it possible that reality is only what we are seeing?

On the other hand, the ancient divinities who ruled over all the ancients were very different, at least according to the testimonies of the time. Good old Sanchuniaton knew something about it when he denounced the institution of cults as a sort of scam perpetrated by the priestly caste and accusing them of having

invented, out of the blue, the very profitable market of the mysterious.

A sort of transferring of qualities: what used to be shrouded amid the inscrutable was no longer just the deep meaning of existence and its ultimate goal, but also the sudden appearance of those "alien" rulers, that is to say of those non-human beings, often so angry and despotic on top of it all.

Next phase: choosing one of them – and *only* one – and transforming him into *the* One, once and for all going from polytheism to henotheism and finally arriving at monotheism.

Of course, the immense and unanswered questions remain, such as: where does our inclination to the existence of a higher dimension come from? Is it an inherent aspect of our being, perhaps in the ancestral memory of the individual cells of which we are composed, or is it just the reflection of a cultural influence, dating back to a few millennia ago?

"Fortunately, I don't deal with that", smiles Biglino, "As I have often reiterated: I limit myself to merely exploring the biblical text, literally rereading in the original Hebrew with an open mind."

Of course, Mauro Biglino has his own ideas about the emergence of monotheism – first the Jewish one, followed later by the Christian. He considers it a blatant mystification, insofar as it claims to be based on texts in which there is not even a shadow of monotheism.

"At the most, we can speak of monolatry: that is a situation in which a divinity is chosen among many."

But here as well we have an issue of terminology.

"What kind of "gods" are we dealing with? Gods who roasted the fat of lambs and, before that, even went as far doing the same with newborn babies?"

And then again: is it really feasible to believe that only the "discoverers" of monotheism were sophisticated?

"That's like saying that the Sumerians, the Egyptians, the Phoenicians, the Greeks and the Romans were some naive and poor



fools: they had dominated Mesopotamia and the Mediterranean, made immense conquests and achievements, and yet – simpletons that they were – wasted their time worshipping useless stone statuettes. How can anyone possibly believe that?”

Obviously, logic tells us that they were certainly not a mass of decerebrates, these inventors of writing and architecture, of the first code of laws, of agriculture, of palaces and thermal baths, roads, warships, ports, businesses and builders of great empires. It is unthinkable that all of this was the work of a people so naive and simple-minded that they lived in submissiveness and subjugation of some ridiculous set of superstitions.

Yet, that is exactly what the religious *vulgata* will tell you. And then, all of a sudden, the cultural superiority of brilliant monotheists emerged.

“Now, without taking anything away from the possibility that God really exists – explains Biglino – I am forced to note here that, in the ancient texts, there is sincerely not a single trace of him. He is nowhere to be found.”

The translator is adamant and steadfast in representing one of the few certainties he has: in the Bible the one God is non-existent.

“Of course, I have many other doubts and definitely got no certainties to “sell” here. Mine are but hypotheses, albeit carefully argued ones. But I do maintain that it is not possible to translate the word “Elohim” as “God”: whatever it may mean (and nobody knows that), we *do* know that it is in the plural form.”

So, what is the real trouble here?

“Well, one thing is exegesis, another one is religion. The analysis leads to verification, while faith compels another sentiment altogether: belief.”

A legitimate one, of course.

“More than legitimate, indeed”, Biglino insists. “I understand them, the people who possess faith. And I hope that they live their faith intensely, whichever one it may be, if this makes them live well. Really: it would be a shame if they allowed themselves to be influenced by my work. I repeat myself: the existence of God is a topic I do not even allow myself to talk about. Ever. I

only do tell what I think I read in the Bible. And among those verses, incidentally, the God of monotheism is not traceable.” Sure – but go and explain that to staunch believers.

“The Old Testament – underlines Biglino – became important for Christians only after the writing of the Gospels. And, above all, only after the intervention of Paul of Tarsus, who presented the figure of Christ as one linked to the Old Testament, but one that had to be revisited in a new interpretational key.”

For Biglino this remains a fundamental point: a change of perspective through which to interpret the biblical verses, making them become theological pillars.

Can we speak of misrepresentation?

“In fact, the Old Testament is a set of texts that concern exclusively the Jewish people, or better still, the Jacobite-Israelite family. If one day the two complexes of books, the Old and New Testament, were to be separated, the Old Testament would go back to being just what in reality it has always been and should have continued to be.”

Meaning?

“Well, it’s a book that tells the story of a family and the relationship with its governor. And it does not concern humanity, if not understood as a set of individuals and nations on which Israel should act sooner or later, either as a ruler or via a Messiah who will have to deal with the redemption of the entire human race.” This explains the gulf that continues to separate the Christian religion from the Jewish one.

“It is no coincidence that Jesus was not recognised as Messiah by the Jews and that his person was reworked with a universalistic view and function in mind. The expectation for a Messiah on the part of the Jews remains and, in fact, they have also re-elaborated this vision, arriving in some cases to identify themselves as the Universal Messiah.”

I mean, how could the Jews possibly recognise as “*Mashiach*” the protagonist of the Gospels, who is supposed to have “changed history?”



For Christians, Jesus is the saviour of humanity: the son of God, who incarnates himself as a man to face death. A cruel sacrifice, on which the redemption of the human condition would depend on, with the ultimate reward of eternal life.

Any historical sources on him?

Here as well, they are completely absent. Only the Gospels, both the canonical ones and all the others, speak of his story and even they do so in a very contradictory way.

The only certainty we have currently is that the historical existence of Christ is indemonstrable.

There are clues, of course, but no evidence. And yet the introduction of this narrative was so powerful that it led humanity to accept the counting its chronology by years "before" and "after" the birth of Christ – an individual who, perhaps, never even existed.

"I, on the other hand", says Mauro Biglino, "am among those who think that the character of whom the Gospels speaks of actually existed. But then, of course, this is also a matter of understanding each other on who he really was."

So who was he then?

"A Jewish messianic rabbi: one of many at that time."

His exact and full name: *Yehoshua Ben Youssef*. Translated as Joshua, son of Joseph.

"The name Joshua was very common at that time. The famous 'son of Joseph', or rather of Mary, is thus renamed Jesus precisely to distinguish him from all the other countless Joshuas."

And the first anomaly lies precisely in its birth.

"It seems to be out of the ordinary, as we know, as it is made possible by the intervention of a 'Gavriel', who acts directly on Mary."

Biglino quotes here from James's *Protoevangelium* in that text it is said that Joseph, having returned from one of his work campaigns, finds Mary pregnant and gets very angry.

"Joseph also fears for his own fate: he says that she was entrusted to him as a 'virgin' and therefore to be kept as such. Had some-

one seduced her? Joseph even speculates that it was someone who had passed himself off as one of those 'messengers', eventually seducing her. And this helps us to understand the realness of that event."

In other words: the carpenter Joseph had to have very clear in his mind the possibility of the role the "angels" could have played in that circumstance, if not directly one of the Elohim – like in other "prodigious" births such as that of Noah.

And is it possible to trace the public history of Jesus?

"We can think that his mission lasted many years, including a long period of silence during which he would have retired to his homeland, which was probably not Nazareth, but Gamala."

Gamala?

"Yes. His family also resided there: a family of Zealots. And that may be why one of his most important followers was precisely Judas the Zealot."

In the book "Gods and Demigods", Biglino reports the doubts that scholars have, as they hypothesise that the substitution of the place of origin of Jesus (Nazareth instead of Gamala) may have served the purpose of removing Jesus from what was the political centre of roman anti-resistance at the time, that centre was embodied by the Zealots.

A rather disconcerting portrait emerges from that essay, one based on deductions strictly rooted in the vast set of Gospel texts. Incidentally, *Yehoshua Ben Youssef* never dreamed of founding a cult.

So, did he end up on the cross? And, if so, why?

He sure did – but for sedition. And he wasn't 33: he was well over 40 (as he had probably been born 43 years earlier).

And did he want to save humanity?

"Not at all: all he cared about was freeing his own people from imperial domination, but that didn't go too well."

Did he die and rise again?

"Not remotely: he was made unconscious, probably via mandrake, as suggested by Hippocrates. The 'soporific sponge' with which he quenched his thirst a moment before losing conscious-

ethnocentric



ness must have been soaked in that special potion, already used as anaesthesia by proto-surgeons of that time. He could thus be lowered from the cross without breaking his legs, which would have cost him his life."

He was then treated in that alleged tomb with a massive dose of medicaments: up to 45 kilos of substances it is said. A very potent aloe and myrrh-based mixture, used not for the dead but for those wounded in battle.

After a few hours (and not three days) he was then taken out of the cave by two individuals who, to reach him, had to move the heavy stone that blocked the entrance. Still battered and supported by the two mysterious rescuers, he disappeared in a "cloud" of light: exactly like the hero Prometheus, as well as for Romulus (the founder of Rome, son of Mars and the common mortal Rhea Silvia). All "kidnapped" by a luminous cloud, just like many of the other demigods of antiquity.

And finally: what need did he have to move such a massive boulder to get out of that tomb?

Did he not rise again spiritually?

## THE JESUS OF RELIGION AND THE ONE WHO WANTED TO FREE THE JEWS

Do unto others as you would have them do unto you.

Amen to that.

Better still: treat others like you'd want to be treated by them. That is: be kind, solicitous, friendly. Plus: be sure to be charitable and compassionate. In one word: loving.

After the Bible, the most widespread historical religious text of all Western Christian literature is the "De Imitatione Christi." The author is the mystic Thomas of Kempis, a German monk who lived in the Middle Ages.

The true Christian – says Thomas, in his "Imitation of Christ" – one can recognise by his or her actions.

Facts, not words: love one another.

Mauro Biglino unreservedly approves of this most commendable moral message and value.

"If we all lived every day thinking only of doing good to one another, the problems of the world would be gone in the blink of an eye. Is there anything more beautiful than the idea of living doing only good to one another?

Where is the catch then, apart from the imperfect character of human nature, that makes us so prone to our everyday selfishness?

Perhaps we should turn this question to those who systematically offer us solutions to this problem via questionable "therapies": politicians. Solutions that, more often than not, suggest cures that are worse than the disease. Better to just go back to the essence of it all: universal love, which is our ideal destination.

"Absolutely fine with me", says Biglino. "However I do wonder: do we really need someone to explain to us that doing good is better than doing evil?"



A quick look at a map seems to provide the first answer: Christians today number about one and a half billion.

They believe in this, in the saving power of love. And they believe that its main vector, a prodigiously archetypal one, lies precisely in the Gospel story: namely the ability to resurrect and therefore be reborn, experiencing a metaphysical taste of the "divine" dimension, capable of generating a change of state of being, to the point of even transcending matter.

Mauro Biglino nods, but unfortunately – so to speak – he tends to not stray from his favourite books: that, at least, is the role he recognises as his own.

The action he undertakes is always the same one: he verifies if the so-called Sacred Scriptures actually say what theology makes them say.

This can also be seen with the latest edition of the Catholic Catechism, of which the scholar offers a detailed counterpoint in his YouTube channel "ilveromaurobiglino", again based on the examination of the texts cited.

The weak point in this whole story?

Easily said: Jesus's claim of "kinship" with the presumed Old Testament God and the equally hypothetical "mission" of the protagonist of the Gospels who perhaps was born in Bethlehem but descended from a family of Gamala rather than of Nazareth.

"Let's make a few things clear: the Jesus of Christians is presented to us as the son of the God of the Old Testament, committed to granting eternal life to men and cancelling their original sin. Now: what can we make of all this, if eternal life isn't even ever mentioned in the Bible, not even before Adam? Not to mention that the original sin does not appear at all in Genesis. And that, last but not least, instead of God we find Yahweh."

Paraphrasing the detective lingo: in theory both the "instigator" (God) as well as the "motive" (salvation, through the removal of the non-existent original "stain") are MIA here.

Are we delirious?

No, assures us the translator: we are only reading what is really written in those texts, without resorting to the filters of theolog-

ical interpretations.

Here comes the flying carpet effect again: if you follow the text as it is, a journey full of surprises will await you.

Just a tip: you better fasten your seat belts and let go – for just a moment – of any foreclosures and prejudices, clichés and convictions accepted conventionally under the influence of tradition.

If we were to go back to Jerusalem thanks to a time machine, we'd be able to see three crosses on the outskirts of the city, some forty years after the so-called *Year Zero*.

The first cross is a very famous one. Those on each side of it have two thieves nailed on them.

"Also two criminals", we read in the translated Gospels.

And there is the first mistake.

"In Greek, it is clearly written 'two more', not 'also two.' And those were not some petty chicken thieves but (*kakourgoi*) a term used to identify the "guerrillas" or "rebels" of the time: anti-Roman political partisans."

We seem to be smelling the same scent of the many other "accommodating" interpretations we already encountered

"The intentionally incorrect rendering of 'also', instead of 'other' indicates a clear intention: to definitely separate Jesus from the other two and to conceal his political character as a rioter. If 'two other outlaws' were crucified with him, it means he was classified exactly like them."

Once again, Biglino insists on one point: "These are no 'discoveries' of mine, but well-known facts that have always been under everyone's nose."

No misinterpretation there.

"Only that, rather than reading them for what they are and say, we prefer to have them told to us, perhaps in an imprecise or deliberately deformed manner."

Greek does not seem to offer any possibility of misunderstanding in presenting the true meaning of the dramatic scene that takes place on Golgotha.

"After resuming his activity Yehoshua was captured and sen-



tenced for purely political reasons. And when he is crucified, his people manage to prevent his bones from being broken, because in that case they would have been no longer able to save him."

Biglino's reconstruction seems consistent.

"By making everyone believe he was dead – after giving him the "soporific sponge" which produced an immediate loss of consciousness – they freed him from the cross and immediately took him to the tomb of Joseph of Arimathea."

The cave was designed to be a tomb but, in this case, it wasn't.

"Once in the tomb, the survivor of the crucifixion was subjected to cures, consisting of a set of balms: they were precisely those used to treat those who had suffered many serious injuries in battle."

According to this hypothesis, the treatments would have worked, allowing for the apparent resurrection, or rather: the escape from the sepulchral tomb.

"As far as the so-called resurrection is concerned – says Biglino – here we must take a cue from one of the apocryphal Gospels as well: the one of Peter."

What is said in there?

"It says that, during the night, a light came from the sky and that two individuals emerged from that beam of light, rolled over the entrance stone door and were able to enter it. Shortly afterwards, they came out accompanying a third individual that could not stand up on his own."

Is it possible to believe in this Gospel of Peter?

That's up to anyone who wants to or not: the text shares the same historical sources as all the other Gospels: none.

The same goes for any other evangelical event, including the final outcome: the so-called "ascension" into heaven.

"In regards to the ascension of Jesus – specifies Biglino – we must say that it was not a voluntary ascension, but a real "assumption" in the sky."

This can be deduced from the analysis of the text.

"All the verbs that speak of this event are expressed, in the Greek, in the passive form: therefore, Jesus was literally "pulled up"."

One of the verbs, adds the translator, is even the one that was used to indicate the situation that occurs when a person is hoisted, lifted, on a ship.

What to say about this?

"This rescue from the cross and the later ascension allow us to hypothesise that Jesus might have begun his mission in a certain way and then, perhaps, the "rules of engagement" changed in the course of it. So, one might speculate that he let himself be condemned, making sure though to avoid his death and the probable cause for that is that, on his father's side, he might have really been the son of one of the Elohim."

Did Yehoshua indeed change the meaning of his public mission at some point?

In this regard, the story of his encounter with the tempter "Satan" in the desert is particularly instructive.

"The Gospels tell us about the encounter between Jesus and 'his adversary', which in Greek is defined with the word 'diabolos'."

Who could he have been?

"Theology tells us of this encounter that it consisted of a series of temptations (of a spiritual or ethical order) that Jesus had to overcome before starting his mission."

And instead?

"If we "pretend" that Jesus was really the son of a "Gavriel", and that therefore he had a special, very real, mission to carry out for his people, then we can safely assume that the Satan presenting himself to tempt him and making him offers might just have been (a rival Elohim), not a member of the ones who had sent Jesus to fulfil his mission in the first place."

The parallel is perfect: if religion transformed into demons characters like Beelzebub and Belfagor – those who in the Old Testament were Elohim antagonists of Yahweh – the same theology (but in the Gospels, this time) may have similarly transformed an opponent El of Yousha's referent and 'demonised' him."

More surprises are to be found, Biglino warns us, from the philological analysis of the text of that dialogue.



"Basically, Satan would have said to him: if you come with me, I will give you wealth and power."

To which he got the answer: "Get thee behind me, Satan!"

Is that not so?

"Not really", Biglino explains, "As, in reality, some codices convey another concept that seems to be the following one: 'You, come behind me!'"

Not ethics, then, but "politics?" Not the moral rejection of an unacceptable offer, but a kind of diplomatic negotiation?

"In this way Jesus would have affirmed that it was him who had a mission to fulfil and therefore, if anything, the other Elohim would have had to adapt to that and follow his lead."

His mission is revealed starting from the episode of his baptism in the waters of the Jordan, by another very special character: the Baptist.

Who was he?

"John the Baptist turns out to be a cousin of Jesus. His birth is similar to that of Yehoshua: it takes place after the meeting between a 'Gavriel' and his mother."

Both, in fact, come into this world through non-human intervention.

"It would seem, therefore, that the two were part of the same plan, of a project that requires both the birth of a "priestly Messiah" and of a "royal" one.

The Baptist, in effect, preached conversion that is to say the change of one's way of thinking – it's called "metanoia." A change, Biglino clarifies, which would have been necessary "in anticipation of the final battle that would have led to the liberation of Israel from the foreign occupier: the Roman Empire."

"Reading the Gospels – continues the scholar – one understands that this was not about an ethical or spiritual conversion as it is presented to us, but rather of the acceptance of what was about come."

The Baptist isn't exactly cordial when he calls his interlocutors "brood of vipers."

"He was addressing everyone. And in particular, when he spoke

about the Pharisees and the representatives of power, he said that they had to absolutely change their attitude or else, in the course of future events, they would have been killed."

So, what exactly was the Baptist doing?

"The people who went to him openly confessed their so-called sins, or rather faults. They declared what they had not been able to do in order to forward the messianic kingdom which in those years was strongly expected by them all."

Reread in this way, even the baptism in Jordan completely changes its significance.

"The Baptist was effectively looking for fighters: he was selecting them. And therefore, in all likelihood, he was looking for them among those who had already committed violent actions and who could therefore demonstrate their ability, their will to fight and their effectiveness in combat."

In other words: future warriors.

"They were selected and, through baptism, ritually introduced into the group."

Biglino himself recalls that when we talk about the "final battle" that should have taken place within that same generation, Jesus actually says that the defeated would be thrown into Gehenna, where they would burn forever.

Nothing mystical here as well: "Gehenna was in the Innom Valley: a stream just outside Jerusalem. The bodies of those condemned to death were thrown into it along with the garbage and waste that was constantly being burned there."

For Biglino the real message here becomes immediately evident. "An army was being prepared with which to fight the 'final battle'. And the corpses of the defeated would have end up where garbage burned 24 hours a day."

What to make of all this?

"By reading the Gospels, it seems one can come to understand some important concepts."

The first one of these: Yehoshua's original "kinship."

"For starters, in all probability, Jesus was not addressing the



Elohim of the Old Testament. When he invoked the El, he was referring to someone else, because he says that no one had actually ever seen his father. And we do know that Yahweh had been seen by many people. This allows us to realise that what theology affirms about the presence, in the Old Testament, of a "God the Father" of whom Jesus would be the son of, actually has no textual foundation."

Biglino draws our attention once more to that Jewish messianic idea, which always provided for the people of Israel to be definitively redeemed from every servitude and every foreign domination.

"Jesus, after having tried in vain to incite an insurrection and then having fled for a while to his homeland, came back with a sort of social project of redeeming the poorest against the classes that exploited them."

A champion for the poor and the oppressed?

"One thing that appears to be definitive here is that he dealt exclusively for the people of Israel; his message had absolutely no universal value or breath."

Read in parallel with this, the motto "love one another" can be interpreted as the same concept of "neighbour" present in the Old Testament at the time of the 613 Commandments: this recommendation is always meant for the members of the clan and never extended to the rest of the human community.

"When he sends his disciples to spread his message, he himself says to preach only "to the sheep of the house of Israel."

Humanity as a whole was not part of the plan.

"His mission, moreover, was a typically messianic one and therefore concerned only his nation." *Ethnocentric*

Only later, after his death, did Saul of Tarsus, aka Saint Paul, began a radical reworking of his character, revolutionising it completely.

And he did so, Biglino argues, to make him acceptable to the Hellenistic Greco-Roman culture.

"Thus, (St. Paul) transformed that Jewish messianic rabbi into a Master of cosmic reach."

And his main promise, immortality?

"As far as eternal life is concerned, this is a concept foreign to the Semitic mentality. Even the Greek terms used to indicate so-called eternity, in reality, refers only to "a very long time, the duration of which is unknown."

If manipulation indeed had occurred, it can be said that it was effective and worked wonders.

"It sure did. And I will add that, perhaps, Paul of Tarsus was not working alone on this: it is quite possible that he acted on behalf of some important Jewish priestly families that had given the Temple treasures to the Romans in exchange for a rich and comfortable life in Rome. It is possible that these families, seeing how it would have been impossible to rebuild their Temple and the Jewish religion in Israel, wanted to experiment with this new form of religious thought, capable of keeping the people under control. Christianity would therefore turn out to be a religion of Jewish origin."

After getting off the flying carpet, only Mauro Biglino's words remain and they completely redesign the origins of the Christian adventure as some possibly historical event rooted in the political dynamics of that time.

In all of this, how much information can we obtain from the apocryphal texts discovered at Nag Hammadi in 1945?

"I would say that the Nag Hammadi literature we found gave us some fundamental information", says Biglino. "The existence of various Gospels, traced back to various disciples, makes us think that originally there were many communities which referred (or said to refer) to the preaching of Jesus. And each of these affirmed itself as the true and only holder of the truth, in that each of these groups maintained that Jesus had revealed it to this or that other disciple to whom they belonged."

So how are these Dead Sea Scrolls to be read?

"As we do with all the other gospels: we must necessarily "pretend" that they are saying the truth."

Are there any substantial differences between the canons and the others?



"Yes, and they lie substantially in the greater realness that is presented. At least by the three synoptic Gospels of Mark, Matthew and Luke, as they all seem to tell us real moments in the life of their preacher. Much of Nag Hammadi's texts, on the other hand, seems to be the product of the Gnostic mentality and therefore probably far from what a Jewish messianic rabbi of the time would have said or done, and who had instead very real and concrete objectives."

A rabbi, a Jew and a Messianist, deeply embedded in the Jewish tradition, until his exit from the scene: that moment where he is "pulled up" in heaven.

This event has a long tradition, so to speak, in biblical literature. "Oh yes, indeed. Many characters lived that experience in the so-called sacred texts. The oldest one, and therefore the first, is Enoch: the Bible defines him as "one who constantly travelled with the Elohim." Literally: he went back and forth with them until the Elohim took him with them for good."

And after Enoch, the prophet Elijah.

"Elijah appears to have been taken away by the Elohim in essentially the same way. The curious fact in this case – Biglino points out – is that Elijah and his disciples knew well that he had to board the Ruach, that is the chariot of the Elohim, and they accompanied him on the journey (which lasted a few days) to get him to the place where he would be lifted up."

After his departure the disciples decided to go and look for him in the surrounding valleys.

"They said they were sure the Ruach would leave him somewhere, but they couldn't find him anymore."

Finally, the leader of the Exodus disappears in the skies.

"The Bible tells us that Moses, at a certain point, says that he was not allowed to enter the Promised Land and therefore decides to go and die in the land of Moab."

The Old Testament, Biglino adds, also claims that Moses was in full health when he went to die.

Odd, isn't it?

"His sepulchre has never been found. No tomb attributed to

Moses has ever been the object of veneration, not even on the part of the Israelites."

That's paradoxical, as it is really difficult to conceive that the very founder of a people is not venerated somewhere by them."

Some more information concerning the disappearance of Moses is provided to us by Josephus.

