

10.4.1. Introduction to New Age (new age). Holistic phenomenon.

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Theme is “all that is holism”; especially in connection with religion (03/10).--

A series of chips, in fact samples leading to generalization and ‘whole-ization’ or globalisation, follow that make understandable “elements” of holism, especially of New Age as a cultural phenomenon. After all holism is a way of grasping the given and the demanded (the task) and making the solution true. Religion, too, is hinted at as problem solving.

A.I.-- The religious question. (11/43).

Typical modern reason in fact eliminates religion as much as possible.-- 12/20: reason and present religion.-- 21/43: the sacred, object of religion, and the attitude towards the sacred.-- In particular: post-modern religious pluralism (29/32) and Biblical criticism of non-Biblical religions, especially concerning the “harmony of opposites” (W.B. Kristensen) (33/43).

A.II.1.-- Primitive religion. (44/81).

Ethnocentric framework (44).-- Three main aspects: dynamism/ animism/ causal belief (45). Irreligion as ‘superstition’ concerning phenomena (46).-- Then follow a series of phenomena (47/66): a.o. causation, god judgment, fetishism, logical structures of magic, “do ut des”, fear, ancestor worship (manism), a pagan girl (ghost phenomena), kumo (Papua), out of body, out of body shadow as magic, nahualisms, initiation (snake woman), “the python and the blind”, capacocha (Tanta Carhua), black magic education, the song of the ngil.-- Elements of primitive morality (57/70).-- Sexual magic (71/81): Dr. Kirkland, the Sardinian argia - dance, “the green gioconda”, genetic religion(s), Satan, satan and satanism, the paradox of the Eucharist.

A.II.2.-- Antique religion. (82/96)

Some elements.-- The exaltedness of some places, sacred geography (gates of hell), sacred food (mola salsa), Narkissos myth, Gaia, the primordial mother, Themis as goddess of justice, Odusseus’ descent into hell, incubation (temple sleep), nocturnal demonia, Canaan religion, black madonnas, theurgy (higher spiritualism).

Note.-- Transition from primitive resp. ancient religion to modernity (97/ 98).-- Unscrupulousness, primitive and modern. Primitive distinguishedness/ American coarseness.

B.-- New Age (new era).-- 99/151.--

It is impossible to define New Age since it is in full development and evolution. However, phenomena can be listed that are usually referred to as belonging to NA. In the face of modern secularization, NA is considered a neo-sacralism, a re-sacralization, and at the same time a holism.

Spring Point (99). Occultism (100). Matin des magiciens (101). Guru (102). Castaneda (103). Coelho (104v.).-- Alchemy (106). Bioenergy (107). Soviet "occultism" (108). Laya yoga (110). Nei kung (bone magic) (112). Holistic healing methods (113). Feng shui (114).-- Psychometry (115). Channeling (116). "The little voice" (117). Enlistment (118). Shamanism (119v.). Ann Lee, female Christ (121). Astrology (122 / 124). Card reading (125). Positive thinking (126). Creation of a talisman (127).-- Suggestive look (128). A witch: Petra (129 / 131). Tantrism as a secret society (132). Tantra of "the wild self" (133v.). Catherine Peyretone, the witch of Montpezat (135v.).-- Noula, the double (131). Conscious out-of-body experiences (138).-- Vampirisms (139/141). Lorelei (142). Love magic (143).—Etno-psychology, resp. ethnopsychiatry (144). "Mind Power" (145). Healing by touch (146). Charismatic movement (147). Definition of miracle (148v.).-- The actual functioning of scientific reason (150). 'I did not want to see' (Torey Hayden) (151).

Note.-- When one superficially goes over all these themes, the question arises, "What element or elements are common to all these phenomena? -- A first answer is: they are taken seriously by contemporaries/contemporaries and are experienced and interpreted (i.e., thought through logically) as based on reality, albeit a non-secular or 'earthly' reality. So there is such a thing as a New-Age thinking!

Gradually it will become apparent from a careful reading, or rather study, that New Age is a phenomenon of greater scope. That - it has to be said - the real rationalists are concerned: some speak of "new Middle Ages" (as if that time was so dark), of "regression to primitivism". Also: the collapse with religion(s). So that the sacred regains its rights.-- One took note: what the course offers is an introduction, preferably "phenomenological," i.e. descriptive (with as few value judgments as possible).

Modern reason and holistic reason.

By “***reason***” we mean the human capacity by which we:

a. Experience phenomena - facts, data, data, i.e. directly known realities (externally perceiving, internally sensing);

b. explain them from axioms - premises, principles, ‘elements’ (in the ancient Greek sense), conditions of possibility - i.e. make them intelligible, i.e. ‘see through’ them from indirectly known realities. The first aspect of ‘rationality’ shows itself in phenomenology; the second in logic.

By “***modern reason***” we mean that same ability but insofar as it is limited to sensory, in the sense of phenomena experienced by the senses of the average person.

Is “***phenomenon***,” i.e., something that shows itself, for the typically modern man, all that the average perceiving and sensing man experiences directly with his senses in a more or less clear, testable way.

Is ‘***explanation***’ in the typically modern sense all that which is a premise (axioms) by virtue of which sensory phenomena can be made intelligible.

The typically modern professional sciences (with the corresponding typically modern philosophies, i.e. either modern physics, its masterpiece, or the professional sciences working according to a physical model (e.g. medical science), are built up on the basis of data which can be experienced by the senses alone,--’constructed’, as some postmodernists claim.

Modern reason, insofar as it still shows some openness of mind, assumes that it limits itself to a part (the ‘secular’ part then) of the total reality. It is therefore not holistic, referring to the total reality, but reductive, i.e. methodically reductive: it reduces the given to what the average sensory experience experiences of it.

Paranormal experiences - external perception and, internal sensations - remain either arbitrarily banned or equally arbitrarily neglected. Which is precisely what holistic reason refuses to do. It does not disregard reductive reason - understood purely methodically - but exceeds it in terms of phenomena that go beyond or exceed average experience.

Bible and occultism, seen modern.

Unhistorical.-- Take e.g. K. Deurloo, *Waar gebeurd* (Actually happened), (On the unhistorical character of Biblical stories), Baarn / Schoten, 1981.

Deurloo is professor of Old Testament in Amsterdam. He argues that the biblical stories are not historical (understand: testable with the average sensory experiences) but 'kerugma', proclamation in the form of narratives. As "striking examples" of his method of interpretation, he explains a number of Old and New Testament texts which he does not regard as eyewitness reports but as "literary works of art.

Admittedly, he admits that some "reality" must have aroused very strong "emotions" so that those moved by it try to convey them to others as the content of a message.-- But - this caused a stir in Holland - one misses even the historical minimum. So that one gets the impression that all Biblical stories lack any historical basis.-- Deurloo represents the typical modern reason in its reductive form of interpretation. This one pays particular attention to psychological and sociological traits: for example, to 'compassion'.

Unreal.-- Take G.A. Larue, *The Supernatural, the Occult an the Bible*, New York, 1990.

Larue is a well-known Bible scholar (University of California).-- He argues that Biblical supernaturalism and contemporary occultism constitute "the two sides of the same coin." From his typically modern axiomatics, he tries to show how the Bible and occultism put each other first, -- that mainstream religions cannot escape responsibility for the craziest and often dangerous oddities inherent in occult praxis, such as channeling, magic, witchcraft and satanism, astrology, faith healing, death worship, death-like experiences and out of body experiences.

Larue has one advantage: he sees that the Bible cannot be understood without paranormal ('occult') knowledge and action (which 'critical', i.e. typically modern, Bible proclaimers who still try to 'save' the Bible rationalistically, explain away). But he takes both Bible and occult phenomena for two examples of the same 'alienation' from the merely sensible, resp. perceptible 'reality'. This is what typically modern reason does.

Holism and religion.



What follows is a series of chips which further define holism, i.e. the sense of the totality of all that was, is now, will be, in its many forms.--.

In order not to leave the problem of the relation “holism/religion” in the abstract, we will touch upon a Chinese holism of which the founder explicitly claims that it is “no religion”. Name: “falun gong” (wheel of the law).

Bibl. : Dan. Wermus, InfoSud, *Le Falun* (Une révolution de velours venue de Chine), (Falun (A Velvet Revolution from China)), in: *Le Temps* (Geneva) 04.09. 1998, 41.

Li Hongzhi, the founder.-- Born on 13.05.1959 in N.-China (Chang-chun) from an intellectual family.-- Only four years old, he was molded by more than twenty “wisdom teachers” (holism teachers). Notwithstanding the communist regime.--

1. It is true that Qigong (a holism) which activates the life force -- basic understanding -- was vulgarized during the Great Proletarian Cultural Revolution (1965+ led by Mao Zedang) “to improve the physical condition of the masses.” -

2. From 1984 onwards Li wants to go further: he wants to democratize the insights and skills that until then had remained esoteric - although passed on from one individual to another. For that purpose he and his teachers work out a. Fast and b. For the present man digestible method: falun’. In 1992 he launches it to the general public. And with great success.

Axiomatic.-- Li writes a book: *Zhuan Falun*. Translated into ten languages already. It is a kind of metaphysics: the relationship “science/ holism” is at the beginning. He rejects Darwinism because, according to Li, the cradle of humanity can be located in “other life spaces.”

Reincarnism. Rejection of the sexual revolution of the West (rejection of homosexuality, for example) -- Emphasis on daily life: eliminating self-importance, not retaliating for evil, dealing with tribulations in order to reach a higher holistic level, helping as much as possible for free (making money with Falun is prohibited) are samples from the book.

Three major axioms -- Zhen (truth, genuineness). Shan (benevolence). Ren (patience, forbearance).

Praxis-- Five series of movements resp. body postures are performed in a graceful calm but somewhere powerful way (see photo previous page) “to open the meridians (note: energy flows) of the body”. This is accompanied by a music cassette that plays strange music.

The first movement is called “Buddha spreads open his thousand arms, and the last one is called “Strengthening the supranormal abilities.”

Results -- Almost everyone claims to “feel an energy and a beneficial warmth.” Many claim that “the Third Eye” is opening up such that they see reality differently.--

Healings multiply (which, by the way, are tested by the medical faculties in China).-- The results are very good.

M.W., a Chinese man employed in Geneva, recently returned from his country: “I did not recognize my seventy-three year old mother-in-law: she could hardly march; she goes to falun and has thrown away her medicines but keeps herself in the lotus position for two hours.

In parks, in offices, in universities, countless people practice falun in China but also elsewhere in Asia, America and Europe.-- At 6 h. (sometimes at 3 or 5 h.) in China the parks are filled with workers and housewives, civil servants and teachers, retirees and students, even politicians. Then they go to work.

However, falun works in an environment that does not appear to be so thriving: economic liberalism with its capitalist craze is bringing down time-honored morality (and religion). Greed for money, decline of traditional solidarism, criminality stand out. In this, falun preaches altruism.

The communist authorities are suspicious but, given the apolitical nature of falun, they turn a blind eye.

Religion? -- There is no deity anywhere. Let alone a clergy, there are not even any graduates in falun, because “everyone is responsible for his own evolution. Everyone feels the energy himself”.

We know that the concept of life energy is central to traditional religions. So too in falun. In this sense, falun is very much a religion.

But in traditional religions one does not think and experience that energy without powerful entities (for example, in the Bible, “spirit” or “holy spirit” (life energy) emanates from God) whose main work is to control that life energy. Not so in falun.

We read in Wis. 12:1 that Yahweh 's 'spirit' (life energy) is in all things.-- "The power ('dunamis') of the Lord made Jesus perform healings" (Luke 5:17). 'Power' or 'spirit' (pneuma; Hebr.: ruah (Gen. 6:17) heals. In the sense of Tobit 3:17: healed applies to both diseases and possessions, which after all are rooted in the soul ('nefesh' (Gen. 2:7).

The people, at home in that holistic view, "sought to touch Jesus, for a power went out from Him that healed all" (Luke 6:19). So does the hemoroïssa, in Luke 8:44f. To which Jesus: "Who touched me? (...). I have felt a power emanating from me".

In other words, the "spirit" (power) omnipresent in creation is used by Jesus to make real fifteen healings and fifteen incantations (which are also healings) mentioned in the New Testament. In this sense, He situates Himself in an ancient tradition. Admittedly in a unique, divine-trinitarian way. In this sense, Jesus is a holistic figure.

Holism.-- The term is common. For example, in 1991, Helvetia, the Swiss health insurance company, published *La médecine holistique*, (Holistic medicine), edited by Dr. St. Becker. Bioinformatics therapy, humoral therapy, oxygenotherapy, Huneke's neural therapy, Tibetan medicine, anthroposophical medicine, acupuncture, spagiry of plant-working substances, reflexotherapy, phytotherapy, homeopathy, biocybernetic medicine, microbiotherapy, orthomolecular medicine and oligotherapy are all explained in detail (with examples), not by a doctor but by an expert.

In all chapters the concept of 'energy' is used, explicitly or not. But without sacred entities (God, gods/goddesses, spirits etc.) -- All types of cures -- and they do cure! - go beyond established physical medical science and complement it if not replace it (where it falls short - for now or not).

Note - This is evident from Cl. Hill et al, *Le guide des médecines complémentaires*, Paris 1997 (// The Hamlyn Encyclopaedia of Complementary Health, London,1996). In which some thirty alternative therapies are set out. After all, with exceptions, no alternative ('complementary') or 'holistic' person disregards the established medical science. This has provided its proofs. But no doctor will maintain that it is perfect.

New Age (Nouvel age).

Falun is only one type of what is called “New Age. New Age is holistic, with or without sacred entities. At its center is the concept of energy, however variously interpreted: from physical (if it can be called physical at this stage) to supernatural. Central is the emancipation of the masses. In particular: what up to now has been limited to “specialists” (connoisseurs of God’s law, occultists) who kept their skills esoteric - out of the reach of the masses - as a kind of secret knowledge, there emerges e.g. falun - with a method adapted to the general public: falun considers the great masses capable of handling energy in the form of conceptions and practices. Falun democratizes. Whereas traditional taoists and Buddhists reserved this for an elite. The whole of New Age does this in a wide variety of fields.

Hence the reservations of the established religions and occultisms.-- For example, the reservations of the Catholic Church not only regarding the charismatic movement-- especially the truly gifted within that movement--but also regarding all that is “the New Age proliferation. Which is, of course, understandable given the fact that mastering the mysterious life energy (whether or not it involves sacred entities, which in its way prove mysterious and difficult to manipulate). But not without a hidden axiom: the masses are not - never - ripe for it!

If established university science is suspicious for its reasons (the physical provability), established religions and occultisms are also suspicious for their reasons (the sacred, resp. occult manipulability).

Catholic View.-- Moses sighed already in his time: “If only every man could be a prophet! Prophets after him -- especially Jeremias and Ezekiel -- predict that someday the time will come when God’s life force (‘spirit’) will be poured out on “sons/ daughters, old people/ young people, slaves/ slave women (Joel 3:1/2; Acts 2:17ff; 10:45).” The ancient charismata were a living realization of this: 1 Cor. 12:4/11; 27/ 30. But St. Augustine, who died in 430, notes that these endowments were already extinct in his day. In other words: the church authorities dominated the masses. Until when the secularization present unfolded them.

Holism(s).

‘Holism’ was originally more common in Anglo-Saxon countries. ‘Holos’, ancient Greek: whole, -- total. -- Holism is” the doctrine according to which the totality (collection, system) as a totality -- especially of all living things -- exhibits features which one does not find in the integrating divisor.” (P.Foulquié/ R. Saint-Jean, *Dict. d.l. langues philosophique*, Paris, 1969-2, 323).

In terms of systems theory, “A totality refers to any singular data or context insofar as they constitute an integrated unit of subsystems.” (P. Kurt; *Decision and the Condition of Man*, Seattle, Univ. of Washington Press, 1965, 65/84 (*Reductionism, Holism, and the Logic of Coduction*)).

Methodological holism-- All holism is ultimately ontologically based. After all, all that is, is the totality within which everything is situated.-- One can characterize holism threefold.

1.-- *Reductionism*-- The attention and appreciation may be limited to layers within being(s).

1.1.-- *Skepticism*-- Skepticism does not doubt. It limits its attention to all that shows itself immediately, i.e., all that is phenomenon. In this sense, septic thinking limits itself to phenomenology. The husserlian limits himself to the broadly seen, especially inwardly lived directly given. The behaviorist restricts himself to what behavior -- externally, sensorially observable -- shows.-- Thereby achieving a first disc in reality.

1.2.-- *Scientistics*-- Rational thought (and action) - especially in the form of professional science - by means of reasoning (logic) exceeds the directly given of phenomenology (and of skepticism). One practices deduction and reduction. In other words: instead of limiting oneself to what is shown (phenomenological reduction), one shows by reasoning.

2.-- *Holism*-- With Descartes and even more with Locke, the modern sciences (including philosophy) limit themselves to everything that is earthly and logically comprehensible concerning sensory perceptible reality. -- The holist is both trans-phenomenal and trans-rational: also everything which shows itself as given outside the domain of the earthly (secular), is accepted as given and is considered to be open to reason.

Ethical holism.

Bibl. E. Brugmans, *Morele verantwoordelijkheid in een bedreigde wereld* (Moral Responsibility in an Endangered World), in: *The Owl v. Minerva v.* 8:4 (1992: summer), 239/248-

Writer starts from the concept of an ‘endangered world’, a concept that is present throughout New Age. A world in which ‘progress’ (one of the modern main values) - prosperity, general well-being - “turns into its opposite”, i.e. increase in poverty, violence, pollution, is an endangered world.

Such is the fact. The asked: “How to get out of this reversal into the opposite?” Brugmans briefly discusses re-founding the economy (zero growth e.g.), supplementing human rights (in addition to individual and social rights, other rights (to peace, to clean environment, to cultural identity and so on)) as ways out. But she dwells on the holistic way out.

Holism.--”Universal connectedness” (of e.g. economic, political, ecological factors within the one culture,--of all that is organic life,--of all that is, within an all-encompassing force (referring to New Age among others): Alice Walker, *The Temple of my Family* (1990 a novel; J. Lovelock, *Gaia* (A New Look at Life on Earth), Oxford,1989

Moral.-- Thus, as given, holism is “a real connection of everything to everything” (including man as an individual and as humanity). As demanded -- always according to writer -- holism is that all-encompassing connection as normative, i.e., regulating behavior. Thus e.g. going against the morality of many moderns concerning ‘progress’ which allows “man” to use “everything else” (matter, plants, animals and so on) for his own benefit. In other words: the brutal subjugation of nature.

Note -- Writer opposes one interpretation of holism. Burms and De Dijn reproach holists for holding scientific knowledge to be a fixed foundation of morality. ‘Science’, according to them, is merely an attempt to construct an ontology purely on a professional scientific basis and -- what is decisive -- morality is something else than that. Brugmans believes that Burms and De Dijn are talking about only one form of holism, namely its scientific form. She maintains that in their language there is a non-scientist holism to which their criticism does not apply.

The religious question (in a modern sense).

It is unmistakable: today, as rationalism triumphs in all areas of culture, the lingering question of religion(s) presents itself.--

Bibl. : W.G. Hocking, *Les principes de la méthode en philosophie religieuse*, (The principles of method in religious philosophy), in: *Revue de Métaphysique et de Morale* 29 (1922): 4 (oct. -déc.), 41, 453.-

Hocking (1873/1966) first studied to be an engineer but the reading of W. James' Psychology fascinated him. We summarize his views.

1.-- A peculiar paradox.

On the one hand our time - 1922 - cannot do without religion and on the other hand our time does not know how to keep it alive

2.1 - Religion Science.

Massively and massively rejecting religion is something that our time - according to Hocking - is less capable of than our immediate predecessors. For we interpret religion less as a set of doctrines ('dogmas') and more as an undeniable fact.

The resulting 'objective' study of religion is one of the most recent professional sciences.

a. It begins, of course, with the pure description of the data.--

Note.-- Hocking was friends with Edm. Husserl, the phenomenologist. In it, psychology and sociology on the one hand and ethnology (culturology) on the other play a role.

b. The impressive phenomenon of 'religion' fulfils a number of roles ('functions') which will be equally important. Among other things, they can be vital. So much so that, before writing religion off definitively, it is best to know what roles it plays.

2.2.- Rational Science of Religion.

a. Willingly we live "in the grip of reason". It is leading in our culture of modernity.

b. A religion that does not stand up for reason seems to be largely deprived of vitality.-- Rational-scientific thinking therefore tends to naturalize religion! On the other hand, a naturalized religion is deprived of its essence. Reason today concentrates on religion as an essence of human nature and particularly on its cognitive aspects. So that the present philosophies of religion proceed strongly psychologically (Sabatier, Höffding) and especially sociologically.-.

So says Hocking in 1922. It has not changed that much today. The question is whether psychological, sociological and ethnological reason is able to really grasp the essence of religion.

A religious testimony by max Planck (1858/1947).

Bibl. : Max-Planck-Gesellschaft, *Forschungsberichte und Meldungen* (Research reports and messages), PRI 17/28 of 11.08.1978, Munich, 1978.-

The well-known 1918 Nobel Prize winner in physics unleashed a revolution with his quanta theory. Behold his ‘proof of God’.

As a physicist, i.e. someone who has spent his whole life serving the business science as far as this matter is concerned, I am certainly above suspicion : one cannot just write me off as a fantasist or a bigot. From this point of view I claim - after my atomic research - what follows.

A. Energy. -- Matter in itself does not exist. All matter comes into being only by virtue of an energy (force) which vibrates atomic particles and gives them cohesion within the tiniest solar particle which is the atom.-- Well, neither an energy gifted with reason nor an eternal, abstract energy has been found in the universe. Consequently, mankind has never succeeded in inventing a perpetuum mobile (note: something that moves autonomously without being moved from the outside).

B. Spirit -- Consequence: we must put forward in that energy a conscious and reasoned spirit. This is the ‘Urgrund’, the basic premise, of all matter. It is not visible and at the same time perishable matter that is the real, the true, the real. For without that spirit, as we saw, that matter simply did not exist. The invisible, immortal spirit is the true.

C. A being . But spirit in itself is impossible: every spirit is the spirit of some being. Consequence: we must of necessity put ‘Geistwesen’, spirit-gifted beings, first.

God.-- But beings gifted with spirit are not able to exist of their own accord (based on their own ability): they must be created. -- Therefore I am not ashamed to call the mysterious creator by the name with which the ancient cultural peoples of the earth from earlier millennia called Him: God.

Note.-- From the given to the premise.-- If matter, then energy. If energy, then spirit. If spirit, then gifted being.-- If created, then God.-- Such is what the natural light of reason, proceeding from physics, can attempt to show.

The sufficient reason of religion(s).

Bibl. : J. Bochenski, *The Logic of Religion*, New York University Press, 1965.-

The author, o.c., 127, gives a table of “justifications” of religion. People, who live a religion, do so, if they wish to justify the type of reality to which their religion corresponds, by appealing to:

1. A blind leap of faith (whatever ‘blind’ might mean),

2.1. A radically rationalist move (“the rationalistic theory”),

2.2. Some form of not radically rational step,--with a margin of ‘irrationality’ (as rationalists say);--a certain insight (‘insight’), which--according to Bochenski seems to have to be ‘supernatural’--gets no further explanation. However: question any really religious living person and she/he will tell you that ‘insight’ is involved.

Note.-- What Bochenski fails to see at all is that there is extra-natural (understand: paranormal) and strictly supernatural (understand: bestowed only by the Biblical Deity) insight.

A certain trust characterizes religious people in the revealing holy power (in the Bible: God and the prophets; in Islam: Allah and “his prophet”; in a primitive religion: an entity (whatever or whoever that may be) revealing itself in a hiërophany).

A leap,--not without some insight and trust: behold the more complex religious reality. More real than Bochenski’s separately held forms of thought.

What Bochenski calls “indirect justifications” (insight and trust he calls “direct justifications”) amount to either deduction and reduction.

Note.-- As if there were no de- and reductions at work in direct justifications. But com.-- One can, of course, cast a religion account in a deductive form. But as Bochensky himself says: to the extent that religion rests on hierophanies, they are not deductive.

What remains is the reduction, which he conceives of in two ways.

a. An earthly reality - a man with (great) religious authority e.g. - works as a fact that is only meaningful (justified) if it rests on objective ‘holy’ reality.

b. However, the fact can also be thought through rationally in the form of a “religious hypothesis” which one - already living religiously - tests. With this last form we dwell.

