

10.3.1. Philosophy of Religion. Part I, p. 1 to 165.

1. The Everlasting Covenant.

Let us read - with a view to our philosophy of religion - Is. 24: 1/6 (including 34: 1ff.). Both texts are the opening words of what the exegetes call “the great and the little Apocalypse” of Isaias (Isaiah). Apocalypse' taken in the narrower sense of “revelation by a prophet concerning a radical intervention of Yahweh, resp. Holy Trinity (judgment)”.

Now it happens that both texts do not mean the people of 'Israel' but all peoples, “the inhabitants of the earth”. And that Is. 24:5 speaks of “the everlasting covenant” with all the inhabitants of the earth. Since our philosophy of religion is talking about the religion(s) in general (and not only the biblical ones), this basic text has a comprehensive importance.

Is. 24: 1/6.-- “Behold, Yahweh destroys the earth and overpowers it with calamities. He turns its face upside down and scatters its inhabitants”.

To indicate that Yahweh acts without “respect of persons” (i.e. puts the social positions between brackets) the prophet says that priest and people, lord and slave, ruler and slave, seller and buyer, creditor and debtor undergo the same judgment. After which he justifies the divine judgment.

“To utter ruin,-- yea, utter ruin shall the earth be. Plundered, yes, plundered it shall be. For Yahweh has spoken “this word” (note: both the announcement and its fulfilment). The earth is in mourning; it languishes. The world is withering away. (Even) the elite of the people are languishing. (For) the earth is desecrated under the feet of her inhabitants. For they have broken the laws, raped the decree (in God's spirit the origin of the laws), broken the eternal covenant”.

That is why the curse devoured the earth and why its inhabitants suffered the punishment of it. That is why the inhabitants of the earth were reduced in number, little did they survive”.

Is. 34:1 v.. -- “Come near, nations, and listen, peoples, heed what the message says. Let the earth listen with all that it contains. For the indignation of Yahweh is directed against all nations...”

Note:.. -- So apparently there is a general covenant that is also eternal, that 'binds' all peoples; all earthlings. The religions must at least show traces of that (think of a supreme being belief).

2. Jesus restores the everlasting covenant.

Let us read Rom. 1:16/3:31:

a. Jews and “Greeks” (pagans) - broadly speaking (not individually) - know somewhere that God and his commandments (the laws) exist (which is a kind of paulinic primal monotheism);

b. Jews and pagans - taken collectively - have largely neglected their religions (including moral systems) ('ir.religio'), whereupon God's 'judgement' (cf. Is. 24:1/6) hands them over to his neglect (what the Greeks call 'atè', judgement; Rom. 1:24; 1:26; 1:28).

Note -- In Paul's thought, God's neglect through surrender to self-will and favoritism speaks to his existence rather than against it.

c. Jews and Gentiles are saved, owing to Jesus' re-establishment of the general and everlasting covenant through his cross and resurrection passages (Rom. 2:16; 3:21/31).

The pagan conscience.

Rom. 2:14ff. -- When Gentiles, unfamiliar with the (Jewish) law, naturally live the precepts of that law, they are evidently making themselves -- without possessing the (Jewish) law -- a 'law'. They reveal the reality of this 'law' as written in their hearts. This is proven by the testimony of their conscience as well as by the judgments of disapproval or praise pronounced within them (...).

Note: -- One sees that Paul as an ordained writer insists on affirming that God reveals both his presence and his counsel in the form of 'law(s)' in the depths of the souls of the Gentiles. And in such a way that these same Gentiles - just like the Jews, incidentally - can live up to, or neglect, a high degree of self-determination ('freedom' of can, not freedom of may).

Jesus' common name.

In Philippians 2:9/11, Paul says that Jesus received a 'name' (function) that is valid in the underworld, on earth, and to the highest of heavens. And this as 'justifier': i.e. as the one who can actually put in order all that must be put in order with God in the underworld, on earth and in the heavens.

What Rom. 3:21f. expresses in its way: “Now (note: since Jesus) God's righteousness revealed itself without the (Jewish) law, and then in such a way that the law and the prophets (note: of the Jews) testified of it. In particular: God's righteousness by faith in Jesus Christ (...).

Note:-- Which is the New Testament basis of a general philosophy of religion.

3. *The Biblical Basis of Religious Studies.*

Can one, as a biblical believer, objectively engage in religious science and philosophy? Yes! The Bible itself gives the basis.

We are not even talking about the Noahic covenant that God made with “all flesh” (humans and animals) (Gen. 8:21f.). Especially Is. 24/1/6 applies here: God makes an everlasting covenant, springing from His counsel, with all who (man, invisible creature) fulfil “the laws” (summarized in the Decalogue).

Rom. 2:14 is even clearer: the heathen (all those who live a non-biblical life) are themselves the “law” (Decalogue), for they make inner value judgements based on a reality in their hearts (cf. Jer. 31:33). Both Isaias and Paul underline that only a small part lives up to the pagan law.

Tacitus' value judgment.

P.C. Tacitus (55/120; historian), in his *Germania*, clearly shows us his value judgements as a believing pagan. We dwell on Germ. 39.

1.-- Barbaric.

At appointed times the delegates of all the blood-related tribes (note-- in Germanii) come together in a grove which, according to the signs passed on by their forefathers and according to archaic powers of clairvoyant vision, was marked as 'holy'. They celebrate the gruesome beginning of their barbaric liturgy by means of a public human sacrifice.

Note.-- Tacitus, a complete pagan, calls such a custom, however religious, 'barbaric', just as Lev. 18: 21 does.

2.-- Witnessed rest.

Yet another form of worship is done in the grove. - One enters it only with a bound hand. In order to show submission and to demonstrate the power of the 'numen', deity. If by chance someone falls there, it is not allowed (Note.--: taboo, to be avoided) to pick him/herself up or to stand up: they roll on the ground outside!

The whole remaining custom ('superstitio', religious testimony) indicates that that is where the origin of the tribe is, where the deity subjugates and serves all and sundry.

So much for Tacitus, who, by using the term 'superstitio', assumes a certain evolution of religion such that he pronounces as a value judgment 'superstitious remnant of the past'.

Tacitus testifies to what Isaias and Paul say, that the pagans too have a valid religious and moral basis (Decalogue) .

4. Religion as disbelief.

W.-E. Hocking (1873/1966), professor at Harvard, wrote in *Revue de Métaphysique et de Morale* 29 (1922): 4 (Oct.-Dec.), 452s.

The primitive religion, if viewed from the outside, reveals itself as a wilderness of rites, taboos, all kinds of feelings (fear, resentment, horror, daring (...)). This religion must be deciphered by means of a key (...).

In particular: also in archaic religion 'intuition' is at work. It reveals realities, real powers.