"In his "Jewish Antiquities", the historian writes that Moses – with his two most faithful collaborators, Eleazarus and Joshua – goes to the valley of Moab, where a "Cloud" arrives and Moses disappears into it."

A cloud?

"In the Old Testament "Cloud" was one of the terms used to describe the arrival of Yahweh's Kavod."

Josephus continues by saying that Moses "was forced to write that he was dead so that no one would think that he had gone away with the gods."

This, Biglino points out, is obviously a very strange tale and an almost unbelievable one.

"And that's not all: let's think of the moment when Jesus himself undergoes the so-called "transfiguration" on Mount Tabor. Who is he visited by that night?

Elias and Moses, who appear very "luminous."

"Exactly, and these are the two characters who, according to the Bible, never actually died."

So, Jesus would have joined them soon after that?

"Putting all these events and elements together – Biglino reasons – we can perhaps speculate that both Elijah and Moses were taken away by the Elohim."

But hadn't they lived in very distant times from those events?

"Precisely, but we can suppose that the Elohim, with their technology, were able to keep the people who were important to them alive for a very long time."



## THEOLOGIANs AND UFOs: THE NEXT DOOR ALIEN

If you don't understand something, try turning it around.

A wise maxim that Shakespeare himself seems to hint at, presenting his Hamlet with a skull in his hand. It is precisely by reflecting on that skull that he confronts himself with the dilemma: to be or not to be? Could being and non-being, by any chance, be two faces of the same coin?

Elijah, Enoch, Moses, Jesus: all stories of characters who seem to leave the Earth, lifted until they disappeared into the skies. Literally pulled up.

Undead, who sometimes come back here.

As if Hamlet himself – four centuries before the Theory of Relativity, not to mention Max Planck and the first studies on quantum mechanics – wasn't quite so sure himself on the linearity of time.

To be or not to be?

Perhaps there are no answers but only questions, once we contemplate the final destination of our biological life, the pure bony nakedness of matter (at least, in its observable portion, which according to physicists is limited to 5% of what surrounds us). Is there an essential truth that perhaps can only come to light from a distance? Or have certain clues been under our noses this entire time?

Biglino's hypothesis, after all, lies in this. Imagine what kind of history we would have to deal with if we gave credit to the biblical story as if it were an authentic and plausible narration, one of many, on the origins of humanity?

And what can we make of, for example, all those "flying chariots" that filled the ancient texts, including the biblical Book of Ezekiel?

Books, yes – but not only that.

Without having to bother archaeological findings from other continents, the innumerable artistic testimonies we have in Christian Europe are enough to feed both doubts and questions. There are paintings, made centuries ago, that can leave one amazed. One of these, "The Miracle of the Snow", dates back to 1428. The artist, Masolino da Panicale, made it in Rome on the orders of Pope Martin V to celebrate the foundation of a church, Santa Maria Maggiore. The "snow" falls from a large greyish "cloud" of elongated shape: a sort of cigar, under which other smaller "clouds" are visible which look like flying saucers.

The work is the visual representation of a strange event witnessed, it is said, by another pontiff: Pope Liberius, living in the 4<sup>th</sup> century A.D. In a dream, Liberius would have received orders from the "angels" to build a new place of worship in the exact place where a "miraculous" snowfall would occur.

Art history is full of such analogous and apparently inexplicable traces of what are describes as aircrafts.

The Nuremberg Manifesto, for example, is also full of flying objects. This is a print by the engraver Hans Glaser which depicts an alleged celestial event that would have been observed in the skies of the German city on April 14<sup>th</sup>, 1561. According to the chronicles of the time, "objects in the shape of a sickle", but also "red crosses", "two large cylindrical objects", "rounded discs" and "red, blue and black coloured spheres" engaged in some sort of fight between them, which lasted for about an hour. In the end, it is said that several objects crashed to the ground on the outskirts of the city, starting a fire.

Glaser's description is meticulous: "They flew in rows of three or four, forming squares while some discs flew on their own."

Something similar, probably, must have occurred five years later in nearby Switzerland, in Basel: on August 7<sup>th</sup>, 1566, the local population would have seen numerous flying objects appear in the sky and engaging in battle.

The story is described by Samuel Koch in the Basel Flyer, which speaks of "large dark-coloured discs." A dramatic, quite cinemat-



ic representation: "Fumes and fogs, intense heat, gunshots and cannon fire." Those objects, "so numerous as to obscure the sun", according to Koch, "flew at great speed, as if they were dancing or fighting."

Today we would call them UFO sightings.

With one obvious anomaly: there were no airports at the time. The world was still on horseback and not even the steam engine had been invented yet.

Some point out that, speaking of technology, humanity would have made sudden progress immediately after the well-known Roswell accident, a topic still controversial and wrapped in a legendary aura.

The story is well known: on July 2<sup>nd</sup> of 1947 eyewitnesses swore that they saw a kind of flying saucer on fire crash in the American countryside of New Mexico.

The military tried to dismiss the story: they said that it was just a trivial balloon that had fallen to the ground.

Thirty years later, Major Jesse Marcel (who had actually exhibited the wreckage of a weather balloon at the time) admitted that the authorities had lied. Interviewed by ufologist Stanton Friedman, a former nuclear physics researcher, Marcel declared that the Air Force version was a lie conceived to cover up the truth and hide what really crashed in Roswell that day.

One tidbit of interesting information here: shortly afterwards, the US patent office would be literally buried in aeronautical projects.

"I don't deal in ufology", Mauro Biglino tells us. "But I must point out that the matter is by no means ignored by some theologians, and even by some very famous ones."

Two names above all: the American Barry Downing, a Presbyterian pastor, and the German Armin Kreiner, professor of theology at the University of Munich.

Kreiner counter argues in an exemplary way the "ideological denial" on UFOs and rejects it as absolutely incoherent.

As for Downing, he goes even further than that: according to

him, not only do aliens exist, but they have always been here, on Earth, and they still rule over us.

Without us being aware of it?

That depends on the points of view: it depends, for example, on how it is possible to evaluate testimonies such as those that emerge in the work of Paolo Rumor, repeatedly cited by Biglino.

A single power structure would be ruling humanity uninterruptedly for some like 12,000 years. Its starting point: the city of Ur, in present-day Iraq. In the Sumerian region (many millennia before the Sumerian civilisation, however) a small elite would have

been given the task of ruling over the world. On whose behalf?

An easy answer, for those who love science fiction.

And what if we could "connect the dots", linking contemporary extraterrestrials and comic book superheroes to the so-called ancient divinities?

This is as well quite a plausible exercise as long as one does not pretend to "rummage" through the pages of the Bible, something which Mauro Biglino himself has been dedicating himself for decades now with an irrepressible passion.

"Sometimes – he confesses – I have the feeling of dealing with something much bigger than myself."

A herculean enterprise, in fact. The whole foundation of monotheistic theology purports to be based on the Old Testament. Biglino likes to cite Schliemann: he wasn't an insider either. In the sense that he did not belong to the academic circuit of authorised specialists, living in the ivory towers.

He sought the ruins of Troy he read about in the Iliad and collected nothing but mockery. Until he was proven right.

"The big difference, in this case, is that no one has ever dreamed of founding a religion based on the Homeric epics."

The Bible had a very different destiny and it is not so much the text to be intrinsically unique, but the cultural, social and political edifice that derived from it.

Are we "harassing" the Bible in some sense?

"Not at all, on the contrary, I am trying to restore the Bible to its integrity with absolute respect for its textuality."



Is it tiresome?

"You cannot imagine. One gets to the point you almost want to give up and ask yourself: why on earth am I doing all this?!"

And did it happen to you?

"Sure it did! And not even too long ago. I had this sort of a crisis."

It was an ordinary day. Mauro Biglino was in his study, surrounded by books. Suddenly, it was as if all those books started spinning around him, in a whirlwind way, almost collapsing on him. "I admit it... it was hard, you know, staying firm in my convictions."

The only compass I had was the truth I was unveiling through my translations.

"But it was such a pain. A mission like mine is not an easy one. You always have the feeling of violating a forbidden area, revealing what is actually theoretically available to everyone, if they only had the patience to read the texts for what they are, for what they tell, without bias or ideological filters."

And when you do that, suddenly doors that seemed destined to remain barred forever and guarded by grim guardians, open themselves to you at once.

And then it is no longer the books that collapse on you, but these apparent truths.

It happened. It is happening. As if we were on the threshold of a much-awaited and ever closer revelation, the famous "disclosure."

For former Canadian minister Paul Hellyer, "aliens" – physically indistinguishable from humans – would even sit on the benches of Congress: the United States Parliament.

And the former Russian president, Dmitry Medvedev, has spoken openly about the alien presence in his country.

From Russia to America, the story is always the same one and Biglino himself recalls the historic briefing in which, at the beginning of the 1980s, the CIA informed Ronald Reagan of the "relations" in progress with extraterrestrials.

The latest statement on this topic was made by General Haim Eshed, a university lecturer and for thirty years at the head of the Israeli space program.

"Israel and the United States have been collaborating for a long time with aliens."

A bombshell interview, granted to the Israeli newspaper Yedioth Ahronoth in 2020, at the beginning of December.

Eshed's thesis is as follows: humans would be allied with other alien groups in what is called the Galactic Federation which would have its bases on Mars.

Of course, says Biglino, Eshed's statements – whatever one might think of them – seems like yet another step in the same direction: to gradually get us used to the idea of our possible cohabitation with non-terrestrial beings.

And speaking of Trump: what to make of the news about the creation of the Space Force, a mysterious (space) department of the US military?

US Vice-President Mike Pence has announced that Space Force members will be called "guardians."

This news – although never too precisely detailed – introduces a substantial novelty in the Atlantic aerospace panorama: space would no longer be the prerogative of civil and scientific missions such as those of NASA. Would the cosmos around the Earth be watched over, or even manned, by a new-generation of military cosmonauts, perhaps aboard armed spacecrafts?

"If I had told you these things just five years ago – said General Eshed – they probably would have sent me to a madhouse or in hospital."

Now the situation has changed, it would seem.

Could a direct contact, a physical and non-metaphysical one, with the "alien God of the Bible", to quote Biglino, become a possibility?

In the recent history of our progress, 1976 is perhaps a momentous year.

The first commercial supercomputer is launched into the mar-



ket, designed by Seymour Cray, while IBM produces the first laser printer and California a certain Steve Jobs founds Apple Computer, whose brand – one that will become legendary – borrows the most famous apple in history: the one of Genesis.

A piece of fake news, we would call it today, but how far has that apple gone in the collective imagination?

“A terrible legacy, if you like: how much damage has this false idea caused over the centuries? An idea according to which man would be born defective from the very start and marked from birth by a stain that goes back with him to the origins of the species.”

Mauro Biglino smiles. He knows full well that – in that bitten fruit chosen by Apple – there is a brilliant and playful wink, almost a Promethean promise: to violate the limits, to gain knowledge.

1976 was an important year also for other conquests: those of space. On July 6<sup>th</sup>, the Soviet Union launched the Soyuz 21 spacecraft into orbit, with two astronauts aboard.

Two weeks later the United States responded with a historic NASA mission: the launch of the Viking I probe, destined to land on Mars.

The Red Planet himself. The one where, according to Haim Eshed, American and Israeli astronauts would usually have a coffee with their “colleagues” from the Galactic Federation.

Seriously though: ‘76 is also the year of a film that made history, “The Man Who Fell to Earth.”

And this big blockbuster has a specific name to showcase: David Bowie.

A rock music superstar to whom science fiction entrusts an important mission: to extend the message to millions of people.

What message?

Simple: extraterrestrial Thomas Jerome Newton, played by Bowie in Nicolas Roeg’s film, visits an industrial patent specialist. To the official, “the man who fell to earth” exhibits revolutionary projects in every field: from electronics to chemistry, from photography to music.

The message here is quite clear, right?

Many of our technological advancements are of alien origin, the Roswell scholars suggest.

And the beauty of all this is, says Mauro Biglino, that no-one today is baffled by the sensational statements made by General Eshed.

On the one hand, ufologists claim victory. On the other one, among those who are not making much of a fuss about all this are the members of one of the most unsuspectedly congregation of people: theologians.

Mauro Biglino mentions Reverend Barry Downing here, a presbyter, also a graduate in physics and author of essays such as “The Bible and flying saucers.”

“Downing has no doubts in his mind”, Biglino says, “He writes that the Mosaic religion was founded by the Elohim, who are not “God”: they are individuals in flesh and blood, says Downing, and the Bible tells us that they travelled via flying machines.” There are several texts in which the New York theologian from Kese talks about the relationship between UFOs and religion.

“It seems weird to me – he writes – that teachers of the Christian religion ignore the presence of UFOs”, which he also says are so prominent in the Bible. “How can religious leaders ignore all this?”

According to him, the Elohim are still here and controlling us and this belief – underlines Biglino – is perfectly in line with the hypothesis of a superior and dominant intelligence.

A hidden elite, which would be controlling humanity.

“And make no mistake: Downing is certainly not an isolated case. “From Hans Küng downwards – summarises Biglino – there are many theologians who believe in the existence of superior intelligences coming from non-terrestrial worlds.”

One of them is Armin Kreiner, a lecturer at the Bavarian University of Munich who conducted a very penetrating analysis of the relationship between ufology and the Church.

“Anyone who is convinced that a crucified man has returned to



life after three days – writes Kreiner – should not be too scandalised about men who believe in UFOs and extraterrestrials, or who are convinced to have met with them.”

Obviously, there are no certainties here, admits the theologian, but if we ignored the subject of extraterrestrial intelligence altogether – he argues – then we should also put to rest the entire corpus of theological quibbling, since we actually do not know if a God exists.

Kreiner himself recognises that the function of a “religious myth” is that of “spreading an aura of the supernatural, to confer super-human origin and authority.”

To offer a perspective of salvation, redemption and immortality: “Essentially this is the function of traditional myths and religions, to which even the religions of UFOs are directly linked.” Not surprisingly, Kreiner adds, the messages given by the UFO lore are multifaceted and contradictory. “In this, the traditional religions of humanity are no different: their messages also contradict each other.”

For the German theologian, “There is an absolutely decisive point on which the Christian faith and that of UFOs are on the same boat, and that is that both depend on the reliability of eye-witnesses.” Kreiner affirms: evaluating the stories on UFOs as unreliable and those on Jesus, on the other hand, “means to have applied some serious double standards.”

If, on the other hand, the problem is analysed with impartial detachment, he adds, it must be conceded that “the existence of abductions by UFOs is a phenomenon much better reported on than any other historical event to which the Christian tradition (or even others religions) can refer to.” Ignoring or dismissing the whole UFO question would therefore mean to be willingly turning a blind eye on the matter.

But what if we don’t turn away from it and actually focus on the Bible?

How many of those flying objects are just crowding the Old Testament?

A rhetorical question.

“One can imagine many things – says Mauro Biglino – if we “pretend” that the ancient texts, rather than calling fairy tales, actually speak to us of real events.”

The light goes out, however, “if we insist on saying that these ancient authors just wrote in code.” And it gets pitch dark if we go as far as to pretend to “know” that, when they wrote about one thing, these (still unknown) authors actually wanted to say another.

“In that way, we are deprived of the possibility of understanding: that is to say, of seeing the red thread that connects everything in the history of the control of knowledge.”

In his dramatic farewell from the world, the 2016 video clip accompanying the song – “Blackstar” – features David Bowie portraying himself as an astronaut, but a dead one.

Beyond the visor of the helmet, a skull appears.

To be or not to be?



## A CURIOUS WISDOM, BUT WITH NO MESSIAH IN SIGHT

People who come and go from the sky?

The one of ascension seems to be an experience that, apparently, could be within reach of those who had the thrill of a close encounter with those characters that the Bible calls the Malachim. Something truly special was allegedly initiated by the legendary Zarathuštra, the Iranian prophet and mystic, who is credited with the foundation of the oldest of the religions still in existence: Mazdeism.

An exotic name, that of Zoroaster, which suddenly became popular in the West thanks to the great German philosopher Friedrich Nietzsche, author of the poetic-sapiential masterpiece "Thus Spoke Zarathustra."

It is not known exactly what period Zoroaster lived in but, traditionally, he has placed between the 11<sup>th</sup> and 7<sup>th</sup> century B.C. Based on new philological analysis and recent archaeological findings, however, various contemporary hypotheses tend to place him even further back in time: the Bronze Age, between the 18<sup>th</sup> and 15<sup>th</sup> century, in a geographical area that ranges from Afghanistan to Turkmenistan.

Another "man who fell onto earth?"

No, on the contrary: according to the Avestā, the sacred book of Zoroastrianism, it was Angra Mainyu – later contracted into the term Ahriman and interpreted as the "spirit of evil" – who "fell onto Earth."

He was in fact the person responsible for the (amazing, but flawed) creation of the material world.

One recalls the words of Rabbi Arie Ben-Nun, the great Kabbalist: life was "packed" like in a jar and then brought to Earth from some remote region of the universe?

For the Mazdean believers, however, every human being always retains within himself an original scintilla of Ahura Mazdā: the "spirit of good", from which Ahriman would have separated.

Probably, that of Zoroasterism is the first true traceable theology in the history of the last millennia. Its thesis: it would have been the Light itself that gave birth to the Darkness, against its better judgment almost, giving life to the infinite terrestrial contradictions.

A religious thought that re-emerged in the Christian Middle Ages, when first the Balkan Bogomils and then the Cathars re-evaluated the idea that something had gone wrong from the very beginning, in the troubled origin of a world dominated by suffering, injustice, disease and death.

Earthly life thus is no longer seen as an inestimable gift from the one God, but as severe challenge imposed by the other divinity, the antagonist of the Light.

Of course, even the suspicion that at the origin of everything there could be a divinity other than the loving one of Catholic doctrine could not be accepted: in this world, Bogomils and Cathars saw the work of a malevolent entity, destined – with its own actions – to challenge the alleged omnipotence of the God of monotheism.

The outcome of this dispute goes without saying: the Cathar religion was banned, the Cathar believers excommunicated and branded as heretics, ending up at the stake after having identified the divinity of the Old Testament as the heir of the tenebrous Ahriman.

Leaving aside the darkest pages of the Christian Middle Ages and the theological speculation of the time, the eastern trace of that first "dualistic" hypothesis remains indelible over time, one which theorises a "damned creation" from which Man would be called to emancipate himself, escaping the despotic dominion of matter: the voice of the Iranian prophet has echoed for perhaps more than three thousand years.

Where had Zarathuštra got his conviction that life had been "precipitated to Earth", and moreover on the initiative of Darkness?



Directly from Ahura Mazdā, says the Zoroastrian tradition. The meeting with the “spirit of light” took place when the then thirty-year-old Zoroaster was bathing in the waters of the Amu Darya river. Going back to the shore, he would have met a luminous figure, ready to present himself to him as Vohū Manah (“Good Thought”).

Who was he?

Yet another character in flesh and blood it would seem, an archangel equivalent of the biblical “Gavriel.”

According to the Mazdean tradition, Vohū Manah kidnapped Zarathuštra and took him with him into the sky in the presence of Ahura Mazdā.

The purpose of this mission: to instruct the predestined and tell him to reveal to all the people his plan of salvation. The good news? That one-day mankind would be freed from this “prison” of earthly suffering.

Something worth noting here: this matter was not resolved in a single meeting. The “revelation” took no less than seven ascents. This is it a suspicious number, which symbolists would identify as a metaphorical key to indicate so-called enlightenment, or rather – sticking to the text – are we once again grappling with a literally “extraterrestrial” adventure, such as the one experienced by Elijah, Enoch and probably Moses as well?

The Gospels tell of another ascension, that of the most famous person of the last two millennia.

A plan of salvation is attributed to him as well, one similar to the one announced by Zarathuštra, but differing on the reasons why we need it in the first place. For Mazdeans and Cathars, the responsibility for evil is superhuman, attributable to Ahriman. For Christians, however, the original sin is all ours (thanks Adam and Eve!).

Mauro Biglino points out that Christ’s soteriology – originally – was very short-lived, that is to say limited to the contemporaries: the New Kingdom had to come immediately, within the lifetime of the same generation that had listened to the stories of the events only much later put it into writing in the form of the Gospel.

“The very first faithful – says the scholar – invoked with pathos the advent of the “Kingdom of Heaven”, as if it were to establish itself at any moment. And it is precisely because Jesus was not showing up that Paul of Tarsus – worried to not disappoint the disciples – had to, at a certain point, begin to elaborate the idea that the kingdom of heaven should no longer be a material and political one, but rather have a spiritual character. A perfect example of manipulation, not supported in any way by verifiable evidence from any source.”

Moreover, that had nothing to do with Jewish messianism. “And yet that was precisely the current into which Yehoshua ben Youssef’s preaching was inserted, assuming that he really existed.”

However, Yehoshua was not recognised by the Jews as the Messiah.

“But it was precisely from them that, apparently, he wanted to be recognised as such: that is to say as the one who would free his people (and not humanity as a whole) from foreign domination.” Jesus? MIA in the Old Testament.

“In this regard, there is a specific element that really makes us think: the last biblical text in chronological order is the Book of Wisdom, which speaks of “salvation” but does not place itself within the story of the Christian Messiah.”

Really?

“Of course: for the Hebrew Bible, the long-awaited salvation is of a completely different thing. Something remarkable if one thinks that – according to some exegetes – the Book of Wisdom was written even decades after the events occurred in Jerusalem, that is to say after the famous crucifixion and resurrection.”

There is no need for a flying carpet here to grasp the vastness of the horizon.

“For starters”, Biglino says, “the Book of Wisdom is not accepted in the Jewish Canon. It was written in Greek by what was definitely a Hellenized Jew, therefore strongly influenced by the Greek culture.”



It is a book that has been debated over for decades, especially in regards to the period of its compilation.

"The dates that have been proposed are really very many, among other things with statements that contradict the previous ones, made by exegetes themselves as well, including the Vatican scholars: so, it has become quite difficult to find an exact dating." What has come to be said, Biglino adds, is that the Book of Wisdom would have been written (or finished) even after the death of Jesus Christ, possibly in the 40s or perhaps around the 70s A.D.

"So far, nothing unusual or very particular about it", admits the Turin scholar, "It is well known that the dating of biblical texts still continues to prove to be a kind of puzzle, with very ancient but often only traditional origins and no clues that instead reveal themselves to be more recent.

Even the Book of Wisdom is no exception to this: tradition wants it to be written by Solomon himself, therefore around 1000 B.C., while the prestigious Dominican exegesis, in presenting its Jerusalem Bible, specifies that the Book of Wisdom mentions scriptures in accord with the translation of the Seventy, that is to say, according to the Bible written in Greek while in Egypt in the third century B.C., therefore 800 years after Solomon.

Then, continues the exegesis of the Jerusalem Bible, "some terms used in the Book of Wisdom actually become of common use only at the time of the emperor Augustus."

What this means, Biglino underlines, is that at least a part of that text was compiled at the time of Augustus: "So now we are talking about a time immediately preceding the birth of Christ." And that's not all: in addition to the Augustean traces, "there are various other elements that would concern certain actions performed by Caligula."

So, the calendar moves even further and now we would arrive at around 40 years after Christ.

"A whole series of references which seem to be historically placeable could, in fact, testify in favour of a very late compiling of the Book of Wisdom."

But, apart from the very controversial instability of the dating, Biglino dwells on another observation of the Dominican biblical scholars: the one saying that the third part of the Book of Wisdom takes into consideration, above all, the fundamental event of Israel: the exodus.

It is precisely the exodus that establishes the faith of the author of the Book of Wisdom in a God who will be the protagonist of salvation.

"That is to say that the foundation of the Book of Wisdom – which is the book that by definition "knows all things" – lays the foundation of the faith: the trust in a future salvation, placed in the event of the exodus where God would manifest his intentions and its power."

So where is the problem here?

"Quite simply that the whole of the Old Testament, according to the Christian doctrine, would act as a sort of great funnel that starts from Adam and Eve, passes through the revelation to Abraham, then the revelation to the children of Abraham, and finally in the pact with Jacob. Gradually all this preparation of the so-called "sacred history" would be nothing more than the journey that inexorably leads to the culminating point: the birth – but above all (obviously) the death and resurrection – of Christ."