Another name - not favored by Bochensky - is “pragmatic accountability.” -

A. *Some experience*, -- sacred experience of course, strikes the mind (intellect and reasoning, mind and will).

B. An “*explanation*” (“hypothesis”) is sought. If conscious experience which comes across as sacred corresponds to some objective reality, then this must be verifiable by some test --

Think of Moses ‘seeing’ the burning bush. If it is really Yahweh who shows Himself in this way (hierophany, theophany), then this must be shown afterwards by verifiable facts (deduction from hypothesis). -- Or take the magi who see “a star” in the east. They suppose (hypothesis) that this corresponds to “a prince” in Israel. Thereupon they go to Jerusalem and find that indeed “a prince” has been born....

In both cases, there is certainly no radically rational justification. However, there is a blind leap that is not entirely blind because there are reasons to assume the objective foundation: a certain insight and confidence in the more than merely imagined is at work. On this the reductive reasoning unfolds.

That the sacred reduction is not identical with that of the experimental professional sciences, as Bochenski rightly emphasizes, is evident. Which does not prevent an analogous structure from being at work. By the way: scientists also commit blind leaps that are not completely blind, and act with insight and trust and rely on people with (great) scientific authority.

I.e.: what rationalists label “irrationality” in religion is not so thunderously absent from scientific inquiry work. The gap between emergent religion and emergent professional science is not so radical. In both, reason is at work.

Dowsing cognition-- ‘Dowsing’ is - according to the thick Van Dale - e.g. using a rod to determine the presence of water, metals - note: to determine (perceive) - but performable only by “sensitive persons”. It may well be that sacred knowledge, ‘cognition’, is of that type. In which case the emphasis - the decisive condition - lies on “sensitive, that is: amenable, accessible, persons”. Only this fact seems to make the complex of factual features of religious justification comprehensible. And perhaps also that of great researchers in the scientific field.

The claims of a XIX-th century rationalism.

Bibl. : J.Y. Calvez, *La raison chez les catholiques français au XXe siècle*, (Reason among French Catholics in the 20th century), in: J.Wilke et al, *Les chemins de la raison (XXe siècle: la France à la recherche de sa pensée)*, (Les chemins de la raison (XXth century: France, In search of its thought)), Paris/ Montréal, 1997, 227 / 240.-

The author, prof at the Institut Catholique de Paris, emphasizes that French thought on reason and rationality merges with the Catholic without more. This lives up to the sixties in this century of the Church's positions on the subject during the XIXth century. In particular: to begin with the famous Syllabus (08.12.1864) of Pius IX. We give the theses of a rationalism of the time that were rejected as radically contrary, to Catholicism.

1.-- The godless reason.-.

Human reason is the only decision-making power concerning truth/untruth or moral good/ moral evil without taking God into account in anything. - This type of rationality is sufficient to ensure the well-being of individuals and peoples. That rationality is radically autonomous and its given natural possibilities suffice.

By the way, it was called 'liberal' reason at the time.

2.-- The godless reason concerning religion.

That type of rationality suffices to create "all truths regarding religion". After all, this type of reason is the sovereign rule or standard against which man can and must test his understanding of all possible truths.

The Judeo-Christian revelation.

The radicality of the pretensions of a rationalism of the time goes so far as to believe that the divine - Judeo-Christian - revelation (we say the Bible) is in itself imperfect - like all that exists on this earth of human products - and thus runs in tandem with the progress that is brought about "uninterruptedly and in all directions" by rationality. In other words, it is a rational product.

Reason, thus conceived, is without doubt religious reason and thus theology, for example, or theological sciences are based on natural insight. They are either natural science or purely natural philosophy. The dogmas e.g. are creations not of a God revealing Himself but of human rationality.

Note: Anyone who knows even one iota of the Bible knows immediately that the pope of the time had no choice but to radically reject such reason.

Modernism (an immanentist religion),

Bibl. : J. Bricout, *Modernism*, in: J. Bricout, dir., *Dictionnaire pratique des connaissances religieuses*, (Practical dictionary of religious knowledge), Paris, 1926, IV:1052 / 1067.-

‘Modernism’, as the will to re-establish traditional religion based on axioms of modernity (or postmodernity), is very much alive among Catholics and Protestants, Jews and Muslims and others. The author limits himself to Catholic modernism - 1896/1910 - as defined by the Pope.

1.--Postmetaphysical phenomenism.-- Not (neo)scholastic ontology but a kind of agnosticism is the axiom.-- Reason is strictly confined within the phenomena, i.e., the data that show themselves and in so far as they show themselves.--

Consequence.-- God and all that is divine, as non-phenomena, are unknowable -- including by scientific reason -- even through the works of God (Rom. 1:20).

2.-- Immanent reason.-- Notwithstanding that religions are natural (pagan) and supernatural (Biblical) - a fact. That a sufficient reason must have.-- Life is that reason. Religion is a form of life: in the inwardness (“immanence”) of man, in the depths of his unconscious life, a need for god is at work. That is the religious feeling, the religious consciousness. God as revealing causes that feeling and as revealed is the object of it.

Faith, religion, is the expression of that. That is the origin, the sufficient reason, of all religions,--also the Catholic: “Revelation could be nothing but the consciousness which man acquired of his relation to God” (Lamentabili 03. 07 1907). “The dogmas which the Church claims to have revealed are not truths of heavenly origin but an interpretation of religious facts which the human mind acquired by virtue of a laborious effort.”

Note -- Natural reason is not capable of a metaphysics that proves e.g. God. That same natural reason also cannot rigorously authenticate e.g. Jesus along historical-scientific ways as God, for natural reason is locked within phenomena and thus all the traditional-miraculous that transcends phenomena is reduced to what even the atheistic historiography can grasp of them. This is the radical impotence of phenomenon-bound reason.

Traditionalism (a type of supernaturalism).

Bibl. : J.Y. Calvez, *La raison chez les catholiques français au XXe siècle*, (Reason among French Catholics in the 20th century), in: J.Wilke et al, *Les chemins de la raison*, Paris/ Montréal, 1997, 230f.-

Jos. de Maistre (1753/1821), L. de Bonald (1754/1840) et al. postulated a primordial revelation (at the beginning of the world), for without a supernatural intervention on the part of God, human reason is unable to form an understanding of God and his existence. This revelation lives on in religious tradition (hence the name).

Vatican I (1869/1870) -- The council at that time radically defended the sacred power of natural human reason. God, after all, as the origin and end of all things, can be known with certainty by the natural light of human reason.

And this, as St. Paul, Rom. 1/20, says, through the created realities: “Since the creation of the world, the invisible perfections of God are known by the human spirit, namely through his works (note: the things created by him)”.

What is more, it is precisely this religiosity, based on natural rationality, which presupposes man’s susceptibility to a supernatural (not based on natural thinking) revelation of God.

Reason and faith.-- Both by object and by origin, reason and faith are two types of understanding.

1. Reason is a very reliable source of knowledge.

2. More than that, it helps in understanding the information provided by supernatural revelation.-- Reason, insofar as pure reason, proves the foundations of faith. Reason, insofar as it is informed by the light of faith, is capable of “the science of divine things” (religious science, theology).

One and the same God creates man as gifted with rationality and reveals the mysteries of faith: what is true for reason cannot at the same time be false for faith. If the appearance of the contrary is created, it is because either the dogmas are not correctly grasped or articulated or true understandings of reason are confused with untrue opinions.

Note -- The Church defends reason both against its godless interpretations (see previous section) and against its supernaturalistic interpretations. Reason itself is thus cleansed of misconceptions.

Natural religion is not a “natural religion.”

Bibl. : K. Leese, *Recht und Grenze der natürlichen Religion*, (Right and limit of natural religion), Zürich 1954.-- The author was prof philosophy of religion Universität Hamburg.

1. - Pagan fertility religions.

Beginning with an example. - “Astarte, like the Babylonian Ishtar and the Kleinasiatic-Thracic Great Mother (Kubele), is the goddess of erotic love, the patroness of life-producing life.-- The great mystery of life seemed to these peoples to be so worthy of veneration that one could not interpret its origin and mysterious influence otherwise than as protected and (be)guided by an exalted deity of its own.-- Pity: this great, eternally true idea (...) has often become degraded in praxis.” (R. Kittel, *Die Religion des Volkes Israel* (1921).-- With this text we are in the proper sphere of what Leese calls ‘nature religion’.

2. - Natural religion.

Expressed in the “theologia naturalis,” natural religion - in the wake of Herakleitos of Ephesos (-535/-465) deployed by the Stoa (Zenon of Kition (-336/-264) and predominant up to and including the XVIII- d’ century rationalist enlightenment - is then thoroughly rational up to the mortified-ascetic. According to Leese. For “the vital presuppositions of human existence - nature around us, the biologically - lower nature within us with its urges and reactions of mind - do not come into their own”.

God - however interpreted - as a moral, highly ascetic Supreme Being, and the strict moral law - interpreted as a- and anti-vital as possible - are decisive. Behold two main types of religion: natural religion and natural religion.

J.G. Herder (1744/1803), a devout believer, during his Bückeburger period (1771/1776) and Fr. Schleiermacher (1768/1834) in his *Reden über die Religion* (Talking about the religion), (1799), overcame the natural religion of the enlightened rationalist minds: not reason and (moral) law, not innate abstractions and all too general ‘truths’; but historically grown revelations - whatever they may be - as well as the singular and intuition and feelings predominate in the religion which they actually renamed ‘nature religion’ (we think of the romantic nature feeling). Eros easily replaces ascetic charity (agape).

What is a cult? What is a religion?

Bibl. : A. Morelli, *Lettre ouverte à la secte des adversaires des sectes*, (Open letter to the sect of opponents of sects), Bruxelles, 1997.-

The author is prof Histoire des Eglises chrétiennes contemporains (ULB). She was an expert on the Parliamentary Commission of Inquiry into Cults.-- Let us consider the main aspect, namely the thesis that, from her point of view, there is ‘actually’ no distinction between a sect and a religion.

Definition.-- It is said repeatedly: “There is no criterion (not: a means of distinguishing) to distinguish a sect from a (great, ‘historical’) religion”. O.c., 85: “If the Commission arrived at no definition of the term ‘sect’, how can it produce a list of sects?” -

Note.-- On closer inspection, she -- writer accentuates the fact that the major, established religions -- especially the Catholic one in which she grew up -- have monastic groups, some features of which are indeed very similar to some features of the sects. Thus, e.g., concerning rituals, authority structures, mortifications, finances, dress, recruitment methods, lobbying, etc..

In other words, if the conceptual content of religion/ cult is reduced to those things, then the conceptual scope is correspondingly (the definition determines the list (scope)).

Tolerance.-- Since there is no definition, the position of the sect hunter is thoroughly undermined. Hence the title of the booklet: the persecutors of the cults have no logical basis. Therefore, it argues for a tolerance as great as... the established tolerance toward the traditional major religions.

“Rational standpoint”.—The author is militant of “laïcité” (o.c.,13). She calls herself “la rationaliste que je suis” (the rationalist that I am), (o.c.,35). “Poor atheist” (o.c.,51),--”unbeliever who has long lost sight of God” (ibid.).-

Consequence: looking at religions and sects as “external” (as a rationalist, she believes in that external approach as the valid method) her religions and sects come across as “bizarre,” “irrational” (the latter we could expect).

Moonsecte, Hare Krishna, charismatic movements, Temple solaire etc. stand on the same irrational - but tolerable - footing. One thing: nowhere does she define ‘reason’ (rationality). So how does she know the ‘list’ (scope) of it?

Kierkegaard's Catechesis.

Bibl. : H. Friemond, *Existenz in Liebe nach Sören Kierkegaard*, (Existence in love according to Sören Kierkegaard), Salzburg/ Munich, 1965, 26/31 (Die Methode Kierkegaards).-- S. Kierkegaard (1813/1855) starts from an observation.

Christianity (Danish) is illusory about its Christianity. It therefore takes it for granted that just about everyone can be called 'Christian' because it adapts the essence of Christianity in such a way that everyone can imagine himself to be a Christian.-- Kierkegaard, as a Lutheran, is not concerned with the fact that Christianity is not a matter of faith.

When Kierkegaard, as a Lutheran, reads the Bible and gets to know the Christian life there,--unless it is watered down, then it is clear to him: we live in a delusional Christianity.

Kierkegaard is essentially a rhetorical writer: he wants to communicate his discovery of the essence of Christianity to beings who suffer from delusions about themselves and their true essence.-- To introduce Christianity is to try to communicate something to beings who are convinced that they are Christians when, at best, they are practicing a kind of conscientious paganism. (O.c. 30).

Catechesis.-- The introduction of true Christianity requires an appropriate method, namely, the indirect communication. For with a direct attack on the illusory of being an actual Christian, one further strengthens the illusion and at once embitters it. Nothing requires such careful treatment as illusion if it is to be brought to consciousness of itself as illusion.

Catechesis must therefore first make contact - contact of understanding - with such pseudo-Christians before discussing religion, and in particular Christianity as expressed in the Bible. This is what Kierkegaard does in his so-called aesthetic works.--

Note -- But then the pseudo-Christian must evolve from an aesthetic, i.e. morality-free, stage to an ethical, i.e. conscientious, stage in order to finally discover what religion, -- particularly Biblical religion is, and thus evolve to the religious-Biblical stage. Which then leads to a creature definition of religion and Christianity. Kierkegaard is dismissed by rationalists as "irrational" but a closer look reveals that they do so not in the name of "reason" but only in the name of their very limited reason.

The essence of all that is “holy.

Bibl. : N. Söderblom, *Das Werden des Gottesglaubens*, (The development of the faith in God), Leipzig, 1926. 2, 180f ..

The author refers, among others, to the Belgian Jesuit Delehaye, who has masterfully traced the history of meaning of the term ‘sanctus’.

“**Sacred**” was originally a religious, not a “moral” term. - Even today -- according to Söderblom -- a religious meaning of the term ‘holy’ cannot be separated.

“Sacred” means “all that surpasses nature. -- That may be a miracle (with the commission asking for “signs and wonders” in its inquiry).-- That may be moral heroism showing that someone -- all opposing circumstances notwithstanding -- knows how to behave properly. “In that case the memory of the sacred clings with power to its love of man and its pursuit of purity” (o.c., 180).-- That can be -- in the revelatory religions (Judaism, Christianity) “divinity,” the attribute of the deity conceived as a person (Yahweh), as persons (Holy Trinity), are.

To a certain extent - as religion and the belief in God moved in a conscientious direction - the term “holy” became identified with “conscientious. “But never did ‘holy’ become a purely moral term” (ibid.). Even when it looked that way nonetheless, the traditional sensibility and life force working in the term ‘holy’ asserted itself time and again.

“The word ‘holy’ unconditionally and involuntarily prevents that language which recognizes a religion blunted to bare moralism” (ibid.). Even when in Old Testament and New Testament language ‘holy’ is identified with ‘moral high ground’, ‘holy’ is not without question ‘conscientious’. Even with I. Kant, saturated with Protestant moralism, “erhaben” still sounds as more than merely ethical. If “holy” is excluded from a conscientious life, then it means the religious-metaphysical background of that moral life.

Söderblom concludes that the term ‘holy’ provides much better access to the essence of religions than the term ‘deity’ (however to be interpreted): religion is being open to all that is holy.

Religion is “apocalypse” (apocalyptic).

Bibl. : St. Reinach, *Cultes, mythes et religions* (Cults, myths and religions), III, Paris, 1913- 2, 284/292 (L’apocalypse de S. Pierre).-

The author gives a precise definition: as the antique Greek term “apokalupsis”, related to “alètheia”, bottleneck, revelation, puts it, an apocalypse is a revelation of facts occurring in the other world and escaping average (understand: purely earthly, secular) knowledge.- -- The best known apocalypse is the “apocalypse”.

Note.-- The best known apocalypse is the last book of the New Testament. However, the running term confuses ‘end-time apocalypse’ with ‘apocalypse’ without more” (which is the precise of Reinach’s definition).

Mantic giftedness.-- ‘Mantic’ means “the ability to see the other world (whatever that may be)” (see(st)ergave).

Reinach: it is the representation (description, story, account) recited by a ‘privileged person’ of a ‘sight’ (vision).--

Note -- 1 Sam. 9:9: “In olden times in Israel - when they consulted God - they used to say, ‘Come! Let us go to the seer’. For what is called today nabi, prophet, was formerly called roèh, seer. A gifted person had “an observer” (Isaias 21:6), i.e. “a second self” (A. Bertholet, *Die Religion des alten Testaments*, Tübingen, 1932, 110, b).

Cosmology.-- The universe picture, based on apocalypse, is three-part, as all religions, worthy of the name, know and as e.g. Exod. 20:4 says:

- a. the earth, the land of the living,
- b.1. the heaven(s) and
- b.2. the underworld (‘waters’, sheol).--

Note.-- Philip. 2:9/10 says that Jesus, as the glorified one, rules over all that is in the heavens, the earth, and the underworld (‘hell’). Therein are situated His earthly mission, His Ascension, and His Ascension to Hell (“descent into hell”).

The pagan apocalypses.-- Reinach.-- In addition to the Old and New Testament apocalypses, there are the pagan ones. E.g., in Hellas in orphic and paleo-pythagorean middens that drew the attention of the ancient Greeks to “the other world.” - Homer, in his *Odusseia*, and Virgil, in the *Aeneid*, describe a descent into hell. -

In it, ancient sacred experiences live on as E. Dodds, *The Greeks and the Irrational*, Berkeley, Los Angeles, 1966, 135/178 (*The Greek Shamans and the Origin of Puritanism*), sideways reveals: shamans are at home in “the other world.”

Religion is aretalogical : it performs miracles.

Bibl. :

-- Th. Achelis, *Die Religionen der Naturvolker im Umriss*, (Outline of the religions of the primitive peoples), Leipzig, 1909, 35/65 (Offenbarung und Wunder);

-- S. Reinach, *Cultes, myths et religions*, (Cults, myths and religions), III, Paris, 1913-2, 293/301 (*Les arétalogues dans l'antiquité*), (The aretalogues in antiquity).

-- In Marc. 6:1/6 it reads, "Whence comes to him (Jesus) all this? Of what nature is the sophia, the wisdom (note: supernatural insight), which was given to him? Of what nature are the dunameis, the miracles (note: supernatural operations) that occur through his hands? After all, is he not the carpenter, the son of Mary? -

The couple returns e.g. in 1 Cor. 1:25: "Christ is to Jews and Greeks (...) dunamis, life force (Gen. 6:3, Luke 8:46), and sophia, wisdom." -- Which means that apocalypticism and aretalogy are intertwined.

Remark -- Indeed: what the extra-biblical religions know in its natural but especially in its purely extra-natural way concerning miracles and wisdom, Jesus shows in a natural and extra-natural but - remarkably - in a supernatural way: healing in the sense of Tobit 3:16, i.e. getting rid of both diseases and possessions.

S. Reinach.-- 'Aretè', usually translated by 'virtue', actually meant "that which makes one virtuous, viable, capable of solving problems". In Latin: virtus. Reinach emphasizes the striking superiority inherent in 'miracles'. He refers, among other things, to Matt. 13:58.

In passing: in the language of M. Eliade 'kratophany', the display of life force of a higher, sacred, divine or God-given nature.-.

The term 'areté' was used in this sense "long before the triumph of Christianity." As an ancient inscription attests. Zeus panhèmeros, Zeus as the day by active, and Hekatè, the dark supreme goddess striking in the distance, saved a city from many, great and lingering emergencies. In which the "most obvious acts of power (aretas -- peculiar to the divine life-force (tès theias dunameös), reveal themselves."

Note -- The term 'aretalagos', miracle teller, is "harmony of opposites" (W. Kristensen), i.e. sometimes neutral then again meliorative or pejorative (the latter in the sense of "to delude someone of all too incredible things"). In a joint that can affect all basic concepts, by the way.

Religion is prayer.

Bibl. : Fr. Heiler, *Das Gebet (Eine religionsgeschichtliche und religionspsychologische Untersuchung)*, (Prayer (An Investigation in the History and Psychology of Religion)), Munich, 1921-3.-

The beginning of the work is abundantly clear: “Religious people and religionists, theologians of all confessions and directions, are agreed: prayer is the central phenomenon of religion.” (O.c., 1).-- Heiler quotes S. Kierkegaard: “The religious is so secretive that, like a young girl, one can turn red when someone catches us praying” (o.c., 26). In other words, to discover the nature of prayer in a scientific way is very difficult, unless indirectly.

Attention coming to dialogue. -

One prays when one pays attention to a higher being but in such a way that one comes into dialogue with it. Cfr. Heiler, o.c., 486/495 (*Das Wesen des Gebets*), (The essence of prayer). Where “higher” means “sacred. An emphasis on its sacredness is given to the creature definition in the statement of the great Church Father John Chrysostomus: “Nothing is more power-laden (‘dunatoton’) or equatable than prayer”(o.c., 495). In other words: the mysterious life force, core of all religions, comes through most strongly in the course of prayer.

A model.-

J. Jahn, *Schwarzer Orpheus (Moderne Dichtung afrikanischer Völker beider Hemisphären)*, (Black Orpheus (Modern poetry of African peoples of both hemispheres)), Munich, 1954, 90 (Guy Tirolien, *Gebet eines Negerjungen*), (Prayer of a Negro boy).

The beginning reads, “Lord, I am so tired. Tired I have come into the world. And I have already walked far since the crying of the cock and the road is so steep to the school. (...). I would like to go with my father into the cool ravines as long as the night still sails through the magical forests where until when the morning sun rises, the ghosts pass by nervously. (...)”. -

Note. - The Negro-African boy in Guadeloupe lives both in this secular world and in the world of “the Lord” (whoever that may be) and of “the spirits” in the cool ravines.

This living in two worlds at the same time is typical of all religion and, in particular, of all prayer: one simply talks to the invisible higher ‘holy numina’, entities, as one talks to fellow human beings on earth.

As Don Camillo, in the famous films, speaks to Jesus on his cross: “You can see that I can hardly cope on my own”. When prayer becomes too “solemn,” one may begin to suspect it. An essentiality of confidentiality seems inevitable.

Magical prayer.

Worship (i.e. acknowledging a higher or supreme entity), thanksgiving (for reasons of favors obtained), asking forgiveness (for crimes committed, i.e. unconscionability), supplication (i.e. asking for favors) belong to the most frequently mentioned contents of prayer. However, we dwell very particularly on the typical magical prayer. Why? Because one regularly hears claims that magic is self-serving and does not pray. And therefore does not belong to religion!

The magician calls on.-

Alf. di Nola, *La prière*, Paris 1958, 29.- “Oh! You who control the force, you, spirit of male energy, - you can handle everything and without you I can handle nothing.-- I am nothing. I who am devoted to you (note: thanks to rites of initiation), I who am surrendered to you. From you comes my strength, my power. You have given me the gift, spirit of power. To thee do I call. Graciously respond to my magical song. For thou hast to obey me for I have given thee what thou hast asked, O spirit. For the sacrifice was offered, -- sacrifice offered thee in the forest.-- Spirit, I am at thy disposal; thou art at my disposal. Come.” -

Note.-- One sees it: prayer is radically magical, i.e. geared to the control of the mysterious life-force with a view to a certain goal to be achieved. And yet how religious in the sense of ‘dependency consciousness’. Religion is not mere quietism, i.e. allowing oneself to be carried by a numinous power without an active sense of grasping data and questions and their resolution.

Prayer, after all, as St. John Chrysostom says, is *dunamis* in the sense that through the direct contact - here with the spirit of magic in question - communication and interaction takes place at the same time concerning life force.

The sacrifice, in the forest (perhaps a girl who was sacrificed), is power-bearing but too weak in view of the goal to be achieved. Therefore, the magician appeals to his spirit of magic which, as higher, i.e., “holier” (in the original sense of more power-charged), fuses - dynamizes - its life-force with that of the praying person and his sacrifice.

Faith.-- “Faith lives in the hope -- in vain sometimes -- that the deity will grant the rain. Faith is a gentle trust -- in vain sometimes”. So says a poet (Gold Coast). Without active faith one does not pray continuously. As e.g. magicians do (though they only seem to live self-possessed in their speaking).

The Holy Trinity in Christian prayer.

According to the New Testament and the Church Fathers (33/800), as well as the great theologians, the work of salvation stands or falls with the Holy Trinity. Without going into the details, we shall outline the role of the three divine persons in practical prayer.

Axiom. - Genesis 6:3, where it is said that if one lives conscientiously one will experience God's spirit (life force), explicitly calls for the inclusion of prayer within conscientious living. Prayer that involves contact with the deity.