The religious negation.

In archaic religion - according to Hocking - one can see a convinced 'no' in the face of the threats which nature directs against the human beings it wishes to subjugate, to devour.

What, for example, is disease, being maimed, loss of blood, death? What is the crisis of love and birth? All these things are threats inherent in nature. Well, religion is a well-defined and massive refusal to submit to those threats of nature. This 'denial' takes shape amidst a ferocious set of rites and taboos. What the religion of the primitives refuses to accept is that the cycle of natural forces has the entire human being in its grip or determines his fate. It is not religion, but irreligion that is credulous about the phenomena that nature presents to us.

Religion? That is the invincible disbelief of the human mind in the false phenomena of the reality surrounding us.

Religion? It is the certainty - through the refusal outlined above - that the deepest reality is to be sought in the realm of the invisible.

Note -- Hocking is, regarding religious experience, a 'realist', i.e. he is convinced that religion refers to realities.

Thus he says a.c., 441, which follows. "In order to play its psychological role, worship must address itself to an extra-psychological object. To play its social role, worship must address itself to an extra-social object".

In other words: to reduce religion to psychology or sociology is to deny it!

Note-- That is the thesis of a number of specialists whom we will let speak in this course! Showing that religion is irreducible to non-religion!

5. Testability.

Inspired by I.M. Bochenski, *Wijzgerige methoden in de moderne wetenschap*, (Philosophical methods in modern science), Utrecht/ Antwerp, 1962, 74ff. (Semantic sense and. verifiability).

By the way: 'semantic' means 'that which looks like something else that is real'; 'verifiability' is 'testability'. The two concepts are, of course, related. If an assertion does not look like anything real, it is not verifiable in any case.

Bochenski briefly discusses a positivist grading of testability, using what Hans Reichenbach (1891/1953; member of the Wiener Kreis (a logical positivism)) says

1.-- Technical verification.

If, as a doctor, I take the fever of a patient, I 'verify' her statement technically, i.e. by means of instrumentation, "I feel feverish". The reliable thermometer is situated between me as an observer and the observed. Through the thermometer I 'technically' perceive.

2.-- Physical verification.

When Galileo sees a god lamp swinging to and fro in a church, he, as an observer, is witnessing something physically determinable. But without the instrumentation of just this, his observation is not very 'precise' (we should say 'exact'). But it is "physical" (which includes senses), i.e. sensory.

3.-- Logical verification.

"If $a + b = c$, then $b + a = c$ " is a logical formula. As long as it does not contradict the axioms of the (logical and) mathematical system of propositions in which it belongs, it is 'sensible' (not inconsistent, not contradictory) and thus logically verifiable as valid ('true').

4.-- Transempirical verification.

Reichenbach quotes a follower of a 'sect' who says: "The cat is a divine being".

Anyone familiar with logic and applied logic (= methodology) will immediately see that the three previous verifiers are at fault here.

Well, the religions, in what they salvage of really sacred or holy" are only testable 'trans-empirically'.

Purely positive, i.e. technical and physical, or, logically, religion is very weak! It is situated in the realm of human acts that are extremely difficult to verify. How indeed to 'prove' that "the cat is a divine animal"?

6. Apocalypticism.

If there is one phenomenon that defines religion, it is 'Apocalypse'. That is why we will dwell on the use of the word. S. Reinach, *Cults, myths and religions*, 111, Paris, 1913-2, 284, defines.

“An Apocalypse is essentially - as the Ancient Greek name 'apo.kalupsis' (lat.: re.velatio) puts it - a revelation, better: revelation, blotting out of facts that escape the knowledge of 'men' (note: average humanity)”. That which is covered by a veil and is therefore 'occult' is unveiled.

Reinach specifies: “It is a story, told by a privileged person, about a face (vision) of which he/she is the only witness or at least the only guarantee”.

Note: -- apocalypticism is thus one type of 'a.lètheia'.

C. Kappler et al, *Apocalypses et voyages dans l'au-delà*, (Apocalypses and trips to the afterlife), Paris, 1987, 17 and 30, confirm Reinach's general definition.

An apocalypse is an unveiling, a release, through journeys - soul journeys - into the other, the invisible worlds. It is “to be seen”. “Apocalypse means revelation whether or not such revelation refers to the end of time” (o.c.,30).

Note: -- In other words, there are apocalypses and there are end-time apocalypses”.

Note: -- The thesis, defended by Danièle Vazeilles, *Les chamanes* (Paris, Cerf), reads as follows.

1. M. Eliade claims that shamanism is “a process of socialization of profane reality”. The archetype of shamanism is said to be North Siberian shamanism.

2. Vazeilles refutes that statement. Shamanism is a transcultural phenomenon in the midst of other phenomena: it is a technique - to get in touch with “the world of spirits”. Hence the importance of the notion of the '(soul) journey' of the shaman/shaman who penetrates the other worlds through a kind of ecstasy (trance) or a state of expanded consciousness.

Shamanism as a belief and rite was established in many regions: Siberia, Central Asia, Northern Europe, Korea (North and South K.), North and South America.

Note: -- It is clear that shamanism is one name for 'apocalypticism'.

By the way, everything that is real manticism is apocalyptic skill. That is why we emphasize here the broad concept of 'apocalypticism' as a basic element of every religion.

7. *The soul journey of an Indian.*

An example of apocalypticism -- Th. Achelis, *Die Religionen der Naturvölker im Umriss*, (An outline of the religions of primitive people), Leipzig, 1909, 36ff.

Achelis gives this as a model of (ethnologically understandable) 'revelation': "That miraculous state of being outside oneself in which mortal man becomes a receptacle of divine powers so that he/she can, for example, look into the future or cure illnesses". This is how Achelis characterizes it.

By the way, shamans/shamans practice such 'exorcisms' of the soul into the invisible worlds as a kind of profession. Achelis quotes a text (*Bastian, Zur naturwissenschaftlichen Behandlungsweise der Psychologie*, (On the natural science approach to psychology), (139).

"The life dream of a young Indian"

The initiate narrates.

The conditioning.

To leave the body with the soul, (an out-of-body experiment) one needs a set of techniques.-- The grandfather took me by the hand. He took me by the hand and led me deep into the forest. He searched for a tall pine tree. He prepared an army post for me in it: that is where I had to lie down! To fast. We cut twigs and wove them into the pine branches. Then the grandfather said: "Never eat or drink, never pick berries, never swallow rainwater that might drip down. On no account leave your encampment: keep quiet all the time. Keep to myself day and night". And patiently await the things that are coming!

The transition (transitio, trance).

The first three or four days of fasting were terrible. From hunger and thirst I could not sleep at night, but I controlled this. On the fifth day I felt no more trouble.