So why then does the Book of Wisdom not mention this at all? Biglino reasons here: Wisdom is the last book of the Old Testament. And, for Christians, the whole of the Old Testament, as a narration of the history of salvation, is oriented towards Christ. "And it is oriented above all to that unique event of universal significance that is the resurrection of Jesus."

Here is the question then: "Why is it that the Book of Wisdom does not mention that resurrection at all? And yet that is exactly what one would expect: two thousand years of preparation and then the Book of Wisdom arrives saying: there we go, finally here we are – the time has come."

So how does one make sense of all of this?

In this case, like for all others, Biglino favours an explanation that seems to him to make more sense, namely that theology in-



tervened afterwards by taking possession of stories that were not originally their own and resorting to some creative acrobatics to hold together meanings that are technically irreconcilable with the narrative.

In layman terms: the "salvation" imagined by the drafter of the Book of Wisdom has nothing to do with the universal redemption idea preached later by Christianity.

"We are not saying that the Book of Wisdom was finished after Christ's death, because this would truly be shocking: as if "Wisdom", which knows everything from the origins of the world, in this case, "would not know" that Christ – the apex of God's plan for our salvation – had already arrived, died and risen again."

Irreconcilable chronologies, in fact.

"So, to avoid pointless discussions, let's just say that the Book of Wisdom was written at the time of Augustus, therefore immediately before the birth of Christ. But even in this case – observes Biglino – we must take note of the fact that the Book of Wisdom makes no mention that, finally, the long-awaited moment would have arrived."

We are talking about an event here that, for Christians, would have been expected "at least starting from the first revelation made to Abraham: two thousand years before Christ."

And this is a fact. Wisdom does not speak at all of the resurrection of Yehoshua.

"But it tells us something else, which is very interesting."

Biglino quotes the fifth chapter, when it seems to speak of Christ and evokes "the wicked" who will appear in the final judgment.

"Then – we read – the righteous one will stand with great confidence in front of those who persecuted him, those who despised his sufferings... He is the one we once mocked and, fools we were, we have made a target of our derision."

And more: "We considered his life and his dishonourable death madness."

And so: "How come – as is written in Wisdom – the he was he counted among the children of God and his inheritance is now

among the Saints?"

You got that right: why was he counted among the children of God?

"The Book of Wisdom says just that. But being counted "among the children of God" does not mean being the only-begotten son of God, the chosen one. It means being (one of the many) who have been counted among the children of God, to the point of sharing the inheritance, that is its characteristics, together with those of the saints."

The message here being: "That character is no different from all the other children of God."

Because make no mistake: "If in those verses Wisdom really intended to refer to Yehoshua, it seems to deny everything that is told about Jesus as the only begotten son, who died and rose from the dead."

In addition to this, the scholar emphasises, there is no trace of any resurrection.

"We have a final judgment, which however has nothing to do with the resurrection of Christ. That is never mentioned."

Strange, isn't it?

"How does the Book of Wisdom fail to know or mention such an important event?"

Yet, concludes Biglino, this is what we must acknowledge. This is how it is.

Not only that, but the character alluded to, "derided and taken as the target of our ridicule", is counted among the children of God – in the plural form.

"This reminds me of what a Church Father, St. Justin Martyr, writes in his Apologies."

Addressing the emperor Antoninus Pius, Justin essentially tells him: "But why are you angry with us Christians?"

Justin maintains that Jesus, "even if he were only an ordinary man, just for his wisdom alone he would be worthy to be called the son of God."

It is the same "classification" we find in the Book of Wisdom, points out Biglino.



We Christians, adds Justin in his message to the Roman emperor, "do not bring anything new concerning those who are called sons of Zeus among you."

In the eyes of Antoninus Pius, Justin is equating Jesus to the many other children of the supreme God (Zeus, in that case), exactly as the Book of Wisdom does, where it seems to include Yehoshua "among the children of God."

Biglino smiles, closing his books for a moment.

"Did you get it? Justin Martyr writes that there is no difference between Jesus and the other sons of Zeus: shall we acknowledge that?"

And the oddities surrounding the Book of Wisdom are not over. While absent in the Hebrew Canon, this text is in fact treated unusually by the Catholic Canon, which instead includes it.

The problem though?

Its collocation in the sequence of biblical texts.

"Although it is the last written book of the Old Testament, it is not placed at the end of it and perhaps that is no coincidence."

What "final" book would it be, in fact, without even the hint of the resurrection?

"If a Catholic were to carefully read all the books of the Old Testament in their temporal succession, he would find at the end of it – that is, immediately before the Gospels – the Book of Wisdom. And inevitably he would ask himself: hold on: where is the annunciation of Jesus Christ? Where is that Jesus Christ character who has been "prophesied" for two thousand years? Wouldn't he be here, in the Book of Wisdom, where however his resurrection is not mentioned at all?"

And so here we are, on what seems to be a ploy: the anticipation of those verses.

"To avoid someone asking himself some questions that are a bit too itchy and perhaps annoying, the Book of Wisdom has been placed elsewhere, several positions before others. And it was placed precisely in the camp of the wisdom book. Perhaps this choice is due precisely for this reason: to avoid any doubts arising,

like those I am presenting myself by telling you about my curiosities."

And so, instead of with Wisdom, for Catholics the Old Testament ends with the Book of Malachias.

"Keep in mind the law of my servant Moses – we read – to whom I ordered precepts and norms for all Israel on Horeb."

Biglino observes once again in this passage: precepts and norms are destined for Israel, not for humanity as a whole. This is confirmed to us by the provisions transmitted on Horeb, that is, Mount Sinai.

"Behold, I will send the prophet Elijah before the great and terrible day of the coming of the Lord", continues Malachias. "He will convert the hearts of the fathers to the children and the hearts of the children to the fathers, so that, when I come, I may not strike the Earth with extermination."

Here, the scholar notes, we are faced once again with one of the many promises and threats that God, or rather Yahweh, bestows to his people: "The only people he cares about: Israel."

Thus, the Old Testament takes leave of its readers: a matter between Yahweh and Moses as the representatives of Israel.

A family affair then?

It seems to be light years away from the universal dimension of the first, legendary eschatological "annunciation", that of Zarathustra.

The liberation announced by Mazdeism can be translated as a sort of reconquering of the spirit: a return to the initial condition of the bliss of the "paradise lost." A perfectly happy timelessness, shattered at the origin of history by the irruption of space-time and its merciless laws, well expressed by the brutality of competition for food: the lion tearing apart the gazelle.

For the dualistic religious thought, later re-emerged with the Demiurge of the Gnostics and the Foreign God of the Cathars, living beings are just the victims of a temporary imprisonment in matter. In reality, they are refugees: they all come from a happy pre-existence, to which they shall all return. In other words:



no one is born alone, no one is truly an orphan. And there are no sins to pay for from the get-go: if one thinks that he comes directly from the Heavenly Father, the occasional stumbling of birth into the earthly world can only be seen as a bad accident. It comes as no surprise then that the medieval Catholic Church persecuted the Cathars, interpreters of a radically overturned theology, so harshly and with such zeal.

Was there also Zoroaster, at the remote origin of that thought? Scholars observe the "heretical" characters of some of the Christian protagonists, such as Francis of Assisi, who – once in Egypt – came into contact with the Sufis and therefore also with the East. Among other things, Francis seems to have imported the tradition of the nativity scene to Europe, re-proposing the Egyptian initiation in disguise, where the newborn would be nothing more than the initiate, watched over by the two godparents of the rite: the Ox and the Donkey.

Suggestions and contaminations: ideas travel, sometimes even spinning on themselves like Dervishes.

A great exponent of contemporary inter-religious thought, the Italian -Afghan-born Gabriele Mandel Khan (a distinguished scholar with more than two hundred essays to his credit), illuminates very well the long itinerary of certain ideas, which from the Asian steppes of Amu Darya may have travelled thousands of kilometres away, through the centuries, finally conquering the shores of the Mediterranean, where Plato summarised the key concept of his World of Ideas: it is the Invisible that gives birth to the Visible.

Amid these waters, the Bible as revisited by Mauro Biglino shows itself in its bare textual nudity and full of surprising revelations. One above all: in this "sacred book" in which Christians see the root of Christ's divine mission there is not the slightest trace of spirituality. This is, at the very least, what can be seen if one reads it word by word.

There are strange gods with their "flying chariots", but no World of Ideas. No eternal life, no pre-existence.

There is not even the shadow of anything that refers to a possi-

ble, ethereal Ahura Mazdā. For the Cathars there was probably Ahriman instead, assuming that the so-called chief deity of the Old Testament – the fearsome Yahweh – was indeed involved in the operation described in Genesis: the "making" of the Adamites, in which the dualistic heretics saw yet another indication of the origin of what, for them, was the greatest of disasters: our birth in this material world.

The Bible is always explicit, sums up Biglino, and it is essentially interested in telling us the story of Israel. More than religion, it deals in ethnography. Religion, if anything, comes later. And it carries with its drastic manipulations, such as those described in the year 1200 B.C. by the Phoenician priest Sanchuniaton.

"On its own, the Bible is crystal clear and it was made obscure by certain of its exegetes who, in my opinion, do not respect it at all and deformed it through their theological cultural filter."

This happens even in the case of the last of the biblical texts that closes the canonical sequence: Malachias.

"It has always been understood as a name, but that's not right."

Another invention you say?

In a certain way, yes. Or rather: an "adjustment." Yet another one.

"Malachias has become a person's name, but it's just a functional name: it means "the messenger." Literally, "my messenger."

What? So, they just didn't like the way it sounded – "Book of My Malach" – or what is going on here?

Who knows?

"At a certain point, Malachias was made to become a real character, identified with a name but that is a later attribution and it is not a justified one."

Another manipulation.

Not to mention eloquent absentees, such as the resurrection, not even mentioned in the Book of Wisdom, the last – chronologically – of the entire Old Testament.

"In theory this would be the fundamental event of salvation and yet, among those verses, there is not a mention of it."



## FROM THE HUNDRED CHRISTIANITIES OF THE ORIGINS TO THE DOGMA OF THE IMMACULATE CONCEPTION

Is it possible that some faithful, to this day, still mistake the Catholic dogma of the Immaculate Conception for the virginal conception of Jesus by Mary?

The introduction of this unquestionable "truth of faith" has actually to do with the alleged original sin: for the Roman Church, in fact, every human being comes into this world with the stain inherited from Adam and Eve. And only the mother of Christ would have been exempt from that stain from birth: because of the Messiah's earthly mission, it is argued, God liked the idea that the Virgin should be "a sinless abode, to keep in her womb in a worthy and perfect state" for the one son of the one God who became man.

The event alluded to dates back to two millennia ago, while the actual institution of the Marian dogma is, instead, a very recent one, as it was only proclaimed by Pius IX on the 8<sup>th</sup> of December 1854, with the papal bull: "Ineffabilis Deus."

Before that, the conception by the Madonna was not at all an Immaculate one.

Four years after the introduction of the dogma the chronicles recorded the so-called "miraculous apparitions of Lourdes": a female figure, and a quite "small" one too, appeared in a cave before the eyes of a very young illiterate peasant: Bernadette Soubirous. "I am the Immaculate Conception", it said, apparently, presenting herself.

Mauro Biglino disagrees on this: he underlines how, according to historical-journalistic sources, the fourteen-year-old Bernadette always used the Occitanic term "aquero" (literally, "that one") to indicate the small figure that would have appeared in the cave. Immaculate Conception?

What a timing! The dogma had just been established.

As it is well known, the uproar caused by this story pushed young Bernadette to disappear from circulation and she ended up in a convent in Nevers, only to die at the age of just 35.

There is a strong suspicion that her words were appropriately "corrected" to help build up the brand of the new Marian cult.

In the Gospels, Mary of Nazareth (or perhaps of Gamala) is a figure little more than hinted at. To see her elevated to the rank of "mother of God" we must wait until 431 A.D. – the year in which the Council of Ephesus took place.

From that moment to the one when the dogma is instituted by Pius IX a millennium and a half will pass.

On this matter Biglino's position is clear: if the original sin does not exist in Genesis, what on earth would one want to dogmatise by proclaiming the Immaculate Conception?

And with Biglino on this issue concur also numerous theologians, or at least those who convened in 2016 in Milan for a round table that lasted for over four hours. In summary, they agreed that the original sin, as presented to us by the doctrine, has no foundation in the Bible. According to the Dominican exegesis of the Jerusalem School of Biblical Studies, the Adamites were not expelled from Gan Eden as a punishment, but rather as a precaution. That is to say not for having committed any sin, but for the fear of them becoming a problem over time, difficult to manage, given that they had discovered the possibility of reproducing independently.

But the contemporary admissions of a certain broad-minded theology are one thing, while the traditional cornerstones of the cult are quite another.

A distracted glance does not allow us to grasp its historical depth, nor its character: these are beliefs that have progressively stratified, only to be gradually formalised. Sometimes we seem to be in the presence of pure inventions, as for example the so-called afterlife. Dante Alighieri's poetic work is universally admired and we take for granted the age old Catholic theological system on which it is based on. In reality though one of the three



dimensions in which the Divine Comedy is set – the central and transitory one, the Purgatory – is not of such an ancient origin at all: the metaphysical place of restorative atonement is an invention of Gregory the Great, dating back to just 593 A.D.)

“And just in passing here: still, to this day, Orthodox Christians do not believe at all in the existence of Purgatory”, Biglino notes. Those who study the history of the Church know also fully well that celibacy for priests was only introduced in 1079, by Pope Gregory VII.

The adoration of the crucifix itself dates back just three centuries earlier!

The Cathars had horror of the cross: they considered it macabre ostentation, almost an exaltation of a terrible torture.

“Would you worship the rope with which your father was hanged?”, was one of the classic provocations with which they challenged Catholics.

But did the Cathars, whom scholars today tend to consider Christians in their own right (albeit heretics), really believe that Jesus Christ was, in some way, the son of a superior and common “father” traceable in the Scriptures? Not at all: for them there was no link between the Nazarean and the Old Testament divinity.

After the massacres of the Albigese Crusade unleashed at the beginning of 1200, the courts of the Holy Inquisition, established as early as 1184 at the Congress of Verona, were to exterminate them all. Their dualistic heresy risked spreading throughout Europe and endangered the moral and temporal power of the Vatican.

Catharism frontally attacked the theological paradigm of the paradigm Old Testament, rejecting it en bloc.

What God the Father are we talking about? Among the biblical verses emerge both the omnipotent and omniscient Lord of the Catholics, creator of the heavens and the Earth and the gloomy Foreign God, of Ahrimanic ancestry.

For the Cathars, the Heavenly Father was not at all to be found in the Old Testament.

Whose son, then, was Yehoshua ben Youssef?

“If he died on the cross, it means that he was not God”, was also something repeated in the Middle Ages by the vulgate of eras that resonated with the echo of the previous great heresy, that of Bishop Arius, according to whom the divine nature of the Son was substantially inferior to that of the Father.

“Christ did not die on the cross at all”, argued instead – still in medieval times – another unorthodox inclination: that of Docetism (from the Greek “*dokein*”, meaning “to seem”), which leaned towards an only *simulated* death on the Calvary.

Contradictory beliefs that testify to two aspects: the enormous cultural impact of the Christ story in the Euro-Mediterranean context and the very rich plurality of accents that emerged in its various interpretations.

These were much more than mere nuances, surviving well beyond the Edict of Thessalonica, with which the Emperor Theodosius in 380 had decreed that, from then on, Christianity should be the only viable religion.

Yes, but which Christianity?

Only one: the official one. It had emerged in 325 at the Council of Nicaea, promoted by Constantine: the first univocal Roman doctrine certified by an Emperor.

And what about all the other Christianities? There were so many! Biglino lists many of them in his essay “Gods and Demigods”, the only one – so far – widely dedicated to the many possible reconstructions of the story of the Jewish messianic rabbi named Yehoshua Ben Youssef.

Not so fast in calling him Jesus Christ – as we take it for granted that in ancient times there was essentially consensus of this character’s profile. A very misleading idea indeed.

Proto-Christians were divided into dozens of sects, often in very strong contrast with each other.

For the *Antidicomarianites* and the *Fotinians*, for example, Jesus was the natural son of Joseph, as well as of Mary.

For their part, the *Apollinarians* did not recognise the presence of a human soul in Jesus. For the *Carpocrats*, on the other hand, Jesus was a man like us, albeit with special powers. On the con-



rary, for the *Monophysites*, the human nature of Christ had to be only apparent.

All specular, if not even antithetical, positions.

The *Nicolaitans* flatly denied the divine nature of Jesus, just like the *Ebionites*, who also excluded the credibility of his virgin birth. Infinite declinations – even ritualistic ones – of a faith that had evidently remained linked for centuries to still primordial forms of worship.

Not all even adhering to what would later have been considered the authentic evangelical ideals. The *Parabolan* monks themselves were Christians, who in 415 – in that embarrassing terrorist ferocity of the anti-pagan climate unleashed by Theodosius – did not hesitate to slaughter the philosopher Hypatia: the prestigious director (and a woman one!) of the neo-Platonic school of Alexandria in Egypt.

The orthodoxy of the Nicene Creed had not yet completely eliminated the many heterodox influences of the earliest Christian congregations, cordially in disagreement on almost everything. For the *Omoiusians* of the first centuries, Father and Son are of the same substance: therefore, the Son would be “consubstantial” with the Father.

The followers of a current with an almost identical name, that of the *Omoiusians*, did not think so though: like for the followers of *Arianism*, they maintained that the Son was only “similar” to the Father.

For the *Anomeans*, however, Father and Son were not even alike. Among the most radical positions is that of the *Severian* christians: they rejected the Old Testament and the very resurrection of Christ.

All this can probably help us to understand how religious thought – which will then crystallise through the imposition of dogmas, once used as a theological foundation by part and of a stable power structure – actually arises from a real kaleidoscope of beliefs, interpretations and suggestions.

And what about the biography of the main star of the Gospels? It would have been “fine-tuned”, as we would say today, through

complex discussions. Lucubrations that lasted centuries and which culminated in progressive decisions taken by default, including the one that provides for the absolute reliability of his definitive and most striking act: the resurrection.

To come back to life after death?

“This still remains a theological fact”, Mauro Biglino points out, citing the New Catholic Encyclopedia: Jesus of Nazareth “died on the Cross, was buried as a seditious under Pontius Pilate and then manifested himself as the Lord of Creation.”

But the encyclopaedia, Biglino points out, goes on to state that “the hypothesis itself is historically indemonstrable.” It reads: “The context, that is the crucifixion of Jesus for reasons of sedition, is the object of historical evaluation.” The text concludes: “The stories of the resurrection, therefore, do not contain elements that can be the subject of historical research, as they are theological declarations.”

What Biglino is leafing through is the re-edition of the Catholic Encyclopedia published in Detroit in 2006.

It almost seems as if one were listening to the echoes of the controversies of the very first Christians.

Was there really a resurrection?

Sure, but on the condition that – as it is said today – it is considered, in fact, a purely theological truth and not a historical one.

Among those who seem to appreciate this frankness there is certainly Biglino, who does not believe in the resurrection (he remembers the apocryphal texts that cite the “alien” rescue of the wounded alleged Messiah, later taken out from the cave), and actually not even believes that Yehoshua really died on that cross – always assuming he really existed.

And anyways, when would that dramatic crucifixion had taken place?

Are we able to tell, at least approximately?

And, even prior to that: is it possible to retrace, at least in a hypothetical way, the life of the possible historical Jesus?

“Quoting the conclusions accepted by all biblical scholars”,



Biglino summarises, "In essence, it is believed that Jesus was, in fact, born between the year 7 and 6 B.C."

This is also confirmed by *Catopedia*, the Catholic encyclopaedia published on the web.

"Assuming the validity of these references – we read – most biblical scholars place the birth after the census of 8 B.C. and before the death of Herod the Great, in 4 B.C. – with a greater preference for year 7 or 6 B.C."

"I know: it seems odd to say that Christ was born "before Christ", Biglino admits, but in short, we must take into account the conventionality of the date, which however has historical elements that cannot be ignored."

One of these, the scholar emphasises, is the period of his baptism.

The event would have taken place around the 26<sup>th</sup> after Christ because the Gospel of John tells us of the "first Passover after baptism." And precisely in that first Passover Jesus becomes the protagonist of that very famous expulsion of the merchants from the Temple.

In the Johannite Gospel, Biglino adds, there is a precise reference: it is said that, when Yehoshua lashes out against the merchants, the Jews claimed that the construction of the Temple took 46 years.

"Now, since we do know from historical data (and from Josephus) that the beginning of the construction of the Temple is to be dated to 20 B.C., if we add 46 years, we arrive at 26 A.D. depending on whether we want to count in the first and last years, let's say it could be 26-27 after Christ. Therefore, it is in this time frame that the baptism of Jesus by John the Baptist and the expulsion of the merchants are to be placed."

Biglino confirms that, in his opinion, what the Baptist was doing, along with Yehoshua, was actual recruitment.

"John the Baptist was putting together an army of fighters and baptism was the rite with which John sealed the entrance of the newcomers to his group."

In the Gospel passage, the scholar points out, the expression "ex-

*omologoumenoi*" is used. Which, he explains, indicates that those who reached Jesus' cousin on the banks of the Jordan did not do so to confess their sins, but as if to "celebrate" extolling them: the acts of violence that they had been able to carry out.

"So, these were people who could truly guarantee to be able of being part of an army: a squadron of fighters was emerging that would lead to the liberation of Israel from the foreign yoke."

Reading and listening to Biglino is like throwing open a window on a neglected courtyard, full of stacked household goods that no one, perhaps, had ever thought of checking out on.

What's this? Who left all this stuff in the corner? Are we sure of the contents of all those boxes?

Let's go and check them out, open them: what do they contain? Biglino did this, above all, with the Old Testament, where he uncovered an infinite quantity of unsettling memories, illuminating a geography that, if hypothesised as a historical one, is extraordinarily concrete and coherent.

Hold on, someone will say, you are mistaken: don't you know that the Bible is nothing but an essentially cabalistic construction in its nature? One that contains arcane keys to great secrets of life? All right, answers, Biglino, nothing to argue about there – but, he wonders, why is it so distressing then if, in parallel, we also deal with the literal rereading of those ancient verses transcribed in Hebrew and continuously modified? They seem to photograph an era in a perfectly linear and credible way when they describe a portion of humanity struggling with overlying and often feared beings, capable of incinerating entire cities from the sky.

It is impossible to speak of God, says the translator, when one encounters the plurality of the Elohim, so similar to the Indian *Devas* and the Greco-Roman *Theoi*.

More than divine entities, these are rulers: higher beings who are long-lived and powerful – but not immortal. Highly evolved technologically. Guardians of the human herd, genetically "manufactured" by them.

One of them, Yahweh, gets assigned a single offspring: that of



Jacob, who then takes care of keeping track of events. So, this family writes, over the course of a few centuries, the book that will later become the Old Testament.

One day the Bible then gets translated into Greek and much later into Latin. The Hellenic world and then, above all, Rome took possession of it, almost relegating the Jews to that famous courtyard cluttered with dusty antiquities.

Those texts had changed hands and were no longer used to record the collective memory of a small Middle Eastern people or to allow the initiates to pass on encrypted esoteric codes, if one is inclined to think so), but to provide the foundations to a brand-new religion of a more western type. A pyramid that, to be accredited by the faithful, seems to be needing very old texts, whose age could in itself be presented as a kind of reliable passport, as if dating all the way back to the mists of time.

What if this was not the case?

What if Mauro Biglino is right?

What is to say, what if it were extremely incorrect to cloak, what essentially remains a kind of history book, with various religious prestige. A history book which in fact is a tale full of massacres, wars and atrocities meticulously narrated. Even when it comes to describing the embarrassing habits, including food tastes, of the alleged One God?

Following this trail, Biglino also talks about – albeit only with brief references – the New Testament, which according to Christians documents events that would change the world.

Did they do so? You bet.

The vastness of the symbolic power embodied by the gathering of the Son of God is literally incalculable. Someone who sacrificed himself by becoming a man, only to be killed and finally resurrected. In the name of that symbol, events of immense importance, both interior and historical ones, have taken place over the last millennia. Acts of heroism, of conversions.