The Trinitarian prayer.-- That one must pray unceasingly is evident from Luke 18:7, 21 :36. Which involves uninterrupted contact with God.

1. The Holy Spirit.--

Rom. 8: 26 vv. -- "The Spirit comes to help our weakness. For we do not even know what we should ask for in order to pray as we should. But the Spirit Himself intercedes for us in (note: for creatures like us) unutterable supplications."

2. The Son (Jesus).

Rom. 8:34. "The Christ Jesus -- the one who died,--what am I saying? Who rose and is immediately "at God's right hand" (note: glorified) -- who intercedes for us."

1 John 2:1. "We have an intercessor with the Father, Jesus Christ the righteous (note: conscientious)." -

Heb. 7:25. "Jesus, the High Priest, is able to definitively save those who approach God through him. He who is eternally alive intercedes for their benefit.

3. The Father.

Rom. 8:27. "The Father who fathoms the hearts knows what the Spirit (note: and the Son) desires, and that his (note: their) intercession for the benefit of the saints (note: God-fearers) is what he intends."

Eph. 3:20. "The power of the Father works in us beneficially, infinitely above all that we can ask or think."

The great tradition rightly states that the dogma of the Holy Trinity is radically central to well-understood Christianity. From that Trinity emanates all "spirit," all divine life-force, source of delights. In prayer we do not merely appeal to this source: it works in us without us being able to see it.

Religion as sacrifice.

Bibl. : W. James, *Variations of Religious Experience* (An Inquiry into Human Nature), Zeist, 1963 (// *The Varieties of Religious Experience* (1902)).-

The book is not a theory of religion but a theory of man as susceptible to “religious experience.” We dwell on what James identifies as very characteristic of religion” i.e. religion as sacrificial experience. Centrally, James puts the exalted, i.e. that which e.g. the Bible calls Yahweh or Holy Trinity. A “higher grounded emotion” is the willingness to make sacrifices for that ‘exalted’. He seems to identify with this the very essence of religion.

Disappointment thoroughly overcomeable. - Sacrifice’ only makes sense in the background of frustrating experiences.-- To frustrations one reacts easily with denial (“That’s not possible”), anger (aggression: “Why is this happening to me? I don’t accept such a thing”), things (“I’ll be good: who knows I won’t escape it after all!), dejection (“It’s a fate: nothing to be done!).--.

Note.-- One reads E. Kübler-Ross, *Lessen voor levenden* (Gesprekken met stervenden), (Lessons for the Living (Conversations with the Dying)), Bilthoven, 1970, 48/140, to the point.-- For W. James now, real religion draws against all such “reactions” that do not reach real sacrifice.

James.--“For religion, serving “the highest” (note: the exalted, the holy, the divine) is never a yoke. Dull submission has left religion far behind. A willingness, which can assume every shade between glad serenity and spirited joy, comes before it, in its place”! (O.c., 27).

Christianity.-- “While the merely reasonable urging (note: typical of e.g., Stoicism) requires an effort of will, Christian behavior is the result of being animated by a higher-order emotion (note: the sense of serving the exalted) that is present without an effort of will.” James means the haughty-stiff stoic effort of will, of course.

This “being happy in the absolute and the eternal” we find nowhere except in religion. (O.c., 32). This form of “happiness” outwardly accepts evil as a form of sacrifice but inwardly knows that evil has been conquered forever.

Conclusion.-- For James it is certain: one does not escape disappointments, not even the atheist, but the truly religious man ‘sublimates’ them o.g. his contact with the sublime.

Spanish Catholicism versus Protestantism.

Bibl. : D. Baisset, *La diffusion du protestantisme en Roussillon* (Le choc avec un catholicisme marqué par la religiosité hispanique), (The diffusion of Protestantism in Roussillon (The clash with a Catholicism marked by Hispanic religiosity),, in *Le Roussillon (De la Marca hispanica aux Pyrénées orientales. (VIIIe / XXe siècle)*, Perpignan, 1995, 341 / 367.-

Thesis: “The religiosity of le Roussillon is really the antithesis of Reformed worship.

Spanish religion.-- Profound veneration of Mary and the saints (relics included) as a problem solver stands out: there is a departure from e.g. epilepsy (St. Paul), kidney stone cramps (St. Liborius), headaches (St. Valentinus) or e.g. lightning defense (St. Barbara) or rain (St. Gaugericus).-- Prayers, yes, but above all visible, display-associated practices such as pilgrimages, processions, a great number of celebrations (profane feasts hardly apply),--not without lighting effects, masquerade’ (carnavalesque).

Axiom: the interventions of Mary and the saints are as good as daily bread in life.

Note.-- Not so much the Holy Trinity is central (it forms background); rather the intermediate figures, the saints with Mary, a woman, at the head. In other words: real folk religion.

Roman religion -- The clergy is very Vatican-minded. The Inquisition (1184+) is implemented. The counter-reformation led by the Council of Trent (1545/1563) dominates religion.

The “disenchantment” (secularization, worldification) of world and life. -- The author refers to Max Weber, *Die protestantische Ethik und der Kapitalismus* (Protestant Ethics and Capitalism), (1904),-- work which, among other things, points to Protestantism as a factor of ‘Entzauberung’, desacralization, deconsecration, of the world and life.

1. The Catholic hierarchy. -- This sees in dances and external works of devotional practices rather a remnant of pagan religions. Emphasizes a “dogmatic” (adhering to the great dogmas) praxis.

2. Protestantism. -- This came over mainly from France.-- Saints worship, including Mary worship, was rejected. Among other things, as a problem solution. The Eucharist was interpreted modernly (transubstantiation); grace and justification were reinterpreted.-- This was the typical modern “religious” reason that carried through.

Postmodern religions and theologies.

A decisive 'foundation' to decide once and for all about the sacred, the deity (including the one God), amidst the opinions of modern reason, is unfindable. All that remains is, as Derrida says, to decide on the basis of the differences ('différences') of opinions to postpone ('différer') a unanimous and definitive opinion.

Following S. IJsseling, *Apollo, Dionysos, Aphrodite en de anderen (Griekse goden in de hedendaagse filosofie)*, (Apollo, Dionysos, Aphrodite and the others (Greek gods in contemporary philosophy)), Amsterdam, 1994, was published, by friends of IJsseling, E. Berns et al, *The God of thinkers and poets* (The God of thinkers and poets), Amsterdam, 1997.

Crumbling. -- The buzzword of the postmoderns! IJsseling recounts a few 'vicissitudes' of Greek deities as a mirror for present-day man, because in the myths of the Greeks 'god' exists only in the plural. This is the well-known Greek polytheism. These myths should "keep us from identifying with one God and one story." In the midst of our multiculturalism, this sounds "topical."

Yet.-- Yet **a.** Greek thinkers (e.g. Plato) and **b.** the Bible have advocated the one - all subordinate because not actually creating - deities transcending god. Among other things as a logical necessity. Or as a revelation. Especially in view of the criticism of all that is rather easily labeled as "divine being" among "the nations" (heathens) and in Israel.

The foreword by Berns, Moyaert and van Tongeren, o.c., 7, says: "The philosophical and biblical traditions appear not to have lost their eloquence in the postmodern fragmentation".

That is all we are going to say about this rich and very diverse book.-- But this.-- Perhaps the time has come to quote, in this course, 1 Cor. 12:4/6: "Surely there is variety of charisms, but it is the same Spirit (third person),-- variety of service, but it is the same Lord (Jesus as second person),-- variety of activity, but it is the same God (first person, the Father) who accomplishes all in all."

The New Testament shows the one Yahweh of the Jews as a plural of three persons, as the Holy Trinity. Diversity showing itself in their workings within creation.

Pluralism on religions (“religious pluralism”).

Bibl. : A. Denaux, *De uniciteit van Jezus Christus in een tijd van religieus pluralisme*, (The uniqueness of Jesus Christ in a time of religious pluralism), in: *Collationes* (Flemish Tijdschr. v. Theol. and Pastoraal), 28 (1998): 1 (March), 29 / 53.

We limit ourselves to the theses of the sacred-pluralists.-- To begin with: biblical Christianity arose in the midst of an ancient world within which a plurality of religions created a de facto pluralism. It quietly found its way there.

The traditional thesis of Christianity is: the Holy Trinity, especially the second person, embodied: Jesus, is the only decisive source of salvation (soteriological thesis). We do say “decisive” source. For there is no doubt that non-Christian religions provide “a” salvation. The question, posed by Christianity, is, “Is this kind of salvation indeed the final and thorough salvation such that with that kind of salvation no question of salvation makes sense?”

Let us now listen to the propositions of the radical pluralists.

1. Rejection of the exclusive type of religion.-- ‘Exclusive’ practically means: “Extra ecclesiam nulla salus” (S. Cyprian (200 258)), i.e. “Outside the Church no salvation”. Remembering that the baptism of desire already makes one a member of the Church without knowing it explicitly: the relation of God in conscience is decisive.

2. Rejection of the inclusive type of religion.-- K. Rahner, the Second Vatican Council appreciate the other religions to some extent (insofar as they provide the decisive salvation) but maintain that Christianity -- the Holy Trinity -- represents the only source of definitive salvation.

3. Rejection of the unique essence of Christian salvation.-- The two previous propositions are rejected by the radical pluralists. They reduce the question of salvation to what is called “plural soteriocentrism”. Which God or deities, which communities we attend to, is less decisive. Far more decisive is, “What salvific value does a religion cover?”

What namely ‘liberating’ (‘soteria’, Lat.: salus, salvation) or soteriological power does a religion have?”. In doing so, one remains very much in the vague regarding the definition of “salvation” or “liberation,” which can actually be “anything” (from yogic wellness to Marxist politics).

Pluralistic definition of religion.-

Denaux.-- The common axiom that always prevails is: the sacred, object of religion, is “an ineffable mystery.” This implies, epistemologically (knowledge doctrine), that we - the people on this earth - do not know the sacred unless partially. That knowledge is situated in a religious experience. It is in principle accessible to everyone. It is expressed in a multitude of religions which are all but samples in the totality of the mystery of the sacred.

Seen in this way, without further specification, this is a fact established by the sciences of religion. But we will look at it a little more closely with Denaux.

Religious basic experience/ shaping it.-

With a Wilfr. Cantwell Smith, in his *Faith and Belief* (1979), many pluralists introduce a pair of opposites. Faith’, basic experience, as outlined above, on the one hand, and ‘belief’, the shaping of that experience of the sacred into symbols, traditions, dogmas, etc., on the other. The design counts as a translation according to the Italian proverb “traduttore traditore”, i.e. “translator, traitor”. In other words: the real religion is and remains the untranslatable, formless experience. As soon as one leaves this one enters the myth(s).

It is evident - at least to those who traditionally know myth - that the term “myth” is used here in a very narrow - and questionable - sense. Thus: “The play of language with which I say that Jesus is my Lord and Savior is actually exactly the same as that with which the beloved sees in his ‘Helena’ the most beautiful of all women in the world” (according to J. Hick, *The Centre of Christianity*, London/New York, 1978).

In other words: reality value, except for the emotional scope, does not have that language game (understand: manner of speaking). That very thing makes it ‘myth’! This is an unreal speaking.

One sees that a certain secularization of myth (R. Bultmann) comes through here in the background. Thus, ontological value does not have this ‘language play’. It “floats” independently of the experience which, as ineffable, cannot be cast in forms - language, for example, with logical scope.

By the way, how one gets from such a vague experience to ‘soteriology’, the solution to problems of a concrete nature, is and remains a question: one does not solve problems on the basis of an inexpressibly vague religious experience.

Evidence.-- Denaux.-- The thesis that Jesus' claim to all-encompassing salvation (with the Father and the Holy Spirit, of course), too, is a "myth" (unreal speech), feeds on what follows.

1. God," whatever that may mean in the language of the pluralists (we prefer to speak of "the sacred"), infinitely exceeds our earthly capacity for understanding.

Consequence: real knowledge, 'cognition', is highly questionable. Certainly if one looks at the multitude of religions, each with its own definition of the sacred. Hence the pragmatism of the pluralists: "We limit ourselves to practically achievable results, called 'soteriology'. Whatever these results may be.

2.1. A generally valid judgment about essence and value of a religion or all religions is limited. Judging other religions from one's own religion is only possible to a limited extent.

In passing: E. Troeltsch (1865/1923) already pointed this out in 1902.-- Question: "How does one know that every judgement is limited, if one has only a limited insight in the matter?". There must, as a premise, be a general judgement already present in order to be able to pronounce the limitedness of our (general or other religions judging) judgements.-- Better expressed: are our judgements only samples - inductive - then this does not mean that they are worthless and merely pragmatically valid. There is an essence knowledge also in sample knowledge. The whole in which they are situated - those samples - is present in them, sideways.

2.2. Every claim - including that of Jesus - to universal redemptive power leads in fact to suppression -- This is true wherever one convinces a community - a people of God for example ("Gott mit uns") - that it possesses "the truth". Faith, once it suffers from communitarianism, does indeed easily lead to religious imperialism. But on the other hand, within such communitarian systems of religion, there are always those who oppose it and act tolerantly, even if, for example, they are convinced of Jesus' all-encompassing salvation.

If faith is essentially - as S. Kierkegaard underlined - an "individual/God" relationship (a people consists of true believers and false believers), then belief in the Holy Trinity as savior (and not in "Christianity" as actual Christianity as saving) does not lead to intolerance and misunderstanding.

What the Bible emits regarding religion.

Bibl. : D. Bretherton, *Psychical Research and the Biblical Prohibitions*, in: J. Pearce-Higgins et al, *Life, Death and Psychical Research*, London, 1973, 101/124..-

It is about the proper interpretation of Deut. 18: 9/12, a text with which “critical” theologians and fanatical Bible people are fond of rejecting as irresponsible all that is paranormology and occultism.-- The author observes: the impossible confusion concerning the translation of the Hebrew root text. See here:

Deut. 18: 9. When ye have entered into the land which Yahweh your God giveth you then ye shall not learn the same abominations of those nations.

Deut. 18:10. With you shall not be found one who makes his son or daughter go through the fire (note: Levit. 18:21 human sacrifice). Who practices divination or who observes times (Deut. 18:11. perhaps cloud prediction) or a conjurer (note: perhaps snake conjurer) or a witch (note: who commits magic - black then).

Deut. 18:11. Or one who practices destiny by knotting.-- Or one who practices clairvoyance through an ob (plural: oboth) or is a seer(st)er through a yiddeoni (like ob, oboth, and always conjoined with it an object of clairvoyance). Or a “doresh el hammethim” (note: who consults the soul via a corpse).

Deut. 18:12. For all those who commit such things are considered abominations with Yahweh, and it is precisely because of these abominations that Yahweh chases those peoples out from before you.

Behold -- as best as possible represented -- the interpretation -- translation of the author.

Note: -- The author emphasizes that the sacred text in no way speaks of the Jewish practices in question but of the pagan practices that are banished as idolatrous. Afgodic’ means what, instead of Yahweh, chooses ‘other’ deities or occult beings as the guide and source of salvation.

Note:-- The typical Biblical reason is abundantly clear: whoever indulges in those pagan practices, shows that he is ‘flesh’, renouncing Yahweh and His Decalogue, such that Yahweh, with His ‘spirit’, His divine, supernatural life force, no longer holds Himself responsible for such ‘abominations’, i.e. practices seeking salvation outside Yahweh, As already Gen. 6:3 abundantly states. As in the same terms, centuries later, S. Paul repeats: Gal. 5:16/24.

The threefold Pentecost.

Bibl. : S. Augustine, *Sermo in die pentecostes*, in: Chr. Mobermann, *Annus festivus*, Nijmegen/ Antwerp, 1935, 155v.. - We give the translation of what is important in this context.

We celebrate the day on which the Lord Jesus Christ, once glorified by his Ascension, sent the Holy Spirit (the Holy Ghost).-

Note -- In the New Testament there are a number of texts in which the divine life force (roeah, pneuma, spiritus) is in the foreground clearly the life force as impersonal power or 'aretè', miraculous ability, is but such that in the background the third person of the Holy Trinity, the Holy Spirit, is present in and through that power. Hence the twofold translation.-- Augustine continues.

After all, John 7:37/39 says, "If anyone is thirsty (note: is in trouble looking for a solution), he/she come to me (Jesus). For whoever believes in me, to him/her streams of living water will bubble up from the depths of the soul." By these words Jesus meant the Holy Spirit (H. Spirit) that all were going to receive who would believe in him in the future. For the spirit (the H. Spirit), since Jesus had not yet been glorified (note: abundant source of Holy Spirit (H. Spirit), had not yet been given.-- Thus literally the Gospel.

S. Augustine dwells thereon on the Biblical account of the first spirit mission (Acts 2:1/4; cf. 10: 44vv. (on Gentiles); 19:5 (on Johannites)) that involved glossolalia, the supernatural ability to speak a variety of languages.-- "After all, just as after the flood (Gen. 6:1 / 9:17) self-willed wickedness (...) built 'a high tower' against the Lord whereby humanity, as an earned reward, lapsed into linguistic sinfulness such that each group spoke its own language so as not to be understood by others, so humble religiosity (...) brought the diverse languages into the unity of the church."

Note -- It is clear that S. Augustine here elaborates on the prophet Joel 3:1/2 (restated by Peter's interpretation Acts 2:17vv.): God's spirit (life force) will come down "in the last times" on all men with his charismata (socially intended psychic, supernatural gifts) that will characterize young and old, male and female, slave and slave woman. -- That is Biblical "pluralism" concerning religion.

The primitive-antique concept of period (cycle).

Bibl. : W.B. Kristensen, *Verzamelde bijdragen tot kennis der antieke godsdiensten* (Collected contributions to knowledge of ancient religions), Amsterdam, 1947, 231 / 290 (vrl. 245/248). See here.

The account of the saeculum festival in -17.-

On or near the subterranean altar of Dis Pater and Proserpina, deities of life (wealth), nightly offerings were made but on this occasion addressed to the goddesses of fate (Parcae (Greek: Moirai;-- the Eileithuiaï (goddesses) of life and death of the earth) et al.) Outside the saeculum or fateswende festival the same thing occurred but by the driving in of a sacred nail which for the ancient Romans was the visualization (signifier) of the inexorable fate set by the deities.

Fate solstice (period).-- For e.g. the ancient Romans no period was closed without more. For e.g. Dis Pater and Proserpina were the deities of the power - life force - of the earth that makes everything go down and rise up (o.c., 248).

In other words: the end of an era or saeculum ('century') is at the same time the beginning of a new era. This was the meaning of the saeculum festival (and, in hushed fashion, of the nail).

Fear.-- When Dis Pater and Proserpina made the old saeculum pass into the new, they showed themselves to be "the dreaded deities of fate" (o.c., 247),--in the sense that, like all the demonic deities of paganism, they made demise the presupposition of the demonic life which, though enduring, was up and down. This was contrary to earthly-human presuppositions. Fear was the atmosphere.

"Divine order of life." -

The ancients - note: in the wake of the primitives - did not mean by this a natural scientific 'law of nature' but fate by deities.

Fatum', fate (Greek: Moira), implied servitude - 'religion', i.e. hopeless submission to the demonic order of life. This unflinchingly included death (=death) in nature (cosmic) and humanity (fated). Associated with this - according to Kristensen - were "fearful moments." Such moments occurred at destiny celebrations in the liturgy, at the change of periods ('peri.odos: cycle).

To conclude.-- Not absolute despair. Not absolute hope. But an endless cycle of hope and despair. Jesus breaks this cycle with his redemption.

The primitive-antique concept of “(sacred) totality”.

Bibl. : W.B. Kristensen, *Verzamelde bijdragen tot kennis der antieke godsdiensten* (Collected contributions to the knowledge of ancient religions), Amsterdam, 1947 (especially 267/290).-- The diachronic expression (previous chapter) of the demonic life is the cycle.

Let us now turn to its synchronic expression, i.e. the totality. This is ... the harmony (understand: union) of opposites.

The imperishable, pagan life includes the opposites, rise and fall, one after the other, in the period and the same opposites together in the totality.

Note-- The pagan substratum on which the Bible interacts with the radically conscientious supreme being, Yahweh, H. Trinity, with the Decalogue (“Ten Commandments”), is discussed in Gen. 2:9, 2:17, 3:5 and 3: 22 (the tree of knowledge (i.e. being radically at home with) concerning good and evil, typical of “the gods” (Gen. 3:5: “You shall be like gods who know good and evil”). *La Bible de Jérusalem* clearly states that this knowledge, i.e. being at home, is autonomy concerning moral values, whereby “God is dead” and his moral law “dead letter.”

Kristensen.-

Just about all ancient cultures are acutely aware of the harmony of opposites, but the Babylonian-Assyrian data are “especially numerous”(O.c., 267).-

In Anoe (Anu, the Babylonian universe deity, father of the Seven Gods) all energies (types of life force) are united. “He was the universal destroyer: salvation and - calamity proceeded from him” (o.c., 272). Thus Labartu, the demon of sickness, is called time and again “Anu’s daughter” (i.e. outworker of his doom side). In other words: Anu creates good and evil. Is “totality” Who expresses himself periodically.

Demony. -

“Anu’s nature (op-ed: choice made into second nature) was demonic “in the religious sense of the word”, i.e. inscrutable and incalculable” (ibid.). Unscrupulous people are unpredictable indeed. That is precisely why biblical religion emits that type of creature.

“Human desires and ideals (*note*: as we understand them approximately today: were not laws to the world leader. (...). His will was the destiny that instilled confidence (rise) as much as fear (fall) in men. He was the god of totality and was therefore always called ‘the father of the Seven Gods’“(ibid.).-- Pluralistic theologians do not take this into account, or much too little.

The divine-demonic impostor.

Bibl. : W.B. Kristensen, *Verzamelde bijdragen tot kennis der antieke godsdiensten* (Collected contributions to the knowledge of ancient religions), Amsterdam, 1947, 105/124 (The divine deceiver). We transcribe the introduction.

Definition.-- A demonic-godly primal being has deceived men with a fatal consequence valid for all times. Which does not prevent the same people from designating him not as an enemy -- without -- more but as “the special ruler”.

1. Babylonia.--

Ea is closer to the ancient Babylonians than to the rest of the gods and goddesses: he is their creator - and - protector (e.g. he saved life from the flood, i.e. total destruction) but by a cunning deception he once subjected all humans to death.

2. Egypt.-

Set was worshipped as a god but bitten Osiris, the ‘god-man’, to death. Apap, detested as a demon, is all deceit and wickedness,-- at odds with Re as the serpent of darkness, the “father” of Apap’s children.

3. Greece.--

The god Hermes is the crafty deceiver and thief, worshipped in rites within which robbing and stealing were allowed. He is “the friend of the dark nights.” He once and for all deceived men but is considered a bringer of salvation who brings forth blessing and abundance among the same.

4. India.-- In the Veda (an ancient religion), Varuna is the deceiver from whom the faithful fear trickery and deceit. But he is at the same time the most exalted god in the ancient Indian pantheon as upholder of the eternal order that life exhibits. His being is “extremely mysterious.”

Note -- Kristensen mentions Gen. 3:1/24 (The Fall of the first humans under the influence of “the serpent”). He says, “To the Israelites the serpent was the deceiver. The serpent was the wise and cunning spirit of the underworld. Once perhaps revered as a divine being but in the times known by the science of history considered an enemy.”

Note -- Kristensen does not mention Satan worshipers or Satanists.

Truth-telling.-- All ancient religions know that at least a portion of the truth-tellers are inspired by “the divine deceiver.”- Kristensen o.c., 107: “Ea bestowed upon Adapa great insight, the ability to “proclaim the law (usurtu, order) of the land (i.e., the gift of truth-telling). (...)”.

The “contradiction” in the sacred, resp. The divine.

Bibl. : W.B. Kristensen, *Verzamelde bijdragen tot kennis der antieke godsdiensten* (Collected contributions to knowledge of ancient religions), Amsterdam, 1947, 273v.. -

Besides the Babylonian Anu, the Greek Zeüs, the Fortuna in Rome, the Indian Varuna, once even the Persian Ahura Mazda (which included both spirits), as sovereign (understand: autonomous) determiners of destiny, display the demonic nature: “Salvation and calamity came from them. Doom and gloom, the opposites which make up the permanent life of the world (...). The will of these gods was the fate, the (Greek expressed) Moira, -- divine but also human.” (O.c., 273).

Note -- The ‘god’ ‘in the book of Job exhibits similar features, at least in some passages.

Conscience. - Conscientious (‘just’ or ‘righteous’) in our sense, these supreme deities were not. “By their conduct they denied the laws which they had laid down for men (note: not for themselves). In other words: double standards!