Then I lapsed into a dreamy and semi-stunned state and fell asleep. My soul was released and was awake.

The spirit revealed itself.

The first few nights, nothing showed. Everything was in deep silence. But on the eighth night, I suddenly heard a rustling and blowing in the branches. It was as if a heavy bear or moose was moving through the bushes and woods. Great fear came over me. I had the impression that there were so many animals - a whole crowd - and I wanted to run away.

But the one who came towards me saw through my thoughts. From afar he 'saw' my fear. Softly and gently he descended on the branches of my tree - up to my head.

“Why are you afraid, my son?”

“Not anymore.”

“Wherefore art thou here?”

“To fast.”

“What is the point of fasting?”

“To gain life force and know my course of life.”

“Good! Everything coincides excellently with what is happening elsewhere for you: this very night they are considering you and your salvation. I have come to inform you that the decision was very favorable for you. It is my duty to invite you, so that you can see and hear for yourselves. Come and follow me.

On the mountaintop: the Council of Guardian Spirits.

The spirit hovered before me to the east. I followed him. After a long time we came to a mountain top: there stood a wigwam. We entered it. The wigwam was very large and full of beings: an extraordinary council meeting was in progress.

The four men by the stone.

One of the four men by the stone said, “climb higher!” He pointed to the railing of my stone seat; however, I saw that the railing was expanding into an immeasurable height. I went higher and higher all the time.

The four old men.

I arrived at a place where, around the column, four old people with white hair were sitting in the open air. I felt so light that I wanted to go higher still. “I felt so light that I wanted to go even higher. Enough beautiful and great things have been provided for you already! Look around you: here you will find all the good gifts of God. Health, vitality, long life and all the creatures of nature.

To prevent sickness, take this box of medicines. If you are in trouble, remember your rapture. Remember us and all that you see here. Pray to us, and we will help you and assist you in the Lord of Life. Thou shalt become a formidable hunter and strike all prey”. - Your time here is finished. Go back”.

Again the council and the four men by the stone.

They were still in session. “Good! (...). Remember nothing of what you have been told. Those who sit here will remember you. We are all your guardian spirits. We will pray for you.

Note: -- He comes down and recovers, weary and with a stiff body.

8. *The rapture as 'revelation'*.

We link up with W. Lederer, *La peur des femmes ou gynophobia*, (Fear of women or gynophobia.), Paris, 1980, 276 / 281 (Erzulie, tragique maîtresse). The author is a Californian psychiatrist.

As such, he presents a piece of voodoo religion but very 'psychiatric', i.e. with no real understanding, except indirectly, of the sacred.

Voodoo (voodoo).

The religion of the majority in Haiti -- The soul, as capable of possession, and the loa (spirit) are the two prominent elements. As a rider 'rides' his horse, so the loa, according to rites subject to very strict regulations, 'rides' the medium (man or woman) who lends his soul to it. In what follows, it is a medium who is the visible presence of the loa Erzulie.

Erzulie.

This loa (Iwa) is typically 'demonic' in the religious sense, i.e. harmony of opposites.

She is a true love goddess and virgin. She dreams of wealth and prosperity but lacks all goods. She robs children and drags them into the depths of the sea but brings them out again. She is infatuated with beautiful men but as Erzulie Mapionne she devours them.

The revelation.

The medium is surrounded by the most expensive toiletries (to represent Erzulie's opulence) - Once in trance (transported), the medium behaves as follows.

Once in trance (transported), the medium behaves as follows: She surrounds herself with the most beautiful men from the crowd of believers present. She greets them generously. She greets them generously and taps the women with her little finger in a somewhat disdainful manner. Has an eye for all that is flowery. Dances to the beat of her beloved songs. Very gracious. Eats the most exquisite food (especially cakes) and takes the drinks.

She embraces men, presses them against her, and caresses them! Likes to sit between two men, whom she pampers with artifice.

Note: Lederer brings so much sacred understanding that he says: an outsider would be annoyed, but no believer sees anything wrong with that.

In passing: for her/him Erzulie is 'life', 'divine' meaning: mixing good and evil) life (of a higher being). From a being who is 'worthy' to dwell among them in order to distribute her favors.

9. The pierced heart.

An emblem of Erzulie is a pierced heart (we think of the Mater dolorosa, the Mother of Sorrows). Her pierced heart suddenly becomes clear when the medium - in the midst of opulence and amorous passions - expresses 'cosmic' disappointment.

Note: One detail of her myth is that she, the virgin, had an only child, Ursule, who drowned in the water. When suddenly the cosmic (note: her frustration is that of cosmic life with its rise but also its fall) sadness breaks loose, she only pays attention to the faults in the infrastructure that welcomes her: a fault in a perfume bottle she sees, but the whole thing that was brought about at the cost of sometimes a lot of money, totally escapes her.

She sighs plaintively. Bemoans herself. No matter how rich and opulent the surroundings, how amorously approached: she, as it were, misses everything! Like a never-enough rich, never-enough pampered. She bursts into tears.

The faithful at that moment come to comfort her with great affection: with cakes, jewels, vows. During which she sinks deeper and deeper into desolation, as if into the abyss. Especially a number of women live this aspect deeply.

It happens that - still suffering from the hurts of her past (insults, shortcomings) - she becomes furious with rage and reveals a spectacular despair.

The medium's knees are clenched in despair. Her fists are clenched. Her jawbones are clenched. She squeezes tears through her closed eyelids.

Until a relaxation occurs.

Erzulie's tears and complaints fall silent. Her body, as if radically exhausted, goes limp. The arms are literally handed over to the strong shoulders of the men who support them. The head inclines.

They carry them to a small room. They lay them gently on a bed. She falls asleep. Those present remain silent, -- at most they whisper the necessary words.

Note: This ends the "rapture". What is almost always forgotten is that Erzulie, from the other world, has 'charged' herself with the mana of the medium and those present. Only then can she dispense favors. That is called 'sacrificial magic'.

10. The clairvoyant or mantic theory.

It may surprise you to know that almost none of the known specialists in religious sciences are gifted with a clairvoyance. Yet all know perfectly well that every religion worthy of the name (including the Bible) stands or falls with a class of visionaries ('prophets').

This is the reason why we systematically quote G. Hodson, *Les fées au travail et au jeu*, Paris, 1966 (// *Fairies at Work and at Play*, London, 1957). As a seer, he is very thorough and like no other able to render in pure descriptions without many (sensible) interpretations (which most seer(s) do).

Note: -- This aspect is all the more interesting since New Age (Nouvel age) values the mantic as much as possible and even encourages it, e.g. in the form of 'channels' (mediumistic 'channels' through which 'cosmic powers' 'speak' to the present world) and shamans (a revival or actualization of North Siberian shamanism). This movement is in the process of introducing what is called 'religion' into our (post)modern world to such an extent that a theory of religion "cannot see beyond it".