What's interpretational key? A theological one: the new religion promised eternal life to all humanity, no longer just to the small groups of the faithful, on an ethnic or national basis.

Christ has been an inexhaustible source of inspiration for those who go in search of the divine, and perhaps even come to face the ultimate sacrifice for a noble cause.

In parallel, of course, we must also consider what at first sight might seem like side effects, relating to the adoption of the Cross by the powers-that-be. The conquest of the Americas alone, according to historians, would have cost tens of millions of deaths. Even the Gospels, which the Christian clergy have "glued" together and attached to the Hebrew Bible to create a continuity, suggesting a direct link and continuity, uncover the same problems as the Old Testament scrolls: uncertain datings and the absence of any reliable sources.

Biglino translates and reads the Gospel texts in exactly the same way he does with the Old Testament: with technical detachment, as required by the scientific approach based on doubt. Until we can start to see a hypothesis arise: what if a solid link really does exist between the Old and the New Testament? According to Biglino, this idea holds water, but on one condition: that they remove from the Gospels any interpretation and strip them of the religious, spiritualistic and sapiential connotations of which they are full of. Considering also the time in which they were written – which is up to 150 years after the events they describe. If the intent of the evangelists (both the canonical and apocryphal one) is very clear, in the background the fragments of a single narrative hypothesis, albeit contradictory, remain visible, concentrated as they are on the actions and words of one great protagonist.

And if he did exist, who was he really?

If the Biglino method is to be applied to the New Testament writings as well, the mirror would return an image different from that of the traditional icon. A portrait which, however – as in the Old Testament – seems to have the characteristic of being coherent.

In other words: what if that very special individual, theoretically the son of a woman and an El (or a Malach), had been "simply" charged with a mission: the leading of a reform project in the



Middle East? Indeed, we are not even talking about the entire Middle East: in several passages, in fact, Yehoshua reiterates that his mission is addressed only "to the sheep of the house of Israel." Here, the link between him and his hypothetical predecessors is quite clear. It would not be a question of redeeming the whole of humanity, but – once again – just the lineage of Judas. Is that possible?

Sure, says Biglino. If we "pretend" that the text (the Greek one in this case) is to be taken into consideration starting from its textual rather than symbolic reading. Then we'd make discoveries that, in reality, are statements of facts. Of course, these facts emerging are not comfortable ones at all. They do not correspond to the image that tradition has built and given us over time."

So, what do these boxes stacked in that forgotten courtyard really contain?

Lots of photographs, and not necessarily blurry ones either.

A baptism that looks nothing like a peaceful consecration.

A man who does not go up to the gallows at 33, but much later. A leader who, when chasing the merchants out of the Temple, has no intention of condemning the business world – and much less the alleged desecration of a sacred place – given that the Temple was exactly the political-financial and commercial centre of that time.

Does, perhaps, the clear profile of a political leader emerge?

One recruiting warriors, like his cousin the Baptist?

## THE TRUE FACE OF JESUS: AN ANTI-ROMAN REBEL LEADER

I will make you fishers of men.

Raise your hand if you have never felt some excitement reading or hearing these words.

Words that evoke the supreme majesty of the highest inspiration: a spiritual mission.

The ability to dare the impossible.

Men can be "fished", that is to say chosen, saved and elevated into a special group of conscious individuals, and armed with courage and wisdom.

These are the most suitable virtues needed in order to be able to face the darkness of the world and steer confidently towards the light: guiding humanity through good example, dedication to others and the generosity of unconditional love.

A truly universal image: "Love that moves that the sun and the other stars", in the words of Dante, which seems to anticipate Giordano Bruno's cosmic-spiritual vision.

To tell the truth, Yehoshua Ben Youssef, the "fisher of men", does not seem to occupy a prominent place in the philosophical framework of the Italian philosopher.

Yet that Gospel passage is very clear: an action of that kind can only be propitiated by its creator, the Messiah, to whom Christians attribute the origin of their religion.

A religion which they define as "revealed."

And what does Mauro Biglino think of this? What did he discover, rummaging in that courtyard among those dusty boxes?

"If one imagines that scene among the fishermen of the Sea of Galilee, he understands that it is believable only through a caveat: namely if one admits that those men among the boats were old acquaintances of him. Only in that case can one conceive



of giving up everything, home and family, and start following someone. They knew very well who he was because they had already been part of his group before."

For example, they could have been the same people who had gathered around the Baptist.

So that's it? Goodbye poetry? Is this the end of this charismatic character endowed with superpowers who, at his mere appearance, has the gift to instantly convert practically anyone?

Once again Biglino advises us to "just pretend for a moment" and accept that the events narrated are based on real events for the sake of argument.

Do they appear coherent?

Probably yes, if one puts them in line one after the other. And they seem to unravel a very "political" story, which shows very little of religion.

I repeat myself: mine is a hypothesis that I derive by stripping the character of the fideistic contents that tradition has attributed to him. Well: if one follows some essential events of his public life, you end up tracing a whole different story. Which, after the disappearance following the famous episode of the chasing away of the merchants from the Temple begins again – after the death of Baptist – precisely from the recruitment of fishermen. A story whose deep meaning is as regularly misunderstood, in my opinion, like the one of the clashes in the Temple."

What do you mean?

"It was perfectly normal at the time for the Temple of Jerusalem to be the epicentre of the financial exchanges and trade. It has always been like that: the Temple was basically a building of the State authority of the time."

And is this, in fact, not precisely the one aspect that the "revolutionary" Jesus contests?

"Not exactly: he took it out on the weakest on that occasion."

What?!

"He is furious with those who, in the Temple, were practising the business of money changers. Or, for example, with those who sold doves and other small animals, which people – by law – had

to sacrifice to the Temple, to God and the priests. These were very burdening laws: imposed taxes by the priestly caste in favour of the Temple."

From the Gospels we know that the episode takes place during the Jewish Passover: the first Passover actually after the baptism in Jordan.

"During Easter – Biglino explains – all the Jews had to go to the Temple of Jerusalem to make those sacrifices and there were some that came from very far away, so rather than bringing the animals with them to be sacrificed and dragging them along for days, it became more convenient to buy them on the spot."

This explains the presence of the merchants in the Temple: all perfectly functional to the rituality of the Jewish religion.

Stalls full of animals, all right. And what about those desks of money changers?

"Since one could not enter with foreign currency into the sacred building, it was necessary to change it into the one accepted in the Temple. And, therefore, those individuals – in that great mechanism of fiscal harassment to which the people of Israel were subjected to – were the weak link in the system. Without them, the poorest would never have been able to celebrate their sacrifices, as they would not have been able to change money and thus enter the Temple to buy a dove and sacrifice it to fulfil their duty."

If one doesn't understand this passage, then it's easy to get the whole thing completely wrong and out of context.

"And so, what does in fact Jesus do? Does he get angry with those who made these unfair laws? Does he accuse those who had imposed the heavy tax burdens? No: he gets angry with those who made it possible for the poorest among the people to fulfil their religious obligations."

Mauro Biglino considers this episode to be "very strange": perhaps a political misstep, we would say today?

"With that action of his, it is quite possible that Yehoshua was hoping to gain the favour of the people for himself, but the people did not follow him and not even the Romans paid too much



attention to him. They did not stop him, because his initiative must have considered completely negligible."

big disappointment then?

Probably yes, if the attempt had been indeed to incite the people to revolt.

Nothing that strange for a messianic rabbi really. Only that, on that occasion, the people did not rise up and revolt.

What if Yehoshua had insisted on his social actions? Would he have ended up in the crosshairs, up to the point where they would have captured him?

Everything, Biglino reasoned, argues in favour of this possible explanation: the aspiring Jewish Messiah would therefore have had decided to change location for the time being and, also for reasons of prudence, retire thus to Galilee.

According to certain calculations his absence from Jerusalem could have lasted for about ten years: he would have returned "in the field" only after the death of John the Baptist."

According to Biglino, Yehoshua would have then changed his strategy, "perhaps by changing the rules of engagement", that is to say by modifying the nature of his mission, which initially had to be typically messianic in the strictly Hebrew sense.

So: a new strategy and new goals?

This would also explain why his principals – the Elohim on whose behalf he worked – would have allowed for him to be condemned, but yet prevented him from dying."

A suggestive thesis: could Jesus have acted on his own and then, at a certain point, decided to deviate from that original project which, in the scriptures, starts with the intervention of "Gavriel" on Mary?

The rebel leader then reappears on the shores of the Sea of Galilee.

Walking along the Sea of Galilee – we read in the fourth chapter of Matthew's Gospel – Jesus saw the two brothers: Simon, called Peter, and his brother Andrew. They were casting their nets into the sea because they were fishermen."

And then, that legendary phrase.

"He said to them: follow me and I will make you fishers of men. They instantly abandoned their nets and followed him."

And they were not the only ones.

"Moving from there, he saw two other brothers: James of Zebedee and John his brother. They were tidying up the nets on the boat together with their father Zebedee, he called them and they immediately, abandoned the boat with their father, followed him."

Doesn't this look like a scene from an epic movie?

It sure does, but this is not a movie: it's the Gospel.

Some hidden metaphysical messages?

Mauro Biglino proposes to accept that story in its entirety as if it were reliable. And it is at that point that some even obvious considerations are triggered.

"Let's try to put ourselves in the shoes of these fathers with families: they are on a boat and doing their job, on which the lives of their families, wives and children all depend on. Well, at some point they see someone whom, we are told, they know absolutely nothing about. And he tells them: "I will make you fishers of men." And these people immediately, instantly, abandon everything – home and work, spouses and children – to follow this stranger. Now: can you imagine them running to tell their families: 'Sorry folks, I found someone who told me that he will make me a fisher of men, so I'll go with him and you guys can figure it out on your own, see ya!'"

This just doesn't hold up.

"Of course it doesn't hold up. Because, in reality, this seems to be a second call: the fishermen of Tiberias must actually have known Jesus quite well. They had already been on a mission with him. Then, when the rabbi had stopped his activity, they had returned to their trade."

And then comes the tragic death of the Baptist that changed everything.

"Yes – as it is at that point that Jesus must have said: now the time has come to act. Now it's my turn. And remember that



both he and his cousin were children of the intervention of a "Gabriel", that is to say of a person who exercises power on behalf of one of the Elohim, and therefore had a specific mission to accomplish."

Two Messiahs: the religious one and the royal one.

When Jesus learns that John the Baptist is dead, he knows that there is no more time to waste. He returns to summon his people who promptly answer his call: here we are. So, read in this light, that lightning-fast answer becomes understandable, as does the call itself: the time had come to fight again and establish the Kingdom of Heaven."

This, Biglino insists on, is what can explain that immediate admission: a much more credible reason, compared to the alleged supernatural charisma of a leader who, as his first move (against the Temple merchants) we can deduce was certainly not an in-fallible one, having remedied only a scorching failure.

It's almost like we can picture him at work, Biglino, in that courtyard full of dusty objects.

They do not appear to contain any mysteries or secrets, but rather some very precise facts. And quite credible ones as well, if stripped of their traditional garments.

The alleged Son of the alleged Father God of the Old Testament?

Who knows? Maybe.

The seal of "Gavriel", the archangel of the annunciation, does though remain: his prodigious birth is a script similar to that of the family of his cousin, John the Baptist. In that case, the Ghevver-El first informed Zacharias, that is the husband of Elizabeth, mother of John.

All things that, moreover, happened in the Old Testament as well.

And not only that, underlines Biglino but these anomalous, "hybrid" origins echo those of the demigods of the Homeric tales of heroes.

It is as if that old courtyard cluttered with artefacts were full

of inexhaustible surprises. Plausible stories emerge, such as the one (very likely actually, if re-read through Biglino's filter) of the fishers of men, or that (equally as convincing) of the clash in the Temple between the small merchants and the money changers. Whoever bases his or her faith on the Gospels obviously does not need any of this information: in those pages, he or she is convinced that they have already found what they need.

Others still think differently: they say that those of the so-called Sacred Scriptures are essentially fairy tales: wonderful stories with the main function of conveying hidden messages, through complex metaphorical constructions.

Lovers of allegory – for whom Jesus Christ would be nothing more than a sublime symbolic masterpiece, created to suggest to humanity the secret of his true essence, visible and invisible – are also innumerable. The supreme mystery, the invincible power of love that defeats every possible fear, including that of death, experiencing – in life – the real resurrection: the eternal rebirth, the triumph of the Logos that transcends matter by going through the even painful labours of earthly experience.

Mauro Biglino nods.

"I think I know all the interpretative keys that tradition has offered us quite well, both the exoteric ones, aimed for everyone, and the esoteric ones – for the few – including the many declinations of Kabbalah."

So why does the author persist in his lingering among those old boxes, amid scrolls and papyri?

The answer is obvious: because of the oldest books amongst them. Those of the Old Testament.

In studying them, he discovered the possible existence of a parallel world, one which is actually a most concrete one. A world that, strangely enough, sounds familiar after a while.

Even Indiana Jones – in the movie of course – eventually comes to find it: the mythical Ark of the Covenant.

A metaphysical pact between the heart of man and the one of God?

"Uhhh... not exactly: but yes, we are talking about a chest here.



A trunk. Covered in gold, sure, but still a trunk. Equipped with special energetic powers, just like the one described in the Bible." The Bible: the "Book of books", which recounts the exploits of the Elohim and their leader: Elyon. Including experiments on humans and special "procedures" like the one at the origin of Noah's birth.

Professor Henry Walton Jones, the adventurous archaeologist imagined by George Lukas, is perfectly familiar with antiquities and mythologies, symbols and signs, of apparently mysterious meanings.

What he cares about, however, is to find some kind of treasure. And so, he pays attention more to maps than to philosophies. And speaking of maps: is it really so absurd to try and historically trace this hypothetical Jewish messianic rabbi later adopted and adored by Christians even as a divinity?

What a question! That is the least that can be expected from those who have flown over the Old Testament aboard Biglino's flying carpet.

In short: once disappeared from the public scene after the failed popular uprising in the Temple of Jerusalem, Yehoshua Ben Youssef retraces his steps, starting by recruiting fishermen he knew, immediately after the death of his cousin John, also known as the Baptist.

Why was the Jordanian man killed?

"We are told that he died because of a woman: Salome, who would have performed a particularly erotic dance for the sovereign, Herod Antipas, son of Herod the Great. Once seduced, Herod would have told her: ask me what you want. And she demanded the head of John the Baptist."

Does all of this make sense to you?

"To obtain a logical and credible explanation one has to read Josephus who, in fact, tells us something else."

Were the seducing skills of the 'perfidious' Salome perhaps exaggerated to hide a possible political reason for it?

You guessed it, but at this point, the answer was easy to deduce.

"Once so many others crowded around the Baptist because with his sermons, Herod became alarmed."

Josephus himself says this when speaking about John the Baptist in his "Jewish Antiquities."

"An eloquence", that of the Baptist, "which had a great effect on men, so much so that it could have lead to some form of sedition – writes the Jewish-Roman historian – since it seemed that they wanted to be guided by John in whatever he did."

Nothing to do whatsoever with the whims of the beautiful Salome.

"Herod therefore decided that it would be much better to strike in advance and get rid of him – Josephus still tells us – before his activity would have led to an uprising. Better than waiting for upheaval and then finding himself in a situation difficult to handle."

The decision of the sovereign is easy to imagine: to kill John the Baptist, feared as a potential rioter. A man considered to be extremely dangerous, so much so, in fact, to be dragged in chains to the Macheron fortress and be executed without any further ado. The fate of the Baptist, Biglino reasons, indirectly illuminates the political sense of the mission of his alter ego and cousin: Yehoshua.

But the death of John, adds the scholar, is fundamental also for another aspect. As in fact it provides us with one of the very few historical indications allowing us to trace the possible perimeter within which to place the story of Jesus.

The source is always the same: Josephus.

Herod had taken the daughter of Aretha, king of Petra, as his wife. Then, at some point, he decides to repudiate her during a trip to Rome. Aretha's daughter then takes refuge at her father, who decides to react by waging war on Herod. A battle ensues in which Herod is defeated.

"This is an established historical fact and it happened in those very years."

So, what about the connection with the Baptist?

Josephus, once again, provides us with the story.



To some Jews – he writes – it seemed that the ruin of Herod's army by Aretha was divine revenge, and certainly a just revenge because of the way he had behaved towards John, nicknamed the Baptist."

And that is not all, Biglino notes, there is another historical fact. Herod decides to take revenge and turns to the Roman emperor Tiberius for help, who accepts and disposes the setting up of a military campaign against Aretha, but this operation is interrupted by the death of Tiberius."

It is the year 37 A.D.

Going backwards, it becomes easy to reconstruct a reliable chronology."

John the Baptist is killed between the year 35 and 36 after Christ. Soon after that, Herod is defeated by Aretha and the Jews attribute his defeat to the assassination of the Baptist. Herod screams for revenge but the Roman Emperor dies.

Yehoshua must have returned to action the year before that, in 36 A.D., close to the first Easter. It was in those days that he was captured and put to death.

We are therefore in the year 36 after Christ. If we consider that the same Catholic sources say that he must have been born either on the 7<sup>th</sup> or the 6<sup>th</sup> year B.C., it is evident that – 36 years later – when he ended up on the cross, he must have been around 42 or 43 years old and not 33, as is attributed to him by religious tradition. With all due respect to all lovers of esoteric lore and symbology based on the number 33."

Yet another belief based on nothing?

That's up to you to decide, seems to say Biglino while brushing off the dust of all those big books.

In any case, he adds, it doesn't much matter how old Yehoshua Ben Youssef must have been when he was dragged to Calvary and crucified along with the "two other outlaws."

Not "another two" two other.

In Greek: "kakourgoi": anti-Roman rebels.

And this is, possibly, the final gift of this last reconnaissance flight on our magic carpet: the possible unveiling of a whole

other story.

As for the dates, if anyone is interested in further demolishing the Christological fascination of the number 33, another clue seems to be coming this. From the Gospel of John itself.

"In chapter 8 we read that Jesus is arguing with the Pharisees. At one point, he makes a very fiery statement which they cannot accept. So, they address him like this: "How dare you, not yet even 50 years old, to say these things?"

Biglino observes here: "Can one say "you are not even 50 yet" to someone who would be 33 at the most? It would be more natural to accuse him of not having reached 40 yet – not 50. A clear hint that he had to have passed at least 40 years of age."

Okay then: the man of Golgotha was in his forties. But again: so what?

What difference does it make?

"None whatsoever. And, in fact, his age is certainly not the most interesting aspect of the episode cited by John."

What is then?

"The Pharisees. Or rather: the relationship with those masters. We are often told that those disputes were a sort of prerogative of Jesus, intent on fighting Pharisaism."

And that's false?

"It sure is. The master Pharisees were his colleagues. And disputes among the Pharisees are an age-old practice. It is enough to read the Talmud to know that: the Pharisees studied in such way, basing themselves on the (very useful) method of contradictory arguments fundamental for a penetrating and in-depth study, capable of questioning anything. Exactly the opposite attitude of our religious tradition, which is based on dogmas. And maybe this suggests that Jesus was actually polemical, in general, with the Pharisees."

And he was not?

"How could he have been? He was one of them, in theory."

In theory?

"Of course: if we *pretend* he actually existed."



## WHY SHOULD GENESIS LIE ABOUT METHUSELAH'S AGE?

Bereshit, in the beginning.

After having read Mauro Biglino this fascinating opening statement of the Bible takes on another flavour altogether.

At the beginning of what? Are we talking about the origin of time or, instead, about the *beginning* of *our* time? An issue still much debated about by scientists.

The Big Bang theory is still the one holding the ground.

Analyses by the Atacama Cosmology Telescope have just confirmed the predictions of the standard cosmological model, as well as the most recent European surveys carried out through the Planck satellite of the ESA: the universe would be in existence for some 13.8 billion years now.

The study of the so-called "cosmic background radiation" – that is, the electromagnetic emission that permeates space – seems to prove this. This is what remains of the first light that appeared after the Big Bang. About 380,000 years later, protons and electrons would begin to assemble together, forming the first atoms.

Those recorded in Chile by the powerful Atacama Desert telescope are valuable information to us as they can provide us with clues about the birth, the nature and even the "remaining life" of our universe.

In practice, it is as if we are restoring the "childhood photos of the universe" to their original conditions, eliminating the wear and tear of time and space that have distorted those images", explains astrophysicist Neelima Sehgal of the New York's Stony Brook University.

Only by looking at the most accurate "childhood photos" of the universe can we find out precisely how it was born."

And not only how it was born, but even *when* it was born.

The key to measuring the expansion of the cosmos seems to be the Hubble Constant, which is a value that sets a precise relationship between the speed with which galaxies are moving away from each other and the distance at which they do so. By knowing the Hubble Constant, it is believed, it should be possible to establish how long ago the universe began to expand, and from there we should be able to trace its presumed age.

The result? Almost 14 billion years.

*Bereshit*, by any chance?

"In the beginning, God created the heavens and the earth", reads the opening statement of Genesis in the conventional version. The one that renders the expression "Elohim" with the word "God" and decided to use the verb "create" to render its counterpart "bara" – which never does mean "to create from nothing", but is rather closer in significance with "to separate", or in any case to intervene on something that already exists.

Dictionary in hand, the literal translation done by Biglino greatly downsizes even Genesis.

"The earth was formless and deserted and darkness covered the abyss and the spirit of God hovered over the waters."

Very suggestive indeed. But what happens if the words are left in their original meaning?

In place of the "spirit", we find the Ruach: a "wind" which in other biblical passages has all the likeness of a mighty and anomalous air movement caused by the passing of a large aircraft.

Like the one that could have "taken" Enoch, the sixth direct descendant of Adam and Eve and great-grandfather of Noah.

Rather than taken, actually, he would have been literally "pulled up."

The same expression – Biglino notes – is also used for the so-called ascension of Jesus Christ, the most famous of all "ascents."

The most famous, sure – but certainly not the first.

Zarathustra comes to mind again, transported to heavens seven times in the presence of Ahura Mazda, thanks to the interven-



on – a physical one according to the Mazdean text – of an exceptional “space-taxi driver”: Vohū Manah – the archangel of Good Thought.

What does this mean? That moral virtue (the “good thought”, in fact) can make the “soul” rise to the heights of heaven?

In reality, the Zoroastrian Avestā speaks of a concrete and physical journey. So Vohū Manah had special powers, like comic book superheroes? Did he possess the prodigious art of teleportation, or did he fly on some kind of Space Shuttle?

One could decide to reduce these stories to ante-litteram science fiction, or better still – as those who tend to stick to their essentially symbolic value do – to consider them as parables: admirable and illuminating stories, but mere literature, even if destined to reveal great truths through simple stories aimed at more simple humanity.

And that if instead we “pretended” once more that those stories intended to preserve the memory of events that really happened? Ifologists have been calling these “assumptions” with another term for a long time now: “abductions.”

Obviously, they have never ceased and would happen regularly even to this day.

Close encounters, which would culminate in the temporary “kidnapping” of human beings.

Here is a hypothesis: what if did the ancient texts – from the Avestā to the Bible, passing through the Indian Vedas – actually have been trying to tell us about these phenomena from the very beginning of recorded time, that is to say as soon as we could put them black on white?

Scholars continue to believe the emergence of the written language to be dating back to 5,000 years ago: first was the cuneiform alphabet, the one attributed in Mesopotamia to the Sumerian civilisation.

As is well known, Homo Sapiens is much older than that. Our ancestors are thought to come from sub-Saharan Africa: in Kibish, Ethiopia, near the Omo River, artefacts have emerged that date back to almost 200,000 years ago.

And what about the events of the Gan Eden?

Those are much more recent, says Biglino: “Describing the events of the lineage of Adam and Eve – set in Gan: the “walled and guarded garden” located in the region of Eden, probably between Mesopotamia, the Caucasus and the Caspian Sea – Genesis speaks only of the “manufacturing” of the Adamites. A “race” of particularly intelligent workers and thus able to understand and perform the necessary instructions and work hard (in place of the Elohim), who in that very same Gan experimented with the production of food, of animal and vegetable origin as well.”