Sacred awareness -- The sacred (divine) in the demonic sense is, on the one hand, fascinosum (fascinans), increase, and at the same time, on the other hand, tremendum, decrease. “The ancients were perfectly aware of this contradiction in the divine being. Some of the most impressive pieces of religious literature (...) testify to this: the book of Job,-- the Babylonian Lamentations, Prometheus bound”. (Ibid.).

Religion is surrender.-- “The poets of these works have refrained from any attempt to arrive at a (note: what we now call) ‘rational’ or ‘ethical’ solution of the riddle (note: mysterium fascinosum et tremendum). They humbly accepted the ‘divine’ reality, despite all the objections connected with it.

Without a doubt, that has also been the attitude of the great multitude. (Ibid.). The pagans had their own, human conception of morality and deity. But in fact, in their beliefs and rites etc.-the expressions of the divine-they faced the resounding contradiction just described. “Justice, wisdom, for all the ancient peoples were at the same time ‘cosmic’ concepts, ‘divine’ realities that went beyond human understanding and sense of fairness (reasonableness)” (Ibid.).

That is still the sacred sense of the great masses, including the Christian, of our contemporaries.

Demony: hatred, persecution.

The ethnologists note that, instead of the enablers who once and for all ordered nature and the world, “moody, unpredictable creatures” are in the foreground in all pagan worship.-- The Bible addresses this, in its way, of course.

1. The psalms.--

It is noticeable that a portion of the psalms are repeatedly expressions of hatred, persecution.-- Thus e.g. Ps. 143 (142): “Lord, listen to my prayer. (...). The enemy is chasing me, smashing my life against the ground. Places me in darkness: like those who entered eternal death. The breath of life in me falls silent. My heart, deep within me, is seized with fear. (...)”. Thus or in analogous style many psalms speak. -- The question arises, “Why is it that the God-fearing are hated and persecuted again and again?”

2. Traditional theology.-.

Bibl. : E. von Petersöorff, *Daemonologie*, 1/II, Munich, 1956/1957.-- The authorrepresents the Scriptures the Church Fathers (30/800), the great traditional theologians.-- Once upon a time, somewhere early in cosmic history, a Fall of the “angels” (in the Bible “sons of God,” “saints”) occurred. “The primal sin made of Lucifer, Satan and of the fallen angels the demons”(o.c., 1:77).

Well, God adjusts His plan of salvation and education: “Men are destined to replace the demons” (o.c., I: 89 ff.). This basic truth - in the version of St. Thomas Aquinas (1225/1274) top figure of the Christian Middle Ages): Sent. II, d. 9, a. 8; I qu. 23, a. 6, ad 1; I qu. 63, a. 9, ad 3; I qu 108, a. 8 - is one of the few theses which has hardly ever been disputed but which has been advocated with rare unanimity by both the Fathers and theologians.

The hatred and persecution of invisible beings -- directly or through earthly men inspired by them -- is explained in this thesis. Earth is the place of the (final) judgment, i.e., of the great division between people useful by God--because conscientious--and people not useful by God--because unscrupulous. The latter then deserve the biblical name “belial,” unusable because unpredictable within God’s plan of salvation.- --.

Note -- What is called “the holy” is indeed not as simple as “easy” thinkers imagine.

God's "spirit" as the main condition for happiness.

The Bible in this regard is formal: only if one lives conscientiously does one have God's life force (spirit, 'ruah') at one's disposal, and only if one has God's life force at one's disposal may one expect happiness.

The counter-model.-- Gen. 6:3 is explicit: "(In view of the unscrupulousness of mankind) that my spirit (note: life force) be not responsible for man for he is flesh (note : unscrupulous)." Thus Yahweh speaks facing the moral decay just before the flood. Deluge being a disaster caused by the lack of "spirit" of mankind at the time.

Note.-- A small-scale model provides 1 Kings 1:17/24.-- The prophet Elias lives with a widow. Her little son falls ill and dies: "What is between me and thee, man of God? Thou hast come to me therefore to remind me of my faults and to cause my son to die?".

In other words, because of her unscrupulous past behavior, the widow lacks God's life force; her little son shares in that lack: he dies. Her belief in the connection "sin/ lack of 'spirit'/ calamity" makes her see ready.-.

Note -- Exod. 20:5/6, Jer. 31:29 (Ezek. 18:2),-John 9:2: ("Rabbi, who has sinned? He or his parents? So that he was born blind?");-- especially Rom. 5:12/20 ("By one man; note; Adam) sin entered the world, and through that sin death. Thus death passed into all men because all have sinned.");-- we call that "genealogical evil" (genealogical evil).

Confession and penance.-- The widow "confesses". This is her salvation. After all, this allows Yahweh to forgive and thus make His "spirit" available again. With the happiness that normally follows.

The penitential psalms (6; 32(31); 51(50); 102(101); 143(142)) articulate' the chain "regret and remorse/ penance (repentance)". Indeed: regret (disappointment, frustration) arises in response to calamity. If the conscience is strong enough, this regret is accompanied by remorse (i.e. regret for the lack of conscience one regrets). This can lead, with persistent conversion, to repentance (the rejection of the evil committed). With the will to penance (restoration).

Note.-- The ebed Yahweh songs (Isaias 42:1/9; 49: 1/6; 50: 4/11; 52: 13/53: 12) show one who is conscientious but takes on the expiation of others (he has no happiness as a substitute for others).

False happiness through reversal of God's plans.

There are those who live unscrupulously and yet have happiness! This paradox is given a biblical explanation in Ezek. 13 a Biblical explanation.

1.-- False prophets.-- Ezekiel is given “the word of Yahweh” to read. Jewish men act as seers (“prophets”: 1 Sam. 9:9) in their own right, “autonomously,” without Yahweh’s “spirit” and thus out of their own “spirit” (life force).

Consequence: where Israel’s situation was threatened by “unleashed elements” they raised false hopes through their “vain faces and deceitful prophecies”. Also: Yahweh takes it out on them. Sooner or later He strikes them in their souls.

2.-- False prophetesses.-- Self-serving -- in fact inspired by evil spirits -- Jewish women perform.-- One sews ribbons around wrists, manufactures head veils “to win souls.”

Note -- The soul is the seat of God’s “spirit” (life force) which apparently is at stake in the black-magic practices: unscrupulous seers fold God’s life force into its opposite so that counter-godly behavior, unconscionability, is on display.

As an aside, until Jesus returns at the end of time, this sin against God’s spirit is tolerated by God.

Where Yahweh foresaw doom, there through lying inspirations witches in Israel make people fearful (a traditional black-magic procedure by the way). What Yahweh urges on the conversion of an unscrupulous person, female magicians - just like their male colleagues - bestow a life force (“spirit”) in such a way that this person “acquires life” (understand: God’s life), not.

More so.-- For a few handfuls of barley, a few pieces of bread, they cause death where Yahweh provides life,-- they spare life where Yahweh does not provide it.

Also still. -- They lie to the people of God,-- people who fall for it.-- Also: Yahweh takes on these women: sooner or later he does not spare the souls of the false prophets/prophetesses who unscrupulously capture souls. The souls captured by them he frees sooner or later by his “spirit. -- Then those involved will realize that Yahweh rightly says of Himself, “I am” (Exod. 3:14;-- Jn. 8:24), i.e., I act judgmentally and assert Himself as the final judge. This takes place at the latest on the day of the final judgment, by the fire of judgment (Matt. 25:41).

The sacred draws bare (reveals, unveils).

In 1 Sam. 9: 9/11 it reads that the name 'clairvoyant' was later replaced by the name 'prophet'. And indeed, John 4:17/19 tells us that the Samaritan, when she experienced Jesus' clairvoyance, said, "I see that you are a prophet."

The revealing of what is 'hidden', we say 'occult', is characteristic of the peculiar 'seeing' that sacred figures - they are sacred precisely because, consciously or unconsciously, they 'blot things out' - have. Both pagan and biblical.

Elias and the woman -- "The son of the lady of the house fell ill. The ailment became so bad that he died.-- To which the woman said to Elias "Man of God, how am I now with thee? So thou hast come to live with me to a. expose my unscrupulous conduct ('sins') and b. cause my son to die".

1. The question of a cause.-- From John 9:2 it is clear that the mentality of the time (better: axiomatics) asks for the causes, occult or otherwise, in cases of miscalculation. A blind man passes by. Jesus' disciples ask the question, "Rabbi, who has sinned? He or his parents? So that he was born blind?".

Do we not forget that e.g. Exod. 20:5v. says that Yahweh "subjects the fault of the ancestors in the offspring to punishment." Cf. Jer. 31:29, Ezek. 18:2.-- The lady of the house wonders -- on the basis of an intuition apparently -- whether the presence of a man on God's part does not have something to do with "the punitive action" which passes from parent to offspring.

2. Blotting.-- "Holy", i.e. power-laden, people -- whether they consciously want to or not -- blotting.-- Do we read Luke 2:34 v.. Symeon to Mary: "This child (Jesus) is to provoke the down and up of many in Israel. It must be a sign of contradiction -- by the way: a sword (note; grievous event) will pierce you (Mary)'s soul. All this so that the secret thoughts of many hearts (note: and conscious and unconscious soul life) may be exposed." -- Confrontation of Jesus with people "exposes", as in Elias' case.-.

Note -- The later charismatic movement, in 1 Cor. 14: 24v., also knows this: "An unbeliever or uninitiated person will be taken in hand by all (who 'prophesy'), will be judged by all: the secrets of his heart will be laid bare." -- The truly holy 'reveals' .

God : sympathizing or objectifying? Or the two?

Bibl. : K. O. Apel, *Szientistik, Hermeneutik, Ideologiekritik*, (Scientistics, hermeneutics, ideology critique,), in: K. O. Apel et a., *Hermeneutik und Ideologiekritik*, Frankf.a.M., 1971, 7/41.

A model.-- O.c., 39 (43). Do we look at the relation of the physician to a patient(s),-especially that of a psychotherapist to e.g. a neurotic.-- A disturbance e.g. becomes apparent. Relying e.g. on a psychological theory (in fact an axiomatics) the caregiver knows the quasi-natural 'explainability' ('Erklären'), yes, the predictability of the process of repression (unconscious) or suppression (conscious) of a factor in the patient(s). This is "scientistics. In this sense, the cared for becomes an aloofly viewed 'object'.

At the same time, if at least the carer is compassionately and therefore 'hermeneutically' minded, he seeks to eliminate the quasi-natural process: not only by means of medicines ('chemistry') but also by creating understanding and bringing his understanding of the factor to the mind of the carer so that he gets a grip on his problem: from a distant object the cared-for becomes 'fellow human being' who is 'understood' ('Verstehen'). That is hermeneutics.

One sees that both attitudes - the quasi-naturalistic and the hermeneutic - are not necessarily contradictory. Would there be one conversation between people within which not the two are at work? However sympathetic we objectify, (make into viewed object) in the course of a communication and interaction the interlocutor(s). The objectification however is very often not 'said' (the 'unsaid').

Apel wants to extend this duality to the human sciences in general. Including to the historical sciences. Good.

But do we view, Biblically, the relationship to Yahweh (O.T.) or the Holy Trinity (N.T.).

Ps. 6.-- "Mercy on me, Lord, for I am at the end of my strength. Heal me, Lord, for I am troubled. (...). But thou, Lord, how long? Return to my case and deliver my soul (...)"

In doing so, does one not have the impression that "the Lord is and must be at once sympathetic and objectifying in view of the sinfulness, i.e., the defective conscientiousness, of His creatures? In any case, when one prays the majority of the psalms, it is appropriate to take into account both the hermeneutic and the objective.

“The best and cleanest people” (primitive ethnocentrism.)

Bibl. : G. Van Overschelde, *Bij de reuzen en dwergen van Rwanda* (Among the giants and dwarfs of Rwanda), Tielt, 1947, 159v.. -- The author is a missionary.

Note -- Ethnocentrism.- Ethnologically this means “the axiom of a community, an ethnies, with the same culture, that it is the center of humanity.” In Rwanda, the Batwa, a dwarf or pygmy people, are the Bahutu (Hutu), the majority, and the Batutsi (Tutsi), known for their tall stature.

Ethnocentrism.-- The Batutsi lived in the high mountains “proud and self-satisfied.” Their land was, according to their mythical thinking, “the first land in the world, the center of the earth,” the former earthly paradise where the first humans had lived.

Imana.-- Imana is the supreme being, unique in his kind, perfect, omnipresent, omnipotent, creator of everything (o.c., 242/259). Though he is the God of all peoples, yet he is “first and foremost” “their God.” At the bottom of the Batutsi he had placed the first people and still every day he showed them his fondness. The myth: “When by day he had watched the surrounding peoples, in the evening he returned to his beloved Ruanda.”

Ba.tutsi.-- The Batutsi emerged first from the creative hands of Imana and so they are the “best and cleanest people.” They considered their skin color -- black -- to be the normal color of people. The color of whites is a transitional color. Like newborns who saw their color change to black in a few weeks. They interpreted white color either as a disease sign or as ‘albino color’, or as racial inferiority (as with the Arabs who destroyed everything with fire and sword in the countries around Rwanda).

‘Imfura’. -- That is ‘civilized’, who in thought, knowledge and action are at the forefront of the nations. The Batwa, the inhabitants of Kivu, the Bahutu from the forest region of Rwanda they were called abanyamisozzi, savages.

Note. - Here is an extremely short sketch but sufficient to give a sense of what many peoples thought (and still think) of themselves. Communitarianism (community axiomatics) from the most primitive onwards invariably gives rise - usually in virtue of religions - to ethnocentrism and what goes with it: racist tendencies, ethnocides, xenophobia and the like.

Three aspects that make up religion.

Bibl. : N. Söderblom, *Das Werden des Gottesglaubens* (Untersuchungen über die Anfänge der Religion), (The Becoming of the Belief in God (Investigations on the Beginnings of Religion), Leipzig, 1926-2, vrl. 157ff..

The author(1866/1931) was archbishop of Upsala and professor in Upsala and Leipzig. In indicated pages he attempts a summary view of what constitutes religion as a whole.

1 .-- Animism.--In this term Söderblom summarizes a series of phenomena:

a. 'Living' inorganic, organic and human beings who are venerated as life-giving: springs, trees, animals,-- people, whereby not so much their 'soul' is object of veneration as the life-force ('mana') they give off and radiate;

b. souls of deceased animals and humans (venerated for the same reason as above) and so on.

2 .-- Dynamism.-- Following in the footsteps of the English missionary R.H. Codrington (in 1891, in: *Melanesian Anthropology and Folklore*, and already earlier, in 1878, in a letter to Max Müller), Söderblom sees in the term mana theory (theory concerning mana or life force, 'power') the representation of a fact very fundamental to the concept of 'religion', namely (the belief in) the mysterious life force which goes with all religion. To limit the handling of 'mana' (Greek: 'dunamis'; Latin: *virtus*) to magic and to isolate it from religion seems to Söderblom to be raping the facts. As is already partially evident from the reason for animism.

3.-- Causal belief: (the belief in causers -)-- In its German 'Urhebertheorie', from the primitives onwards one establishes belief in 'Urväter' (primeval fathers) or 'causers'.

Is 'mana' a property of certain inanimate (to us, Westerners, at least) things, of souls and spirits, the causer who furnished everything must possess in excellence 'mana' as its origin.

The sacred.-- O.c., 162ff., Söderblom says that, however weighty the belief in a God,-- in deities (gods, goddesses) may be concerning religion, the concept of 'sacred', as distinguished from 'profane', is still much more decisive. Piety can be without explicit belief in deity, but not without belief in "something holy." This is true of both archaic and later, "higher" religions. Thus, e.g., for Söderblom, "sacred ceremonies" are religion insofar as they are "treated with reverence."

Primitive religion according to W.-E. Hocking.

Bibl. : W.E. Hocking, *Les principes de la méthode en philosophie religieuse*, (The principles of method in religious philosophy), in: *Revue de Métaphysique et de Morale* 29 (1922): 4 (oct.-déc.), 452s.. -- Hocking (1973 /1966) was a prof at Harvard University.

1. Primitive religion.-- Superficially viewed, it is a proliferation of feelings (shudder, fear, dismay,-- resentment,-- boldness toward formidable powers), rites and taboos.

2.1. Actual intuition.-- The rawest cry, expression of religious dismay, e.g., is as interesting metaphysically as the quiet intuition of an evolved mystic. For even in such a cry of a primitive, intuition is at work which gives rise to realities, namely, real powers which, insofar as recognized as present in nature, are universal and, insofar as situated within a social context, are historical.

2.2. 'Denial' as not acquiescing.-- The intuitive religion of the primitives can be interpreted as a decided no that resists the given threats that physical nature directs against man who wants to control, indeed devour it.

Disease, mutilation, bleeding, death,-- the biological crises that are eros and the birth of a child: what are they but threats of nature?

Is it not precisely the primitive (requested) who acts forcefully here? His protest -- a massive denial -- manifests itself in a proliferation of feelings, rites, taboos, etc. What does he deny? That nature totally defines man, totally determines his destiny!

It is not religion - it is irreligion - that reacts superstitiously to natural phenomena. The religion is what? She is the invincible form of disbelief of the human mind in its confrontation with the phenomena, the immediately given things. It is the certainty that the deepest realities are not to be found in the phenomena but in the unseen.

In other words, it is the radically unbelieving man, for example, who superstitiously merges into the phenomenal world. This is precisely what religion refuses and this from its primitive proliferation which can so irritate rational man.

The causal agent(s).

Bibl. : N. Söderblom, *Das Werden des Gottesglaubens*, (The development of the faith in God), Leipzig, 1926-2 93/ 156 (Die Urheber).

The affordances or alvaders (“Allväter”) make up the third aspect of primitive religions. “The common and fundamental - as expressed in the myths - remains to explain the origin of things”(o.c., 96).-

As an aside, the notions of “causer” and “culture hero” (“culture heros”) intertwine. “In both cases we are concerned with explaining the origin of institutions things and creatures”(o.c., 109).

1.-- *Work of creation.*

O.c., 121f ... -- As a rule, the primordial beings called ‘originators’ - they are objects of song in religious-magical ‘mysteries’ (note: sacred rites, usually reserved for initiates) - furnished the mysteries themselves but they also founded the fundamental rules (proscriptions and prohibitions) of society. These origin beings created the world of things, plants, animals, human beings (either by “making” or by “begetting”) but not without the ordinances and do’s and don’ts. “A certain conception of an unbroken order(s) in nature and human world is connected with the belief in origin beings” (O.c., 121). After all, in contrast to moody powers (harmony of opposites, Kristensen).

Note: The ordinary gods and goddesses e.g. or the ancestral souls or also the nature spirits), the causal beings have done their work once and for all.

2.-- *“Deus otiosus” (god on vacation).*

‘Deus’, Latin for ‘deity’ ‘Otiosus: Latin for “to unemployment, vacation, ready”, slothful.-- Indeed: from their making or generating work, the origin beings no longer concern themselves with cosmos and humanity.

Note.-- Except in very exceptional emergencies and responding to prayer.-- P. Schmidt, the Catholic connoisseur of primitives, says that in few cases a kind of honorary sacrifice is made to the highest beings but rarely. But prayers are often addressed to them. The origin beings have today departed into “the distance” : to an “other land”, remained in a “heaven”, went to live under the earth, “changed” into stones, trees, into sacred objects!-- They have been supplanted by other, nearer and more dangerous - powerful beings (deities, nature spirits, ancestors).

A peculiar divine judgment (divine judgment, ordal(i)e).

Bibl. : Attilio Gatti, *Het wilde Zwarte hart* (The Wild Black Heart), Amsterdam, 1958, 106/115 (The Fire of Truth).

Called “divine judgment” a test of strength (a.k.a. fire or water test, two-fight) such that a “divine” (whatever that may be) intervention blots out truth.

Axiom: “The deity saves the innocent”. Gatti, ethnologist, found himself at Narwa, in the Serengeti (Tanzania), with 9 whites and 33 Negro Africans. Nine dollars were stolen. After shuffling, Shaffi, Ali, Idi,-- Issa, Asmani, Baruku remain as suspects.-- Mohammed, a cook, refers Gatti to “a great mganga” (notemagician), Mwadana, who applies the fire of truth. What strikes Gatti throughout the course of the ceremony,-- him who has seen many magicians at work, is that Mwadana operates without mascarade or ritual display, austere in other words. This proves that the essence of magic exists elsewhere than in embellishment or ‘liturgy’.

The hot nail.-- After all deny guilt, Mwadana heats a nail about 20 cm. long in a fire, takes it out in the form of a knife.-- From his gourd he takes a cloth, smears the left hand with a greenish liquid (a mixture of plants) :

Axiom: “The dawa (...) protects innocence. Guilt exposes to fire” he says.-- For seconds up to three times he presses “the sparkling blade of solid fire” against his left palm, puts the nail back into the fire. Rubs right hand over left palm : “A clean, matte brown left palm” remained!

The Trial by Fire. -- One by one, the suspects pass the test of strength.-- He demands an oath “by Allah and all that is holy,” that one has nothing to do with the theft. Spread the dawa lightly over the left hand and press the nail hard against it. Once the last man has submitted to the test, Mwadana beckons all seven around him. Subjects each palm to a close examination either pressing the fingertips into the flesh or rubbing them. Whereby each time he raises his eyes -- he is kneeling -- and looks tightly into the eyes of the man whose hand he is holding.-- Each palm shows three stripes of light discoloration. None, however, shows the large blister, the mark of guilt .

On and on Mwadana rubs the palms - one after the other - and then again from the front. Suddenly he knocks away four hands as he beckons the men to withdraw. He then concentrates on the three remaining hands: those of Shaffi, Asmani and Idi. Shaffi then utters a dull growl: "Thou hurtst me, old man! Thou knowest that I am innocent. Yet ...".

The magician in one surprisingly lithe leap springs right up: "Confess your guilt!" he snarls, pointing the right index finger straight into the servant's face. "Say where ye hid the money. Sow it! Now!". Hastily the two others wanted to shove off: "Stay!". To Asmani and Idi: "Thou hast also both committed perjury. Look!"

The divine judgment. -- "I saw it then with my own eyes. So did every one of us who was there. From Shaffi's hand, slowly but terribly, a huge blister grew, which joined all three discolorations together and then pulled up and blew into a hideous deformation of the hand. The same - but to a lesser extent - was the case with the palms of Asmani and Idi.-

We saw it and the three victims saw it: so from their own hands grew the jurisdiction of the fire of truth. It was such a merciless, fearful justice that they stood as if paralyzed and could not close their hands to hide the horror." (O.c.,114).

The only one not to be put off was Mwadana himself: the index finger he drove hard into Shaffi's chest: "Say 'Yes!!! Say 'Yes!!! That thou hast stolen the money!". Shaffi had endured everything and everyone. Now, however, he shrinks. With bulging eyes, he stared at the blister that took on monstrous dimensions. "Yes" he whispered hoarsely.

"I took the money away." At that, Mwadana grabs Idi 's misshapen hand and snarls, "Thou, thou hast helped him." To which Idi: "I helped hide it". Asmani also confesses, "I only saw it (...)".

Mwadana to Shaffi: "The money. Go and get it!". With bowed head he fetched it from under a large rock, close to Gatti's caravan. In the presence of all - to their surprise - Shaffi returned the three banknotes to Mohammed.

"That evening we were all rather quiet. For the reason of what a small, old, dark mganga of the Digos had shown concerning clairvoyance .

Fetishism.

Bibl.sample : H. Trilles, *Chez les Fang* (Quinze années au Conga français), (Among the Fang (Fifteen years at the French Conga),), Lille, 1912, 198/220 (Le fétichisme).

The author, Catholic missionary, connoisseur of primitive religions, was active in Gabon, West Africa.

Negro-African religion.-- Ontology.-- Every thing - mineral, plant, animal,-- man, -- spirit - is 'alive', admittedly in an imperfect way but real. Even more so: every being harbors within itself a mysterious influencing power or (life) force.

This power is sometimes used in a benign or malignant way by 'connoisseurs' (who practice magic).

Theology.-- In a mysterious sphere which no Negro-African wishes to penetrate, the supreme being, Nzame, -- the invisible, Almighty, is situated. He is "above" ("in the high"). Although he is the actual Ruler, he is nevertheless fat: he has been resting since he created all beings "somewhere in the beginning".

Note.-- Deus otiosus.-- The mysterious life forces or influences are put into things by Nzame.

