

# Giants in the Earth: Titans, Gigantism & Modernity

*By Nigel Jackson*

And the women have borne giants,  
and the whole earth has thereby been filled with blood.

*Book of Enoch 9:9*

Yet destroyed I the Amorite before them, whose height was like the height of the cedars,  
and he was strong as the oaks; yet I destroyed his fruit from above,  
and his roots from beneath.

*Book of Amos, ch.2 v.9*

**T**racing the taproot of modernity back through the ages necessarily involves one in an exploration of the mysterious origins of the sinister stream of those counter-traditional manifestations which evince the activity of the Counter-Initiation, reaching far back to the antediluvian epoch when according to the 6th chapter of the Book of Genesis there occurred the unlawful intermingling between the apostate fallen angels and the fair 'daughters of men', a miscegenation from which was borne a gigantic progeny:

There were giants in the earth in those days; and also after that, when the sons of God (*Beni Elohim*) came in unto the daughters of men, and they bare children unto them, the same became mighty men which were of old, men of renown. (*Genesis 6:4*)

As for these 'mighty men' René Guénon illuminates their true nature, identifying them very clearly as the caste of warriors who revolted against the spiritual authority of the priestly caste, an insurrection whose disastrous consequences of rupture and inversion must be understood as

a manifestation of the Fall (of the angels and of man), the repercussions of which are felt down the ages into our own day. Deviated Promethean and 'Luciferian' strains of gigantism descend from the archaic ages via mysterious channels, both overt and covert, to shape and consolidate the entire modern world.

The 'Master of Cairo' is explicit in clarifying this identity, discussing the reign of Nimrod, the mighty hunter of men, and the 'legendary association established between Nimrod and the Nephilim or other antediluvian "giants" which also represent the Kshatriyas in ancient times; and from this likewise the epithet "Nimrodian", applied to a temporal power which declares itself independent of spiritual authority.'<sup>1</sup> Thus we discern the true import of the ancient myth-cycles concerning the conflict between the gods and the demonic giants, the Titans of Hellenistic lore, Jotunns and Etins of the northern sphere, the Fomorians in Irish Celtic tradition and the great war between the Devas and Asuras in Indian mythology. According to Guénon 'the foundation of the Assyrian empire by Nimrod actually seems to have been a revolt of the Kshatriyas against the authority of the Chaldean sacerdotal caste.'<sup>2</sup> This enables us to understand the colossal hubris symbolised by the building of the Tower of Babel and the evils which burdened the earth under the tyranny of the giant Nephilim whose malignity precipitated the Flood, the account from the Old Testament which aligns with Plato's description of the submergence of Atlantis beneath the waves, the giant races of the antediluvian world having provoked, by their perversions, corruption and abominations, the Divine wrath upon the world. These correspond also with the warlike races of the Age of Bronze, described in the 'Works and Days' of Hesiod, whose reign terminated in the flood of Deucalion—all these scriptural and mythic events are to be understood in accord with the Traditional doctrine of the world-ages, cycles and their sub-cycles.

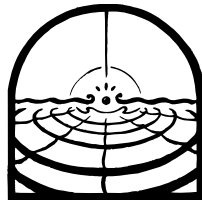
In contrast with the upright or Righteous man, the *Tzaddik*, who vehicles the Divine Quality of Mercy (from *Tzedek*<sup>3</sup>—'Righteousness', cognate with *Siddiq*—the honorific signifying 'truthful' in Islam and

<sup>1</sup> René Guénon, *Symbols of Sacred Science*, Hillsdale NY 2004, ch. 20 p134.

<sup>2</sup> *Ibid.*

<sup>3</sup> *Tzedek* also denotes the heaven of Jupiter, equivalent with the Vedic figure of Brihaspati, the Brahmin priest or guru of the Devas, representative of the function of *Sacerdotium*. The role of *Melki-Tzedek* as the 'King of the World' is apposite to these considerations.

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