“Bereshit”, therefore, could simply mean: at the beginning of the history of that extraordinary garden.

The Bible writes that Adam, the male “was placed in Gan Eden”, but it does not specify where he came from.

“On the other hand, the female is “made” in the Gan – that’s Eve.”

From that point onwards the actual biblical story begins, with the very long lineage of Adam and Eve.

An earthly affair, apparently, but not exclusively from Earth.

“Perhaps”, says Biglino, “reality goes far beyond the imagination of those who created it, embroidering spiritualistic, allegorical and symbolic meanings.”

For starters, says the scholar, it is useful to understand the Adamites from Genesis for what they are presented to us: not just a vertical succession of famous descendants and primogeniture, but also and above all the progressive and collateral consistency of a real community. One where great-grandchildren and great-grandparents were all contemporaries, since each one of them lived for almost a thousand years.

Let’s take Adam, the progenitor: he lives up to the age of 930, but he is “barely” 130 when he gives birth to Seth, his third son and the brother of Cain and Abel.

In turn, Seth lives to the age of 912 but is 105 when he becomes Enosh’s father.

In the same way other firstborns follow the same pattern.



a direct line: Qenan (910 years), Malaleel (895), Yared (962) and Enoch himself.

ere the line undergoes a hiccup as Enoch does not die and is simply taken away by the Elohim at the age of 365.

However, Enoch is not without descent: at 187 years old, while he was still on Earth, he had the time to give birth to the super-long-lived Methuselah, who lived for 969 years.

Lamech will be born from Methuselah, who died at 777 years of age. And beware: at the considerable age of 182, the "young" Lamech will witness yet another anomalous birth: that of Noah, who in turn will generate Shem, Ham and Japheth.

According to Genesis, when Lamech was born, old Enoch – his grandfather – was 365 years old. And that is when, in fact, he is taken away by the Elohim."

Is it possible to believe those verses?

Biglino reaffirms his take on this matter: if we "pretend" that they are telling us the truth, we can focus on a theoretically coherent reality.

What about the incredible ages of all those pre-Flood patriarchs? I repeat myself: if we divide them by ten, as some suggest we could do, then we would have to do the same for the ages of Abraham and Moses and take from that that the greatest leaders of the biblical story were but children at the time. Abraham could have lived just until 17 years of age and Moses 12. This doesn't make any sense."

Is it safer to believe that Methuselah really turned 969 then?

Yes, if we suppose that those earliest Adamites had a genetic pool that was very close to that of their initial 'makers'."

Biglino insists on this crucial issue: let's get rid of the misleading idea of a bunch of lonely old men. In reality, there were many of them, even if Genesis mentions only the firstborn.

Rashi himself – recognised as the greatest and most authoritative of all Jewish commentators – recalls that Cain was born with a twin sister, while along with Abel another two were born. Twin births, therefore: typical of when the Elohim intervened on human production through what today we would call assisted birth."

The presence of twin births, which characterises the biography of many decisive characters in the biblical environment, is a constant. Including the one we still worship as a deity today: Jesus Christ. "One of the Apostles is called Thomas, named 'Didymus' and in Greek, 'Didymus' means twin. In the Gospels, this is approached in a way that is difficult to equivocate."

This, according to Biglino, could also explain the famous "kiss of Judas": a kiss that was given to Christ to distinguish him from his alleged twin, Thomas. Did the Roman soldiers indeed need the traitor to clearly point out the right man to be arrested?

Twin births are often an indicator of the anomalous origin of newborns. The result of the intervention of the Elohim.

"And this happens from the very beginning: as Rashi explains, both Cain and Abel were born with twins."

When Cain kills his brother, he is punished and is expelled from the Gan. He is alarmed and asks to receive a distinguishing mark to be recognised and therefore not be killed once he is out of the garden.

"Yes – but killed by whom? Weren't Adam and Eve supposed to be our only ancestors, according to tradition?"

Obviously, this is not the case: Cain was afraid of making bad encounters outside the protected area. In fact, he will leave it only once "the Lord" made a recognition sign on his forehead.

"There are those who try to deny that the Earth was inhabited by other individuals already at that time, and therefore formulate various hypotheses. For example, that Cain would have feared being killed in retaliation by his own family."

But this doesn't hold up, claims Biglino.

"So, to protect himself, what does Cain ask for? An identification mark. Like his own parents wouldn't recognise him?!"

Outside the garden, still others say, dangerous animals might have been lurking.

"Right. And do you think that these beasts would have avoided attacking and devouring him only because of a mark on his forehead?"



Once more, if one listens to the Bible rather than the many of its exegetes conditioned by religious thought, the translator is not mistaken here. Or at least, one avoids having to climb mirrors. Isn't it more reasonable to think that Cain was actually afraid of meeting some normal Homo Sapiens who, in comparison to them, the highly evolved Adamites, must have seemed to him like savages – something to stay far away from?" But the oddities aren't over.

In Genesis, again, in chapter 13 there is a surprising emphasis on the birth of Seth, the third son of Adam and Eve.

When Adam was 130 years old – we read – he fathered a son in his image and likeness."

Quite common we'd say. As a general rule, children tend to resemble their parents.

But here, however – and *only* here – the same expression is used as the one used for the lineage founders that were "manufactured" with the Tselem of the Elohim."

You mean their DNA?

Yes. And, curiously, Genesis feels the need to use this expression of Seth: does this mean that he too was "produced" with the use of some particular intervention?"

Biglino draws our attention to the biblical chronology of the Adamites.

Adam is a contemporary to Seth, Enosh, Qenan, Malaleel, Jared, Methuselah and Lamech – that is, Noah's father. He dies shortly before Noah was "manufactured."

Looked at it this way, the family picture changes a lot.

I insist: those very long lives of theirs should not be added one on top of the other – they must be superimposed. Just think about this: all those individuals related to each other knew each other very well and probably saw each other constantly, living as they were in the same territory."

Did all of them live for nearly a thousand years?

It's quite possible, if one remembers that they "sprung" directly from the Elohim, who could live up to 20 or even 30 thousand years.

Some of the patriarchs reproduced normally, others perhaps did not.

Adam is "placed" in the garden, Eve is cloned and maybe not even the birth of Seth is extraneous to this sort of intervention.

And what about the famous Yahweh in all of this?

Completely absent.

He only starts making an appearance at the time of Seth's offspring, but not before.

"A son was also born to Seth, whom he named Enosh", we read in Genesis 4, 26. "And it is only then that the name of Yahweh began to be invoked."

That is to say that when there were only Adam and Eve, Yahweh is not mentioned at all.

His name does not even appear at the birth of Cain and Abel. And not even later, when Seth comes to light.

Biglino draws a precise conclusion from this: "Evidently, in the first phase, there was still no need for the intervention of the warrior Elohim. Let us not forget that the Bible presents Yahweh describing him as "Ish Milchamah", literally: "Man of War" or "Warlord."

What to make of this?

"In the beginning, most probably, the Elohim worked in the Gan Eden who experimentally produced the food destined for them and they took particular interest in this new ethnic group they had "made" for themselves to work for them."

"It's a fact", points out Biglino, "According to Genesis, for the first 235 years, Yahweh is never named nor invoked. So, evidently, he did not participate in the operations that were conducted in the Gan."

Perhaps not even a super-telescope like that of Atacama would not be enough to be able to glimpse a possible familiarity between the biblical Yahweh and the entirely theological idea of the monotheistic, omnipotent and eternal God.

Genesis itself specifies that his name began to circulate only after the birth of Enosh, son of Seth. Then came Qenan and Malaleel,



ared and the mysterious Enoch, later still Methuselah, Lamech and Noah, with the "Great Reset" of the Flood. And Yahweh?

To really see him at work we have to wait a long time.

Yahweh seems to become finally operational at the time of Abraham. That's when we find him involved in the wars going on between the Elohim in the Middle East."

As for what concerns the people of Israel, adds the scholar, Yahweh becomes formally and concretely active with them only at the moment of the exodus.

That is to say when he decides to take for himself that people, lead them out of Egypt and use them to conquer a territory over which to reign upon and in which to be served by these people."

A controversial debut apparently.

From the Bible we learn, in fact, that the "Man of War" had always to introduce himself, declaring each time to be the Elohim of Abraham, Isaac and Jacob.

That means that he had to repeat and reiterate each time that he was always the same guy, as if he felt the need to confirm his identity, evidently not really an accepted one at first by his people."

"Who are you?", is a question even Moses asks him.

Already this fact appears absolutely incongruent and unthinkable if Moses had intended to address only one and transcendent God."

Moses – Biglino recalls – actually needed to know which Elohim he was dealing with.

But Yahweh prefers to tell him: you will remember me with this name."

YHWH.

Aton

The famous Tetragrammaton, without the vowels.

We do not know in what language that name was pronounced and therefore we cannot even be sure of giving that name a proper meaning."

Biglino reasons: "Evidently Yahweh didn't want to reveal himself too much, even if he continually felt the need to reiterate that he was the same character who had presented himself to their fathers."

He insists on this in several passages: he says he is the same El as Abraham, Isaac and Jacob.

Wasn't that the truth?

"Well, it is Moses himself who in the Bible reminds his followers that Yahweh did not make that covenant with their fathers: he was doing it exclusively with them at the time of the exodus."

Who was right then, Yahweh or Moses?

"In fact – concludes Biglino – the Bible itself tells us that the first members of Abraham's family, when they were in Mesopotamia, dealt with other Elohim."

The Old Testament also adds, later on, that on the other hand, during the exodus, Yahweh did everything by himself: with him, it is written, "there was no foreign Elohim."

Does it sound strange, the Bible reread in such way?

It shouldn't, says Mauro Biglino: as that's exactly what it says. Right from the very first verses.

Bereshit.

The Gan Eden, the twins, the "making of mankind." The patriarchs whose lives span almost a thousand years and who probably all lived together like a sort of community.

A place that is anything but boring, with people constantly coming and going.

Like Enoch, for example, the father of Methuselah and great-grandfather of Noah.

A fascinating character, this sixth direct descendant of Adam and Eve.

The Letter of Jude, in the New Testament, also mentions him as the seventh patriarch.

"Enoch lived 365 years in all and walked with God, then he has never seen again because God took him", and just the same thing will happen to the prophet Elijah later.

"Enoch pleased the Lord and was taken as an instructive example for all generations", writes the Book of Sirach.

"Because of his faith, Enoch was taken away so as not to experience death; and he was never found because God had taken



m", we read in the Letter to the Hebrews.

Exactly like Elijah. But how was he "taken away?"

As they were walking along and talking together, suddenly a chariot of fire and horses of fire appeared and separated the two from them, and Elijah went up to heaven in a whirlwind", writes the Book of Kings (2:11).

The "usual" celestial chariot, in short: this can be appreciated even better as soon as the theological translation ("God") is replaced by the original word: Elohim.

The Patriarch Enoch, many scholars point out, had all the requisites to become an important figure in the apocryphal literature that flourished in the last centuries before Christ and in the first century of the Christian era.

And what is it that makes him so special?

Not only does he not die, but he finds himself in the presence of God, no less. Just as Zarathuštra had the honour of ending up in front of Ahura Mazdā in a face-to-face.

The script is almost identical here: the divinity informs the chosen one about the secrets of life.

A long-lasting tradition, so to speak.

In Mesopotamia, it is a Babylonian patriarch (the seventh, just like Enoch) who receives the revelation of the "divine secrets."

His name is Emmeduranki.

We are faced with a pattern here, one which repeats itself like this: the chosen one becomes a recipient of divine knowledge and initiated into the "celestial mysteries."

As a prototype, Enoch gave life to a vast corpus of apocryphal apocryphal characters. The Book of Enoch has come down to us in various versions: the most famous of all, the Ethiopian one, preserved by Christians of the Coptic faith. Other versions, adopted by the Slavic world, are preserved in Serbia and in Russia in Orthodox monasteries.

Like an ambassador suspended between heaven and earth, Enoch became an object of great interest even during the Renaissance: in his *Orlando Furioso*, Ariosto places him in the Earthly paradise together with Elijah.

Enoch himself is also present in contemporary literature: he appears in the last dialogue between Marco Polo and Kublai Khan in the book "The Invisible Cities", by Italo Calvino. But he is also present in the novel "Dracula", by Bram Stoker, and even in the best seller "The Name of the Rose", by Umberto Eco.

"God will send his servants, Elijah and Enoch, whom he has kept alive in earthly paradise so that one day they will confuse the Antichrist."

Speaking here are two friars: Ubertino and Guglielmo. And it is only logical that they spoke of Enoch in religious terms.

Naturally, in the Middle Ages recalled in the pages of the "Name of the Rose", there is no room for paleo-astronautics.

Not even for the one set in the Gan Eden.



## ENOCK AND THE OTHERS, STROLLING AROUND IN SPACE

people coming, people going.

Enoch says farewell to the earthlings and leaves with the Elohim at the age of 365 – a number that coincides with the days in a calendar year – someone else seems to allude to some equally unusual arrivals.

Once more, in the context of the antediluvian patriarchs, Mauro Biglino mentions Enoch's father: Yared.

Yared's verbal root means 'to descend', explains the scholar.

So, what could this mean?

A simple lineage or an actual descent?

Biglino favours the second hypothesis: "I believe that the memory of a great descent, an important descent, has been fixed in that name."

Moreover, if Yared were to indicate a 'landing', his son Enoch (the man of the take-off) would then be his specular image."

The Bible does not give us a direct account of that descent", says Biglino, "But it does tell us that, at a certain point, the sons of the Elohim saw that the daughters of the Adam were 'tovot' (beautiful, fair, attractive, suitable) and took as many of them as they wanted as companions and wives."

And this, of course, before Noah. That is to say before the Flood and the rescue of a single family.

An "operation", the Universal Flood one, through which the Elohim – according to Biglino – tried to restore some order into a situation that had gotten out of hand, becoming confusing and unacceptable, as a result of those improper unions between human females and the male children of the Elohim.

And what about this descent, which would be evoked through Yared's name?

"We find it in the Apocrypha of the Old Testament, in particular in the *Book of the Watchers*, where it speaks of the 200 rebel angels who descended to Earth and took Adamite women as companions."

And not only that: "They teach them a series of things that they should not have known because that sort of knowledge was supposed to have remained the exclusive prerogative of the Elohim."

We are speaking of vital and strategic notions here: the "fallen angels" teach women science and technology, metallurgy, medicine, astronomy. They instruct them on how to build weapons, and even (here comes genetics once more) on how to mate different animal species, resulting in hybrids like the mule.

How could this have happened, the contact between these celestial beings and terrestrial women?

The Book of Watchers says it clearly: "When the sons of men had multiplied, in those days, beautiful and comely daughters were born to them. And the Watchers, the sons of heaven, saw them and desired them. And they said to one another: "Come, let us choose for ourselves wives from the daughters of men, and let us beget children for ourselves."

Their leader, Semeyaza, is aware that he is committing a crime: "I fear that you will not want to do this deed, and I alone shall be guilty of a great sin."

His "colleagues" thus encourage him: "Let us all swear an oath, and let us all bind one another with a curse, that none of us turn back from this counsel until we fulfill it and do this deed. Then they all swore together and bound one another with a curse. And they were, all of them, two hundred, descended down in Ardis, onto the peak of Mount Hermon. And they called the mountain "Hermon" because they swore and bound one another with a curse on it", the story continues. They had sworn not to betray their leader, Semeyaza.

Is this some adventure "movie?"

Yes, but with some serious inaccuracies. The first to notice and correct them, Biglino explains, is a Byzantine scholar: Giorgio Sincello, who lived at the end of the first millennium.



The reading "they came down to Ardis" is wrong, reveals Sinello, because – as can be seen from the Aramaic or the Greek version – instead of reading "and they descended down in Ardis", one has to read "and they descended at the time of Yared."

Biglino: "Here is the descent", concludes Biglino.

And was it that important, this "landing" on our planet?

It would seem so, if one reads Rashi's commentary on Genesis. When the daughters of the Adamites made a woman beautiful before entering the wedding canopy – writes Rashi – a powerful person entered and possessed her first."

*us primae noctis?*

Ugly news, yes, if one thinks that the "powerful" in charge must have been one of the Elohim, one of the "Sons of God", or perhaps one of the Malachim: the "angels."

It is St. Paul himself, moreover, who puts the girls on guard against "sex with angels": their brutal impetuosity is also fully confirmed by this distinguished Hebrew commentator of the Bible.

But that is not all.

According to Rashi, the children of the Elohim even took "married women, men and animals."

Textually.

Married women, boys and animals?

All of this is even more unacceptable. In practice – Biglino synthesises – what Rashi tells us is that the children of the Elohim came down and did whatever they wanted because they were so powerful. And they could mate with brides-to-be, newlyweds, with young male individuals and – even if it is hard to accept – with animals."

Abominable practices, we would say today. Yet evidently not so infrequent ones, if it is true that the supreme legislator of the Exodus felt the need to mention and sanction these among the 13 Commandments.

What can we say? This is what is written in the Bible.

In Genesis, again, after the list of firstborn of the pre-Floodian

patriarchs, we read a disconcerting verse: a kind of distancing between the "builders" and their "creatures."

"Then – we read – the Lord said: "My Spirit shall not abide in man forever, for he is flesh: his days shall be 120 years."

This is very interesting, notes Biglino, especially if one "pretends" that what is written actually happened.

"I realise that this is a difficult passage to accept for the majority of scholars."

As always, the translator tries to immerse himself here in the psychology of the biblical authors and decipher their intentions. The result?

"The truth is that the writers of Genesis did not question these problems, because they did not at all have the need to transmit a religious message to us, one that would be constructed afterwards."

"In other words: they wanted to remind us – this is my hypothesis – that those old men really did live for many hundreds of years. They told us about the life of those Adamite patriarchs because they were descendants of the lineage of Adam. And they possessed a high percentage of the Elohim's genetic makeup, so they lived very long lives and that was perfectly normal. Then, at a certain point, the Elohim intervened and decided not to contribute to their genetic patrimony anymore. And in fact, we can observe how the duration of their life gradually diminishes: it goes from 600 years to 500, then 400, all the way down to the lives of Abraham and Moses, which are similar to ours."

In addition to this, Biglino still dwells on the scenario that presents itself to us: this was certainly not a succession of solitary existences – far from it.

"We really have to overlap those lives of the patriarchs: Adam has Seth when he is 130 years old; therefore, when Adam turns 900, Seth turns 770."

The perspective changes dramatically.

"Let's think about this: when Noah was born, Adam has just recently passed away."

In other words: these patriarchs had shared centuries together.



And this is amazing, as well as readily explainable: they were part of a very specific clan, a very special one and genetically very close to the "makers" of Adam and Eve."

Then, at some point, within that clan the Elohim decided to intervene again with another "product": Noah.

The reason for that?

They needed to restore the genetic purity."

This all suggests some strange "breeding" practices, practices applied as periodic and careful interventions: perhaps the very first animal husbandry applied to our species?

Everything happens in a super-controlled context, where no one is unaware of the destiny of the others if it is true that Adam was still alive when Seth and later Enoch was born – the one who would go back and forth with the Elohim.

Why then the need to invent all these artificial contents?

There are a whole series of things that are fantastic, exciting and they are much more so when we "pretend" that the Bible is true and tells of real events rather than try to transform these stories into myths and allegories around which everyone can read in them whatever they want."

But are there myths in the Bible or not?

It's a question of terminology, quips Biglino.

"The texts of the Old Testament (I am thinking above all of Genesis) present stories that have their roots in the ancient Mesopotamian lore, therefore in the Sumerian and Akkadian stories."

Those that scholars classify, in fact, as mythological tales.

To name a few: the Atra-Hasis speaks of the "fabrication" of humans, Gilgamesh tells of the Flood, the Epic of Erra tells the story of the destruction of Sodom and Gomorrah.

Does all this sound familiar?

"Sure. It all has a lot to do with the Bible because it is in those stories that the Bible has its roots. This is confirmed by the rabbinic studies published in the United States, which I have often cited: they clearly say that, above all, the "stories of the origins",

such as Genesis, did not originate in Palestine, but in Mesopotamia. And in fact, the Mesopotamian Sumer-Akkadian texts (belonging therefore first to the Sumerian culture and then to the Akkadian one, which is the first Semitic culture in the area) represent the real source from which the Bible derives."

By deduction, the biblical Elohim are the counterparts of the Anunna or Anunnaki in the Sumer-Akkadian culture.

"And the Anunnaki are a vast and diverse community of individuals, not just a single one: this is also a (non-grammar one) proof of their plurality."

Here is the point: "That plurality of that term and thus of those individuals is not doubted by scholars: it is just classified as mythology."

For Biglino, this is a conclusion he cannot share. One that can be demonstrated by the presence of other similar entities: the Ilanu.

"The Anunna, I repeat, are called so in Sumerian and the Eastern Semitic (Akkadian) area. In the Western Semitic one, however, they become the El, Elohim, Eloah: an expression that immediately recalls the term Allah, as far as the Arab world is concerned."

The point we are getting at here being?

"The root is always the same if we are talking about Semitic languages. The term Anunna, on the other hand, refers to a specific language that is not Semitic: Sumerian."

But this doesn't change things a lot.

"Precisely: El, Elohim, Ilu or Ilanu, Anunna or Anunnaki – we are always talking about the same thing."

What's the difference then?

"The Elohim are made to become "God", while the others remain mythological characters. But this discrimination is absolutely unjustified."

In reality, Biglino points out, the Bible is quite clear on all of this.

"When Genesis, in chapter 6, speaks of the sons of the Elohim who mate with the daughters of men, that is certainly not expressed in spiritual terms: seducing girls is not exactly a theological attribute."

Genesis also says that there were giants in those times: "There



were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown."

But traditional exegesis warns us here: those, they say, were not the "children of God", they were "angels."

I take note of this. But let me just say: if I were to behave like this with my own translations, they would accuse me of changing the meaning according to what best suits my arguments. But in reality, this is precisely what they do: the children of God are demoted to the rank of "angels" if they start seducing women."

Angels, rulers, angelic powers. Or maybe, judges.

In Psalm 82, the Elohim gather in assembly. He who presides over the assembly reprimands them severely, for their wickedness and reminds them that one day they will die, "just like the Adam." And what do we find written in the footnotes? That those reproached were not Elohim – but mere judges!"

And what does the text say?

"That they were Elohim."

So?

Well, there you go: as soon as the Elohim become embarrassing, they are no longer "God" but become normal, human, judges."

Too bad though that the Hebrew term is always the same: Elohim.

Exactly. If this is the way we want to approach it, gentlemen, well then we can really do whatever we want with this text!"

The result is obvious: the Bible, translated in such way, changes its meaning altogether.

It is no longer the Bible. It no longer tells the story it wanted to tell.

Mauro Biglino spoke again about some of these issues at the end of 2020 with Davide Bolognesi, PhD of Columbia University. The video ended up on the prestigious New York University platform.

The central topic of the discussion, once again, was Genesis.

Bereshit, in fact.

In the Garden of Eden there are two trees: the Tree of Life and the Tree of the Knowledge of Good and Evil.

According to tradition, "God" says to the founders of the Adamites: you cannot touch it, this Tree of Knowledge, otherwise you will die.

Adam and Eve, not caring about the warning, eat the fruit. But then they don't die at all.

Incidentally, in biblical Hebrew "eating the fruit" can only mean one thing: mating.

They are not killed, therefore, but kicked out.

"That was not a punishment: it is prevention, a precautionary measure, since they have already tapped into the Tree of Knowledge of Good and Evil, 'God' feared that they could also do so with the Tree of Life."

Curious: how could God possibly be afraid of Man?

The answer is elementary: that was not God. In its place, the plural noun Elohim appears.

If anything, they are the ones who fear that their "cattle" will get out of control.

In this case as well, no surprise there, the Bible is consistent: it is not God who fears men, it is the Elohim who are concerned about the unforeseen initiative of the Adamites.

Which, in turn, do not fear death threats.

Isn't that strange?

"Come to think of it, I wouldn't say so. If Adam and Eve were not "made" like ordinary mortals, because they were "fabricated" through genetic engineering, it is thus absolutely conceivable that they do not even know what death is. They are the first ones ever they have never seen anyone die around them. They don't even have the notion of death!"