Pneumatology.-- In ancient Greek, 'pneuma', Lat.: spiritus, means spirit, besides life force also entity (spirit).-- Between Nzame and earthly reality are situated countless spirits, each directing a part of reality. Their power, life force, depends among other things and mainly on the domain they lead. Thus there is the spirit of the waters, the winds, the rains, the fire,-- trade,-- war,-- ills.

Note.-- Trilles underscores the fact that, according to the Fang, the intermediate beings are essentially evil, indeed, founding evil for the sake of founding evil. Others - the Bible (Gen. 2:9; 2:17; 3:5; 3: 22), W. Kristensen -- argue that they are either some good natured the others evil or a "harmony" (mixture) of good and evil.

Fetishism.-- A model.-- Pleuritis, according to many magicians - fetishists, is caused both by the unfavorable spirit of pleurisy and the bones of a species of fish that one touches.-- The fetish man/woman knows the spirit in question, is friends with it,-- knows the "influences" in the fishbone,--offers (if need be a human life) as a sacrificial offering something containing life force suitable to fight pleurisy (and its spirit and the bones). The offering is partly eaten partly burned, the burning remains (ashes, bones) being made into a fetish, power-laden object that cures pleurisy.

Logical structures of magic(s).

Bibl.: G. Welter, *Les croyances primitives et leurs survivances* (Précis de paleopsychologie), (Primitive beliefs and their survival (Précis de paleopsychologie), Paris, 1960, 66/92 (La magie).-

Relying on J. Frazer (1854/1941), *The Golden Bough* (1890/1915)), Welter asserts that magic has one basic axiom: the law of sympathy, i.e. “By virtue of an invisible fluid (life force, energy), beings (things, plants, animals, men, spirits, deities) act on each other even at a distance.” One sees it: the dynamism (axiom of the life force) is the basis of the connection,-- the sacred connection of things.

Resemblance and coherence.-- The sympathy or connection is twofold.

1. *Law of resemblance.*-- The like (original) acts upon the like (model). -- Basis of imitative or imitative magic. Frazer also says “homeopathic” magic.

Appl. model.-- On the Russian country estates, the newlyweds spent the first night beside the stable of animals (so as to be models, paragons, for the fertility of the animals). The last sheaf at the end of the harvest is ‘revered’ as a model for the next harvest.-- A picture of someone is power-laden.

2. *Law of Coherence.*-- Whatever touches something else affects that other something. Basis of contagious or contagious magic. Better: contact magic.

Appl. model.-- Body remains -- they were once one with the person: hairs, especially pubic hairs, lice sucked full of the blood of someone -- contain a fluidic contact with the person such that one can act on that person through those remains.-- A sick person is rubbed with a packet of herbs that one throws on the road so that whoever steps on it will transmit the disease. The diseased fluid is transmitted through the herbs.

Exchange magic -- One offers something to an entity so that it merges with it its life force and gives it back its dynamized power. Rule: “Do ut des” (I give that you may give).

Sacrificial Magic. -- One eats the flesh (or a part of it) e.g. to absorb the life force present in it. It is as if e.g. a deceased powerful chief is still active through that part of him.

One prepares beautiful, nutritious dishes,--on a platter one brings them e.g. under a tree in whose shadow the deceased loved to linger, in order to ‘feed’ his soul (with the occult energy in the food).

Do ut des (“*I give that ye may give*”) as religion.

Bibl.: Dr. P. Julien, *Kampvuren langs de evenaar* (Campfires along the Equator), Baarn, 1993, 61/76 (The Fire of Gbarnga).

The author, an anthropologist, since 1926, in W.-Africa, at the time noted “the encroaching influence” (o.c., 61) of Islam in certain portions of Africa.-- He puts forward as a major factor “the peculiar connection of Islam with the Negro mentality with its animistic-fetishistic background” (o.c., 70). or “the natural affinity of the Negro mentality with the mind-set of Islam”(o.c., 72). Do we dwell on one sample you.

Gbarnga.-- Situated in Liberia. A fairly large village. At some distance more or less secluded, the residential and business district of Mandingo traders. The author visits that district.-- The impression: on the ruins of an old settlement, a new village seemed to be under construction. Indeed: closer examination reveals that the district was hit by “a disaster”.

No ordinary fire.-- If all the Islamites -- the neighborhood residents -- had left the place homeless, it was due to “the depth of an economic crisis which had reduced the whole of Liberia to great poverty” (o.c., 75). The Islamists were left with large stocks of goods that became unsaleable “since there was practically no money in circulation in the interior” (ibid.).

In this distress, the Mandingoes resorted to a last resort: they decided to sacrifice their possessions to Allah in the hope that He would repay them many times over. So they set fire to the village.

It was the end of the dry season. At ten, twelve points one hot afternoon the flames leaked along the straw roofs - totally withered by the blazing sun - so that soon the whole Islamic village was on fire.

A large number of natives stood watching, first from a distance, then to save something but nothing of value emerged. The Islamists had made sure that nothing of their sacrifice will fall into foreign hands.

Before the fire was finished, the Mandingoes had moved away,--with expressionless faces “while the beads of the prayer beads--a kind of rosary introduced to Africa by Islam--slipped through their fingers” (o.c., 76).

They had -- in order to receive more -- “sacrificed” their possessions (according to The author).

Fear. Religious fear.

Bibl.: Dr. P. Julien, *Kampvuren langs de evenaar* (Campfires along the Equator), Baarn, 1993, 20/23.-

The author, with a group of Negro Africans, has climbed, in Sierra Leone, the dreaded Mount Kunon. Up to the sacred site where ancestor souls are venerated. But locals say that toward the top “live demons that God Himself made,--’very bad devils’.

“I sat at the foot of a tree: completely impressed by the strange charm of the place (note: where a moment ago the sacrifice in honor of the ancestors had taken place). (...). The natives began to descend to the village. The elder: “Let us go (...) . In his eyes was the fear that I would go higher anyway. (O.c. 20v.).

The author picks out a few of the sturdiest men and begins the ascent. It was by no means difficult, for each time a way up is found. At some point, they work their way up with their hands and feet within something like a narrow chimney along the mountainside.

During that trek, Julien learned what fear plays a role in the primitive mentality (understand: axiomatics). With each step higher up, the fear of the natives increased: trembling, the men remained still,-- fell down on the slope, shaking all over. Suddenly there is a sobbing: one of the porters, a big guy, bursts into tears, shaking and chattering teeth. A little later all the porters cry.

The author then climbs up himself but not without forcing the rest to follow him. He grabs one of them but he screams so much that he lets go. The black one plunges with a fearsome jump into the almost perpendicular ‘chimney’ of the previous one, crashes but runs with wild leaps down the slope. Followed by all others.

Alone with his hunter, The author covers the last hundreds of meters. The top of the Kunon is a small plateau, partly covered with low bushes. Wild pigeons fly around there. Nothing else.

Below, the rising evening wind chases away the wisps of mist. At times they can see the plain below.

The fear of the spirits around the summit was so deep among the population that only rarely did natives ascend the mountain.

Ancestor worship.

Bibl.: Dr. P. Julien, *Kampvuren langs de evenaar* (Campfires along the Equator), Baarn, 1993, 13/23 (The devils that God Himself made).

The author, anthropologist, conducted a series of treks -- 1926+ -- in W. Africa (from Senegal to Gabon).

The terrifying mountain.-- Central Sierra Leone. Mount Kunon: "Never before had a human being been on that mountain." The author, curious, goes after.-- "My hunter continued to stand: 'I hear the natives say they are now coming to their place of sacrifice'.

The sacrificial place.-- A small - dusky - plateau. On all sides tall trees. On one side, however, an uninviting mountain wall. In front of that mountain wall a small pond. Full of dark water. In it an extremely large rock had crashed. On either side: two little sacrificial temples made of rough-hewn trunks and palm leaves. They were very dilapidated.

The ritual.-- Woodcutters who were helping The author, full of fear by the way, move toward the pond. They bend over the dark depths. Wash themselves. Remain standing by the water with their faces -- silently -- turned toward the rock.-- An older man raises his voice. Calls with a suppressed sound to which the others respond with mutterings.-- "They are calling their ancestors" says The author's hunter.-- The older one calls again but louder to which again mutterings. Meanwhile the men stand motionless and stare into the water. To which again the elder's shouting and the mumbling in response.

The sacred nourishment.- The elder steps forward and throws handfuls of rice into the pond. A second throws some cassada. A third tosses bananas.-- Thereupon fish emerge from under the boulder. About twenty of them. They were reminiscent of catfish but were -- said The author, more monstrous. Yes, repulsive. Large.

The ancestors.-- These were the ancestors. The spirits or souls of the dead went to this pond "where they lived on as fish." (O.c., 20). From time to time but rather rarely some of the elders went there to make sacrifices.

The sacred secret.-- No foreign eye was allowed to penetrate to where the souls of the ancestors dwelt of those who lived below.--The sacred secret.

As an aside: Of the demonic beings that "wandered" around the summit, for The author, a Westerner, nothing was to be noticed.

The Pagan Girl.

Bibl.: Extrait d'une lettre de Mgr Chatagnon, vicaire apostolique du Su-tchuen méridional (1898), in: Revue du monde invisible, Paris, 1907, 1908, 1355....

It happens in China.-- Delolme, a Catholic missionary, observes that in Kia-tin, in a girls' orphanage, next to the church and his home, "a crowd of things" -- "si ordinaires en Chine" (so common in Chin), -- occurred: strange sounds, displacements and sometimes vanishings of objects.

Note -- called Poltergeist, ghostly phenomena.

One day: while the orphans -- girls -- were attending mass, all her clothes disappeared under the plank floor without the planks being unnailed. A tall girl of eighteen had recently been admitted. The "devil" (note: according to the clergyman) took the books away from her to burn them: one took several out of the fire while the rice was cooking.

Delolme exorcised with holy water and medallions of Saint Benedict but the phenomena increased. Again and again fire (sky fire) started in the house from outside and inside (also where nobody could reach). The damage was not great.

One night part of the gate of the house burned down. At that, "a crowd of pagans" came pouring in. The subprefect sent experts who interpreted the phenomena as coming from evil spirits, siao-chen-tse. It was rumored that they even attacked Christians and Europeans whose fame was that they did not fear them.

The rumor swelled: people told that both the orphanage and the church and the priest's house had been burned down. It became tragic.

Delolme suddenly realized that it could be "that big girl" who was the cause: she always knew with certainty where to find the lost objects. More than that: she had been taken into the orphanage against her will. Her parents had taken her in out of necessity.-
- The girl was sent away for a time: suddenly all phenomena disappeared. It became silent in the orphanage.--To there literally the account of the missionary.

Note-- The interpretation of the phenomena is plural: the missionary says "the devil"; the Chinese conjurers say "siao-chen-tse". Others -- occultists -- say "mysterious powers of a girl in her adolescence". Unusual it is in all cases and not so rare.

'Kumo' (koemo) in Papua New Guinea.

Bibl.: J. Sterly, *Kumo* (Hexer und Hexen in Neu-Guinea), (Witches and Wiccans in New Guinea), Munich, 1987.

Sterly (°1926) is an ethnologist and spent five years in the highlands of Papua New Guinea with the Simbu (a tribe), among others. But to the point.

Model.-- O.c., 348 (*Die Hexe Mayugl*).-- 29.11.1985.-- Sterly on the road, sees people in a wide circle in front of the police station. In the center Mayugl, a woman, in her forties. On a taboo chair. Very quiet. Staring ahead. Ten meters from her: a black chicken. Bound.-- Behind her, two policemen and several dignitaries from the Gigl Kane (a tribe).-- Everyone was silent, barely whispering a word.

To a question from Sterly: "Ambu kumo" (= a witch). -- The chicken sat crouched on the ground with her neck withdrawn. After a few minutes she began to tremble, tried to get upright, flapped her wings but tumbled, -- fell, stayed down, seemed dead.

One of the policemen picked them up: "The chicken is dead." Someone then cut the animal open, while people crowded around curiously but kept their distance from Mayugl. "Ye konduagl demkane bol kwa" (She ripped apart the guts of the chicken).

Meanwhile, a policeman spoke to the woman: "She claims to have struck three times" (note: with her thinking like kumom). This turned out to be true because the liver, one of the 'beloved' organs of the kumomites, showed three tears.

Sterly complains bitterly that "the whites" (scientists on the head) never seriously deal with the reality (it is his term) of kumo.-- O.c., 141ff., he defines kumo as the penetration of a force -- life force, of course -- possibly, for those who "see," in the form of an animal -- into a victim in such a way that the target's own life force (situated in the soul, of course) is destroyed.

With as visible effects - o.c., 143f. - a whole list of ailments, death included. Central, as in all archaic religions, is the life-force in the soul: "Ye kuiamo taia ongwa" (the victim's life-force has been weakened).

O.c., 349ff., Sterly refers to the Russian Nina Kulagina, under Dr. Sergeiev, who, concentrating, caused the heart of a frog to stop, under scientific control. What paranormologists call "psychokinesis" (PK).

Out of body experience.

Bibl.:

- J. Sterly, *Kumo*, Munich, 1987, 94ff. (Doppelgänger);
- C. Ginzburg, *De benandanti* Hekserij en vruchtbaarheidsriten in de 16e en 17e eeuw), (Witchcraft and fertility rites in the 16th and 17th centuries), Amsterdam, 1986 (vrl. 44vv.).-

The basis: the life-force, strengthened, dynamized by means (e.g., witch's ointments), under the influence of the thought-force, exits.

1. Sterly.-- Kumo, magic, exhibits two manifestations that move rapidly floating, flying. The exited soul body or phantom:

- a. assumes the form of an animal, called "the young" or "the child" of the mage(s) at the Simbu,
- b. assumes the human form (yagl kumo: male; ambu kumo: female) of the human being himself.

The wandering out of body experience occurs to inform oneself, to flee out of fear, or to penetrate a victim.

During an out-of-body experience, "the biological body lies rigid and chilled in the dwelling" (o.c., 94). The Simbu are formal: "It is the mage(s) himself who exits (preferably at night), not a ghost" (o.c., 95).--

Three young men at night bump into Thomas Siwl and his sister Mume. The latter, surprised, would thereupon have turned into her kumo, a pig, and fled.

2. Ginzburg.-- The landscape is mainly Friuli (N.-Italy).-- Both the witches and the benandanti (opponents of the witches) do not step out in the biological body "but in the spirit while leaving the body at home" (O.c.,44). They exit after having rubbed themselves with ointment and changed themselves e.g. into a cat, leaving the body at home (o.c., 45).

The spirit (note: apparently the exited part of the soul body) wanders around (ibid.). They leave the body behind and take on a similar (soul) body (o.c., 46).-- Ginzburg: the out-of-body experiences are "perfectly real, even if only the spirit takes part in them" (o.c., 48).

The resemblance -- at such distant distances in time and space is more than striking. There is no rational but unbiased doubt: there is, apart from gross (physical, biological) matter a "rarefied," "fine:" "subtle," "spiritual" matter that is exceptionally subject to thought and imagination in unison.

Fate committed by unscrupulous magic.

Bibl.: A. de Rochas (1837/1914), French professional soldier who studied paranormal phenomena in the most scientific way possible and investigated them experimentally (within ‘the possibilities), gives in his *L’ envoutement*, (The bewitchment,), Seclé s.d., 41s., what follows.

A person well susceptible to hypnosis (pp) is brought into deep hypnosis (the strong form of suggestion or incantation) in such a way that the very fine material layer in the life force of his soul - called astral (soul) body - leaves the biological body on a command (‘out of body’) and is directed towards a person, the target, identified as an enemy(s).

Black magic thus works in at least two ways.

1. The exited ‘phantom’ (astral body) penetrates into the target that has been projected in order to suffocate the victim - penetrated - e.g. by means of a cardiac arrest.

2. The phantom - charged with the life force or “radiance” of material poisons - poisons the target.

Note.-- Just as one can cause the life-force of a pp. to exit, one can also immediately cause the life-force of a poison to exit and disconnect from the material toxin.-- The two disconnections make the life-force manipulable. That manipulation is the work of magic.--

Conclusion.-- Once the casting of the fate is completed, the soul force is called back into the biological body of the subject and he is awakened from the hypnosis.

Note.-- In primitive cultures, especially in the context of manism (ancestor worship), in order to prevent leaking, one summons the life force or phantom of ... deceased persons who are known to be “supple” (even willing to commit crime). Thereupon one proceeds as described above.

Note.-- De Rochas, o.c., 34, even cites a text by St. Thomas Aquinas (1225/1274; the great philosopher and theologian), *Summa theologica* p.1, a. 2: “Every conception in the soul is a command to which the organism obeys. Thus a representation in the mind causes in a body either fierce heat or cold. It can even induce or cure disease (...).

S. Thomas lived at a time when the prejudices of the later aggressive materialism (the French XVIIIth century) did not yet exist. Although already S. Thomas begins to show signs of modern rationalism concerning paranormal phenomena.

Nahualisms.

Bibl.: R. P. Trilles, *Chez les Fang* (Quinze années de séjour en Congo français), (Among the Fang (Fifteen years in the French Congo)), Lille, 1912, 228ss.. --.

What is called “nahual” in Central America is called “elangela” in Gabon, Where Trilles 1892+ was a missionary.

An elderly chief offers night lodging to Trilles and his catechists in a large tent.-- Suddenly, around two o'clock, near my bed, I hear a rustling in dry leaves. Shaken, my mosquito net, which surrounds me, is pulled. Extremely cautiously I step outside the net but it was so dark that I saw nothing and I light a torch. For a peculiar smell wandered about, -- smell that I knew. Behold: a coiled snake, a black one of almost three meters, of the kind whose bite is fatal within three minutes, lies still near my bed, head already erected and wobbling, eyes twinkling with rage, ready to strike.

I grab my gun and fire but the torch extinguishes and the weapon is turned away from its target. “Do not shoot, missionary, for by killing the animal you would have killed me. Fear not: the serpent is my elangela”. Thus the chief. He throws himself on his knees near the snake and takes it in his arms, pressing it against him. The animal thereby behaves thoroughly calm. It is carried away and laid down where the old man sleeps while it is loved. “It’s just a mistake. The snake was used to sleeping with him. When she saw that a stranger was in his bed, she became enraged. - So much for the story.

Note.-- This custom is called nahualism (nagualism) and is widespread in primitive cultures. In a rite, a wild animal -- not a tame one -- is magically lured out of the wilderness and slowly revealed. A cut is made both in the animal and in the initiate so that blood exchange takes place, for the blood of one is inoculated (in the ear, for example) into the other. From then on, there is life-similarity: one lives and dies, then the other lives and dies simultaneously.-- The choice of animal depends on the main intention: if one wants to kill, one chooses a dangerous predator, for example.

In other words: exchange of human and animal life. Life that plays the leading part in primitive cultures but then in a for rational, Western people very ‘occult’ sense.

An initiation.

Bibl.: A. Gatti, *Mensen en dieren in Afrika* (People and Animals in Africa), Antwerp/ Amsterdam, 1953, 159 / 187 (The Women the Python).

The author, ethnologist for years in sub-Saharan Africa, meets a healer and her successor and witnesses a part of the initiation.-- In the northern part of Natal (South Africa), in the Xosa Mountains, lives in a kraal Twadekili, a virgin woman, Together with a giant python (6 meters) Whenever she faces a difficult case, she involves the python.

Note -- This cohabitation is actually life-altering: when Twadekili dies, the snake dies with her. Both are then buried in the middle under the hut of the successor - in this case Ramini - who from then on sleeps above the place: the spirit of the deceased and that of her python remain in and around the successor and her snake.

The Successor.-- Some twenty-three years earlier a baby is born in the family of a Xosa Kaffir. He is a healer himself. Suddenly Twadekili -- she knows -- shows up in the hut of future mother. Soon after, she comes out with the baby and reaches out to the father. -- “This thy daughter baptize Umkulu-Mkulu (note: The supreme being of the Xoasa) with the name Ramini. Raise her with care for she will become a great python wife. When the time comes, I will come and get them”.

When Ramini is about eight to nine years old, the father keeps them in the hut and has long conversations with her. Other healers who visit have to teach the girl “knowledge” - wisdom. When she is twelve, Twadekili comes to fetch them on the orders of the spirit of the previous python wife over whose grave she sleeps. This farewell to the parents is accompanied by a solemn liturgy: Ramini becomes “the daughter of” Twadekili (note: acquires the same second nature of her predecessor).

For years there follow lessons in the hut, together with the snake, for hours a day, with rites, preparation of drinks (herbal potions), chanting of magic words.

Thus the day approaches on which Ramini ‘matures’ as a sacred women and receives from Umkulu-Mkulu the advising snake that becomes her ‘sacred companion’. Once she has reached this point - initiated - she begins to treat simple cases in her own hut until the day her predecessor dies, along with her python, and she becomes a full-fledged healer.

The finishing touch. Gatti becomes aware on a certain day that the consummation of the initiation is near: “When the moon is full, her eyes see many things and those that happen in Xosaland. Other eyes too can see the same things if they belong to one who is as watchful, patient and silent as the moon” (according to Twadekili).

Note -- This is one aspect of the lunar or lunar religions that leave traces all over the globe.

“My pocket calendar indicated the time of the full moon: 12.51 h.. (...) 12.53 h. (after midnight) (...). In the black darkness behind the hut something moved. (...) A woman: gliding stiffly and dead straight across the ground; arms stretched out tightly in front of her. She crept between the huts. (...). It was Ramini. (...). She passed very close to me. I saw that her eyes were open but staring ahead. (...). Then I began to understand that she was moving, consciously or unconsciously, towards the Serpent Army’.

Note -- The Serpent Army is a pile of giant granite blocks and crooked trees whose branches formed a dense green. This dark, soundless place was never visited by humans and only rarely by animals. THERE dwelled the pythons.

“Ramini seemed to hesitate for only a moment when she reached the deepest shadows behind the piled-up rocks. (Then she remained standing, motionless, arms still stretched out in front of her (...). The intertwined branches above her head. (...). Then I heard a rustling noise, right in front of the still motionless Ramini.(....). A huge python suddenly rose up: face to face with the girl. (...). Ramini emitted a convulsive sigh.(...). Arms still tightly outstretched she went back in the direction of the corral. The python followed close on her heels. Five to five and a half meters long (...). She adjusted her speed to that of the snake disappearing into the hut.

The next morning: great throngs of men and women, streaming in. In front of her hut, Twadekili danced a dance of joy: “A new python wife is born!”. The whole crowd cheerfully fell in with her and sang the praises of the supreme being, “Umkuli-Mkuli be thanked! Umkulu-Mkulu be thanked!”. One then raises the index finger from the right to the sky: to thank the sky god.

The python and the blind man.

Bibl.: A. Gatti, *Mensen en dieren in Afrika* (People and Animals in Africa), Antwerp/ Amsterdam, 1953, 177/ 181.

The author raises the question of the real mode of proceeding in following “startling healing”.

a. *Twadekili, a python woman*

In Natal (Z.-Afr.), is visited by a Negro African with inflamed and swollen eyes.

Bending over deeply and touching the ground with his walking stick, he approaches the healer and Gatti (in conversation). She: “The cock is ready”. The initiate Ramini indeed comes with a white cock outside her own hut.

Twadekili takes it, muttering magic words, to rub its head on the ground during which the beak made intricate drawings. Until the rooster was completely “in her power” and she put him on the blind man’s head where he remained as if petrified.

Muttering magic words, Twadekili carried out movements until suddenly a knife decapitated the cock with a jet of blood streaming down the face of the immobile patient. Ramini returned with a wooden platter on which was a rather thick brew of boiled herbs a handful of it is smeared on the blood-stained eyes.

b. *Twadekili invites the patient and Gatti inside.*

There the python rose higher and higher until its head was at the same height as the blind man’s. She controlled the snake because once its head was at the height of the man’s head, it kept quiet except for the constant flashing of its tongue.

Then Twadekili stopped keeping track of them with her gaze (*note* : magnetic gaze), took a gourd of clear water, began to speak to the blind man (she neglected the snake): first slowly, then faster and faster until the voice reached a shrill-hysterical sound. Suddenly she was silent. Immediately afterwards she cried out “The python!” with a shrill cry as she threw the cold water of the gourd against his face.

Again she screamed, “The python! There it is!” Right in front of your face! Look at the python! The python is coming at you!” The man gasped, shook his head, quickly stroked his eyes with his hand, opened them, saw the snake, slid down to the ground.-- Twadekili then sighed. Looked at Gatti with a very tired expression. Smiling.

At that, Twadekili turned toward her python, which had still remained unmoved in place. This one began to give way very slowly, sliding downwards almost imperceptibly. Until the animal lay whole and all curled up in its nest in a dark corner: eyes twinkling.

c. -We went outside.