Note: It is worthwhile, by the way, to go over the plan of Hodson's book.

E.L. Gardner, in the introduction, says that the terms "nature spirits/devas (in Hodson's language a Hindi term derived from the Hindi language to denote the higher and highest spirits)/faeries (in the broad and narrow sense)/elementals (in the broader sense)" are different names for the same thing.

Gardner incidentally refers to four sources:

- a. the seers, of course;
- b. the photography (e.g. the Kirlian photography that can record the aura on plate);
- c. the folk traditions (there are people, ordinary people, who 'see' excellently but mostly unformed)
- d. the occult traditions (including modern Theosophy, for example).

Hodson himself goes through the fairies (broadly speaking), the spirits involved in a ceremony (artificial elementals, real nature spirits who cooperate with people), the 'devas' (an Eastern term denoting 'magnificent beings', unlimited in forms and roles), with Hodson dwelling especially on the nature-related 'devas' (especially those whose domain is plants).

11. Aretalogy.

An aspect which, together with apocalypticism, is fundamental to religion, is aretalogy.

S.Reinach, *Cultes, mythes et religions*, (Cults, myths and religions,), III, Paris, 1913-2, 293/301 (*Les aréalogues dans l' antiquité*), (The aretalogues in antiquity), shows very convincingly that the term 'aretalogue' is "harmony of opposites": it is sometimes used neutrally, sometimes pejoratively (mockingly) or melioratively (appreciatively).

Aretè.

Aretè' (lat.: virtus) meant "that by which something shows itself to be superior, loftier, more virtuous than the average".

Aretalogia' therefore meant "to bring up what is superior".

Reinach mentions an ancient inscription.

It says that the deities protecting the city, Zeus panhèmerios (the supreme god Zeus who is active throughout the day) and Hekatè (the supreme goddess who strikes in the distance), have saved the city from many, great and lingering emergencies. In which "the most extraordinary acts of power ('aretas'), inherent in the divine life force ('tès theias dunameos'), become clear.

Note: In other words, aretalogy is a dynamical term and expresses - what M. Eliade - a kratophany, a display of power (action).

By the way, Reinach refers to Matth. 13: 58: "There Jesus did not cause many 'dunameis', lat.: virtutes, acts of power, miracles or wonders, because of their unbelief".

Another Latin term in place of virtus is 'fortitudo', power (deed). The fact that 'aretalogos', miracle teller, sometimes runs together with 'oneirokrites', dream interpreter, betrays that each time it concerns occult acts of power, hidden for the majority of mankind. And thus that the term 'aretalogy' is partly identical with the term 'apocalyptic'.

Reinach's conclusion.

It is certain that the term "aretè", miracle, was used long before the triumph of Christianity in the sense of "miracle, i.e. an outworking of nature".

Note: In the language of traditional Catholic theologians: a supernatural (= paranormal) or even a supernatural (directly emanating from the Holy Trinity) fact.

Conclusion.-- With Th. Achelis, *Die Religionen der Naturvölker im Umriss*, (The religions of the primitive peoples in outline, Leipzig, 1909, 35/65 (Revelation and Miracles)), Leipzig, 1909, 35/65 (*Offenbarung und Wunder*), (Revelation and Miracles) we say that apocalypticism-and-aretalogy are a couple that are fundamental.

12. What is striking is food for thought.

If there is one sentence that is, over and over again, the supporting ground of all that is really 'religion' ('re.ligio', pay attention to), then this is it.

When Mark. 6:1/6 speaks of Jesus' appearance in his own home town, Nazareth, he cites the question posed by his fellow townspeople in response to his striking, unusual, not banal appearance:

“Whence comes to him all this? What is the wisdom ('sophia') that has been given to him? What is the nature of the miracles ('dunameis') that occur through his hands? Is not this the carpenter, the son of Mary?”.

Note:-- Purely 'earthly' (= secular, secular, worldly) Jesus appears as “the son of Mary”. They know him because they can place him in their ordinary frame of mind. But his wisdom and acts of power no longer fit into that frame of thinking. Result: “Of what nature” are this wisdom and these deeds?

Mark adds: “and they exasperated themselves in him”. In other words: their interpretation of this wisdom and these miracles remained stuck in their local sphere: “It is impossible that this carpenter can do such a thing! Thus unbelief (= neg.ligio) is contrasted with faith (= re.ligio).

Note:-- The pairing “wisdom and power(s)” is a commonplace, for in Cor. 1:1: 25 Paul says: he preaches Christ as one who “for Jews and Greeks - in so far as they are called (note: believe) - is God's power and God's wisdom (dunamis and sophia)”.

So in this course, we will adhere to this basic pairing as one of the axioms that distinguish every true religion from non-religion and from sham religion.

Note: -- Even the radical sceptic Ernest Renan (1823/1892), the positivist, in his *Vie de Jesus* (Life of Jesus) (1863), a 'critical-rationalist' interpretation of the New Testament, speaks in his introduction of the inspiration, the cognitive or knowledge element, (wisdom) and the miracle, the immediate element, as characteristics of religion.

Religion which he, being skeptical, rejects as a phenomenon not based on 'critical' argumentation.

In other words: “What is striking is thought-provoking so that it is reduced to what is not so striking ('reductionism’)”. Which amounts to 'critical' disbelief.

13. Religion is and revelation and miracle.

The emphatically defended thesis that religion is both apocalyptic and aretalogical is shown in Th. Achelis, *Die Religionen der Naturvölker im Umriss*, (An outline of the religions of primitive peoples), Leipzig, 1909, 39f.

As an introduction.

Achelis, o.c., 43, says: “The founder of Islam - Muhammad - who often suffered attacks of falling sickness, was considered by the common people to be possessed and to have dealt with demons, which made him able to act as a prophet. Muhammad himself, of course, opposed such an interpretation: he wanted to be seen as a messenger of God.

Note: -- Although both religions, -- Biblical and Islamic, are called “monotheistic religions” by the specialists, yes, among the “higher religions”,-- there is nevertheless a profound, yes, very profound difference between their founders: Jesus nowhere gives any sign of being 'possessed'. This does not prevent that such a thing was attributed to him, yes, that he was dismissed as “not well in his head”.

We give this as an introduction because it points out how difficult living persons with giftedness were, are and will be to judge.

In the long text that follows, language is sometimes used that insinuates that the author is demonizing what he sees. This we will not accept. After all, it is possible that someone is very good, yes, very God-fearing, and yet in a deadly stranglehold of evil beings sometimes exhibits behavior that 'disturbs' in the eyes of people who are not familiar with such sacred struggles.