Furthermore, they are not executed at all.

"God" just sends them away and they will keep on living for many centuries."

The Jewish exegetes do not believe in the story of divine retaliation either (and in the enormous weight of original sin that



comes with it for the Christians).

The departure from the Gan Eden? A preventive measure, in fact.

"In one of the Bibles published by the Jewish publishing house Mamash, it says in a comment that the death of Adam and Eve is not a punishment", Biglino emphasises.

"It says that this was the normal condition of man: having been born from the earth, from matter, through ageing and deterioration, he could only go back to where he came from. They say this in absolute tranquillity. It was the subsequent elaboration that instilled in us the fear of sin and the consequences of sin, the sense of guilt."

That is to say: we have to die because we are the children of a couple who disobeyed.

"For starters, it is not true that we are the children and the descendants of those two, as Adam and Eve are not the progenitors of humanity: they are the founders of one very particular line. And the Israelite Jews (rightly so, I'd say) see themselves as the direct descendants of that particular lineage."

If the original sin existed in the first place, it would – a the most – concern only them and not the rest of humanity.

It was the Adamites, not the ordinary Sapiens, who frightened the Elohim.

"Exactly. Their removal is the testimony of the fear of the Elohim, who say: now that they have tapped into certain possibilities, they might become unmanageable for us and therefore dangerous. So, they kicked them out: because if by any chance they were to also learn the practices of life extension – now that would have been a real problem for the Elohim, and one that could not be solved easily."

There was only one solution: to remove them from the Gan Eden. Among other things, according to the Bible, the "enclosed and protected garden" had only one entrance: thus, by guarding it, no one could possibly enter it.

"But can you imagine, the omnipotent and omniscient God, who needs to put someone to guard the entrance, so that mere

men (who were little more than critters to them) could not enter it and have access to the practices that might enhance their longevity?!"

Gilgamesh himself, Biglino adds, went in search of "long life", just like the so-called deities.

"And the Mesopotamian hero knew very well that to have the "long life" (not "eternal life", a concept which does not even exist in the Bible) it was not necessary to kneel or be a good person. No: one had to go to a specific place because if you didn't go there, you wouldn't get the "long life." All this put together gives us an idea of what sort of a place this could be, where certain technologies were known and practised. Technologies to which we humans are getting at only today."

The first step was the cloning of the sheep Dolly.

Greenlight from rabbis like Egaël Safran, university professor of medical ethics in Jerusalem: "No problem here: the Bible has known about cloning for 4,000 years."

If we stop being will-fully blind we can see very well how in Genesis a genetic intervention of that sort is clearly described.

Adam falls into a deep sleep, something we now call anaesthesia, then the Elohim proceed with the operation.

"From the sleeping body of Adam, they take something: the term is translated as "rib" but, in reality, it means "side part."

Then they close the meat again at the point where they had taken the sample.

"Can you picture a spiritual God, omniscient and omnipotent, who starts performing this sort of surgery-like operations?"

The traditional answer is ready at hand: come on, this is an allegorical representation!

"Let's be serious here: who could have possibly come up with an allegorical representation like that, thousands of years ago? No one. Only someone who knew about these things for having done them and who then thought it necessary to tell them so that they would be remembered."

Verse after verse, the thesis of the omniscient biblical God really seems to collapse.



"Eve is only 'made' after a long time, as it took God quite a while to discover that, for Adam, the company of animals alone was not enough to take care of certain needs."

The rabbis and leading Jewish commentators confirm this: "They say that Adam, before having Eve, had sexual intercourse with all the animals that were present in the Gan Eden."

The prohibition of having sex with animals, in fact, started only after the appearance of Eve, Biglino points out.

When he sees her, Adam rejoices.

"This time – he says – she is bone of my bones and flesh of my flesh."

Jews who translate into English for the Bibles destined for English-speaking countries, even use the word "finally."

"As if to say: whatever you gave me earlier wasn't good enough: this, instead, is finally the right one, done as it should be – via cloning."

This scene might seem comical, but Biglino remains dead serious.

"If for a moment we could forget that that sentence is written in the Bible and we could insert it into a scientific journal the whole world would say: what is described here is an act of taking stem cells from a lateral part of the human body."

But now we know: stem cells are mostly taken from the *iliac crest* (a curved lateral part) through a minor surgery with a small suture.

"And the stem cells are the *totipotent* ones, the kind which we can then work with."

Et voilà!

"If it were written in a scientific journal, no one would have any doubts. But instead, all this is in the Bible, therefore it is not true."

Is that so, though?

"Oh, you know me: I just 'pretend' that it is."

## ALL THOSE UNDEAD, TAKEN AWAY BY THE ELOHIM

Long life. It sounds like a mirage, a fairy tale. Almost like a legend or rather a mythological suggestion: this is how, generally, the incredible longevity – one so disproportionate compared to ours – of the antediluvian patriarchs is described to us.

Is it really impossible, to live for so long?

Actually, not really.

To suggest so is a scientific study of 2015. And the field of this study is, strangely enough (but perhaps not by chance), the one of space travel.

The protagonist of this experiment was an American astronaut: Scott Kelly. NASA sent him to the ISS orbital station, where he stayed for 340 days.

Here is the interesting detail: his brother Mark, also an astronaut, stayed on Earth. So, what is the big news here? Scott and Mark are twins. Hence, they share the same genome. Once again, it would seem, it is precisely twin births that reserve us the most sensational surprises, from the time of the biblical Elohim right to the present day.

To understand this, let's just take a look at the goal of the Kelly brothers' mission: to measure the effects of a prolonged presence in space on human beings, having as a term of comparison a twin remained on earth.

The "One-Year Mission" – quite the explicit name.

The result of this experiment?

Mission accomplished: after three years of studies and ten different research teams working on the different physiological aspects of the Kelly twins, both during the mission period and in the first six months after Scott's return, the discovery has been that the man who had been aboard the ISS for nearly a year was



rejuvenated in appearance compared to his twin: in fact, his telomeres had not shortened.

Telomeres?

These are genetic elements in the shape of a hood, explain scientists: determining "accessories" that protect the ends of the DNA string from degradation and incomplete replication phenomena. With time, through continuous cell replication, telomeres shorten. But of course, they shorten on Earth – not in space. Those of Scott Kelly had, in fact, lengthened while in orbit.

Browsing through Mauro Biglino's books, the so-called *undead* suddenly come to mind: Elijah, Enoch, Moses. Not dead at least in the biblical narrative, after being "taken away by the Elohim." Biglino is still concentrating on that great "arial traffic" that seems to emerge from the Old Testament.

Arrivals and departures: movements so anomalous and remarkable that they were certainly remembered.

"Think of Yared, the fifth direct descendant of Adam and Eve." Yared: son of Mahalaleel and father, so to speak, of the "proto-astronaut" Enoch.

We remember him well: "For the Apocrypha, in the very name of Yared would be contained the memory of a great descent: that of the 200 so-called angels, or children of the Elohim, who took the Adamite females – "as many as they wanted" – to unite with them."

It was this hybridisation, it is supposed, that contributed to permanently lengthen the life of many of the Adamites: not only the firstborn of the founders but also the other relatives. Tens, hundreds, maybe thousands. A crowded community of people destined never to grow old?

It seems that way, at least reading the Hebrew exegesis in one passage, in fact, we read that at a certain point it would have been Abraham himself who asked the Elohim if signs of age could finally appear on the body of the earthlings.

In the rabbinic text, Biglino specifies, the request is addressed to "Hashem" which means "the name": a formula used by religious Jews to avoid naming the divinity they identify in the Bible, even

when the Old Testament proposes the usual plural term, Elohim. "Before Avraham, all remained young in appearance until death", write the Jewish exegetes. Then, "Avraham asked Hashem to receive the physical signs of old age, arguing: if a father and son are alike in appearance, how will one know which of the two to honour when they enter the same place together?"

The "problem", evidently, had to be quite clear from the time of Adam and Eve: that is when the Adamites lived face to face with the Elohim and died only after some 8-9 centuries.

The exception to this?

Enoch, the son of Yared. He passed away "prematurely" at the age of 365.

He 'only' disappeared though – he didn't die.

"He did not die of old age in his bed – write the Hebrew exegesis – he simply disappeared prematurely, compared to the average life of the time."

Disappeared how?

We know that: he left with the Elohim – exactly like Elijah, who climbed on a Ruach of the Elohim just like Moses – who according to Josephus "disappeared in a cloud" in the land of Moab.

Mauro Biglino insists on Enoch: does his fantastic story have something really decisive to suggest to us?

"In chapter 5, 22 Genesis tells us that Enoch 'walked with God'." Literally.

"Enoch, after having generated Methuselah, lived for another 300 years and fathered sons and daughters."

On Earth, "Enoch's entire life was of 365 years."

Then the unexpected event happened.

"Enoch walked with God – repeats, Genesis – and he was no more because God had taken him."

For further details, Biglino continues, we need to open the Book of Secrets, by Enoch, which the publisher Utet has included in the splendid edition of the Apocrypha of the Old Testament.

In the book, the very own words of the "space-patriarch" are quoted.



"At that time, says Enoch, when I was 365 years old, in the first month, on the solemn day of the first month, I was alone in my house, crying and grieving with my eyes. While I was resting in my bed, sleeping, two very tall men appeared in front of me, men of such height I had never seen on Earth."

Careful here, Biglino warns us, this seems to be a vision in a dream-like state: Enoch is, in fact, still sleeping.

Then follows an accurate description of the two "very tall men" who appeared at the foot of his bed.

"Their face was bright as the light of the sun, their eyes like burning lamps, from their mouths a fire came out, their clothes a spread of feathers and their arms like golden wings at my bedside."

Eyes as bright as the sun, mouths of fire, dressed in feathers and arms like wings of gold.

"They called me by my name, I woke up from my sleep."

The scene changes now: Enoch is no longer sleeping and he discovers that the two visitors are real: they are right in front of him, in flesh and blood.

"These men were real and close to me", he specifies.

Were *real*?

This word, Biglino emphasises, is so important that, in the notes, the editor of the Apocrypha volume dwells on it: the expression "real" - only apparently pleonastic, that is to say superfluous - in all actuality "just wants to underline the fact that what happens to Enoch on this occasion is not a vision, but it is about facts that really happened."

This, at least, according to the Book of Secrets of Enoch.

Mere tales?

You'll have to decide that, says Biglino: the choice is yours.

"If we 'pretend' this story to be authentic, then we are faced with a possibility: the coming to understand plenty of things which, once pieced together, form a coherent picture. But let me be clear: we have no proof. Consistency, in itself, is not synonymous with authenticity. But in the meantime, it is a fact: it is there to suggest the seriousness of a hypothesis, theoretically illuminating."

The alternative?

Darkness, says the scholar. The alternatives we have are false leads and the category of mystery. And this doesn't just apply to Enoch: it applies to everything.

"If we say that these stories are mere inventions, then we can take all these books and throw them away, because they are useless. But if we throw these away, we throw away the Bible too. And if we throw away the Bible, you know, we throw away everything that has been built upon the Bible."

If one removes the first brick, the whole building collapses.

This is the compass that guided Mauro Biglino's long research, which has lasted for decades now: taking those stories seriously, he reiterates, is a simply intelligent operation. Also because the evidence supporting either their veracity, as well as their possible unreliability, are simply missing.

And how could one speak of any evidence, after all? We are always referring to books without sources here. In other words: take it or leave it.

So why should we trash away some pages, just because they don't suit the myth of the theology of the one biblical God?

Fascinating Mauro Biglino, more often than not, are the great many details of certain descriptions. Way too accurate, it would seem, to be pure fantasy.

Analogies: the two "very tall men" who present themselves to Enoch fit the description of the newborn Noah, of whom his own father - Lamech - recognises traits not belonging to their family genetics.

"Likewise, Noah has large, shining eyes and a white, luminous face: exactly like the two characters described by Enoch."

The narrative dimension of those pages, Biglino points out, remains extremely realistic.

"When he says that he finds himself in front of the vision of the "great leader", of the Lord of the Empire, Enoch himself says that his face becomes so hot, it almost burns him."

To cool down the man "taken away by the Elohim", the inter-



vention of a Malach is needed.

"To stand before the King of Kings, who sustains his infinite fear or the great burn?", we read, "The Lord called from his angels a terrible one and placed him beside me and this angel cooled my face."

These are not spiritual annotations, but thermal ones.

"Do you know what this reminds me of? The story of when Moses, after having asked Yahweh for the chance of seeing his Kavod, is told by him that he will do so, but only under certain conditions."

This is a very famous passage from the Exodus.

"Yahweh says to Moses: you cannot look at it standing in front of it, but only from behind. Because, if you watch it as it comes towards you, the Kavod will kill you. If you don't want to die, hide behind the rocks and be content to observe it from the back after it has passed." Instructions that Moses meticulously follows.

Fundamental precautions, even if still not entirely sufficient.

"We know from the Book of Exodus that, after that event, when Moses comes down the mountain to return to the camp, he is not in perfect physical condition: his face is burned. That means that the mere proximity to the Kavod, although protected by the shelter offered by hiding behind the rocks, has caused him burns."

Moses as well, just like Enoch: could approaching the Elohim burn one's skin?

The analogies, of course, do not limit themselves to sensory descriptions.

Just like Moses and Noah, Enoch is a chosen one too: he is taken up and welcomed into the heights of heaven. Admitted "before God", as Zarathustra was: face to face with Ahura Mazda.

God, or – to quote Enoch – the King of Kings. Or the Lord of the Empire, adopting Biglino's lexicon.

The function of these "ascensions" is always the same: the chosen one receives strategic instructions for the destiny of humanity.

The case of Noah, however, is notoriously a very special one. Ac-

cording to the Bible, he too "walked with God", just like Enoch. From the "divinity", Noah receives a warning: Earth will be devastated by a flood. Nobody believes him, not even when they see him building that gigantic boat.

Then the Great Flood really happens and Noah's family will be the only one to be saved from the catastrophe.

A sort of planned restart – by a Great Reset.

For Jewish exegesis, the covenant that God makes with Noah is true for him and for his descendants – meaning for all of humanity. Indeed, the covenant extends to all living creatures that have been rescued on the Ark.

"I now establish my covenant with you and with your descendants after you and with every living creature that was with you – the birds, the livestock and all the wild animals, all those that came out of the ark with you – every living creature on Earth. I establish my covenant with you: Never again will all life be cut off by the waters of a flood; never again will there be a flood to destroy the earth."

A solemn seal on the part the "divinity."

"This – writes Genes I, in chapter 9 – is the sign of the covenant I am making between me and you and every living creature with you, a covenant for all generations to come."

A pact destined to last for a long time, for generations.

"Olam": an indefinite time.

For his part, Noah swears to respect the (seven) commandments: the Noachic precepts.

The Babylonian Talmud summarises: there are six prohibitions and only one positive recommendation, the exhortation to exercise justice by establishing courts. The others are prohibitions, which prohibit idolatry and blasphemy, illicit sexual relations, murder, theft, the consumption of the meat of a living animal.

Attention here: once again, according to Jewish commentators, the Seven Commandments of Noah are addressed to the whole of humanity.

"The subsequent ones, dictated by Yahweh – stresses Biglino – are instead notoriously reserved for the people of Israel alone."



Just read Deuteronomy for example. In chapter 5, Moses is speaking to his followers: he remembers that Yahweh, whom he calls "our Elohim", made a covenant with them on Horeb, the Sinai.

"Not with our fathers did Yahweh make this covenant – reiterates Moses – but with us who are all alive here today."

Therefore, Biglino observes, we have a clear distinction between the two covenants: "Unlike the second one, between Yahweh and the Israelites, the first covenant with Noah (made by an El, or by a group of Elohim), would actually concern all of humanity."

Maimonides, the famous Jewish scholar who lived in Spain in the 11<sup>th</sup> century, writes: "Anyone who accepts the seven commandments and observes them with care is considered a gentile devotee."

A "gentile" devotee. Translated: the observance of Noah's laws equates non-Jews with the "chosen people", thus establishing a universal inspiration, not one conditioned by ethnic or religious affiliation.

Quite logical in fact: it is the Talmud itself, Biglino points out, that explicitly states how Noah was not a Jew either.

According to the Turinese scholar, the choice of the Elohim to save Noah and found the terrestrial "colony" again on some new premises this time has an essentially a very solid meaning, linked to the origins of the famous biblical navigator: "His very peculiar in-vitro birth."

The bright eyes, the reddish-blond hair.

"Wasn't Noah just a righteous man among his contemporaries", as Genesis (6: 9) says?

A righteous man, yes – but in what sense?

"Not in any moral sense for sure", argues Biglino. "The concreteness of the Hebrew language suggests that the expression "righteous" is used here to define a physical quality: I would say even physio-anatomical. And, also, a genetic one in this case – given how Noah was "made" and alarming his own father Lamech."

A chosen one, the man of the Ark.

Of him, the Bible reveals another fundamental detail that con-

nects him to Enoch: he walked with God.

With God?

"Well, not if we translate the text verbatim: Enoch and Noah walked with the "Elohim."

In both cases, the translator points out, the expression used is the same one.

"Itchallech et ha Elohim."

The first is a verb, while "et" means "with."

The third expression we encounter, "ha", is an article.

"Curious, isn't it? The actual translation should therefore be: "He walked with the God."

Careful here, Biglino warns us: the article "the" is present both in Hebrew and in the Masoretic Bible itself. It is only the translation into our contemporary language that "forgets about it."

So, the God? Which one?

"If we are talking about God here, that's simply God. Why then write "the God?" What does this mean? *His* God? The God of others? One of the so-called pagans? The God who had presented himself to him?"

The usual issue, apparently.

"We seem to be returning to that situation where, when the Elohim present themselves to Jacob, they say to him: you must build an altar to that Elohim who has shown himself to you."

Another warning here: In Hebrew, articles do not distinguish between singular and plural. And since the expression that is used in the case of these "walks" of Noah and Enoch is precisely "Elohim", which is plural, then the article must also be declined in the plural form."

Not "the God", or the El, but "the Elohim." Plural.

And then again: how did they walk? In what way did Enoch, and then Noah, walk with the Elohim?

"The verb "halach", used both in Enoch and Noah's case, is used in the so-called "hitpa'el" form, which is the intensive reflection form: that is to say that it stands for something like "going back and forth continuously together."



Mauro Biglino shows us a particular grammar book: one written by Menachem Artom, conceived for the Italian Jews who wanted to learn their ancient language.

Printed in Israel, in Kiriath Arba, this grammar book was published by the Union of Italian Israelite Communities.

"I am very fond of this book: my Hebrew teacher personally gave it to me, considering me a particularly diligent student."

Good. And what does Menachem Artom say?

"It confirms that in this form (or conjugation) the verb "hitpael" denotes the act of walking in an intensive, pondering and mutual way."

Enoch, Noah and the Elohim: all of them share that verb, "halach" in the "hitpael" form.

"Their meetings, therefore, were a sort of 'going back and forth together'. There is really no expression that can actually properly render this physical and continuous relationship and action."

The translator's verdict is one, and one only in this case.

"The message is clear here: both Enoch and Noah travelled back and forth with the Elohim."

This is something to be amazed by. And, maybe, excited about.

"Do you realise what this means? An unbelievable situation comes to light here – and an extremely fascinating one as well, precisely because it is a concrete one: beautiful things were happening at that time. The relationship with the Elohim was continuous, constant and physical: some travelled with the "Gods", walked with them, and there were the children of the Elohim who came down to Earth..."

Biglino sighs.

"I admit it: I would pay to be able to live in those centuries."

## RES INEXPLICATAE VOLANTES

"Anything is possible, as long as one keeps an open mind."

A principle which Mauro Biglino has scrupulously followed for many years, rummaging through Hebrew verses and dictionaries, grammar texts, canonical and apocryphal sacred books which sometimes been underestimated simply because the religious authorities have deemed them unworthy of receiving the official chrism of "sacredness." More often than not precisely because of their excessively explicit content.

Some possible embarrassing truths?

Yes, but not always. And not for everyone.

"There are men of faith who have a much more open mind than many atheists", assures Biglino. "For these men of faith, the Elohim could simply be an intermediate passage between us and God. No argument there on my part, no issue whatsoever: that is why I relegate myself to the Elohim, simply explaining that they are not God."

And what about the atheists?

"Some of them seem to be "boxed" inside their scientism and no one will ever shake them from their beliefs and from certain convictions. But we are obliged to keep an open mind, because we continue to know very little about our true history."

Is it that preposterous to make it descend from an initial intervention by the mysterious visitors of Enoch, Noah and all the others?

And there are not only biblical characters among our exceptional "space-travellers."

Connecting heaven and earth is not only Zarathuštra and Ahura Mazdā.

There are a great many traditions that basically tell us the same story.



Someone is picked up and entrusted with transmitting valuable information, even "scientific" knowledge, on which the progress of humanity will then depend on.

Like with Enoch?

"Sure, him too: his story seems to be the spitting image of the Sumer-Akkadian one of Emmeduranki. He as well, as we know, was the "seventh patriarch" of his lineage. Only that, instead of the Elohim, he is "called to report" by the Anunnaki.

Anunna, Ilu, Ilanu, Elohim.

Always them? Are we talking always about the same group?

In the Latin dictionary of the Vatican – Biglino points out – the entry "RIV", an acronym for "Res Inexplicatae Volantes", can be found. Literally: Unexplainable Flying Thing.

In other words: UFO.

"The words "Aerius Viator" and "Aeria Navis", meaning astronaut and spaceship, are also present."

Some Vatican Ufology here?

"Let's just say linguistic updates, declined following the times. After all, one has to keep up, especially if the Pentagon itself is talking about Unidentified Aerial Phenomena and Israel's former head of aerospace security talks amiably about space bases on Mars which terrestrial astronauts would be sharing with their allies of the Galactic Federation."

For those who are laughing at this, Biglino gently advises us to take a closer look at the other front of information, the classic and universally accepted one which deals with the reconstruction of our possible origin as a species.

The truth?

Still uncertain news and very recent hypotheses.

The discovery of the Denisova, a Homo Sapiens identified among some bone remains that emerged in the Altai Mountains of Siberia, dates back just to 2010.

It represents the fourth stock of our ancestors. Until 2009 there were just three: the traditional Sapiens, born in south-central Africa, then the Caucasian, which is basically a perfected Sapi-

ens and finally the Chinese one.

"With Denisova we have four now, but we are talking about a discovery made the day before yesterday basically. And the experts admit that it is difficult, frankly, to trace them back to a single strain."

And not only that.

"To complicate matters even further are the latest discoveries of geneticists: they verified that the Denisova has crossed with other species. Always equipped with human DNA, but not yet an identified one. Literally: we do not know about their existence – we have only found their traces in DNA."

"So, let's face it: we still know very little about all the things concerning our origin. And that is why I say and insist on: let's keep an open mind when reading the tales of the ancients."

The Bible, for example.

"Is it really conceivable to think that the biblical authors had all that time to waste, inventing things they couldn't even imagine?" Today we would call them *fake news*.

"But how can one possibly claim that of the flying machines present in the Old Testament are a hoax or fake news?"

Let's take the Book of Zacharias, says Biglino.

In there we read that the prophet was in the company of a Malach, an "angel." To avoid any doubt seeping in, Zacharias explicitly states: "I was awake, like someone who has been awakened from sleep."

And what does he see coming? A flying Megillah.

"A Megillah is a cylinder and the one sighted by Zachary flies like an aeroplane. He also describes its dimensions: ten by five meters."

Soon afterwards, another flying object arrives: an Ephah.

"Fortunately, 'Ephah' is one of those terms that no one has ever translated because one wouldn't know how to translate it."

So, the flying Ephah arrives and lands on the ground. It has a metal hatch and when it opens, Zacharias sees a woman sitting inside.

"I raised my eyes again to watch and saw two women coming:



the wind swung their wings because they had wings like those of storks and they raised the Ephah between the earth and the sky." Zechariah asks Malach: where are they taking it? And "the angel" replies: to the land of Sumer, where they are building a platform on which the Ephah will be placed.