Into the light and warmth of the sun. Silently we sat down on either side of the doorway. Ramini immediately coming with a bleating white goat under her left arm and a wooden bowl in her right hand, entered Twadekili's hut, closed the door behind her. "Shortly thereafter I heard a final choked 'baa', (*note*: the last bleating of the goat) and the unmistakable sound of swallowing (*note*: the python, as a reward apparently, devours the animal)."

Note -- "Behind us the door opened: the man came out. Alone and dead straight. The eyes almost normal. They were brilliant and filled with tears of unspeakable happiness. Ramini had washed him clean. The python-woman stared into the distance, -into her own -- invisible to us -- world.

The man did not thank her. He merely crouched down beside her on the ground. "Umkulu-Mkulu be believed" she spoke, still gazing into the distance. "Umkulu- Mkulu be believed" he repeated. His shining brown eyes looked up at the blue sky he had rediscovered". - So much for the account of an eyewitness -ethnologist.

Be it noted: Umkulu-Mkulu is the supreme being worshipped by the Xosa - sky god, to whom healing is ultimately attributed.--

It is as if what The author sees and depicts is only the foreground, while in the background", the spirit of the preceding healer with the spirit of her serpent, under the direction of the supreme being - the Urheber (to put it with N. Söderblom) - are actually at work.

In passing, Gatti as a good ethnologist rejects the term 'miracle' - it looks like one (he says, o.c., 177) - and critically limits himself to "sensational happening" (ibid.). This is "rationalistic. But ignores, in my view, what those who do it - Twadekili, Ramini, the snake - and undergo in faith - deep faith - the blind man - himself as in it ... immediately involved say. But yes: a rationalist always knows better than those involved in it themselves.

“Regal sin” (capacocha, capac hucha).

Bibl.: P. Tierney, *The Highest Altar* (The Story of Human Sacrifice), New York, Viking Penguin, 1989-1.

In 1954, two Chilean workers “in search of a treasure” in the Andes, at the summit of Mount Plomo (17,716 feet) discover a once ritualistically walled-in little boy (8 to 9 years old), excellently preserved in the ice.-

Historians either denied human sacrifice among the Incas or dismissed it as a negligible anomaly. Since then, intellectuals have realized that human sacrifice played a central role in Inca culture (o.c., 29). The name for such a child: ‘capacocha’ or also “capac hucha”.

People did not believe the Inquisition. -

O.c., 33.-- Hernandez Principe, member of the Spanish Inquisition, around 1621, mentions - like Cristobal de Molina - the holocaust of “carefully chosen children” (o.c., 30) among the Incas. The blindness of the intelligentsia was once so great that the correct historical value was not discovered until 1978 by Thomas Zuidema.

Tanta Carhua.-

Principle had the representation of facts from the description of a converted magician, Xullca Rique. The inhabitants of Ocros (S.-America) honored as a goddess a Tanta Carhua who, according to local tradition, a few centuries before (it is estimated around 1430) by her father, Caque Pomo (who wanted to obtain a prominent post in society) was sacrificed to “the Sun” (understand: the deity) on a high mountain after months of strictly prescribed rites (a series of celebrations from village to village). She was interred alive on the Aixa. Tenta Carhua was still consulted (health problems, agricultural problems) by magicians who, through ecstasy, took in “the spirit of the goddess” and passed on her solutions “in a falsetto language” to people in need.

Note. -The Bible is excellent in its use -- Deut. 18:10 (one of the mantis practices was to offer one’s child (boy, girl) through the fire (holocaust, total combustion) to the deity Molek). Apparently with analogous intentions: problem solving of all kinds!

In Gen. 22:1/19 (Abraham having to sacrifice Isaac first only to learn from “the angel of Yahweh” just in time that this was “an abomination” to Yahweh) it appears that the Yahweh religion fundamentally disapproved of this.

The thoroughly pagan formation

Bibl.: H. Trilles, *Chez les Fang* (Quinze années de séjour au Congo français), (Among the Fang (Fifteen years in the French Congo)), Lille, 1912, 190s

The author notes that the ordinary catechesis of the Catholic mission “has no hold on” young people who have undergone a magical formation (initiation).-- See what he says about this literally.

Every ngil (note: the black magician known but hated in his mission regions) has the right and duty to form his successor. Within his own tribe -- sometimes within a blood-related tribe -- he discerns a child of about ten years of age.-- From that moment on he molds it according to his conceptions (note: axiomatics). He instills in it the first secrets,--teaches it to speak like himself with the voice that resounds .like an underground cave. It accompanies him on his trips, serves as a kind of nobleman, precedes him, through mountain and valley, with the resounding fetish bell.

Such children have uninterrupted bad examples before their eyes, live in the midst of the most repulsive destruction, and are therefore in a short time depraved in marrow and bone. They have “seen everything done” are familiar with every heinous human perversion and are therefore ready for all crimes.

Note -- This explains on the one hand the great fear of men of such magicians and on the other hand the fact that, faced with such a degree of evil - occult evil - they see in need only one remedy, namely, to resort to a black magician of the same occult level.

Irredeemable.-

Often such children come to the mission: pulled along by a comrade, curious also sometimes about the unknown that is the mission. Sometimes they last until baptism thanks to a deep feignedness that outsmarts their masters. They always return from the mission more angry than when they arrived. “La formation chrétienne n’a sur eux aucune emprise” (Christian formation has no hold on them).

Note -- Is this not living “proof” that occult formation reaches a layer in souls that ongoing catechesis does not even suspect, let alone address. The result seems to be that such catechesis breeds only superficial Christianity. Thus facts like the Islamization of large Christian areas, - like the de-Christianization of the once “so Christian” West - explain themselves.

R.P. Trilles, *chez les Fang* (Quinze années de séjour au Congo français), Lille, 1912.-

The author stayed 1892+ in Gabon, with the Fang. Father Trilles is also known as one of the first specialists of the Pygmies (he lived with them in the jungle).-- The song that follows is sung by the ngil and the choir while dancing. He expresses his superiority. "Yô, Yô" means "Leve, vivat".

180 quinze années aux pays noirs
calling listen of the ngil, chant d' Incantation du ngil

180 QUINZE ANNÉES AUX PAYS NOIRS

CHANT D'INCANTATION DU NGIL

LE NGIL.
Par les cen-dres con-sa-crées de la vic-ti-me ad-ler-te, Des es-pri-ts er-rants
de la nuit, Qui vont par-cou-rant la som-bre fo-rêt, Sans ar-rêt, Ja-mais.

LE CHŒUR.
yô yô ja-mais.

LE NGIL.
Es-pri-ts des morts qui n'ont pas vu les sa-cri-fi-ces fu-né-rai-res.

LE CHŒUR.
yô, yô ja-mais.

LE NGIL.
Morts qui n'ont point en-co-re pas-sé, Pas-sé le fleu-ve des lar-mes.

LE CHŒUR.
yô, yô ja-mais.

LE NGIL.
Le fleuve des lar-mes et des sou-pirs.

LE CHŒUR.
Le fleuve des lar-mes et des sou-pirs.

LE NGIL.
Le fleu-ve du grand re-pos.

LE CHŒUR.
Le fleuve du grand re-pos.

LE NGIL.
Es-pri-ts de la nuit, som-bres es-pri-ts, nos pro-tec-teurs.

LE CHŒUR.
Nos pro-tec-teurs.

LE NGIL.
Toi, mon fils, sois gar-dé, toi, mon fils, sois gar-dé tou-jours.

Note.-- The ngil or black - magician always carries with him a skull in which the ashes (with the rest) of some human sacrifice have been collected. The spirits of the dead who found no eternal rest but wander - at night in the jungle - are the guardian spirits of the ngil.-- He calls them by the melody and the lyrics.

Primitive morality.

Bibl.: J. Hall, *Sangoma*, Utrecht, 1995, 185v..

Hall, an American writer, has himself ordained as a sangoma, healer, in Swaziland in 1988+. For the Swazi people, the sangoma is a healer of high standing. -

As an aside, the occupying British had wantonly and indiscriminately condemned “all traditional culture” (o.c., 185) and immediately banned sangoma and ‘évolués’ had done the same in their wake.

Umsakatsi (black magic) is not a sangoma.

As is the case with primitives just about everywhere in the world, so it is in traditional Swaziland: the people have such a moral flair that they very clearly distinguish unscrupulous occult praxis -- umsakatsi -- from conscientious healing.-- On one day, in 1990, Hall, via “bone throwing” (a mantic method), “sees” “death” along with “violence” (meaning murder).

Fortunately: a few weeks earlier, they had pulled the mutilated, half-decomposed body of a middle-aged man from the Komati (a river) and he understood the occult indication better. Pieces of flesh had been cut from the body. A sangoma said that “black magicians” (umsakatsi) had needed human flesh for the purpose of their medicines.” The newspapers had rendered this lurid praxis as “ritual murder.”

Another sangoma said, “It is said to have a powerful effect on prosperity in your life. If you use it, you can get many cattle and many women. If you are a woman, you will become your husband’s favorite wife”.

To which Hall: “Don’t we have our own herbal substances that do the same thing?”. Answer: “Yes, but our lidlothis (healing spirits) do not help anyone who is bad. They cannot help if what you want can only be obtained by harming others. For example, if you can only come first with your husband if the others die”. The custom surprised the naive rational American but mutilated bodies are found every few years in Swaziland. Sangoma people shun this like the plague.

Here we grope for the ethics of primitives who know the radical distinction between right and wrong. To claim that they are amoral as primitives does not stand up. What would they say of the eighty million dead that the communist states rationally eliminated?

Bantu philosophy on ethical evil.

Bibl.: Pl. Tempels, *La philosophie bantoue*, (Bantu Philosophy) Présence africaine, 1949 (// Bantu philosophy, Antwerp, 1946), 83/91; 106/109.

(Ed.: See <http://www.aequatoria.be/tempels/bantoefilosofieDeSikker.htm> or www.aequatoria.be where Temples' book can be accessed in its entirety)

Ontology for the Bantu is wisdom concerning reality. 'Reality' is life force. Their ontology is dynamistic. God, spirits, people and so on are essentially life(s) force. Morality is correspondingly so. What life-force builds up is good; what it degrades is evil.

1.-- The Bantu state that contempt for God, ancestors, good spirits, committing unscrupulous magic that creates destiny, lying and cheating, theft, adultery and other sexual misdeeds are "i bibi" (it is unconscionable) because such things affect the life forces.

2.-- Do we dwell on types of unscrupulous behavior.

2.a.-- A person is incited, provoked, by fellow human beings through unscrupulous behavior.

Temples becomes angry because the inhabitants of a village had not furnished his residence. He falls out in insults and threats.-- Whereupon 'kufingulula'.

The village head: "Kokilokosyanya (withdraw your thoughtless and malicious words so that after your departure the village does not suffer calamity (op.: in its life force))".

It counts as an "act of a human being" (not a "human act": the act springs from drift.) "Bulobobwamukwatwa" (The drift has taken hold of him. "Nakwatwa nsungu" (I have been carried away by anger).

In other words, the external circumstances "act" in such a person. Yet although innocent, such a person can affect the life force.

2.b.-- In a village of the Baluba there is a deformed goat. The people: "The owner should better kill the animal because it is going to attract mischief (op.: concerning life force) on all the herds".

In a village someone is accused of "evil influence" that shows itself in illness, yes, in death of fellow men. This without any proven wrongdoing or any evil intent. Sickness, death and the like are signs of lack of life force. Such an accuser, in that mentality (axiomatics), hardly defends himself,---submits himself to seers, elders and sages, up to and including a "god's judgment" (ordalia, i.e. an occult test of strength). - Inanimate objects, plants, animals, people can thus be "bya malwa" (suspected of being evil phenomena only observable by seers, though now in many cases).

Tempels: “Such a course of action of the Bantu remains incomprehensible by European judges. I think I have found a sufficient reason in the philosophy of the Bantus”. -- This explains why they carry sick people outside the village to nurse them in the wilderness or in the forest until they are cured. Even newborns who radiated mischief used to be thrown into the river (as a threat to the life force of fellow humans). The Bantu act in such cases “in a state of lawful self-defense”(regarding life-force). Not out of unscrupulousness.

2.c.-- In a village, after his death, the hut and all the contents of a buloji, an unscrupulous magician, are burned. If the community has not even killed him first.-- How to understand such a thing?

As in Psalm 59 (58):3, where it speaks of “blood men as mischief makers,” so here also.-- The buloji, mfisi, ndoki, i.e., the radically depraved one, who engages in casting a fate (sickness, injury, miscalculation, death) on fellow men or their property and so on, is, in the eyes of the Bantu, acting from a thoroughly destructive life force, radically dismantling that life force.-- The baluba call such a thing sacrilege. It manifests itself in nsikani, the perverted will that premeditates evil.

Dislike of fellow human beings, hatred, envy, malice and slander, even exaggerated or mendacious praise are frowned upon as a form of killing life force. As a softened form of buloji to one who is envious, one says “Wilt thou kill me? Hast thou the buloji, the black-mage, in the heart?”.

Neutralization.-- “Kulobolola”. - The black-mage(s) is not only guilty towards the community, plants, animals, possessions included. He is also guilty towards ‘God’, as creator and protector of the life forces.

Consequence. - Black magic must be eliminated in conscience - out of lawful self-defense - by killing, after trial, and even burning. Rites in which the whole group participates. After all, black magic is considered the evil par excellence.

Conclusion.-- So one should not say too quickly, i.e. without thorough research, that primitives are ‘uncivilized’. Their culture is simply different.

Human death as a point of honor.

Bibl.: Dr. P. Julien, *Kampvuren lags de evenaar* (Campfires along the Equator), Baarn, 1993, 167/179 (The Beast of the River)-.

In 1935, The author - anthropologist - arrives in Upper Volta (now part of Ivory Coast), where, in an immense savannah, the Lobivolks live in 'soukkalas: mud dwellings, not gathered in villages but spread out according to very lawless families.

A model.-- Two young men hunting in their area notice by a stream a stranger, a Birifor, whom they, once he comes within their reach, simply pierce with their heavy arrows. Being strangers, they leave him and go to their soukkala to tell of the feat.-

A number of young girls hear the story: with their trunks they go to the place of the murder. There they process the corpse into "an unrecognizable mass" (o.c., 170) and drag it on a rope to a gathering place where "a great feast" is arranged.

Peculiar sense of honor.-- "In the Lobi area, murder -- (note: what we call murder) -- is hardly considered a crime" (o.c., 169). A human life has little meaning there. The tribes there are cruel and murderous.

A young man sees no 'objection' (op.: 'taboo') in taking out any fellow human being - man, woman, child - , with whom he has neither quarrel nor displeasure, with some arrow shots. Whether the victim lives in his vicinity or is a stranger who happened to arrive in his area is irrelevant. Standing out, acquiring the coveted reputation of man-killer, i.e. important person, is either the conscious or the unconscious motive (who will decide if the axiom - ethnologists call it "primitive mentality" - is imprinted from childhood).

A young girl wants only as a future marriage partner - about this she leaves no doubt - someone who by "bloody deeds" (o.c., 170) has made it into a man-killer.

Note.-- To the Jews who want to kill him (Jn 8:40), Jesus says that they "have the devil for a father, i.e. inspirer (Jn 8:38; 8:44)," precisely because they act murderously toward Jesus who listens to his heavenly Father. He calls the devil "man-killer" (John 8:44).

Sexual Magic.

Bibl.: E. Wellesley, *Sex and the Occult*, Corgi Book, 1973, 171ff .

The book cites the psychanalyst N. Fodor who, in Fate (1964: January), quotes Dr. G. Kirkland, for many years Government Medical Officer in Southern Rhodesia (Zimbabwe), as “an extremely practiced observer.

This was what I saw.-- Open place in the forest. Bright moonlight. Pleasant night atmosphere.-- Natives in a circle. Women on the one hand, men on the other.-- They take in some kind of stinking meat. Drink! Drink! For no native is capable of anything ‘psychic’ (note : paranormal) without being drunk. When the required degree of intoxication was reached, “the fun” began.

1. To begin with, a ramping up of sexual perversion. Continuing to drink more and more. Until finally: - which took a long time - the combined effects of sex and liquor had turned those involved into an almost insane gang.

2. Then the nanga (magician) stepped into the center of the circle. He began to dance. Under that dancing, the sound of his voice gradually became more animalistic, until finally it was indistinguishable from that of a jackal in its well state.-- Meanwhile, all the natives were stark naked.--

Note -- The nudity is called “ritus paganus”, pagan rite. -

The cheeks hung limp. The lips of the men drooled and whined like those of animals. They licked -- crawled around -- each other like dogs. The nagga went into a man-unworthy frenzy, fell to the ground, lay on his belly in the sand, writhing, jerking about the limbs as if during an attack of falling sickness.

Note.-- One does not think that these ‘primitives’ do not know what they are doing.- . Meanwhile, there was the perfect imitation of the jackal’s bronze. Nothing of what animals do - including self-mutilation and homosexuality - was absent with the accompanying sounds.

They know that the real black magic has to stir up (dynamize) and mobilize the animal layer in the human soul. By doing so, they summon animal spirits that are favored by sex and are prepared to do all kinds of good and evil deeds with it.

Ps. 72 (71):9 calls the whole of the animal deities, spirits and thus “the animal.” Not surprising when one sees them inspiringly at work above.

3. The climax -- The nanga stood up, performed a few more spiral movements, then fell down again with a large stream of blood and saliva on its lips.-- From outside the circle came sounds of jackals so real that I turned around my tree to see these dogs enter.

A young girl -- around seventeen as far as I could tell at the time -- and a man snuck into the circle. What they were doing, I can't really say. The previous animal imitation had succeeded but this was extraordinary. I rubbed my eyes continuously. An eerie feeling came over me. (...). There was a strong dose of fear involved but - thou shalt laugh with me - if I called my feelings 'extra-natural'.

Note: The doctor apparently shared in the sacred shudder inherent in such a rite.

Certainly my feelings became unpleasant when, so suddenly and without any warning, two jackals were copulating within the circle. There was not the slightest doubt about this in my mind.

Note.-- This is an example of dematerialization and re-materialization.

There was the nanga lying on his belly, as if unconscious, in a transported state, on the one hand, and, on the other, there were the jackals who even came up to him and sniffed him out with the well-known curiosity of jackals.

In doing so, there is an important point they continued their sex over and over again like dogs can, not humans: the girl - the female jackal (is she called as one wants) - hugged hard the male penis (note: penis captivus)'. - Finally, they went off, coupled, into the forest.

The following day.-- The next day from the district a young girl - seventeen - was brought in: terribly exhausted; complaining of being kidnapped. I had to examine them. The genitals were horribly ripped open, swollen and torn. A series of scratches were identifiable on the chest and thighs.

Note -- A. Bertholet, *Die Religion des alten Testaments*, (The religion of the Old Testament), Tübingen, 1932, 131, ad a, says: "On a man(s) the realm of God resembles, while the realms of this world (note: in the Biblical sense) resemble animals." -

This theme is discussed in Dan. 7:3;-- Isaias 13:21; 34:14; Jer. 50:39; Ezek. 34:28;- - Isaias 27:1; Apokal. 13:1 and elsewhere. This is the animal of Ps. 72 (71): 9.

A pagan incantation.

Ch. Keysser, *Aus dem Leben der Kaileute*, (From the life of the kai) Neuhausz (Deutsch Neu-Guineé in: R. Thurnwald, *Die Eingeborenen Australiens und der Südseeinseln*, (The natives of Australia and the South Sea Islands), Tübingen, 1927, 19, says that according to the Kai (past century) the ‘spirit’ of a deceased Kai (a tribe) - after biological death - also ‘dies’, after which that spirit becomes an animal and even akin to an insect.-- This assertion may seem absurd but she is talking about a spread phenomenon.

Bibl.: Clara Gallini, *La danse de l’argia* (Fête èt guérison en Sardaigne), (The dance of the argia (Feast and cure in Sardinia)), Lagrasse, 1988 (// La ballerina variopinta).

The book initiates us into a now largely, due to modernization namely, extinct exorcism in Sardinia.

Note.-- The phenomenon - known around the whole Mediterranean as tarantism (tarantulism) - revolves around the ‘argia’, mv.: arge, the name for species of poisonous insects, especially the *latrodectus tredecimguttatus*, a spider which by its sting or bite induces in man a very painful state of intoxication.-- Apart from the biochemical slant, the ancient Mediterranean cultures saw in it an occult phenomenon, which we will now briefly sketch.

The myth.-- This is called Gallini the explanation given by the populations. In an incantation song viz. it reads: “(…). Return under the earth into your dark world and do no harm to anyone” (o.c., 111). Indeed, the argia is an “anima mala” (bad soul), an “anima cundannada”(damned soul) that avenges its thorough discomfort in the “other world” on a living one. And immediately seeks from the environment (“the conjuring group” (o.c., 103/115: le corps exorciste) “deliverance” from the hellish conditions in the form of a ritual requested, indeed demanded, by the argia, through the bitten/stabbed person who speaks in her name. Upon which the bitten person heals.

Note.-- The myth mainly says that the argia is the soul of people who refused to worship Jesus in the host on Holy Sacrament Day. Whereupon, after the biological death, they turned into an argia and draw in a *latrodectus* to stab a living one at the appropriate time.

Who so?-- O.c., 107.-- Girl, marriageable girl, married woman, senora (woman from the city), student woman, peasant woman, cantadora (singer), sonadora (musicienne), dancer, prostitute, adulteress, -- also peasant, priest etc. “The arge are like us (...)” -- ordinary people!

'Possession'-- O.c., 39/94 (*La possession*).-- The bitten person "possesses the argia in himself", "possesses the soul of the argia in himself". Immediately the stabbed person has the 'sentidu', the (liver) urge of it. Precisely this drives the argia, at once the possessed, to guess the life history of the deceased but frustrated 'someone' in a series of 'interrogations' or in a series of 'behaviors'. Until the argia is 'satisfied' and expresses this through the sick/ possessed person by his sudden laughter.

'Carnival'-- O.c., 178 and passim.-- To the usually authoritarian demand of the unhappy soul in the bitten one then responds with, sex talk and obscene rites (which are otherwise strictly banned except in carnival) as well as satires and role reversals (male/female) (o.c., 167/181). This is to create an atmosphere that is livable for the argia (indicating the level of her morality). - Dances of all kinds and music are of course part of that atmosphere creation.

Seriousness-- "Dance out your 'paza' ('straw', i.e. vanity, nullity) so that you, argia, may be freed from your evil" is what both the bitten and especially the villagers who help perform the exorcism according to ancient - pagan - custom, say and do. The stake (o.c., 117/139: L' enjeu) is indeed both the consolation of the soul, the argia, and the healing of the bitten. With the active cooperation of the argia, who thereby relives the essentials of her past earthly life.

Consequence: the conjurers - mainly women - or men in female attire and roles - engage in a trial of strength (with the life-force) in the form of threats, curses, death threats,--which ends in praise, prayers, expressions of pity. Until the argia expresses its satisfaction by making the bitten person as totally cured shoot up in sudden bursts of laughter.

Depicting the argia as dough baked into bread,-- 'burying' them in a sack (with the head out) in the dung heap or earth via her victim. -- 'Immersing' them in a bowl of water may be part of it.

Pagan-- Hardly any mention is made of healing saints or Nostra Signora (Our Lady) and Jesus. Once the "deus supremu", the supreme god, is mentioned. In negligible role. Not surprisingly, the Sardinian episcopate forbade priests to participate in such a thing.

“The green gioconda”

Bibl.: S. et R. Waisbard, *Mirages et indiens de la selva*, (Mirages and indians of the selva), Paris, 1958, 196s.. -

The Waisbard couple explores Peruvian Amazonia. They enter the territory of the Shipibo Indians of the rio Tamaya.

Her eyes focus rigidly on ours. A kind of “perversion” one must suspect in her.-- The strangest among all the Indian women we ever saw. “The Green Gioconda” whispers Monique. The attire is all jade green. She is the only Indian dressed in green in all the rancherias of the rio Tamaya.

Everything about her is mysterious. The smile that is both soft and voluptuous. The long, long thin aristocratic hands. The eyes follow us uninterruptedly.-- “Why is she dressed in that radiant green? Why is her left arm bare and her bolero has only one sleeve? Why does she wear no ornament -- none at all -- like all other Indians? Not even the vine around the ankle! No geometric figure on the clothes? -- Who would be her master and lord?”.

One fact is abundantly clear’: the Green Gioconda lives in seclusion.

