

evidence of ancient dream interpretation. However, inclusion of the prenatal perspective reveals that the myth is telling us that God makes direct contact with the Son of the Sun, namely the fetal nuclear feeling. And what God reveals is precisely the sevenfold rhythm of Creation, which we know the fetus feels in terms of 'feeding' at his navel. Seen in this light, the seven lean years and the seven fat years are simply a mythological device for stating that in the act of feeding at the navel the fetus gains the sense of the sevenfold rhythm of the cosmos, to which the antithesis of the fat and lean

Pharaoh - ^{chorionic} embryonic chief

Joseph - embryonic servant

vine - the trophoblast

the grapes - wine from the endometrial blood

the vine-press - chorionic blood transformers

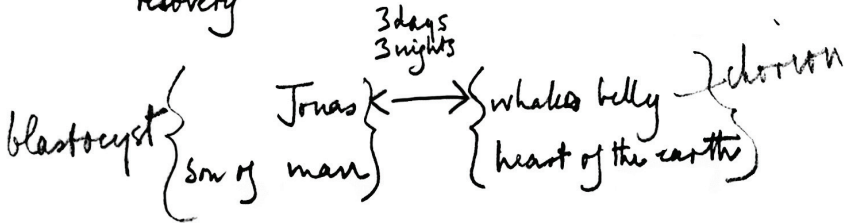
the river - the syncytiotrophoblast
the circular continuum
around the chorion

the first 7 chorionic days the seven good years
the next 7 chorionic days the seven lean years

uterine blood starts to circulate

to free the rhythm of our heart and soul

loss and restoration
recovery



burial and resurrection

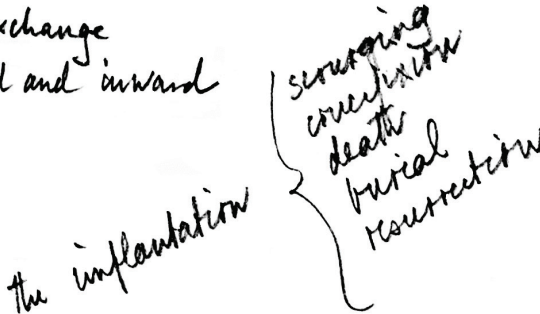
swallowing and regurgitation

exhaustion — renewal

give and take

exchange

outward and inward



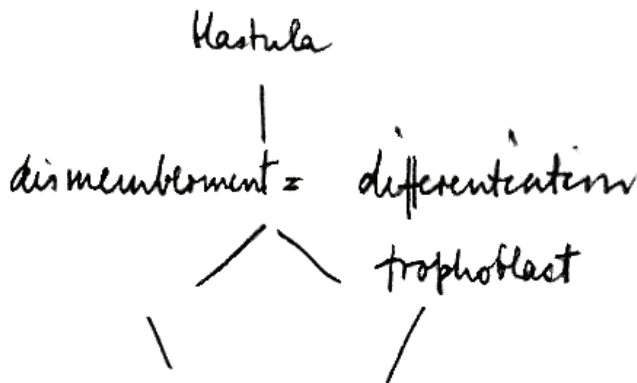
To begin with, the name Jonah, which in the New Testament is given as Jonas, is the same word as *yownah*, meaning 'a dove'. Strong asserts that the Hebrew word is apparently related to the *warmth of their mating*,²⁰ — and the relationship to heat and fire generally is argued by Ernest Jones in the following passage:

The dove was also associated with fire. When the Kapota [the dove] touches fire, Yama, whose messenger he is, is honoured; in a Buddhist legend Agni, the God of Fire, assumes the shape of a dove when he is being pursued by Indra in the shape of a hawk (the Sanskrit name of which, by the way, is Kapotari, the enemy of doves). In the 'scoppio del carro' festival at Florence the holy fire is renewed every Easter

following: the one at the feet was a twin, living with the Shining One. The reader will bear in mind in assessing this interpretation, that the Hebrew language lends itself spectacularly well to this type of dignified punning, so that through the very double meaning (or near double meaning) of words both the conscious and the unconscious context can be conveyed in a most extraordinary way – a way that makes no sense at all to the modern mind.

Jacob and Esau follow the conventional formula for all fetal and placental characters – the placental one betrays the fetal one. As Delilah betrayed Samson, as Loki betrayed Balder, as Eve betrayed Adam, so Jacob betrays Esau. What is more, Jacob betrays him through the act of feeding. As I showed in relation to the betrayal of Jesus by Judas, there is a strong link between the act of feeding and the act of betrayal. It derives from the fact that the placenta feeds the fetus, but at the same time ‘makes him feel hollow’ [21], and also by the fact that the fetus ‘feeds’ the placenta with blood and, in that act, is engulfed and destroyed in feeling [28, 29].

And Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom.³⁹



Jacob - Esau

Jesus - Judas

Samson - Delilah

Totem Feast

the inner cell mass the totém
the trophoblast 'eating' the feast
the inner cell mass
at implantation

the brothers the trophoblast

pre implanted blastocyst father
implanted blastocyst son

entry of blastocyst into endometrium entry of son into mother
the first incest

end of pre implantation
blastocytic rule death of the father

post-implantation gastrulation
etc.

the preimplanted but
attached blastocyst the first meal
the first wine
the marriage at Cana

rolling over endometrium — walking on water
after loss of zona pellucida (+)
" " " " " " (-) — drowning

again hurled him from Olympus. This punishment of Hephaestus for intervening in a quarrel between his parents inevitably awakens echoes in the mind of the fate of Teiresias who, in another sense, did the same thing. Hephaestus landed on the isle of Lemnos, and it was alleged that earth taken from this spot was potent to heal the bites of snakes and also to stop a hemorrhage. The priests of Hephaestus, moreover, knew the secret of how to cure snakebites. When we consider that the 'falling of the fetus' (that is, his birth) is the occasion of the first experience of hemorrhage, namely the loss of blood from the cut cord, and that the navel is a wound that may poetically be regarded as a 'snakebite',⁴⁷ we may see in this aspect of the myth a further indication of the fetal nature of Hephaestus.

the attaching trophoblast
(and endometrium fused)

early trophoblast

villus syncytiotrophoblast

BI Uranos

attaching trophoblast the genitals of Uranos

conversion of attaching trophoblast with syncytiotrophoblast

gone and endometrium

- bleeding feet
wounding of the feet
swollen feet

- a Charis (charity)

- Aphrodite-

Aphrodite

This interpretation of the myth is further supported by the fact that Hephaestus is generally depicted as lame, and that this lameness is frequently ascribed to his fall from Olympus. It is a fact that the 'bleeding feet' in mythology are constantly found in a context which suggests that they symbolize the confusion between the umbilical arteries and the femoral arteries [108-110]. It is obvious that if the fetus senses its legs to be umbilical arteries and its feet to be the placenta, then the cutting of the cord at birth may be sensed by the