"This is written in the Book of Zacharias: the Bible speaks of things that fly – that is beyond question and very self-evident." And if someone doesn't like this, Biglino adds, they should at least have the intellectual honesty of saying: yes, it's true, the Bible does talk about flying things – but, when it does, this must be interpreted.

"Very well then. Fair enough, but at least they would've admitted that the Bible does speak of flying objects. If, on the other hand, they keep claiming that the Bible does never speak of those at all, then they are lying."

It is obvious, Biglino reasons, that the exegetes are committed to spreading the doctrine and therefore must, necessarily, interpret the text. As long as they do not begin to deny the evidence though.

Does that happen?

"You bet it does. For example, when it is said that Zacharias would have just had a 'vision'."

He didn't?

"Of course not: Zacharias clearly says he saw things that flew." The same thing also happened with Ezekiel: he would have been kidnapped "in spirit."

In chapter 3 of the biblical book attributed to this prophet, we read: "Then a Ruach lifted me up, and I heard behind me the sound of a great earthquake as the Kavod of Yahweh rose from that place."

And again, still quoting from the Book of Ezekiel: "I heard the thunder of the wings and at the same time the thunder of the wheels and the noise of a great storm. The Ruach lifted me and carried me away."

Would Ezekiel have a vision, coming into contact directly with God, having been uplifted spiritually?

"No: Ezekiel was "lifted" by something that had wings and wheels and that, when rising from the ground, makes a great noise. This is what the Bible says."

It's not just Biglino who thinks this way.

"According to some aeronautical engineers who work with NASA, in the Book of Ezekiel we can find what they technically define as "directional engines" – and very clearly described as well! So, what else can we add?"

And then, during those "extraterrestrial" voyages, at a certain point, unexpected elements may appear as well: oil for example. It happens to the chosen ones. They are subjected to the anointing.

Enoch, for example.

"In one of his travels, when he is brought before the "great leader of the empire", the one commonly called "God", Enoch happens to be 'anointed'."

And who does, physically, anoint the chosen one?

Micheal – the arch-strategist and "general of the army" of the Elohim.

"Take Enoch – he is ordered – and strip him of his earthly garments, anoint him with blessed oil and clothe him with garments of glory."

The appearance of this oil, we read, "was more than a great light, its ointments like beneficial dew, its perfume-like myrrh and its rays like those of the sun."

"I looked at myself – the book tells of Enoch – and I was like one of the glorious ones", that is to say, Biglino translates, as of those who were in front of the throne of the "great leader."

This is where, the scholar observes, the concept of the anointed one, thus the Messiah, is introduced.

And this happens when Enoch is brought before the supreme leader.

Enoch the traveller, the one who knew "23 kinds of flying chariots", is covered with oil from head to toe by the Archangel Michael.



"This concept of the anointing – observes Biglino – is later found again in the New Testament with the term Christ, "Christos", which in fact means "the anointed one", indicating the Mashiach."

All this, adds the scholar, has had a particular evolution over the centuries to the point of assuming a simply symbolic meaning in the end.

"It was enough to pour two drops of oil on someone's head to 'anoint him king', or 'anoint him as Messiah', that is to say, to invest and consecrate one as a 'special envoy'."

Originally, however, this was not the case.

Biglino reaches for the dictionaries again. According to the Brown Driver Briggs, the verb "Meshach" means "to sprinkle" and "anoint" the body entirely and maybe even "rub" the limbs, until they are "smeared" almost.

Another dictionary, the prestigious Strong, explains that "Meshach" actually goes as far as saying that it means to "impose a rough, energetic practice."

A concept further reiterated by the *Klein*, a dictionary of Hebrew etymology published by the University of Haifa.

"Mashiach" means "rubbing, scrubbing."

The Lexicon Hebraicum Veteris Testamenti, of the Pontifical Biblical Institute, also agrees, comparing the Hebrew verb to the Latin one "levo, oblevo."

Forget about two drops of oil on the head: it was a treatment reminiscent of a sanitation procedure.

"The meaning we get from all this is that of a physical act whereby a person is taken, stripped of his clothes, rubbed, washed and finally sprinkled with oil in such a way as to be almost soiled."

Any explanations for this?

"It would look like some kind of procedure on the part of the Elohim to keep a certain safe distance with humans and their possible diseases, bacteria, viruses. The objective: to maintain an aseptic environment once one of us was introduced into their presence. Today we would say this was some sort of hygienic-sanitary prevention measure."

Something very similar, Biglino continues, to the meticulous provisions taken for those who entered the Temple – that is to say the earthly home of Yahweh.

This is clearly stated in Exodus, chapter 30.

"Take the following fine spices", Yahweh says to Moses, also detailing the doses: "500 shekels of liquid myrrh, half as much (that is, 250 shekels) of fragrant cinnamon, 250 shekels of fragrant cane, 500 shekels of cassia – all according to the sanctuary shekel – and a hin of olive oil."

In this translation, the *cassia* appears. And then, of course, the pressing of olives: a "hin" of olive oil is the measure required.

"Make these into a sacred anointing oil, a fragrant blend, the work of a perfumer. It will be the sacred anointing oil", Yahweh recommends.

"The meaning of this is clear: the mixture must be the work of a skilled craftsman, capable of producing a mixture that works: it is not just a symbolic act."

And what's the use of that mixture?

"Then use it to anoint the Tent of Meeting, the ark of the Testimony, the table and all its articles, the lampstand and its accessories, the altar of incense, the altar of burnt offering and all its utensils, and the basin with its stand."

Everything touched by a human being, with which Yahweh could come into contact, had first to be anointed abundantly with that oil.

"All the spices mentioned by Yahweh – explains Biglino – are well known for their antibacterial, antimicrobial and antiseptic properties."

All clear now?

Anyone who approached the Elohim had to be cleaned and well "oiled", as well as any objects they could have touched.

"So, this also happens to Enoch, the extraordinary personage that travelled back and forth with the Elohim, and like Noah, "walked with God." And all this happened in those centuries in which the Adamites, hundreds of Adamites, all lived together in close contact with the Elohim."



A kind of biblical unicum?

Not at all.

"In the Hebrew texts we seem to read the same tales told in the Greek myths, when they speak to us of the period of the famous Golden Age in which men and gods lived together."

They lived, walked, travelled. And they flew around quite a bit.

"The gods of Homer flew wearing their "winged shoes." And they flew very close to the ground, very much how we'd fly today with a hoverboard, these flying skateboards."

And Homer is not the only one to speak of those very special "shoes."

"In the 'Aethiopica' by Heliodorus, he writes that this is the reason why the Egyptian divinities were represented with their feet together: they used, in fact, a flying board."

Why be surprised by this?

After all, Biglino reiterates, this is what the ancient texts tell.

The Bible, the Book of Enoch and all the others.

"Men and the so-called gods travelled together. Occasionally the so-called gods came down and united with men. Sometimes they chose some privileged human beings and treated them in special way, as in the case of the anointing of Enoch, when they got them into their homes. They took them with them, and perhaps entrusted them with particular and exclusive tasks."

Why consider these stories just mere fairy tales and fantasies?

What if they were actual chronicles of the time?

"I say: let's pretend that what they say is true. Let's try to trust the ancient authors, let's simply assume they didn't have time to waste. Let's pretend, therefore, that they have told us the real thing and then we might understand that there probably was a period in the course of human history in which those things and events really happened. Sometimes terrible events, but certainly very fascinating ones."

Does one become fond of the flying carpet after a while?

Probably yes. From up there, the panorama changes a lot: obviously, it is the perspective that changes. The point of view.

Once wearing the "flying shoes", it becomes immediately evident how, for example, Enoch and Emmeduranki seem to be the same person: both in the Mesopotamian and the biblical environment, the fate of these "seventh patriarch" is virtually identical.

Ascension, contact of the chosen ones with higher beings, instructions to be given on Earth.

Can one really not see the connections here?

Yes, sure. It's very possible actually.

"All of Western culture is conditioned by theological thought, both directly and indirectly."

"In our case", Biglino recalls, "we are told that those Mesopotamian texts are myths, fables, tales through which those peoples have represented, in their own way, a certain origin of the universe. And it is this theological thinking that always tells us how the Bible, which is only a reworked copy of those texts, would be the one 'truth inspired by God'."

A bold thesis, in fact.

"Yes, indeed. This is something that has always perplexed me. And that also makes me smile: because it takes a lot of courage to say that the originals are fairy tales, while the copy is the absolute truth inspired by God. It takes courage to be able to sustain this for millennia."

The Bible, the scholar summaries, must be considered for what it is: a book that contains the history (therefore the memories) of a family. Not of all the Jewish people, but only of the descendants of the Jacob-Israel lineage.

"It is the story of the relationship they had with their governor, who is known in the Bible by the name of Yahweh, and who had them in care and custody."

These are the facts.

What follows from there, as it were, are just very loose interpretations.

"In telling this story, in the course of an elaboration that lasted over the centuries, obviously they ended up transforming this Yahweh character: first into the most important of the Elohim (the group to which he belonged to), and then even into the one God."



Then came the second step, a further twisting of facts.

"In Christian theological evolution, this Yahweh has become a Father God figure, as far as the character of Christ in the New Testament is concerned. But in reality, he was only the ruler of the family of Jacob."

The Bible, Biglino insists, essentially tells us the story of that family.

"And like all books written by all peoples in all time, it tends to exalt the family which is the main protagonist of those events and therefore, obviously, it also exalts Yahweh – their leader."  
Yahweh though – not "God."

"Trust us: there is no trace in the Bible of the spiritual and transcendent God as we understand him. Yahweh is translated as "The Lord", "the Eternal", but what exactly the name Yahweh means is unknown to everyone in the world. Also because, when it was pronounced, the Hebrew language did not yet exist. So, we don't even know in what language that name was originally pronounced and thus written. We only know that it was put in writing (several centuries later) and only with consonants."

Vowels, as we know, were added even later in the centuries.

"But even the consonants are of uncertain origin, in this sense: they were pronounced when Hebrew did not yet exist. So, I repeat: we do not know its meaning. Think of this then: what value can all the interpretations, all the attributions of meaning that are given to that name, possibly have?"

What to make of all this?

"The best thing is to keep it as it is, without translating it. Why on earth should we pretend to discover or derive a meaning from it? At the moment, this task would go beyond the possibilities of any serious scientifically philological application, and this applies to this term as well as to many others."

Ultimately, however, Yahweh is not all that mysterious.

"No. If we observe him well, we discover that he is certainly not spiritual, nor omniscient, or omnipotent: he does not have any of the characteristics of the God elaborated by the Christian theologians."

## YAHWEH AND HIS PALESTINIAN AND MESOPOTAMIAN "COLLEAGUES"

For over two thousand years the city of Babel, also called Babylon, was the largest, most important and beautiful metropolis of ancient Asia Minor. The Treccani Encyclopedia (the Italian Encyclopedia of Science, Letters and Arts regarded as one of the greatest encyclopaedias in the world along with the Encyclopædia Britannica) states this clearly: it was the natural capital of the countries of the Euphrates region. An imperial city par excellence, given its ideal position, on the road that leads from the Persian Gulf and the Indian Ocean to Syria and the Mediterranean.

"Like all the great cities of the Near East, it was inhabited by people of different nationalities and was therefore truly was the city of a hundred languages and the confusion of tongues."

Babel, Babylon.

"It was located on the Euphrates, north of Barsippa and south of Sippar, in the northern part of that area. Its oldest names in Sumerian are Tin-tir ("wood of life"), or Ka-dingir ("door of the god"), of which the Semitic name of Bāb-ilu or Bāb-ilāni ("door of the god", or "door of the gods"), is nothing but a variant of."

And what about the mythical Tower of Babel mentioned in the Bible?

It is spoken of in Genesis, chapter 11: "The Lord said: "If as one people speaking the same language they have begun to do this, then nothing they plan to do will be impossible for them. Come, let us go down and confuse their language so they will not understand each other. So the Lord scattered them from there over all the earth, and they stopped building the city. That is why it was called Babel – because there the Lord confused the language of the whole world. From there the Lord scattered them



over the face of the whole earth.”

The theological interpretation of this event is well known: God would have punished the pride of mankind committed to building a tower aimed to reach “all the way up to heaven.”

So, did humans all speak the same language?

No, sir: in the previous chapter, Genesis itself writes that the sons of Noah each had their territory and spoke their own language, one distinct from the others.

And what about the Tower of Babel?

Archaeology tends to call it Etemenanki: in a stone tablet dedicated to the great ruler Nebuchadnezzar we read that it was a mammoth-sized Ziqqurat – with workers coming from both the Mediterranean and the Persian Gulf to build it – in honour of the deity Marduk.

Zecharia Sitchin places the episode of the destruction of the tower “in a moment shortly before the return of Marduk into Egypt, where he was known by the name of (Ra).” An event that, again according to Sitchin, could be placed between 3800 and 3450 B.C.

The Akkadian account confirms that the people of Marduk were indeed scattered. By whom though?

By Enlil, the dominant Anunna: it was he who had forbidden “gatherings” in the area. In other words, what we seem to understand from this is that he feared alliances that were hostile to him.

“So, it is not too difficult to read into the real possible reason for the abandonment of this tower construction project: a military attack by the powerful Enlil, a sort of political act, aimed at evicting Marduk who was contending Enlil for the supremacy in the region.”

According to the Sumerian texts, Mauro Biglino summarises, in the aftermath of the Flood, territories had been rearranged and reassigned into new divisions and thus disputes arose, which resulted in open wars between the Anunnaki themselves.

Enlil and his eldest son, Ninurta – with their faction Ishkur, Inanna, Utu – emerged as victors.

Only Enki, as agreed, was allowed to rebuild his antediluvian city of Eridu. But Marduk's requests to rebuild his Babel (Babylon) instead unleashed the “retaliation” of Enlil and Ninurta.

Just Sumer-Akkadian fairy tales, or traces of a possibly true story?

According to the Bible, “the copy of the original” so to speak – which however, according to theological tradition, contains “truth inspired by God” – the sabotaging of the construction site of the Tower of Babel was a “punishment” inflicted by the one God.

But it is highly probable that with that story the Jews actually wanted to avenge their “Babylonian captivity”, changing the names of the actors (and therefore, the meaning of the story) on the basis, however, of a script that they had drawn almost literally from the story of those distant regional wars between the Mesopotamian Anunnaki; that is to say the “cousins” of the lords of Kavod and Ruach, engaged in challenging each other in the skies in which the Meghillah and Ephah flew.

Ancient astronauts?

Cutting to the chase – and embarrassing those present during a public engagement – the Iraqi transport minister Kazem Finjan al Hammami inaugurated an airport in 2016 saying these very words: “In Iraq we were already flying 7,000 years ago: our ancestors, the ancient Sumerians, had built launching bases from which they took off for space travel.”

Ziqqurat, Babylon, the Gate of God: may this place have served as an airbase, this platform on the top of the temple of Marduk, that is to say, the possible Tower of Babel?

“If one day it would turn out that “those there” are still very much here, among us, and may even still govern us through their representatives, I wouldn't be surprised at all.”

Mauro Biglino, therefore, classifies the thesis of Reverend Barry Downing as a concrete hypothesis.

His logic is unassailable: why should our “makers” have lost sight of us, their “creation?”



Of course, over time, we seem to have gotten out of control: too numerous, capable of reproducing ourselves and "hybridized" with the "children of the Elohim."

The first to talk about all this is Genesis itself, when it seems to reveal the fear on the part of the Elohim towards us: what if we had reached the secrets of super-longevity through the Tree of Life?

Were they really afraid of us?

The apple does not fall far from the tree, is what could be concluded here: is it not true that we were made with their own Tselem?

But we are always among the realm of hypotheses, of course. Reconstructions stand only if we "pretend" that what is written in the ancient texts is true.

These interpretations and reasoning just work, if we "pretend" that what we read in chapter 16 of Exodus is true, when Aaron speaks to his people and, at a certain point, everyone turns to the desert and sees the Kavod of Yahweh that appears in the "cloud."

Even in the Homeric tales these "flying chariots", Biglino points out, raise a great "cloud" when they land.

"In Robert Klein's 'Dictionary of Hebrew Etymology', published by the University of Haifa, the term 'anan' (cloud) has, among others, as its root the meanings of, 'something that comes quickly to sight' and 'something that produces a low, continuous noise.' What an odd cloud, don't you think?

"Let's pretend that what the Book of Judges writes in chapter 11 is also true, where Jephthah, the leader of the Israelites, says to the leader of the Ammonites: "Will you not take what your god Elohim Chemosh gives you? Likewise, whatever Yaweh, our Elohim, has given us, we will possess."

Biglino smiles: "Where do thousands of pages of theology end up here, in the face of the perfect biblical equivalence between Yahweh and Chemosh? Thousands of pages, written to invent a monotheism that does not exist in the Bible and moreover making the Bible say what it does not and instead hiding what it actually explicitly says!"

Not one, but many: Yahweh, Chemosh and all the others.

In the current translations, in chapter 20,13 of Genesis, we read of Abraham who says: "When God made me wander far from my father's house."

What can be read in the interlinear Bible, intended for scholars, is quite different though.

Textually: "How they made Elohim wander me far from my father's home", with the verb in the plural.

What can we deduce from this?

"Simple: that families must believe that it was God who called Abraham. But since scholars cannot be deceived, in the interlinear Bibles the verb is left in the plural."

The same goes for Genesis in chapter 35.

"God said to Jacob: Get up, go up to Bethel and live there; build in that place an altar to the God who appeared to you when he fled there from your brother Esau."

"To the God who appeared to you...", so to that one and not another?!

"And not only that: in Hebrew, it is not "God" who speaks to Jacob. It is always *them*: the Elohim. And this time there is also the article which identifies "that" God to whom Jacob must build an altar to: "ha-El" – Precisely *that* God, and not another one: Jacob must not confuse himself."

The term Elohim, the translator summarises, probably refers to a whole series of very material beings: "They are rulers, legislators, judges. It is thus the biblical context that tells us, from time to time, who those *Lords* were."

The history of salvation begins with Abraham: leave the house of your fathers, he is told, and let's go to conquer the land of Canaan.

"But did God truly need Abraham? Seriously: is it conceivable that an almighty God really needs to be helped by an ordinary, mortal man?"

Simple distortions. To Biglino this is just interpretative conformism of a practically magical and fantastical nature. What seems like a fairy tale here is, in reality, actually the theological



version: the one that claims to downgrade to mythology the origin of the Mesopotamian tales from which the Bible is born.

And then again: is it reasonable to believe that the absolute keys of truth can really be contained in a book? In this case, moreover, a collection of scrolls and papyri, the originals of which have been lost for ages? Texts written by human hands and incessantly corrected and rewritten, for centuries, until the age of Charlemagne. The authors? Unknown.

How can the birth of a monotheism frankly be credited on this, basing it on fragments that are the work of writers to whom we cannot even give a name?

Fragments that are often precious and astounding, however, once we take them literally, as they document the vitality of a very crowded Pantheon.

"With glaring clarity, the Bible writes that Abraham followed Yahweh while his relatives followed other Elohim, whose names the Old Testament gives us."

Kamosh, Milkom, Kosh.

And then Astarte, Dagon, Moloch and many others. Not counting Elyon and the mysterious El-Shadday, the texts also mention Baal Zavuv and Baal Pehor.

"I then ask myself: if Abraham followed the one and true God, what about his brothers who followed the other Elohim? What were they, morons? This is what religious tradition led us to believe: that one son was intelligent and yet the others (all his brothers) were so stupid as to worship non-existent idols."

Biglino gets impatient on this point.

"Could it be that Abraham never urged his brothers to stop prostrating themselves in front of those stone statuettes?" Possible, of course: because he knew very well that these weren't stone statuettes: they were all Elohim equal to Yahweh."

Just take a look at Deuteronomy: in chapter 32, Biglino emphasises, it is stated that it is Elyon, the supreme leader, who assigns the peoples to the various Elohim, and it is on that occasion that the family of Jacob is assigned to Yahweh – one said to be "scattered and weeping in the wilderness."

It is that same biblical passage, adds the scholar, that tells us that Yahweh deals with it on his own.

"He says: there was no other foreign Elohim with him. That means the Bible states this explicitly: there were many of them." The deduction is even obvious at this point.

"Translating the term Elohim with God – meaning by God that entity to which we have been accustomed and educated to attribute all those spiritual and transcendent characteristics to – is therefore truly incorrect."

And so?

"Since we don't know exactly what Elohim means and since it would have a very large semantic area, let's not translate it: let's take it as it is. Since there is no philological certainty, the only intellectually honest thing to do, out of respect for the Hebrew text. Let us just be careful what the biblical context attributes to the term Elohim each time it is mentioned. At that point, you will see that everything is quite clear and understandable."

Albert Einstein, a Jew himself incidentally, defined himself as a "non-believer", yet "deeply religious." And he explained it: "My religiosity consists in a humble admiration of that immensely superior Spirit who reveals himself in the little that we – with our weak and transitory intellect – can understand of reality." That is to say: "I don't try to imagine a God: it is enough for me to look at the structure of the world with amazement and admiration, even though it allows itself to be grasped by our inadequate senses."

So, what about the Bible?

Nothing but "a collection of legends", albeit "honourable" ones. "Primitive and rather infantile" legends, if interpreted, to "invent" a character – the God persona – who in reality would only be "an expression of human weaknesses", with no relation to the origin of the universe.

That of the future, as envisaged by the genius physicist, will be a cosmic religion: "It will transcend the personal God and leave



dogma and theology aside. Embracing both the natural and the spiritual together, it shall be founded on a religious sense that arises from the experience of all things, natural and spiritual ones, as being part of an intelligent unity and whole.”  
In short: something very distant from these theological “legends.”

By the way: what tale did they tell us about the origins of life? Mauro Biglino tries to summarise this point in his own way. “So, there is a God who minds his own business. Then one day he says: let’s make the universe. He lets a few billion years pass and, at a certain point, he says again: now I shall create a being to adore and serve me. So, he makes him, but also imposes rules on him, knowing full well in his omniscience that he will one day violate them. Exactly what happens. And so, he punishes him: I had created you immortal, he says, but now you shall die!”  
Thousands of years go by, until something else happens.

“The same God then says: now I want to give Man the chance to redeem himself and regaining eternal life. How? In this way: I will send my son down there and have them kill him. Then I’ll make him resuscitate and, precisely through this barbaric murder, I shall forgive humanity and give them back the possibility of regaining eternal life.”

Now: does this seem like coherent reasoning to you? Being saved here are precisely the killers!

Not to mention the modalities of that strange birth.

“So, this is what they tell us: God would have preferred to avoid a regular sexual act – but how to give birth to his son then? Easy: he sends down his *Spirit*, which impregnates a girl, but thus making sure she remains a virgin as well.”

A few decades go by and his son is ultimately condemned and killed.

“And fortunately so, one might add, as if they hadn’t killed him God’s plan would have failed miserably. But he – being omniscient – already knew they would murder him. So, they do kill him and from that moment on he gives humanity the possibility of regaining eternal life.”

Biglino smiles.

“There you have it: this is the story one should believe in. If, on the other hand, ones tries to say that in ancient times there were flying machines, then they take you for a madman.”

Speaking of miraculous tales: are you sure they really are miraculous?

“Kaire, kekaritomene”: these are the words with which the Archangel Gabriel, or rather the Ghever-El, introduces himself to the Madonna.

“Hello, full of grace?”

“Not at all: the verb “karitoō” indicates physical beauty. The correct translation therefore would be: “Hello, you who have made yourself beautiful.” As if to say: this is why we have chosen you, for this mission – because you are beautiful, physically suited to our needs.”

Mauro Biglino studied in depth a surprising source such as the Jesuit Jean Daniélou, a French academic, theologian and even a cardinal.

“Cardinal Daniélou dedicated a very in-depth study to the figure of Gabriel: for him, the Holy Spirit is the Christian transposition of the Old Testament figure of Gavri-El. So: the Holy Spirit is Gabriel and Gabriel is an “ish”, thus a male. The Gospel tells us that the spirit “covered” Mary. Ergo, by the transitive property, it is Gabriel who “covered” Mary.”

Here’s the big problem though: for the Catholic religion, shouldn’t Gabriel be an angel?