Women do not seek them out.-- “Has she committed such a great transgression that she has been cast out? Or, is she some kind of ruler who considers herself above the little man in the jungle?”. Her tambo is located a few meters from the other tambos: that kind of ‘exile’ intrigues us greatly.

The kitchen work she performs like other Indian women. All day long. Her finely shaped hand stirs the masato - fermented drink - in a bowl in front of her. Like a yogini, she sits on a mat of dry blisters.

A girl.-- Dressed in a long white bodice. The girl leans against her fearfully. It has the same cloudy gaze. Immediately the same allure of a gioconda. Undoubtedly her little daughter.

Note.-- The book has a picture of her. “The gaze heavy and cloudy. An enigmatic smile, a naked arm, an artist’s hand. The Green Gioconda stirs in the masato, an Indian drink made from boiled manioc that women -- the Shipibo are matriarchal -- chew, spit out and ferment. It is the drink of orgiastic celebrations”.

Genesic or generational religion(s).

Let's go briefly into an aspect often minimized by 'specialists', the genetic slant of religion(s).

In the Bible we find the term 'tôledôt' (Gen. 2:4 (the 'descent history' of the heavens and the earth when they were 'created'); 6:9; 25:19; 37:2). In Eph. 3:14 Paul talks about the biblical replacement of pagan 'genesis' religion with "the Father who gives his name to all 'patria', name-bearing generation group, in heaven and on earth."

Genesic religions.-- Bibl.: A. Lefèvre, *La religion*, Paris, 1921, 145/168 (*Le culte de la génération*); 248/262 (*Les génies*).

The author begins by stating that this is an artery of non-Biblical religions. Nevertheless, to make it live a few examples.

O.c., 147.-- In France one finds almost everywhere upright stones to which is attributed a magical power concerning male vitality and generativity. Infertile girls and women "embrace" them in all secrecy.

So: in Saint-Ours (Basses-Alpes) there is the sacred rock over which girls slide to get a fiancé.

The menhir of Bourg-d' Oueil (Jura) is a stone around which people perform round dances. The girls and women embrace it "in a well-defined" (op.: erotic) way.

The "pierre de Poubeau" is worshipped on Shrove Tuesday in the form of "expressive dances".

O.c., 149.-- The feminine power of life and regeneration (which is really the same thing) was "worshipped" in the form of rounded, flat, or quarry (sheath) equipped stones as well as in that of sacred forests, swampy depths, or of chasms.

Note -- Lefèvre emphasizes: one finds this all over the globe.

Male and female generative spirits -- Let us begin with what the ancient Romans said on the subject.-- According to them, every man had a genius and every woman an iuno, present-day representations of Jupiter and Iuno, the descendent deities of the Romans. (P. Grimal, *Dictionnaire de la mythologie grecque et romaine*, Paris, 1988-9, 165 and 244).

Note-- After all, gods and goddesses have a very generative 'spirit' (genius, iuno), which acts actively in every fertilization process. So that we now understand why the 'pagans' interpreted sexuality as so sacred.

The generative spirit.-- Pagans saw them just about everywhere: in inorganic things (the generative rocks among the Australian Aborigines, e.g.), in plants and animals, in people, as mentioned, also in institutions (cities, the whole society,-- the Roman emperorship, e.g.).

Such beings 'arise' (are generated) in one with place, plant, animal, human being or institution and guarantee their (continued) existence. In all that is conception, birth, -- marriage and so on, they play a leading role. Thus, among the ancient Romans, there is a genius of the marriage bed, which is thereby 'consecrated'.

The stakes.-- Dynamism is again the key.-- From the absolute primordial couple (with the Greeks Gaia and Ouranos e.g.) over the couples of smaller groups (peoples, tribes, families e.g.) to the parental couple of a single person the fertilization energy is at work, specialization of the broader life energy.

Ancestor religion.-- Every single person, every group worshipped in its own progenitors (couples) the energy they had received from those progenitor beings and which they passed on to their descendants (Lefèvre, o.c., 161). Although the deceased progenitors had left the land of the living, that (purely biological) death did not affect the phantom, the Soul with her soul-body of subtle or fine material nature: the (in the former biological body coming through) capacity to procreate by means of their (progenitor) energy worked on from the other world.

In other words: their genius or iuno actively intervened at conception.

Note.-- Lefèvre notes that the term 'genius' has as root meaning 'conception' (cfr. genus (Greek: genos etc.)). The manes, ancestral spirits, also called 'penates' or 'lares' (good) and 'larvae' (angry), were called 'genii' and 'iuones' respectively.-- They were considered the sign of everlasting cosmic life.

Note.-- Lefèvre, o.c., 248, says that the Greeks gave the name 'daimon', generative and therefore lucky spirit, to such beings. Thus Socrates had his 'daimon'. Let us think of 'eu.daimonia' (fortunate life thanks to one's own daimon) and 'kako.daimonia', failed life due to an evil spirit or genius, resp. iuno.

Note -- The discussion of 'totemism' may have (part of) its solution here: the totem -- object, plant, animal-- is, after all, a kind of naming life force since conception.

Satan, satania and satanism(s).

We will be brief in this regard and give the essentials.-- In Job 1:6, - 2:1/13 (Satan as a demolisher of earthly happiness) ‘satan’ is one or more ‘sons of God’ (higher spirits or ‘angels’). As such, he belongs to God’s “court council,” i.e., those higher, powerful beings with whom God governs the universe. Satan is an ‘adversary’ (1 Chron. 21:1;-- 2 Sam. 19:23), both as a tempter (the ‘serpent’ in Gen. 3:1f.) and afterwards as an accuser (Ps. 109 (108): 6 ; Matt. 4:1 (diaolos, devil’)). - Behold briefly what O. and N. testaments say.

According to *Etudes carmélitaines*, Satan, DDB, 1948, 252/267 (Chez S. Paul), the New Testament-designated Satan is “the god of this aion”, the ruler of this world as an epoch understood,-- center of “the body of sin”, -- body: i.e. occult group,-- “sin”, i.e. (thorough) deviation from the Ten Commandments,-- “sin”, understood as someone, i.e. the head of the group, Satan, the Devil.

Consequence: this earth (and even the whole cosmos) are the gates of hell (Matt. 16:18) which ‘destroy’ the atmosphere in which we all live (giving the impression, on thorough examination, of absolute emptiness (mataiotes)).

The struggle.-- “Jesus, tested by Satan in the desert, dwelt in the midst of ‘animals’ (Mark 1:13). Against Him, served by (op.: conscientious) angels, comes the head of the evil forces (*note* : life forces and creatures), Satan or the Devil. The stake of the battle is man’s salvation or loss.

The prince of demons (*note*: unscrupulous sons of God or angels) - the prince of this world - controls the realm of death (*note*: summary for “all that is calamity (including biological death)”). Jesus, the prince of life (*note*: ‘life’ understood as ‘peace: i.e. “all that is salvation”’), comes to take away the dominion he acquired over the rulers of the earth (*note*: Matth. 4:8/9) without sufficient reason (Matth. 9: 34; John 12:31; Heb. 2:14; Acts 3:15; Rev. 1:5) . Thus A. Lefèvre, *Ange ou bête?* (La puissance du mal dans l’ancien testament), (Angel or beast? (The power of evil in the Old Testament)), in: *Etudes carmélitaines*, G. Bazin et al, Satan, 1948, 13.

The author makes it abundantly clear, reproducing the Bible as it is written, that “sacred” (sacred, consecrated) history is struggle.

This basic structure of “the(them) world” entails that Jesus does not enter into a universe (earth included) governed solely by divine providence but partly by an increasingly powerful Satan. Yahweh (O.T.), the Holy Trinity (N.T.) only come through in our “darkness” (Luke 22:53) in virtue of struggle (Eph. 6:12) with “the elements (note: to be taken first, life forces and beings) of this world” (Gal. 4:3; 4:9; Coloss. 6:8; 6:20), i.e., all those mysterious “sons of god” (higher, more powerful beings) who control the earth as it is to a very high and, according to the Bible, ever-increasing degree.

The animal.-- This summary term for all that is ‘adversary’ occurs in Ps. 72 (71): 9 (èn 11), in Dan. 7:11/12.-- Alfr. Bettholet, *Die Religion des Alten Testaments*, Tübingen, 1932, 131, says: “On a man the kingdom of God resembles as the worldly kingdoms resemble animals.” The author says this as a comment on Dan. 7: 9 /14 (the last judgment).

There suddenly comes “with the clouds of heaven” (note: not from the subterranean realms of Satan) someone with the appearance (note: with the essence) of a man, to whom all power is given. Jesus applied this text to himself. After all, he is the one who will deliver the universe and the earth and the earth’s people (Rom. 8:19/22). When he returns in glory. Now we are in an intermediate stage.

Satanism.-- ‘Satanism’ we define as the will and praxis to charge as a conduit all that is Satan and Satan.-- This is done in an infinite variety of ways.

One of these we will discuss briefly.-- J. Lignières, *Les messes noires (La sexualité dans la magie)*, (Black masses (Sexuality in magic)), Paris, 1928. The author says: black masses seem to be the rite par excellence by which one summons Satan and his Satan as the power that controls this earth. The immediately desired (desire is the motive or motive par excellence (o.c., 112; 194)) is “le succès dan l’ordre matériel” (success in the material orde), (o.c., 13). In all black magics, “un certain sexualisme” (a certain sexualism) plays a role (o.c., 17) and one addresses supernatural beings (‘élémentals’) earthly beings, higher and lower. One seduces them by creating “une ambiance attractive” (o.c. 20). The “sexualism” emphasized by the author plays a major role in this. Among other things through “la nudité” (O.c., 23).

Note.-- What the Bible conceals (for reasons of prudence), this makes clear: Satan as animal is to be seduced by sex.

The paradox of the Eucharist.

To understand the Eucharist we must situate it in the language of the Bible.-- Let us begin with a neutral use of language: 'Flesh' (= muscular system) and 'blood' are distinguished from 'bones' (firmness) in animals and in humans.

Metonymically 'flesh' sometimes means the whole body (Lev. 13:13).-- Let us note that 'blood' is indicated as containing 'soul substance' (life force). Which plays a leading role in sacrifices.

Soul and 'spirit' (divine life force).--

The soul (nefesh, psuchè) makes flesh and blood to something living (Gen. 2:7). However, the soul only begets natural (normal and paranormal (extraterrestrial)) abilities. The life it begets is a. accepted as brute fact, b. purified and c. elevated on a supernatural level by God's spirit (ruah, pneuma), which begets the "eternal life" actually intended by Yahweh, resp. the Holy Trinity.

As an aside, the resurrection chapter in 1 Cor. 15 (especially 15:35/50) stands or falls on the distinction between soul and (divine) spirit or life force. Cf. John 5:29.

Flesh and blood.-- Distinguish between pejorative and meliorative language.--

a.-- Pejorative.-- 1 Kings 22:38: "The prostitutes bathed in King Ahab's blood" (to gain life force).-- Ps. 16 (15):4: "The blood libations (of the Gentiles) I will never pledge." Cf. 1 Cor. 8:1; 8:7 (flesh and blood sacrificed to idols).

Especially Matt. 16:17: "Peter's insight of faith into Jesus' true being did not come through flesh and blood (note: situated within the gates of the underworld, as Matt. 16:18 insinuates) but through Jesus' Father who is in heaven" (for flesh and blood are only soul while the Father is "spirit"). In 1 Cor. 4:5, "flesh and blood" are equated with "corruption" and "kingdom of God" with "immortality."

b.-- Meliorative.-- The Eucharist, flesh and blood, is "spirit. Jesus did take on flesh and blood (soul) but by virtue of his divine life force ('spirit') as the second person of the Holy Trinity, broken through by his glorification (resurrection), he purifies flesh and blood, elevates them on a supernatural level.

As a result, in the life force for the Bible comes a thoroughly new life force (ruah, pneuma) that saves the beyond from the grip of unscrupulousness and 'sheol' (underworld).

In the light of what has just been said, we now read the Bible.

1.-- *Marc. 14:22/24.*-- “Jesus took bread, blessed it, broke it and gave it to them, ‘Take, and eat: this is my body.’ Then he took a cup, gave thanks, and gave it to them, ‘This is my blood (...).”

2.-- *John 6:54.*-- “Whoever eats my flesh and drinks my blood possesses eternal life.”

Note.-- This is talking about the glorified flesh and blood of Jesus, of course, which carries ‘spirit’ within it and through communion bestows ‘spirit’, divine supernatural life force. This is that famous ‘transubstantiation’ (transformation of bread and wine into Jesus’ flesh and blood). Cfr. Ps. 16 (15): 9/10.

‘Communion’ (fellowship, participation). - Paul compares.

a. - *1 Cor. 10: 19* - “The flesh that one offers (in pagan temples) to idols. It is to demons (evil spirits) and not to God that one sacrifices it. Now, I do not want you to fellowship (‘communicate’) with demons”.

b.-- *1 Cor. 10: 16.*-- “The cup (note: of the Eucharist) is it not communion (‘communion’) with Christ’s blood? The bread (...): is it not communion with Christ’s body?”.

Incompatibility.-- *1 Cor. 10: 21.*-- “You cannot drink from the cup of the Lord Jesus and from that of demons. Thou canst not sit at the table of the Lord and that of the demons.” -

The reason. - As *Gen. 6:3* - the axiomatic text of the whole Bible - says: demons represent, for the reason of unscrupulousness (“harmony of the opposites” (*Gen. 2:9, 2:11, 3:5, 3: 22*: knowledge, i.e. being at home both in good and in evil)), “flesh (and blood)” (understood as unscrupulousness and thus mere natural life (soul) and destruction, while Jesus represents “spirit”, divine life force (ruah, pneuma), (cf. *Gal. 5:16 / 25*)

God’s judgment.

1 Cor. 11:27.-- “Whoever eats the bread dishonorably and drinks from the cup (of the Eucharist) sins against the body and blood of the Lord.” -

1 Cor. 11:30.--”Because of this there are among you, Corinthians, many sick and diseased, and many have died.” As *Gal. 6:7* says, “God does not allow Himself to be mocked.”

Note.-- The black masses of Satanists are of such a degradation a supreme degree: they want the Lord’s holy life-force without the conscientiousness which is the absolute condition of it. Always again *Gen. 6:3*!

Religion is paying attention to the sacred.

Bibl.: K. Leese, *Recht und Grenze der natürlichen Religion*, (The right and limit of natural religion), Zürich 1954, 195.-- Seneca of Cordoba (1/65), *Letter 41*, says what follows.

Does your path happen to lead into a forest with a dense stock of old and above average height trees which, because of the many interlocking branches, obstruct the view of heaven, then the proceritas silvae, the majesty of the forest, the secretum loci, the mystery of the place, the admiratio, the wonder of this dense uninterrupted realm of shadows, will not fail to provoke in you the fides numinis, the belief in divine rule.

Falling on a cave that reaches down deep into the rocky mountains situated above it - not made by human hand but created by natural forces in such a striking magnitude - , quaedam religionis suspicio, a kind of sensing of the sacred (divine), will sail through your soul.

The sources of great streams are sacred to us. Where in a surprising way - we do not know from where - a great stream bubbles up, there are altars erected. Hot springs are objects of veneration, and many still waters have gained a kind of consecration because of their shady surroundings or because of their unfathomable depth.

Behold, in translation, the text of Seneca, who, as a stoic, underwent the influence of Poseidonios of Apameia (-135/-51); precursor of Neoplatonic thought).

Comment.-- Leese.-- There is not on the one hand living through nature (forest, cave, stream, hot spring etc.) and on the other hand belief in deities as something totally separate. There is, however, an experience of nature which is at the same time sacred and through the things of nature the sacred (of the ancient deities) becomes known.

This is how we understand St. Paul, Rom 1:20, where he says - but this time biblically and not antico-stoically - that the invisible perfections of God, the Biblical God, are known through "his works", i.e. the created things.-- Those who have not been (totally) secularized still experience in their soul lives something of that primitive and antique religiosity.

'Sacred' (sacred) geography.

Bibl.: W.B. Kristensen, *Verzamelde bijdragen tot kennis der antieke godsdiensten*, (Collected contributions to the knowledge of ancient religions), Amsterdam, 1947, 254/260.

“The Greek cities which were called Pulos, entrance, were called ‘gates of hell’” (O.c., 255).

“Thou art Peter, rock, and upon this rock I will build my church, and the gates of hell shall not overwhelm it,” Jesus said (Matt. 16:18).-- What does the expression mean?

Memphis (Egypt).-- Later Greek writers say that the walls protected the city from floods and enemies. But this is a secular interpretation.

Sokaris, Osiris, Ptah, Sebek, Anubis, Neit, Hathor, the Nile god Hapi are always thought to include “the wall (domain).” The temple of Sebek, the crocodile-god, is called “the wall of Sebek”, Or: “In the wall of Sebek Ptah goes up radiantly south of his wall”.-
- The secular (earthly) walls are at the same time “sacred” mythical walls.

Well, the chief deities of Memphis were deities of the earth and the underworld (“hell”). The city was their visible dwelling place (domain, working area) but their actual dwelling place was the realm of the dead. The city and its fortress -- both called the wall -- are the visible presentiment (“similitudo participata”, likeness and coherence) of “hell”, the underworld.

Thebes (Greece).-- Not only the Egyptians but also other ancient peoples conceived of the realm of the dead as a fortress surrounded by walls. Yes, they regarded their cities as “images” (metaphorically and metonymically) of this land of “eternal life” (note: “eternal” not in the Biblical sense, but in the pagan sense of rising and setting). Like Memphis.

Demeter (the chief goddess), Dionusos, the Kabeiroi (Cabirs), Harmonia with her son Poludoros (Plouton) ‘lived’ within Thebes. Demeter’s sanctuary stood on the fortress (Kadmeia) and was called “the island of the blessed”, i.e. the land of ‘eternal’ life.

The poet Pindares (-518/-438) says that those who died beloved by the deities attain imperishable life “in the fortress (‘tursis’) of Kronos (*note* : a chief god) on the island of the blessed.”

Note: not only Thebes’ castle but the entire city was the visible counterpart of the ‘other’ (situated under the earth) world. So that the inhabitants actually lived in the underworld, already now on this earth. Now we understand better what the church in Jesus’ spirit actually meant.

The food as “sacred” food.

Bibl.: W.B. Kristensen, Verzamelde bijdragen tot kennis der antieke godsdiensten, (Collected contributions to the knowledge of ancient religions)), Amsterdam), 1947, 291/314 (The wealth of the earth in myth and cult).

Main axiom on the subject: the subterranean deities are the source of the wealth of the earth, first of all the stock of foodstuffs (vegetable, animal), which as such are ‘sacred’.

The slaves/ slave women. - Cfr. o.c., 201/229 (The ancient conception of servitude). -- The sanctity of e.g. the prisoner of war was not abolished when he/she was taken into ‘service’ as a slave/slave woman after he/she had been “sub corona” garlanded, purchased: he/she remained dedicated to the deities,-- in Rome to the Lares familiares (family spirits) and to Saturn, who was equated with Dis Pater, source of subterranean life. Saturn himself was depicted as a slave in the temple near the Capitolinus in the guise of a bound slave. That being bound signified the dead state (decline) from which life rises (ascent).

Divine blessing rested on the labor of the slaves as mediators between God and man. They gathered the riches of the earth in storehouses and granaries and prepared the food for the family on the hearth, where the earth fire burned, i.e. the sacred hearth fire.

Mola salsa.-- The vestalesses, virgins who guarded the sacred hearth/earth fire of the Roman people, prepared the mola salsa, a mixture of ritually coarsely, primitively ground ears of corn (picked in an equally ritual manner at the new harvest) and salt dissolved in water, - which was also ritually processed. The mola salsa was taken to the penus Vestae, the storeroom of the goddess Vesta, goddess of virgins.

The ancient Romans saw in the mola salsa the sacred, i.e. energy-laden, prototype of all food. “Every food was sacred because in it a divine energy-the energy of renewing life-was active.” (O.c., 309). But the mola salsa was in an outstanding way bearer of divine power. After all, the rites of preparation were intended to bring the divine energy to unimpeded unfoldment - ‘dynamization’ - in this type of food. As the ‘pure’ embodiment of the ascending life of the subterranean deities, it could serve as the ‘consecratio’ of other offerings.

Primitive thinking: the myth.

Bibl.: P. Grimal, *Dictionnaire de la mythologie grecque et romaine*, (Dictionary of Greek and Roman mythology), Paris, 1988-9, 308 (Narcisse), 312 (Némésis).-- We follow one of the versions of the narkissos myth.

Narkissos (Lat.: Narcissus) is descended from the god of the Kefisos River and the nymph Leiriopè. At his birth, the blind seer Teiresias says, “The child, if it does not stare at itself, will reach a high old age.” -- Growing up, Narkissos, for the reason of his beauty, became the object of infatuation for countless girls and nymphs (nature spirits). But he never accepted.-- Even the nymph Echo (Weatherspoon) fell in love with him. Without accomplishing anything. Becoming desperate, she became lonelier and lonelier,-- skinnier and skinnier. Until all that remained of her was a plaintive voice as a reverberation.

Nemesis is the goddess who is the “revenge of the deities,” -- especially where border crossings -- “hubris” -- take place that would disturb the divine-demonic order of the universe.

The rejected girls and nymphs then turn to Nemesis. This one works out an ‘atè’, divine judgment, better: divine revenge as restoration of order. She waits for a stifflingly hot day. Narkissos goes hunting and falls prey to a violent thirst. Over the water of a spring he stoops and “stares at himself.” Thereupon he falls dead in love with his own reflection in the water. He becomes indifferent to the surrounding world and dies on the spot.-- Where he died, a flower, the daffodil, springs up.--

Note -- In a Boiotic version, it is a young man, Ameinias, who falls in love with Narkissos and kills himself with the sword Narkissos lets him become.-- This shows that the myth can take many forms.

Structure.-- Steering: normal behavior regarding love; deviation from it; recovery. Nemesis’ role in the universe is situated in this.

Deployment.-- A myth is, of course, a story. In the sacred sense -- and not as a literary pastime -- the stakes are the life force: Narkissos, through his rigidity, depletes the life force of Echo (who, through her exaggeration, also helps deplete her own life force). Nemesis does not punish Narkissos in any way: she targets his life force; the source of his life and his happiness. But that’s religion.

Gaia. The primal mother.

Bibl.: C.J. Bleeker, *De moedergodin in de oudheid* (The mother goddess in antiquity), The Hague, 1960, 25vv. (The Primal Mother).

Do we dwell on a theme that still attracts the attention of historians of religion and culture, as evidenced by R. Fester et al., *Vrouw en macht* (Vijf miljoen jaren oergeschiedenis van de vrouw), (Woman and Power (Five Million Years of the Primal History of Woman)), Helmond/Antwerp, 1980 (// *Weib und Macht*, Frankf. a. M., 1979).

The Hellenic model.-- For the ancient, yes, archaic Hellenes, 'gè' or 'gaia', earth, apart from what we call today "the earth", was also the visible counterpart of "the most ancient deity". Hesiod, the poetic thinker (-800 /-700), in his *Theogonia* (literally: history of origin of deities), tells the myth.

"In the beginning" (which means at the same time "in the temporary beginning" and "as a permanent origin i.e. "as a permanent (principle) origin from the universe beginning") there was only 'chaos' (emptiness). Suddenly, within the empty space, Gaia, the Earth Goddess, and Eros, the erotic god, 'came into being'. Thanks to a meager intervention of Eros, Gaia 'generates' Ouranos, the Sky God, her equal. Then she orders the "empty space" or "chaos" (do not confuse with "disorder") "the high mountains and 'Pontos', the Sea God".

Together with Ouranos, she gives birth to six male Titans and six female Titans (to be referred to as "wild, cultureless, gods and goddesses", three Cyclopes (one-eyed monsters), three hundred-armed monsters.-- -- The Titans are the most important of the Titans.

Note -- It must be remembered that people like Hesiod were at the same time 'seers', mantically gifted, and did not just invent something when they expressed their 'insights' concerning the universe, i.e. "all that was, is now and ever will be" (an ontological concept), in poetic language. In other words, what Hesiod 'sees' (realizes) really reflects the primal state of the universe. At least as perceived by his mantis.

Demonic.-- The encompassing Primordial Goddess is a "demonic" being in W.B. Kristensen's sense: she is "double-hearted," as Bleeker says. She "gives-and-takes" (salvation-and-unholy). She is galvanized in "Pandora's box," the receptacle in which the earth, think: the Earth Goddess, "stores both life and death" (Bleeker, o.c., 28) as her "gifts.