For the healers we are about to see at work begin by drawing (the cause of) the evil, the disease or whatever it may be, into themselves and processing it until they master it.

Achelis quotes Bastian, *Deutsche Expedition an der Loangakiüste* (German Expedition on the Loanga Coas), 1:55 ff, who experienced what he describes on the spot himself.

“The following scene - says Achelis - depicts sacred healing, i.e., a miracle (aretalogical) that is clearly directly related to a revelation (apocalyptic): it is, namely, the practical realization of a message 'from on high' (note: -- coming from higher spirits)”. (O. c., 39).

In other words, apocalypticism and aretalogy are distinct but at the same time inseparable. They are the foundation of religion.

14. The story.

In an appropriate room, the patient sat among his friends who formed a backdrop. In front of him, a series of musicians who played their instruments lustily and made an infernal noise.

The sufficient reason or ground.

Primitives also think strictly logically but with partly different axioms than e.g. Westerners (except for today's ethnomedicine experts and ethnopsychologists or psychiatrists who establish that purely Western methods do not or not sufficiently produce results with about eighty percent of the world's population).

Bastian.

Following the demon's prompting, the healers had concluded the night before that "the sickness" was caused by the fact that the patient had eaten a food forbidden by his family's quixilles (*note*: a sacred taboo) and had thus offended the fetish (*note*: the spirit) that was now punishing him.

On the side of the hut - on the left and in front of the sick person - the ganga (= sacred man or magician) was squatting: he was busy painting his face. In front of the hut a big fire was burning.

From afar, through the darkness, one could see the wavering lights of a torch-lit procession approaching: a second ganga was brought near, whose escorts were equipped with an imaginative headdress.

When the two augurs ((*note*:-- Latin word for clairvoyants) were gathered in the hut, the magic and medicine bags of both were first opened and the colors tested for painting.

Then the bundles of skins filled with magical power were waved in a festive manner over the fire into which incense substances were thrown, and while they were blown up again, they were hung side by side on the wall.

Meanwhile, the idols were orderly placed in their places. With this, everything was in order for the demonic manifestation.

The one ganga.

This was clearly seen in the case of the one 'sacred' man: under a chant answered by the choir, he was 'seized' by a convulsion of his body. In wild jerks he jumped up, dancing and stamping, while he rattled and shook the fetishes (*note*: both the objects and the spirits of healing present in them with their life forces) in front of the sick person.

15. The second ganga.

His associate sat on the ground. He imitated the movements of the first one and accompanied them with similar movements. As the twists and turns became faster, more furious and more violent, he too was pulled up.

Both of them were now spinning under the ever louder sound of an intoxicating music in the small hut over and between the fires, between and over the pots, chests and cupboards, between and over the spectators. Without hurting themselves or anyone among those present

Note: -- Which proves that they proudly controlled themselves. Suddenly, they ran out of the hut and disappeared into the darkness of night to carry on a secret discussion.

In search of the true cause.

For in the meantime, the initial diagnosis was not complete, especially since the consultation of three healers had revealed a number of differences of opinion.

Consequence.

The next night, the devil's dance began again. The following morning, everything was still going on: the entire diagnosis of the first night had turned out to be wrong. There were no quixels at all! But the illness was caused by the chimbinde, the soul of a recently deceased person. The 'ghost' (note: the phantom) had returned "from the grave" (note: the phantom usually hangs around not far from the grave). It had entered the head of the sick person.

Note:-- One sees that such 'primitives' with their 'devil dance' do think and do not act as infallibles: they too have a 'hypothesis': they test it - admittedly in their sacred way - and, if 'falsified' (found false), replace it with another that is tested in its turn.

This clearly points to a spirit of method. The delusion that "primitives" do not think logically is not confirmed by such examples!

Note:-- ***Ethnopsychiatry.*** -- Who wants to know more about ethnopsychiatry can read Ch.J. Wooding, *Geesten genezen (Ethnopsychiatrie als nieuwe richting binnen de Nederlandse antropologie)*, (Healing ghosts (Ethnopsychiatry as a new direction within Dutch anthropology),), Groningen, 1984.

"Every doctor or psychiatrist who comes into contact with Caribbean, North-African, Asian patients, knows the problem that diagnostics and especially therapy do not catch on in the western way.

16. An out-of-body experience

We quote because P.H.Trilles, a missionary in West Africa, in Gabon, had experiences that in time led him to reproduce. The method is that of being there and testing.- H. Trilles, *Een verschrikkelijk avontuur*, (A terrible adventure), in: J.Teernstra, in, *Schetsen en verhalen uit Afrika* (Sketches and stories from Africa), Weert, 1922, 72/81. We give an abridged version.

Ngema izogo was a magician with a somewhere minimal conscience so that Father Trilles could be 'friends' with him. He lived four hours away from the Catholic mission in Aveng, a village by a river and close to forests. There he was chief of the Yebikonis, a tribe. He was married.

Image impression.

At night, in his magic clothes with a mask of animal skin,--also with a frock "usually sprayed with human blood" (o.c., 73), *Ngema* is terrifying.

For a long time he has been a celebrity among magicians: his 'power' (op.-- dynamism) is not disputed by anyone,-- earns him a large following.

1. Healing of 'ailments': "Here I saw wondrous things (note:-- aretalogy)". Thus, for example, sudden healings. - Note:-- Trilles often attributes them to 'hypnosis'. Which is debatable.

2. Making of idols. E.g. to contact a 'deity' who provides wealth.

3. Revealing "who are enemies". The latter is typically 'mantic' (truth-telling).

The 'price'.

"Do ut des"! I give to you, magician, that you may give! A black chicken for the offering is the minimum price. A goat is better. Two goats even better. A jug of brandy is most welcome.

"I once pointed out to him his truly far-reaching demands. *Ngema*: "Have you seen the bottom of my stomach? It shows a hole!"

Note:-- This shows the 'primitive' cynicism.

Friendship!

Ngema is Trilles' friend: "Here in Africa that is someone who often needs me". Talking he comes to the missionary, at dusk, for hours and hours. Smoking "like a turk".

Note -- Such confidentiality guarantees a much more reliable knowledge of foreign cultures than the 'quick' contacts of ethnologists tainted by university prejudices, who can hardly know the people and cultures on the spot.

In the context of such profound confidentiality, Trilles often questioned Ngema about magic. Among other things, he asked me whether he believed in magic himself. The answer was usually negative, but he repeatedly invited me to be present at his spirit calls myself” (which indicates that the Negro-African is not very attached to 'theory').

Ngema asks him to come and see him one day. “The master (note - the master of the witches) has invited us all to come tomorrow evening. (...). The master, the one who can do everything. (...).

