

# Χρόνος

The angel representing the Energy of Success in each individual's auric field was called Kronos in some early Mystery schools, a being who destroyed the seeming limitations of time in the third-dimensional world to reveal the divine Reality of fulfillment in the Now-moment.

Price, John Randolph (2010-11-24). *Angels Within Us: A Spiritual Guide to the Twenty-Two Angels That Govern Our Everyday Lives* (p. 281). Random House Publishing Group. Kindle Edition.

# Chronos

Not to be confused with Cronus, the Titan father of Zeus.



Chronos, sleeping on the grave of Georg Wolff, a merchant

## Greek deities series

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**Chronos** (/ˈkroʊnɒs/; Greek: Χρόνος, "time," also transliterated as *Khronos* or Latinized as **Chronus**) is the personification of Time in pre-Socratic philosophy and later literature.

## Mythology

Chronos was imagined as a god, serpentine shape in form, with three heads—those of a man, a bull, and a lion. Wikipedia:Citation needed He and his consort, serpentine Ananke (Inevitability), circled the primal world egg in their coils and split it apart to form the ordered universe of earth, sea and sky.

Chronos was confused with, or perhaps consciously identified with, due to the similarity in name, the Titan Cronus already in antiquity,<sup>[2]</sup> the identification becoming more widespread during the Renaissance, giving rise to the allegory of "Father Time" wielding the harvesting scythe.

He was depicted in Greco-Roman mosaics as a man turning the Zodiac Wheel. Wikipedia:Citation needed Chronos, however, might also be contrasted with the deity Aion as Eternal Time<sup>[3]</sup> (see aeon).

Chronos is usually portrayed through an old, wise man with a long, grey beard, similar to Father Time. Some of the current English words whose etymological root is *khronos/chronos* include chronology, chronometer, chronic, anachronism, and chronicle.

## Mythical cosmogonies

In the Orphic cosmogony, the unaging Chronos produced Aether and Chaos, and made a silvery egg in the divine Aether. It produced the hermaphroditic god Phanes, who gave birth to the first generation of gods and is the ultimate creator of the cosmos.

Pherecydes of Syros in his lost *Heptamychos (the seven recesses)*, around 6th century BC, claimed that there were three eternal principles: *Chronos*, *Zas* (Zeus) and *Chthonie* (the chthonic). The semen of Chronos was placed in the recesses and produced the first generation of gods.

## Name and etymology

During antiquity, Chronus was occasionally interpreted as Cronus,<sup>[4]</sup> according to Plutarch the Greeks believed that Cronus was an allegorical name for Chronos.<sup>[5]</sup> In addition to the name, the story of Cronus eating his children was also interpreted as an allegory to a specific aspect of time held within Cronus' sphere of influence. As the theory went, Cronus represented the destructive ravages of time which consumed all things, a concept that was definitely illustrated when the Titan king devoured the Olympian gods — the past consuming the future, the older generation suppressing the next generation. During the Renaissance, the identification of Cronus and Chronos gave rise to "Father Time" wielding the harvesting scythe.

The original meaning and etymology of the word *chronos* are uncertain.<sup>[6]</sup>

## References

- [1] [http://en.wikipedia.org/w/index.php?title=Template:Greek\\_myth\\_\(primordial\)&action=edit](http://en.wikipedia.org/w/index.php?title=Template:Greek_myth_(primordial)&action=edit)
- [2] *LSJ* entry: Κρόνος ([http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.04.0057:entry=\\*kro/nos](http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.04.0057:entry=*kro/nos))
- [3] Doro Levi, "Aion," *Hesperia* 13.4 (1944), p. 274.
- [4] *LSJ* entry: Κρόνος ([http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.04.0057:entry=\\*kro/nos](http://www.perseus.tufts.edu/hopper/text?doc=Perseus:text:1999.04.0057:entry=*kro/nos))
- [5] Plutarch, *On Isis and Osiris*, 32
- [6] R. S. P. Beekes, *Etymological Dictionary of Greek*, Brill, 2009, pp. 1651–2.

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