Note.-- "Mother Earth", -- As G. De Schrijver, *Pachamama* (Moeder Aarde en de strijd om democratische rechten) in Peru (Mother Earth and the struggle for democratic rights in Peru), in: *Streven* 54 (1986): 3 (Dec.), 223/236, says, in Peru among the outsiders the Earth Mother is still worshipped with fear-and-hope. Just like in India for example or elsewhere.

Themis, the primal goddess of the Hellenes.

Bibl.: F. Flückiger, *Geschichte des Naturrechtes*, I (*Die Geschichte der europäischen Rechtsidee im Altertum und im Frühmittelalter*), (History of Natural Law, I (The History of the European Idea of Law in Antiquity and the Early Middle Ages).), Zollikon-Zürich, 1954, 17/34 (Themis).

The author distinguishes two layers in the sacred foundations of the oldest, archaic Hellenic legal system, 'themis' ('Themis') and 'dikè' ('Dikè'). Themis is 'chthonic' (= telluric, earthbound), Dikè is 'olympic', lightbound.

Themis, the primordial goddess, in/above Themis, the creature of law.-- Themis, the primordial goddess, is a "mother goddess," titanic (uncultivated) in nature,-- "daughter of" (being equal) to Gaia, the primordial goddess par excellence, and her primordial descendant, Ouranos (literally: Heaven). "She is sometimes even equated with Gaia, Mother Earth"(o.c., 29) .

Note.-- This means that she does not know 'conscience' in our sense, but fate (which involves an irrational 'conscience'). In other words: as a destiny-determining goddess she follows the irrational impulses (harmony of opposites) of her 'heart' and is thus unpredictable. This is also good-and-evil, salvation-and-unholy, delivering.

Her judicial system, Themis -- She is visibly and tangibly present and active in her 'domain': first of all blood relations (marriage, child-abundance, blood vengeance (as a result of the murder of father/mother, sister/brother e.g. hospitality, then primal religion (rites, especially domestic rites (sacrifices), hospitality,-- swearing an oath. All this concerns earthly, yes, earthbound life.

But her domain also concerns death: she is at home in Hades, the underworld or 'hell' (not so much in the Biblical sense), which contains both the dead and the titanic and related beings. The worship of the ancestors belongs to her sphere. Also the night, both as a natural phenomenon and as Night Goddess, which is her very being.

Fate Goddess. All that is the 'wisdom' - obscure wisdom - of clairvoyance (oracles, healers etc. (especially all that is enriching or impoverishing"), she exposes because she possesses the 'a.lètheia', the revelation (if it corresponds to her whims), concerning destiny.

Uxoric law.-- If it concerns a dynasty, then her representative is the sovereign. This - and not the male monarch - is the pryncedom. Thus Odusseus became monarch only through marriage to Penelopeia.

Conclusion. - It is seen that the primordial goddess is, as it were, the foundation.

Odysseus' Ascent to Hell (Homer).

Odysseus, prince of Ithäkè (present day Theaki), descends into, the underworld of the ancestors among others to consult the soothsayer or seer Teiresias. (Cf. 1 Sam. 28: 3/15 (Saül consults Samuel). On his arrival (at a place on earth suitable for the purpose, sanctified) he sacrifices a ewe and a ram, both black-haired.-- We simply read the account of Homèros (Lat.: Homer), Odusseia XI:1vv..

1. So, after I had summoned the multitude of the dead in supplication, I took the sheep and slaughtered them both over the pit (or low altar): dark blood ran out and from the Forest of Honour (or dark underworld) many souls of those who had fallen asleep rose up.

Brides and young men came, as well as old men laden with grief and still childish young girls with an early sorrow in their hearts. Many also came who had been wounded by copper lances: men who had been killed in the war, with bloodstained armor.-- They crowded from all sides around the sacrificial pit,-- with horrible cries. I was horrified. I then quickly gave the order and drove my good companions to poach and burn the two sheep, felled by the horrible ore, while they loudly invoked the deities as well as the high power of Hades (or: the Underworld) and the terrifying Persephoneia (or: Lat.: Proserpinal the partneress of the god Hades, or the Underworld god). Meanwhile, I myself quickly snatched the sword from the hip and prevented the swaying heads of the dead from approaching the blood before consulting Teiresias.-

Note: Sharp metal objects, if properly aimed with thought, repel souls, phantoms, spirits. These, after all, are attracted not by the biological blood but by the life force that surrounds the blood like an aura and 'nourishes' (invigorates) it.

2. There came up the spirit of Teiresias, the Theban seer, with golden staff. He noticed me and began: "Noble son of Lairtes, imaginative Odysseus, why, wretched one, hast thou left the light of the sun and come hither to see the dead with the place of their sorrow? But go back and remove the sword from the sacrificial pit, that I may drink of its blood and proclaim unto thee deception-free things." Thus he spoke. I went back and put the silver-plated sword back in its sheath. He drank of the black blood. Thereupon the august seer (...) began.

3. There I perceive the soul of my reluctant mother. Yet speechless she sits by the blood. She will not look at her own son. She will not allow him a word.-- “Tell me, prince (note : Teiresias), how would she recognize me,-- see that it is I?”. Thus I spoke.

Immediately he answered and said to me, “With intelligible words I express it to you, and give it to you to understand: all those who among the absentees allow you to drink of the blood, you will speak lie free; but all those whom you refuse to do so, you will silently swallow again.” Thus spoke the soul of the princely Teiresias and thereupon quickly disappeared into the Hadeste house. This after she (note: Teiresias’ soul) had predicted my fate.

I remained there and waited until finally my, mother appeared, drank from the dark blood and recognized me immediately. With a sound of pity she uttered the winged words: My child, how did you come down here,-- in the misty darkness, still alive? For it is difficult for the living to see this here (...).

So much for three excerpts that offer a view of what the archaic Greeks did when, with results, i.e., with sacrificial blood soul energies (the female ewe and the male ram) enriched, they summoned the dead to learn about fate -- especially future fate.

Note:-- Enlightened minds - rationalists of modern ilk - interpret Homer’s story as “fantasy,” i.e., totally invented imagination. This is because they have not practiced that praxis themselves and therefore judge it as outsider.

Modern spiritualists try to imitate this. Often without success, i.e. resulting in deceitful transmissions from so-called spirits (preferably from family members or celebrities).

Note how Homer’s text states very clearly that

- a. matter, here: blood,
- b. charged with life force (Gr.: *dunamis*),
- c. susceptible to the transmission of ‘deception-free’ information constitutes the triple structure of a hell’s journey, i.e. a ‘seeing’ in the underworld.

Indeed Odysseus, like most archaic princes, must have been a seer himself. If not, he simply could not ‘see’ either the shadows or the seer Teiresias or his mother.-- Homer presupposes an audience familiar with ‘seeing’ and its sacred conditions.

Incubation (healing rooms sleep., temple sleep).

Bibl.: C.A. Meier, *Antike Inkubation und moderne Psychotherapie*, (Ancient incubation and modern psychotherapy), Zurich, 1949.-- We take away the special.

Incubation.--

‘Incubare’, in Latin, means “to sleep in the healing space”. This space or place was called in ancient Greek ‘katabasion’ place into which one comes by descent. After all, usually subterranean beings - deities, daimones (between deities and lower beings in living beings) etc. - appeared (‘epiphania’, epiphany, entry) (domain) there in response to prayers of a sick person. The pre-eminent means of communication between the healing beings and the sick person was the dream, but a therapeutic (diagnostic and therapy-indicating) dream. The dream contents were then performed in the sanctuary. In other words: one slept in the subterranean sanctuary in order to be inspired (a form of mantra).

Similia similibus. (sympathetic) -.

The like (original) by means of the like (model).-- “In the ancient healing places, a pronounced ‘homeopathy’ (note: in the broad sense) was practiced: the divine (note: in the pagan sense), viz. the disease (note: caused by a higher being), is cured by the divine, viz. the disease-causing deity or spirit.”

In other words: the pagan higher beings are “harmony of opposites”. They make sick and - if favorably disposed, - they heal. “Salvation and calamity came from them” says W.B. Kristensen. And the ascending life and the descending life come from one and the same source, those demonic beings.

The basic rule. -

The oracle (divine pronouncement) of the Olympic god Apollon on the subject read, “Ho trosas iasetai” (The one who begat the malady will cure it). -- Immediately we are dealing with a mystery religion: the one who ‘sees’ (mantic), is the incubant(e); that which he/she ‘sees’ (paranormally perceives), is the dream (the healing process); the ‘mustèrion’ the sacred act or ‘mystery’, is the healing process in progress.-- This was called ‘mystical’ healing.

Note: The most famous sanctuary was “Epidauros hierra”, the holy Epidauros, 9 kilometers from the city of Epidauros, in Argolis. From the sixth century BC until the third after him. But every significant city had its asklepieion.

Nocturnal demonization.

Bibl.: A. Bertholet, *Die Religion des alten Testaments*, (The religion of the old testament) Tübingen, 1932, 9 and 13 (Dämonistisches). Bertholet is convinced that subsequent ‘words’ (histories) have to do with “higher, divine beings” (el, elohim). We read with him.

Gen. 32: 25/32.-- Jacob was left alone.-- A man wrestled with him until daybreak, and when he saw that he could not handle Jacob, he took him by the hip joint so that it was dislocated. The man: “Let go of me. The dawn has already come”. Jacob: “I will not let thee go unless thou bless me”. He: “What is thy name?”. “Jakob.” “One shall henceforth call thee not Jacob but *isra.el* (literally: battle.-godly being) for thou hast wrestled with an *elohim*, a higher being, and conquered”. -- Jakob: “Thy name?” Yet the man: “Why dost thou ask me name?”.

Note.-- Exod. 3:13v., Ps. 54:3, Law. 13:17v. betray that the knowledge of the name (name-and-roll) confers power.

And the man blessed him on the spot.-- Jacob stuck the name *peni.el* (literally: face divine being) on that spot, “for -- so he said -- I have seen an *elohim*, divine being, face to face and survived.” Since then he limped at the hip.

Note.-- The “man-in-flesh-and-blood” -- an *el* or *elohim* -- was apparently a demonic being whom Jacob wanted to challenge as a Yahweh believer,-- in an incarnated and thus deceptive guise.

Job 4: 12/16 (18) - Elifaz.-- I also had a fleeting event. I heard the rustling of it,(...). A breath stroked my face. The hair on my body straightened. Someone rose up. (...). Silence. Until a voice became audible: “Is there one mortal with God? (...). Even in his servants (op.: angels) God has no confidence, and his angels he provides the convincing proof of error (...).”

These two texts from the Bible, in its oldest portions, are testimonies to very primitive Israel. With all primitives, the night (John ‘13:30, “It was night”) is the hour of the demonic, partly good partly evil, “divine, understand: higher, mighty, beings” who “visit” men in the depths of sleep (Job 4:13). Not that such a thing happens often. But the rumor of it is enough to cause “trembling of fear and trembling” (Job 4: 14).

The ethical revolution of the Bible.

Bibl.: K. Leese, *Recht und Grenze der natürlichen Religion*, (Right and limit of natural religion), Zurich, 1954, 295ff. -- In the pagan religions, as far as natural religions, the encounter with the sacred in nature easily aroused eroticism. The author outlines the Biblical revolution in this regard as follows.

The Pre-Asian Semitic religion of the Canaanites was one of farmers and vineyard owners.-- the chief god was Baal, present in the many local Baals, i.e. lords or possessors of fertile places or objects, such as trees and forests, springs, ponds lakes and streams. His worship took place preferably on 'heights' (hills, mountains) under the open sky. Fruits and produce of the land were offered. Phallus-shaped commemorative stones, erected next to the altar, symbolize the god's fertility, which is visibly present. The young bull was also his symbol.

To each Baal was added the supreme goddess, the ashera (Phoenician: Astarte, Babylonian: Ishtar, South Arabic: Athtar, Syriac: Athar or Atargatis). She is the life-giving-and-life-destroying (what W.B. Kristensen calls "harmony of opposites") goddess of plant and animal as well as, of course, human fertility in sexual praxis and eros. Symbol is the naked woman holding her breasts with both hands.

Sexual religion. - Astarte was called "the hierophant of the gods" by the Babylonians: constantly searching as an unmarried woman for "her bale", her lover-and-general. Her symbol is the asherah, the "wooden pole" that represents the sacred tree, symbol of fertility.

The initiated.-- In the service of the goddess are men and women (Hebr.: kedesh, Greek: hierodoule) who, as sacred men and sacred women, perform sacred sex in the temples in honor of Baal and Astarte. The sacrifice and sacrificial meal involved wine drinking, dancing with music, intoxication and rapture.

The Yahweh religion.-- Outside Israel and within Israel (syncretism) the prophets were confronted with such religion. With their own perspicacity they exposed the demonism of the natural religious practices. They introduced -- tried to introduce -- Yahweh, Supreme Being above all deities, with the ten commandments, i.e. conscience.

The black madonnas.

Bibl.: S. Cassagnes-Brouquet/ J.-P. Cassagnes, *Vierges noires* (Regard et fascination), (Black Virgins (Gaze and fascination), Rodez, 1990-2.

The starting point of the book is the fact that within the Catholic world, especially in France (within France le Massif Central (+ Auvergne)), a number of statues were (and still are) venerated that represent a Our Lady with child but whose face and hands are 'black'. Perhaps the best known pilgrimage site is Rocamadour (Lot, France).-- The problem is the origin.

Hypotheses.

a. The 'scientific' (some chemical action made the images black; the smoke of burning candles; ritual ablutions with wine in a sponge; accidental blackening that was imitated) proves irreconcilable with the facts.

b. The "esoteric" (the Madonna was painted black as a representation of Mary's foreknowledge of Jesus' suffering and death; the Song of Songs displaying a verse, "Black am I"; even more mysterious theories) also prove inadequate.

c. The 'Celtic' ('Gallic') hypothesis, which claims that the Black Madonna is a Christianization of the ancient Celtic fertility goddesses, seated on a throne, breastfeeding a baby. - This "mother goddess worship" is much more widespread than in the Celtic area. The fact is that these goddesses have many points in common with the black Madonna's: animals are associated with them (Epona, protector of the dead, is accompanied by a horse; called 'Brigantia' (Brigitte) she is worshipped as the fertility goddess of women and animals); miraculous wells associated with the mother goddess showed healing powers; as a 'paritura', who gives birth, the mother goddess protects the women giving birth.

Yet how then does one explain the fact that in the Anglo-Saxon world (which is Celtic) virtually no Madonna's that are black are found?

d. Remain the 'ancient' (mainly Greco-Roman) Mediterranean hypothesis: the Greek businessmen e.g. who landed in southern France (Marseilles, Nice and so on) brought their goddesses with them. Massalia, Marseilles, was dedicated to Artemis of Ephesus. Artemis, Diana, is "potnia thèron", the princess of animals (the wild animals), goddess of the fortunate hunt, moon goddess (like Epona), fertility goddess, with Hera (Juno) protector of giving birth women.-- Features that the black Madonna's also exhibit.

The myths.-- What do the traditions surrounding the statues tell us? The myths, varied as ever, exhibit well-defined common traits.

a. One finds them, brings them to the church, but mysteriously they return to the place where they were found, in nature.

b. Brambles, springs, caves (in the open air) - not churches, for example - are places of discovery.

c. Animals (bulls, oxen e.g.) and shepherds, ordinary people living in remote places, are the finding beings.

d. Seasonal migration ('transhumance') and travel (in the high mountains), in the midst of outdoor people, are a regular feature.-- Everything points to an ancient religion of nature.

Appl. model.-- In Sarrance (Aspe valley, Pyrenees) the myth reads: every day a bull waded through the mountain stream ('gift') and knelt before a black stone depicting a virgin. The statue was carried to Oloron but at night it returned to where it was found. Thrown into the water, it floated to the surface. It became a pilgrimage image: "Notre-Dame-de-la-Pierre" (also, because of its color, "Notre-Dame-de-la-Sarrasine"-- the sarrasine is a plant, called "le blé noir"): one begs the fertility of women and animals.

The problems;-- All true religion is to grasp a situation with problems and solve them. -- What problems are presented to the black Madonna's?

1. Cures of diseases and ailments. Especially incurable ailments (which e.g. the doctors could not cope with). What -- according to proposers -- is particularly established in Rocamadour: Livre des miracles de Notre-Dame (1172). The unknown author proceeds "with great accuracy and veracity." In Rocamadour, delusional disorders - melancholy included - were cured.

2. Fertility problems (women, landscape (including animals)). In Cucugnan (Pyrenees), the "Dei genitrix" (literally: the pregnant one of God) is venerated. In Sarrance, she was venerated as making fertile the landscape that was barren desert.

3. Problems. of sailors. Still so in Rocamadour although far from any sea.

4. Liberation problems. The (military) prisoners (including those captured by Islam) were the object of pilgrimages.

5. War problems. When Charlemagne threatened to lose the war in the Pyrenees, he turned to Notre Dame de la Victoire in Thuir. The crusading knights imitate him.

Antique theurgy.

In his *Der Fortschrittsgedanke in der Antike*, Zurich/Munich, 1977 (// The Ancient Concept of Progress (1972)), E.R. Dodds, the classicist, discusses paranormal phenomena in antiquity (o.c., 188/239) and, among other things, theürgie (o.c., 230vv.).

Theürgie - Gr.: theourgia - he defines as “godly magic practiced by educated people in later antiquity,” among whom there were certainly those who spoke and worked from their own experience.

Throughout, he compares theourgia with spiritism as it has been prevalent among us since the XIXth century: spiritism is intentional contact with souls of the deceased (not with high deities, theoi, or higher spirits, daimones, as the theurgians wanted).

For the rest, Dodds is right: many paranormal phenomena occur both in ancient theurgy and in contemporary spiritism.

E.R. Dodds, *The Greek and the Irrational*, Berkeley/Los Angeles, 1966, 283/311 (Theurgy), deals with the origin and forms of theurgy in a very philological-historical way, especially in relation to Neoplatonism (250/600).

The pioneer: Ioulianos.-- The first one who can be called “theürg” seems to be a certain Ioulianos (Lat.: Julianus) about whom one knows considerably little. He lived under the emperor Marcus Aurelius (161/180). He opposed the ‘theologoi’, those who speak about deity: he summoned them and worked on them and perhaps even created them.

As an aside, today such a ‘creation’ (using fine matter) of invisible entities is called the creation of “artificial elementals”.

Oracula chaldaica -- Ioulianos left works that have been at least partially preserved under the Latin name “oracula chaldaica”, Chaldee(w)se godspells. Which certainly exerted great influence. Ioulianos relies on revelations (apokalupseis) from “deities,” about which Dodds says they are originally “bizarre and bombastic,” “obscure and incoherent” but somewhat elevated by being transformed into verses.

Note.-- Dodds is a rationalist and so we leave his value judgments in this regard for his consideration.

Forms of communication and interaction.-- The late antique theürg communicates with higher beings either through mediums, appropriate persons or through images in which magical objects are placed.

(1) *'Eis crisis', incorporation.*-- (The theürg as 'klètör', summoner, or 'theagogon', controller of deity, looks for suitable persons,-- called 'media' in our present language, in order to incorporate a summoned deity or daimon. Such a 'dechomenos', catcher, also called 'docheus' or still 'katochos', seized or even possessed, is then the mouthpiece of the controlled deity.-- This can be either in trance (apolusis) or in full consciousness ('parakolouthèsis').

Note -- Just like today! Although our cultural context is certainly no longer the late antique one. Which points to a kind of eternal 'theürgie'.

(2) *'sunthèma' or 'sumbolon', charged object.*-- The 'telethea', initiation, can also take place through an image in addition to a person. Charged objects - rocks, plants, animals,-- incense - that are 'sympath(et)isch' (responsive) to a deity or higher daimon, are hidden within an image of the deity or daimon (only the leader knows them). Once consecrated, the image serves as a "speaking image" as a mouthpiece.

Signs ('dunameis').-- One does not think that the then-men did not demand 'proofs', better: 'signs', power or life force signs then. These vary: levitation, volume changes of the medium, light phenomena, fluidic outgrowths ("ectoplasms" or "teleplasms") and so on.

Their perceptions, resp. sensations are either 'autoptic' (man-tic) (there are those who 'see' them with the 'third' eye, i.e. their psychic ability, 'feel' them) or 'epoptic' (the others believe the renderings of what the 'autoptoi' see).

Note.-- What Dodds doesn't seem to notice is that hylic pluralism is involved: all occult phenomena stand or fall with particulate matter ('bioenergy').

Note.-- Neo-platonism is also called 'theosophy', i.e. philosophy that is holistic, i.e. supplements Greek enlightened rationalism with (what rationalists call) 'irrational' data and axioms.

Proklos of Konstaninopel (410/485), a Neo-Platonist (Athenian school), says: "Theurgy represents a life force beyond all human wisdom. It includes the blessings of divination, the cleansing ('katharsis') powers of initiation. In a word: the achievements proper to the possession by deities".

One more : “primitive morality”.

Bibl.: Christian Dedet, *La mémoire du fleuve*, (The memory of the river), Paris, 1984, 438s.

The author knows both the West and especially Negro Africa inside out. He was raised in Gabon from parents who were partly French and partly Negro-African. At the end of his life he muses.

“In the brousse, the wilderness, I always postulated that life is beautiful, full of good things. Above all, I thought for a long time that man is the brother of man.-- Later I became aware that in Gabon there were as many untrustworthy people as elsewhere.”

“But it is certain that if a Negro-African copper catches you in his nether at a certain time, he will be ashamed afterwards: if you see him later, his head will incline downward. For he has committed a filth because he was in distress.

In the West, however, you see people who know no distress, who are not ill but who nevertheless seek to rob you. They are used to it. Because the vice makes it. They will say to you, “business is business.” You would like to shoot them, but then you think: “They are not even worth it.

The world today is killing Negro-African culture. (...). “The curates had the merit of speaking about the divine law. Who is talking about that now? Stealing, killing: that becomes normal. It happens that it is the poor Negro-African without any “education” who in his logic says to the white man: “One must not do that. That is not right. That is not for you”.

Initiation to survive.-

Immediately following this text, Dedet devotes himself to the bwiti initiation well known in Gabon, to this day, which is described o.c., 177ss. in somewhat greater detail (except as in all primitive initiation rites to be kept secret, of course). Why? Because he, as a bwiti-initiate, knows from his own experience that such a person, under the influence among other things of iboga (a hallucinogenic root), “the plant that gives insight”, has seen so many things in the course of his rites that he/she “doesn’t look at anything anymore” once he/she arrives e.g. in a modern city with its deconstructive atmosphere. It is certain from the whole - otherwise very fascinating - book that Dedet “survived” thanks to his bwiti initiation.

The prevalence of western culture.

Bibl.: J. Hall, *Sangoma*, Utrecht, 1995.-- The author is an American Catholic with university training. Initially,-- even in his adopted country, Swaziland, “the only reality” (o.c., 253) was material, earthly life. After his initiation as a healer, sangoma, “he felt that the scales of so-called rationalism had fallen from his eyes.” He experienced his “expanded vision” as a liberation.

Primitive distinguishedness.--

a.c., 62.-- The ancient Swazi custom of not looking the elders directly in the eye Hall found not a slavish form of diffidence but “in a way refreshing.” Especially because of the contrast with America “where egalitarianism is used as an excuse for bad manners.” “Moreover, now that I was living here, I was reminded of how coarse-mouthed Americans are. I had yet to hear any English-speaking Swazi spout the foul language that Americans regularly fire at each other. SiSwazi (the language there) has no equivalent for these words”. In this, Hall sees a symptom of a kind of spiritual well-being of the culture there.

The deterioration.-

Once, after a rock-hard initiation absorbed into a primitive culture, Hall could observe its deterioration. “The evidence was everywhere: the jungle in which we dug up our (medicinal) roots was disappearing; influential religious groups who could not attack each other found in the sangoma an easy target which they could condemn as satanic because it communicated with the dead. The ascendancy of Western culture expanded through science, materialism, commerce, industry all of which were hostile to the “anachronism” of the traditional healer. More and more patients appeared in the middle of the night, in the dark, because they were embarrassed to consult us. (o.c., 253).

Note.-- Hall is formal: “There are -- what he calls -- spiritual forces”. He has found something that as a Westerner he would not have known existed: “magic on earth.” (O.c., 254). Sangomas really do heal. Even where western medicine can do nothing. He experiences the degradation caused by the West all the more painfully. “What would happen if the connection with these forces was severed?” (Ibid.).