All fellow magicians from around the world and from quite far away are coming. There are those who have to 'walk' for more than thirty days (note: that 'walk' refers to the soul journey)”. (o.c.,75). The meeting takes place on the plateau of Yemvi, near the old deserted village.

Note:-- The prophet Isaias (Isaiah) speaks of “the ruins of a culture where the goddess Lilith dwells”. Jesus says that exorcised spirits wander “in barren places”. All black magic around the world methodically seeks out ruins. As long as it is extinct.

The astonishing (aretalogical) begins.

Trilles: “How is that possible? How are you still here! The place is four days' journey from here. Tomorrow evening? You will never get there”. Ngema looks at Trilles indignantly: “White fellow, can't the magicians travel with you?

Note:-- This shows that exit journeys are understood as commonplace in archaic cultures. What will valorize animism as a theory (Tylor). The belief in the soul rests on this.

The transition.

Ngema rests his head between his hands and “he thinks for a long time”.

Note:-- Trilles identifies this as pondering: it is consciousness-expansion, in preparation for the soul-journey.

Ngema “Tomorrow morning you will come with me. Eat with me. In the evening you will see how we Negro-African magicians can travel” (o.c., 76).

Note:-- As you can see, the method of convincing a Westerner is not (long and/or learned) explanations but demonstration. On condition, of course, that such Western intellectuals want to 'see'!

The following day, “wearing light and short clothes” - especially Ngema - Trilles and Ngema set off early for his village. By six o'clock in the evening, Ngema can start.

In the clear starry sky of Africa, Ngema said in a very solemn tone, "I am about to start the preparations for my departure. While I am doing this, please do not disturb me. At least if your life is dear to you. For me as well as for you transgression would mean certain death".

Trilles. "You are going to the table country of Yemvi, aren't you?"

Ngemi: "Yes. Certainly."

"Would you like to deliver a message immediately?"

"Very much so."

"On the way to Yemvi you will pass through the village of Nshong, won't you?"

"What then?"

"Don't you know a rubber trader there?"

"Esaba, you mean?"

"Right."

Note:-- Esaba is a Christian: gives catechesis, baptizes in dying. - "Well, if you pass his door, tell him to come to me urgently and bring an iron box of cartridges that I left with him the other day." -

"I will convey your message. Tonight he will be informed. Tomorrow he will be on his way," - "And now not a word!" -

Trilles is nailed to the ground: "Four day journeys in a few minutes! But I had an excellent assessment in Esaba: three days are needed to get to him (and we must not lose time on the way)".

The terrible adventure.

Meanwhile, Trilles and Ngema had arrived at his hut. The idols were displayed. In the middle was a fire in which aromatic herbs and smelly wood were smouldering in large quantities. Bright flames lit up the whole hut from time to time. Trilles settled himself in a corner. Ngema had been humming a melody for some time.

Note:-- That is the magic song.

The statues.

He divested himself of his profane garments. Clothed himself with the idols.

As he took each one, the humming stopped for a moment to begin a new melody, very monotonous, a song that expressed both worship and supplication, invoking the help of the spirits.

Note:-- Here is real magic at work but not without prayer.

The magical dance.

Once in his sacred robes, Ngema begins to dance slowly around the fire while simultaneously turning on his axis. Each movement is carefully measured.

Note: -- This reminds one of the ancient Pythagoreans who attributed 'arithmos', numerus, structure, to each movement.

But the pace quickens more and more.

At the end, Ngema is singing and dancing with all his idols.-- For a long, long time, he dances around the fire. For a long, long time, he dances around the fire, until the almost burnt material only sheds a weak light, not strong enough to dispel the encroaching darkness.

The 'elangela'.

Note:-- The 'elangela' is a kind of 'nahual' or individual spirit. This proves that the animal element always plays an open or veiled role in primitive magics and magical rites. -

Suddenly, Ngema stands still: I hear a sharp hissing in the ceiling. Look up: a smooth, slightly mobile creature comes rustling down. I shudder with fear (note: -- Trilles is a massive Norman who isn't made of much): it is a black snake of the most dangerous kind. It wriggles along the ground, wrathfully pointing its head in my direction. As it moves its sting back and forth with incredible speed, it gets up - looks at me vaguely - winds itself further and throws itself on the motionless magician, squeezing him and wrapping itself around him.

Witch's ointment.

Unmoved, Ngema takes a bottle, douses his hands with a red liquid and rubs the whole body, starting with the feet.

Then the black snake detaches itself from the lower part of the body, wraps itself around Ngema's neck, and swings its head around his head to the rhythm of its magic song.

Note:-- According to Trilles, the snake executes Ngema's death sentence. Trilles lights a torch to see things more clearly.

The out-of-body experience and the journey .

The fire gradually gets extinguished.-- “A sharp smell fills the hut. A numbness over all my members overwhelms me. I stand up. With difficulty I remain upright. Silently I approach Ngema. The snake has disappeared and the magician is fast asleep. His body is numb. The opened eye is white and glassy. A lifted arm or leg fall back as if dead. A pinprick is not followed by any movement. Only the corners of his mouth foam whitishly. The palpitations are barely audible. Ngema 'sleeps!

Note: -- All the accounts of the European witches/ witchcrafters, -- up to the present time, speak again and again of this apparent death. C. Ginzburg like all other historians of witchcraft are formal.

All night Trilles stays with Ngema: nothing about the latter gives any sign of life.

“Back from the road”

It is around eight o'clock the next day. Ngema moves slightly. Gradually, life returns to him. At first, his movements are convulsive. Then they are like those of someone who has woken up. Ngema stands up. He looks at Trilles “with a couple of silly eyes” as if he wonders “what I am doing here”. A few moments later, Ngema is fully conscious.

Note -- Here we are touching, as it were, the phenomenon on which the concepts of “soul/ life/ consciousness/ I” are based in archaic people.

Ngema: “I am so tired! Later: “There were many of us on the plateau and we had a good time.

Trilles: “That is all I could get out of it.

Note.-- For those who know sexual magic, there is no doubt that it is a witch's sabbath t' - meaning: jolly but also tragic sexual rites - which act as a source of life force.

Trilles asks if he conveyed to Esaba the message: “I was not lying on my bed, just my body. But: what is my body?” I was on the plateau of Yemvi”.

Note: -- One sees that primitives too have a very clear but occult concept of 'I'.

Note:-- The Verdict.

Three days later Esaba arrives at the mission: “Father, here are the patterns which thou hast had asked through Ngema.

“When did Ngema come to you?”

“Three days ago. Around nine o'clock”.

Trilles astonished: “Just when Ngema was asleep!

Invisible yet 'present'.

Trilles to Esaba: “Have you seen him?”