“He sure should be. Yet in the Bible, when Daniel sees Gabriel coming, he says: “I saw an ish coming”, that is to say a male individual. Makes total sense: the so-called biblical “angels” were subjects in flesh and blood.”

Males and females.

Many, actually, were the women following Yehoshua Ben Youssef, the son of Mary and Ghevel-El.

The Gospel of Luke names them: Mary Magdalene, Joannah (wife of Chuza and administrator of Herod), Susannah and many others.



"These were wealthy women: Luke himself says that "they provided for them", that is to say to Jesus and the apostles, "with their goods."

Biglino avoids subscribing to the "gossip" of the alleged love story between Jesus and the Magdalene, from which Dan Brown drew the legendary lineage of the "Sang Real" imagined in his "Da Vinci Code" novel.

"But – he warns – let us remember that when Mary Magdalene washes the feet of Jesus and anoints them with oil, in reality, she seems to be performing a ritual gesture: that of the so-called "royal anointing" reserved for spouses. Let's understand each other here: this ritual extended to the whole body, including the genitals, and was done to facilitate sexual penetration."

An annotation that, in the case of this famous Gospel passage, probably alludes to the "royal" function of the Messiah, born from the mysterious encounter of the Madonna with what, for Jean Danélou and the prophet Daniel, was a "male angel."

"As we have seen, the Bible is full of these reports that seem to refer to 'implants' of that kind: starting with Cain and then Noah. Even the first son of Abraham is the fruit of an "insemination." Ditto for Jacob and Esau: their mother had been visited by an Elohîm, as well as Samson's mother. Not to mention the mother of John the Baptist and that of Jesus."

A great preacher of universal love, or perhaps – instead – rather just a "royal" Messiah, called to free his people through a revolt? "According to certain sources, it seems that the Romans favoured the second hypothesis: we read that, to arrest him, they sent a "speiran": a cohort of 600 armed men. They seem a bit too many to capture one, harmless, pacifist prophet, wouldn't you say?"

A leader surrounded by women which, however, the religious tradition later has put aside. As if the female presence could reveal a more earthly profile of the male protagonists, one struggling with an ordinary married life.

And yet, even Yahweh – according to certain testimonies – seems to have his better half: Anat-Yahweh, or Anat-Yahû.

"This is never mentioned, but Yahweh's companion was well

known: she is mentioned by the Jews of Elephantine and also by those who, in the Negev, practised prophetic activities. Not to mention she was well known in the Lebanese Ugaritic culture." In the Old Testament, however, there is no trace of this hypothetical "wife" of Yahweh.

"That's it: the Bible has eliminated any female presence."



## THE SINCERITY OF THE BIBLE ONCE IT IS STRIPPED OF THE MYTH

Undressing the Bible – how does it feel like?

Mauro Biglino finds it fascinating. And so, do his numerous readers, literally conquered by his method.

The first one: to forget, for a moment, about all the traditional interpretations.

The second: to focus on the textual and literal meaning of those verses.

Often, the result of this is astounding. And without the need for any flying carpets to imagine God knows what: the Old Testament just speaks for itself, explicitly and transparently.

Stories, which contain echoes of other stories, all of them similar to each other: traces of some people who, at some point, seem to have descended onto Earth.

Special and powerful beings. Extraterrestrials? Former earthlings? Superior terrestrial civilisations which have always been present on our planet?

Creators, manipulators, geneticists. Aviators and astronauts. Warriors and despotic rulers. But scientists as well, possessing the most advanced knowledge. Special weapons and science-fiction-like technologies.

Undressing the Bible?

Yes, if it is only the frills that fall. Or rather: they fall because the clothes with which it was covered with were claimed to be tailor-made for a body that, actually, now seems to reveal a completely different shape.

Once naked, the Bible is very different from how it was always presented to us.

Its sincerity may seem scandalous once certain details are revealed to us in all their crudity: aspects that are completely

off-topic when it comes to religion. An absolutely unsuitable look: unimaginable fabrics and garments, which any theological tailor's shop would reject.

And, in fact, those are the verses that are normally overlooked. Otherwise, if one is really forced to look at them closely, a spectacle of barbarian butchery, massacres, sacrifices and atrocious punishments is presented to us. Events reinterpreted in a fantastical and reckless way. As if the biblical authors, rather than rabbis and scrupulous copyists, had been contemporary artists, symbolists, surrealist painters and brilliant lovers of abstruse riddles and enigmas.

The amounts of possible meanings that the study of the Bible has produced is immeasurable, starting from the very first lines in Genesis.

An apple that is not really there, the Nahash that is not actually a snake.

Cain and Abel? The first one: a worker of the land. The second: a guardian of flocks.

Symbolising a way to say that the permanent nature of agriculture put an end to the initial freedom of nomadism, moving on to the erratic character of pastoralism, marking the beginning of the current civilisation and therefore of religion. A necessary practical tool for exercising power and organising, hierarchically, the communities of the first villages?

Land, religion and war: this is Saba Sardi's hypothesis about the origins of our system of domination.

Suggestive, for sure, but the great Triestine scholar was essentially basing his theory on archaeological and anthropological evidence and not certainly the Old Testament.

Putting Saba Sardi aside and returning to the first two brothers of the biblical story, the interpretation of some symbology enthusiasts does not convince Mauro Biglino.

So, farming got "murdered" by agriculture?

"This symbolic reading of that event seems to contrast with the historical reality of the facts", says the translator.

"Agriculture and pastoralism, while appearing to be conflicting,



in reality remained both very active, especially in those territories where the so-called sacred texts were born. It is well known that, if on the one hand one could not do without cultivation, from a certain point onwards livestock farming was equally indispensable: therefore the affirmation of farmers and farming did not at all determine the disappearance of herding and shepherds." Of course, the symbolism remains important, if not fundamental.

Symbols have the power to transmit the same message over time and they often have an ancestral, archetypal, origin. They allude to very remote events, which in turn illuminate aspects of life, timeless inclinations and facts destined to repeat themselves. Mauro Biglino knows and understands the importance of symbols perfectly. Moreover, the same system in which we live in systematically resorts to symbolic constructions: they also affect the unconscious, reviving buried memories and, if necessary, conditioning our daily behaviours.

But when it comes to the Bible, a rather cumbersome problem arises.

If the protagonist of the Book is not God, then where do all the coded holds end up? Holds around which the vast declination of all the possible symbolic meanings of the Old Testament, interpreted as a "secret map" of the divine, have been articulated over time.

A due premise is due here: the vulgate religion claims that it believes how, at a certain point in history, the God-persona would have materialised itself among us and would have started talking face to face with some of our fellow men.

On the contrary, the symbolic interpretation invites us to read behind the text and within the verses, in the depth of analogical allusions. Yes – but which text? The one that has come down to us, manipulated a thousand times and reworked by the authors themselves, often in contradiction with each other? We are talking about men here that were first and foremost committed to the passing on of memories. And then to gradually build a possible idea of God, manipulating the original texts, lost alongside

with 11 entire books of the Old Testament – including the one on the Wars of Yahweh.

In other words: quicksands.

Does it make sense to build complex symbolical schemes upon all of this, as if one had authentic artefacts instead of widely interpolated, cut and rewritten copies?

"Having established that we are in the absence of any established truths here", Mauro Biglino begins, "sometimes I have the impression that the symbolic readings (esoteric, allegorical, metaphorical) are all similar to those of theology."

What does he mean by that?

"Easily said: in all these situations there is a tendency to cover, to hide, the literal meaning of what is actually written."

The nudity of the text, dressed in clothes that are not its own?

Exactly, says the translator: we always end up making the textuality of the biblical story less visible.

"Those who do that kind of interpretation, moreover, claim to be able to enter the minds of ancient authors, of which there are hundreds of, and they pretend to be able to affirm with certainty that, when they said one thing, in reality, they meant or hid another one."

A hardly sustainable thesis.

"If we also think about the fact that those who knew how to write and read were very few, and therefore, in reality, these authors wrote for themselves (and they could tell the people whatever they wanted), then it becomes difficult for me to think that they were aiming at hiding any messages."

One of the milestones for the symbolic-esoteric reinterpretation of the Bible is the "Zohar" ("Sefer ha-Zohar", the Book of Splendor): a kabbalistic work of the Sephardic rabbis, written in Spain at the end of the 12<sup>th</sup> century.

Mauro Biglino knows the literary beauty of that text perfectly, as well as its infinite suggestions. But he feels that it essentially misleading, if one believes that it keeps under lock some truths of biblical origin, perhaps one accessible only to initiates.

"I have the impression – he says – that the interpretations made,



even by Jewish scholars in medieval times, tended to hide the concreteness of the facts."

And why?

"Because that would have made their very existence even more dangerous."

In Christian Europe, in fact, the Jews were persecuted.

So, the "Zohar" as a possible and deliberate misdirection?

"The fact of covering concrete facts and real purposes with elements of a mystical, spiritual and transcendental order could have also had this purpose: the one of hiding the extreme biblical concreteness. A concreteness that would never have been accepted, in particular by Christianity but also by Islam: religions that had imposed themselves in the Mediterranean area with violence and with the firm intention of destroying everything that could be a danger for them."

The ciphered monotheism of the "Zohar" as an attempt to disguise the El of the Bible, camouflaging it amid the dominant monotheisms?

"My hypotheses remain", says Biglino. "But obviously no possibility can be ruled out a priori. Also because, as I said, no one possesses the truth."

So, what to make of all this?

"Well, the only sure thing is that the words that were written in the Bible are those one: all the rest belongs to the imagination, or to the ability of elaboration on the part of the reader, or of whoever intends to vehiculate his own thoughts through it, and thus chooses to attribute biblical authors it, trying to give it an unquestionable authority."

Undressing the Bible. Is it a tiring "job?"

"You bet it is", confirms Biglino. And he's not kidding when he says that he was on the verge of giving up and quit.

Understandably so.

One ends up having everyone against as – to each and every one of them – it is as if you're taking something away from: to the religious and the faithful, to the symbolist and the esotericist.

A work of systematic demolition, but an involuntary and inev-

itable one: it happens, if one stops believing in a closed box in which the content is what it is told to you. Theological, symbolical, allegorical. ♥

What does the text actually describe in the original Hebrew?

A completely different story.

Biglino opened that box. And he never closed it again.

"This type of commitment I undertook and which I have carried out for a few years, has meant that I came into direct contact, let's say, even with the origins, with the etymology, of each and every individual word. Terms that, from time to time, are decontextualised in the context of the stories. Words that have given birth to a mosaic that is totally different from what is traditionally told to us." And this is what he did, starting from 2010: he began to publish everything he thought he was really reading in the Masoretic Hebrew code.

"And so, I poured out my doubts, my perplexities, my questions on paper. I expressed my feelings, in describing what came out of it. And always with a precise method: that of "let's pretend that it's true."

That is to say: "Let's pretend" that what is written in the Bible is what truly, actually, literally happened.

So... is it true?

"Who knows... no one can guarantee or prove it."

So, let's pretend it just is.

"Let me be clear: it is not a playful method. In my opinion, however, it is the only correct one: precisely because we cannot be sure that what is written in the Bible is factual. We do not possess the original codices: we only possess copies of copies of copies, continually reworked over time."

This is confirmed by the biblical scholars of the Jewish universities themselves, such as those of Jerusalem and Tel Aviv.

"If there is one thing we can be sure of, that is that the texts we have today are not the ones that were originally compiled, because every time they rewrote them, they changed."

And this is certainly not just a biblical anomaly or an Old Testament exclusive.



"Of course, this applies to all ancient texts: not just the Bible. But what's the problem with it? That it is solely on the Bible that a system of religious thought has been built upon and around. A thought that claims to be the bearer of absolute, unquestionable truths."

This is the real anomaly, the true exclusivity of the Bible.

"If we accept the Bible for what it is and then treat it accordingly, like the Iliad and the Odyssey, no problem there. If, on the other hand, we want to derive absolute truths from it, then I say: let's go and see at least what the text says. "Let's pretend" that what is written is true. And let's see what comes out of it."

This is the real deal of the Biglino method: a result obtained after a very long and patient work, and now offered to the readers. "Basically, this is what I say: that this text, later interpreted for other purposes by various theologies of different origins, in reality must be subtracted from those intentions and be returned to the mere reading of it. Like an ancient source, just like all other ancient sources."

So, where is the problem in doing that?

"The problem is that we want to consider it as a unique text in the history of humanity because it was "inspired by God." And unfortunately (I say "unfortunately" out of respect for those who believe) the Bible is simply not."

From the textual reading Mauro Biglino derives another incontrovertible truth.

"The Bible does tell us some things, but to get it to talk about God one has to get make it say completely different things."

The idea of a personal God, Einstein said, is an anthropological concept that cannot be taken seriously.

"God is ingenious, but not disingenuous", added the author of The Theory of Relativity, playing with words a little.

"I cannot conceive of a God who rewards and punishes his creatures, or who possesses a will of the kind that we recognise in ourselves."

Likewise, Mauro Biglino cannot believe in a God who institutes

scoring competitions, at times encouraging or condemning humanity, either.

"And in any case, do not worry: if you read the Bible there is no chance of misunderstanding. That, in fact, is not God we are talking about."

And to understand that the Bible never talks about God, says Biglino, it is enough to simply read it.

"There is no need to invent anything, one can understand everything. Instead, it is to make it speak of God that one must begin to come up with stuff, elaborate allegories, symbolisms and anthropomorphisms. That is to say that, to come up a whole series of cultural and interpretative categories, which however do not exist in the Bible, they came from the outside and have taken over during the centuries."

The Bible is very clear, Biglino reiterates: very concrete.

"It is therefore a question of cleaning up the text."

To undress the Bible, in fact.

"Yes: undress it of all those encrustations that formed throughout the millennia, also superimposing an idea of Greek-Hellenistic thought that did not match with the culture of the ancient Jews, the ancient Semitic culture."

In Mauro Biglino's study, with the windows overlooking his Alpine valley, thousands of books seem to be suggesting simple truths in all their nakedness.

One of these truths is the systematic manipulation of the Old Testament.

"If we want to point fingers, one would be precisely directed to the Hellenistic Greek thought: in particular, Platonism and Neoplatonism which were forced into that text, whose culture of origin is a totally different one. It is not platonic idealism, but the concreteness of the Semitic thought and culture that permeates the Bible, which has nothing to do with the foundations of the Greek-Hellenistic culture."

A culture expressed in such a language that does not even contemplate the word God, just as it does not know the words soul, spirit and eternity.



"This was the one, true great sin. But I also realise that, if they had not done so, it would not have been possible to proceed with the construction of the theological system such as the one that was later presented to us."

Pure fantasy then?

"Et solum superest sepulchrum" – this is what is written on a tombstone in a funeral chapel, a family tomb.

"The only thing that remains is the sepulchre."

Only the burial remains not the soul, the spirit.

Is this the testament of an atheist?

"No, not at all. Those words were sculpted in 1870 by an ancestor of mine. "Biglino Blasius", he signed himself. He also wrote "cogitanti vilesunt omnia", meaning: for the ones who think, all things lose their value. Or rather: they regain their real value once we get rid of the superfluous ones we use to shroud the reality we are surrounded with. A profound thought: remember the biblical "vanitas vanitatum" of the Qoheleth."

Unforgettable is its translation by Guido Ceronetti: everything is empty nothing.

And how does it sound, in a cemetery?

"That the awareness of death calmly invites us to give the right value to things."

A *memento mori*: "Et solum superest sepulchrum."

"Oh, I forgot: my ancestor "Blasius Biglino" was a priest. Not to mention he was also a canon and a theologian."

## THE MYSTERY OF GOD DOES NOT DWELL IN THE OLD TESTAMENT

Fiat lux.

At the Sacra of San Michele, one is surrounded by light – embraced by a horizon whose vastness leaves one breathless every time.

It is a windy landscape, one that dominates from the tip of the Pirschiriano Mount and the snow-capped peaks, so rich in history as well. Overlooking a valley floor barred by the Longobard Locks, at the time of Charlemagne.

Mauro Biglino never tires of admiring that long horizon, which one can embrace as soon as the top of the mountain is reached, after an hour of demanding hike.

There, in the background and to the west, at the foot of the Italian-French Alpine mountain range, for two millennia Susa has stood strong: the far outpost of the Caesars on the way to Gaule. The Arch of Augustus, the Roman Arena and the remote memories of Constantine, who besieged Maxentius amid those mountains.

Constantine the Great: the one emperor who would later clear the way for the new religion to rise.

"In hoc signo vinces": the legend of the apparition of the cross in the sky above Ponte Milvio. Other legends, taken up also by none other than History Channel itself, propose to locate that "prodigious" celestial sight in the Susa Valley instead.

More than a supernatural event, was it perhaps an extraterrestrial manifestation?

It's only logical in a certain sense: the cross in the sky would have magically appeared on the top of the Musinè: a natural pyramid at the bottom of the valley which has always sparked the imagination of ufologists.



There it is, the Musinè: seen from the Sacra, standing out against the blue.

"Basically, I live across the street from it", Biglino smiles, "And, believe me, in all these years I have never seen anything strange. No lights, no flashes or "flying chariots." Absolutely nothing, never, not even by accident."

It is other things that attract our translator-mountaineer. For example, the cave of Celle, on the spur facing the Pirschiriano: the solitary lair of the hermit Giovanni Vincenzo, the man to whom Mikael, the arch-strategist, would have introduced himself one day, asking him to erect the imposing place of worship.

Behind the Sacra, among birch woods frequented by wild boars and roe deer, an alignment of menhirs appears: stone blades and strange megaliths, arranged in parallel as if to indicate the knowledge of energetic outbreaks, at least according to what one imagines the ancient wisdom of the Celtic priests must have been like.

Speaking of energy: according to scholars, at the end of 2020 the frequency of the so-called "earth harmonics", readable through the Schumann Resonance, would have increased suddenly and dramatically.

In practice, this is the natural resonance of the Earth that the German physicist Winfried Otto Schumann discovered half a century ago, translating the constant electromagnetic emission coming from our planet into a mathematical formula.

It is said that the first to identify that frequency (7.83 Hertz) were the Rishis of ancient India. Seers and visionaries, who are attributed with the codification of "Om" sound: the so-called primordial vibration.

"In the beginning was the Word", as John would say.

Heavens and stars: according to Hindu mythology, the Rishis went up to heaven (they "ascended" as well) but to transform themselves into stars: those of the Great Bear.

Giordano Bruno comes to mind here, when he called the same planets "animals", considering them to be living beings and endowed with soul.

Is this big animal hosting us and that we keep calling earth for convenience's sake really accelerating its heartbeats?

Some venture even further, perhaps chasing a great dream: what if what the mystics are talking about – powerful energies, a loving cosmic spirit, mysterious relationships with the absolute – were a huge field of intelligent energy?

An immensity called God?

A problem that insistently challenges theoretical physics, the specialists of quantum mechanics. Can we imagine the universe as a single, gigantic living being, made up of innumerable energies, capable of aggregating to create an infinite range of frequencies and shapes, all interconnected with each other?

Finding out how these energies interact with each other, it is supposed, might be worth the greatest of all discoveries: that of the secret of life.

Airy thoughts, which at the Sacra of San Michele seem to become even more blue and very light.

For Max Plank, the father of quantum mechanics, matter is only condensed energy and interconnected vibration.

And what about human beings?

According to biologist Rupert Sheldrake, we would be living systems inserted within further systems of even more complexity, in a universe made up of vibratory structures.

Structures that function like strings, according to astrophysicist Michio Kaku.

Everything is connected, correlated: Nikola Tesla and Ettore Majorana knew this as well.

A powerful, endless harmony, as wonderful as the emotions that the molecules photographed by Masaru Emoto seem to show us: the memory of water – its "emotional intelligence."

Fantastical stuff? Sure.

But what does Yahweh have to do with all this?

A killer question: a quantum and brutal leap.

Up there, the stars. Down here, the Sinai.

Where would this relationship between the eventual God of the Universe and the Lord of the Kavod – the one who contended



the pastures with his "colleagues" Milkom and Kamosh to then share with them sheep and girls - be?

"Don't get me started...", Mauro Biglino quips.

"Wasn't it the Bible we were talking about?"

In its immense grandeur, the Sacra - erected in the name of the archangel Michael - can be best admired in the most relaxing way: sitting comfortably at the outside table of the local cafe.

A glass of red wine is ideal after a good walk. And if you are in the company of Mauro Biglino, even a simple toast can go a long way.

"Do you know that red wine is rich in resveratrol?"

It is a phenol, rich in antioxidants and anti-inflammatory properties.

"Well, they recently discovered something else as well: resveratrol seems to prevent the bone pathologies caused by extended stays in space."

Here we go again? You bet.

"Well, let's consider this fact: after the Flood, the first thing they did was to plant the vine tree."

Good times back then: it was the Golden Age, when men and gods walked the earth together.

"But then again: where does this importance of gold come from, historically?"

Not really an insignificant question.

"Someone still has to explain to me how the usefulness of gold came to mind in the Paleolithic, and how they managed to figure out how to extract it on top of it! With what technologies?!"

Certainly not by melting rocks with burning wood.

And also: what the hell did they need this noble metal for?

"Certainly not to make weapons: gold is too fragile for that."

But gold, as we know, is great for technology purposes, as it is a formidable conductor.

"All the ancient texts tell us that it was precisely "those ones" - the gods - who needed gold."

This most precious of metals has many special properties.

"Gold hinders bacterial proliferation. Even Yahweh knew something about it, in fact: he had everything overlaid with gold. And he made sure that the Jews took quite a lot with them, leaving Egypt. Then, once he reached his destination, he had it delivered to him at the Temple, that is, in his house, to keep a close eye on it."

The Sacra shines, solitary and majestic.

From this *belvedere*, one really gets the impression of a universe that beats and breathes.

The vibration of the Earth: the subtle music of infinity, the beauty that surrounds us.

In the clear air, the great wings of the kite play with the wind.

The last words of Mauro Biglino fly as well, the man who - unwittingly - ended up exposing the Bible. Undressing it.

Probing each word and questioning all of them, beyond conventions, and looking for the most authentic flavour about something that has spoken to us for millennia: the gold of time, that of legend. And the other gold: that of possible truth.

"This is a piece of news which came out very recently: in Namibia, they have discovered mines dating back to 150,000 years ago. Now, I wonder: which hominid could dig into those rocks to extract gold?"

It is pointless to look for an answer.

Much better instead is a nice toast, based on resveratrol, at the foot of the sanctuary of the Archangel Michael.



## Elohim, not God: A LITTLE GLOSSARY

*Here are the words one has to replace in order to read the Bible  
respecting the authors of the Old Testament*

"Basically, it is useful to make these changes and substitutions whenever reading the commonly translated Bible", explains Mauro Biglino. These are very simple indications, he premises: "In making these replacements, it is not even necessary to ask oneself what the meaning of those terms is as it is enough to just read very carefully the context in which the words are inserted." At that point, "everyone will have the personal and surprising sensation of understanding who or what they are talking about." The meaning of these terms, however, is accurately reported and philologically explained in Biglino's books. The author does not intend to condition the reader though: he prefers to suggest to limit oneself to make these simple substitutions, "which respect the biblical text without other types of influences or considerations."

### God

Whenever you find the word "God" you need to replace it with "Elohim." Although the word "Eloah" (or "El") is sometimes found in Hebrew, this substitution helps to understand who it is we are really talking about.

### Lord, Eternal

Whenever you find the word "Lord", or "Eternal", replace it with "Yahweh."

### God Most High

Whenever you find the expression "God Most High" you need to replace it with "Elyon."

### Angel, Angels

Whenever you find the term "Angel" (or "Angels") you have to replace it with "Malach" (or, in the plural form, "Malachim").

### Spirit of God

Whenever you find the term "Spirit of God", replace it with "Ruach of the Elohim."

### Glory of God

Whenever you find the term "Glory of God" (or "of the Lord", "of the Eternal") it must be replaced with "Kavod of the Elohim" or "Kavod of Yahweh."

### Eternity

Whenever you find the term "Eternity" you need to replace it with "Olam."

### Almighty

Whenever "Almighty" is found, replace it with "El-Shadday."