Esaba: “No, Father! You know how we are afraid of ghosts wandering about at night! Ngema knocked on my door and he brought the message, but I did not 'see' him.

Note:-- This is the phenomenon on which primitives form the concept of 'ghost' and 'nocturnal wandering spirit'.

In other words, primitive religions too are based on phenomena, i.e. manifest “being” or realities. On this basis they form concepts that express these phenomena in terms that represent ideas, and record them in linguistic form. Primitives think like us but do not suppress a number of phenomena.

17. Rationality', 'scientific rationality' and religion.

Especially since modern times, there has been enormous discussion about what rationality (and e.g. scientific rationality) is. Let us say that to be 'rational' means to use reason and reason(s) to discover and control reality.

Note:-- Rationality has two main forms.

1. Deduction -- If A (= premise, axiom), then B (intelligible). So A. So B.

2. Reduction.-- If A (premise), then B (intelligible). Well, B (the thing to be understood). So A (the sentence to be predicated).

Scientism.

Scientia', science.-- Scientism consists in attributing validity of knowledge and control only to sciences as they have in fact grown since the ancient Greeks and especially since modern epistemology.

It is clear that, if the claim of the scientists is tenable, it presupposes that modern science (and its rationality) - notwithstanding its finite number of presuppositions" (axioms) - can nevertheless "explain" (discover and control), make intelligible, all reality.

Clearer

To explain B requires as a necessary and sufficient condition that one knows and masters all A, propositions, of B.

Now, if B means "all realities" (the totality of being), then A must represent all (and only all) axiomata or prepositions of B.

The restrictions of the (modern) sciences and its rationality.

There is no known science (modern or non-modern) which contains all the prepositions (A) of all realities (B). Any rationality of that type is bound to have a finite number of presuppositions.

The scientific method.

It is defined by a finite number of axioms. Thus, for example: amenable to investigation by "the research community" as it is in fact (with e.g. its rational or rationalist mentality). Such as: being repeatable (which is already impossible for meteorites). Such as: being technically-physically testable and operational.

If it is ever proven that this finite number of axioms is sufficient to judge all reality validly, only then can the scientist assert her claim.

For then such a science would have at its disposal everything that an encyclopedically elaborated ontology (doctrine of reality) would encompass! One thinks of Hegel's encyclopedic rational philosophy. And its failure.

Method and ideology.

A method is an ideology (an elaborated opinion) which knows that it is based on a finite number of premises.

An ideology is a method that, although based on a finite number of presuppositions, still believes it can discover and control all reality.

Scientism is such an ideology.

Application.

Read A. Chalmers, *Wat heet wetenschap*, (What is called science.), Meppel/Amsterdam, 1981-1, 170 / 173 (*De wetenschap is niet noodzakelijk superieur aan andere gebieden*). (Science is not necessarily superior to other fields).

The author speaks there of one point in the epistemology or science theory of P. Feyerabend (1924/1994) - e.g. in his *Against Method*, London, 1975 - which directly touches upon our religious problems. Here is what Feyerabend says.

1.-- Many theoreticians of science state that science is the paradigm of rationality (for some this even seems to be physics) without more.

2.-- These many epistemologists do postulate that proposition or axiom but do not prove it anywhere; - Postulate it, Demonstrate it.

Imre Lakatos (1922/1974).

Of this epistemologist, Feyerabend says that he does 'reconstruct' (redefine) modern science but without proving that that science is more valid - as knowledge - than all other types of knowledge,-- without proving that that science does not produce illusory results.

Yet Lakatos "attacks" other types of knowledge as Aristotelian knowledge (note -- scorned by moderns as obsolete) or magic.

He does not show that scientific wisdom is "better than the fundamental wisdom of witches and sorcerers". (*Against Method*, 205). But attacks!

Chalmers' verdict.

"Feyerabend rightly complains that defenders of science typically consider that science is superior to other forms of knowledge without sufficiently investigating those other forms". (O.c., 170).

Chalmers.-- “Feyerabend notes that “critical rationalists” (e.g. followers of K. Popper) have examined in great detail everything that e.g. Lakatos says. But when it comes to Marxism or astrology, then “a. the most superficial research is done

a. the most superficial research and

b. the most unsound arguments are considered sufficient”.

How often one encounters this closed, dogmatic attitude!

Chalmers agrees with this “in principle”. Thus he says, o.c., 172: “It is unjust to reject Marxism on the ground that it does not conform to some preconceived idea of the scientific method as Popper does, or to defend it on similar grounds as L. Althusser does”.

Note:-- Popper was anti-Marxist, Althusser pro-marxist.

More than that, says Chalmers, the false premise that there is a general scientific method to which all forms of knowledge must conform plays a pernicious role in our society, here and now,--particularly for the reason that the version of that scientific method usually invoked is some crude form of empiricism or inductivism.

Note:-- In other words, Chalmers draws attention to the fact that not everything that presents itself as real science is already real science.

Social theory.

He believes that these misconceptions of science - market research, behavioral psychology for example - can be found especially in social attitudes.

The subterfuge.

But look: Feyerabend argues that voodoo, astrology etc. cannot be excluded from serious research by resorting to a general notion of science as superior.

Chalmers thinks that Feyerabend would have been better off dealing with social theory: “although I must admit that this is somewhat of a bias because I have not carried out the analysis (note:-- of e.g. voodoo or astrology)”.

Chalmers himself believes that voodoo or astrology is “not a pressing social problem” in our society here and now.

Note: -- He seems to know nothing about neo-sacralism and particularly New Age! This course can show, e.g., that there is a pressing social problem: think of the power of the sects, for example.

18. Father Bochenski and “the logic of religion”.

Please read I.M. Bochenski. *The Logic of Religion*. New York, 1965. This Dominican takes religion by its “religious discourse”, i.e. the statements which religious people, as religious people, utter.

Of these, **a.** the structure (o.c.,52/88), **b.** the meaning (o.c.,89/117), **c.** the justification (o.c.,118/155) are explained in very learned terms (logistically).

The justification of religious statements.

1. Blind leap (somewhat reminiscent of Kierkegaard),
2. Rationalist justification (insight and reasoning),
3. Insight,
4. Revelation (in theistic religions: a 'deity' revealing itself),
5. Deductivist reasoning (insights from which one deducts),
6. Hypothesis (data are 'explained' from within the religion as hypothesis). Such is the series of 'justifications' for religion. Add to it:
7. Authority justification (through mediators with 'authority' one believes in something higher, e.g. God).

With this last justification, Bochensky dwells on “the crisis of authority” (o.c., 145/148). “In religion and in other fields one often encounters the question of the crisis of authority. This is “a process” in which a subject who until a certain point had relied completely on authority experiences “feels doubts” and attempts to arrive at a more “rational justification”. (O.c., 145f.).

Note: Today no one doubts that our “rational”, indeed, rationalistic culture is facing a crisis of authority. Including the rational, yes, rationalistic religion.

Note: Curiously, Bochensky does not dwell on the crisis of responsibility itself that our rational, yes, rationalistic culture is “facing”. For today's deconstructionists (accountability builders) celebrate more than a crisis of authority: they celebrate the reduction of any possibility of simply 'justifying' universally valid statements.

Note: Insight Theory.

“The believer, according to this accountability theory, possesses an insight into the truth of his faith. Belief that Bochenski calls 'supernatural' (better true: outside and/or supernatural)”. “This theory was apparently never seriously defended and therefore does not deserve further investigation”.

Note: Very curious!

29. A first global contact with religion(s).

Take a book, M. Haugen, *Oerwoud, Bantoe en ... vrouw*, (Jungle, Bantu and ... wife), Leuven, 1951, 203v.

Although the baluba, bakwa mputu and basonge peoples are already fairly advanced in terms of modern civilization, they have remained true to so many things that are the hallmark of the non-Western civilized, especially myths and psyche. Although these populations have largely become Catholic or Protestant, neither the rosary nor the Bible have eliminated fetishism, totemism, the influence of the witch masters and superstition.

Note:-- In other words, an archaic religion largely survives in the midst of modernization or biblical mission. The writer explains.

Fetishism.

There are still fetishes (note: -- objects charged with life force) which are supposed to protect the village or the flocks from mischief.

Tabooism.-- **Note:** -- 'Taboo' means "to avoid!". -- There are the white hen and the white dog which are taboo because they are living fetishes. There is the red snake which is "not allowed" to be killed because it is fetish.

The belief in the power of amulets.-- People still wear amulets (note:-- with life force charged objects) which are supposed to protect every single person against calamities (diseases e.g.): how often does it happen that a person is killed? How often does it happen that the negro-african - in addition to the medals of 'mompè' (= mon père, the missionary or missionary) - has a kikondolo, a gazelle cone, which is stuffed with all kinds of mysterious things ("gri-gri") that the fetishjeur (note: -- the male or female magician) has stuffed inside?

Totemism.

The totems! There are still people here - especially tribal chiefs - who are related to the leopard, the panther, the gazelle, the crocodile.

Note:-- A totem is a reality (object, plant or animal) that is considered a 'namesake' or 'eponym'.

How often have I seen that - in case of misfortune or illness of the mfumu - foodstuffs are offered to these animals (totem animals)?

Manism (ancestor worship).

Note:-- 'Manes' is the old Roman term for the souls of the ancestors.

The cult of the departed is still honored today. -- This is evident from the various 'spirit trees' found in the villages. The best known are the following.

Note:-- Note how the sexes play a leading role, because the life force of a woman, a man or a couple is not the same.

1.-- The kapulaiyi.

Only the men plant this type for the grandmother. Intentions: that the spirit of grandmother may continue to protect against all calamities; that the women may give birth well; that trade may prosper.

Note:-- Please note that the sacred actions and realities are there to handle a task (to avoid or handle a calamity, to give birth successfully, to trade successfully). In other words, they are problem-solving and in this sense 'culture', where 'culture' = as the whole of all problem-solving.

2.-- The muabi and the mumbu.

Both men and women plant this species.

3.1.-- The mulemba.

Only the daughter of a chief and the male chiefs plant this tree. The main purpose of this tree is to fulfil a vow (mafiku).

3.2.-- The malengo, the bituputupu, the nkongolo.

These are planted only by women.

Note:-- The spirit trees planted by men are in the yard; those planted by women are usually near the water.

Note:-- The life force of the sexes is not without mysterious connection with parts of the biotope.

Note:-- The kapulaiyi is the principal and the 'most powerful' among all these spirit trees.

Note:-- 'Powerful(st)' refers to the dose and quality of life force present in it. One sees that the belief in life force - called dynamism - is of decisive importance in understanding such religious realities.

For example, when the soothsayer (note:-- (mantis, in ancient Greek) says that “the kapulaiyi wants the village to be moved” (a metonymic expression for “the spirit of the kapulaiyi”), the Negro Africans are careful not to stay on the spot one day longer.

Note:-- With this we are touching upon mantic or divination, which is a widespread feature of all archaic or traditional religions.

The spirit trees exert such influence because the people (the baluba especially) believe that the dead are among the living.

Note: The ancestor cult stands or falls with the striking degree of wisdom-and-life-force (essence of every religion) inherent in e.g. the grandmother. The foundation is thus 'dynamic'. - Precisely because of this, it can help solve problems and at the same time establish culture. She is, to speak with N. Söderblom, 'Urheberin' (originator).

Note:-- Animism.

Anima” means “life principle”, “soul”. Animism is the belief that souls and disembodied spirits exist. Manism is one form of it. Spiritualism is another.

Belief in the existence of spirits

Everywhere and in everything Negro Africans see 'the spirits'. All sorts of inexplicable (what is striking) - though everyday - events are attributed to “the spirits” - bakishi.

This belief is so intense that, for example, if tshitetela, tshisongo or lukuba are spoken as a language in the village by strangers, they say to them: “Do not speak that language here, because you will chase away 'the spirits'”.

Sacred dance

The dance, seemingly mundane, is in fact sacred. Think of the choreia of the ancient Greeks.

A full moon, a visit, a death, a birth in the harem of “le chef”: everything can lead to dancing. All of Belgian Congo dances.

1. Female dances.

This dance is not impetuous (the feet hardly move at all) but voluptuous. It is belly dance. However, there is one dance that is particularly provocative because of the - what the writer, as a Westerner, calls - “brutal indifference” of the gestures and movements: the tubalesha uma lumila that depicts the sex act.

2. Mixed dances

Men and women never dance together. Except in the - by the whites forbidden - shameless dances.

Note: -- Let us note the role of the sexes (with their life-force types). Are we also aware that, for the local population, what we Westerners find repulsive, is not repulsive for them because of their different cultural attitudes (which make some of our 'civilized' pornography repulsive for them).

3.-- Male dances.

Among the baluba, the men have their own dances that are boisterous and wild like archaic warrior dances. Even the inhabitants of the village sent by Mama Kusama, most of whom are former soldiers - thus certainly 'évolués' (wording: -- perverted) - have continued to practice these wild dances.

Lunar religion.

Lunar worship is found almost everywhere. M. Heugen, o.c., 61v., states as follows.

1.-- This evening is the full moon: it has never before stood so brightly - so monstrously large - in the sky.

In the kabondo village, as in all other villages and spots in the whole of Kongoland, a kind of frenzy has broken out. The dance drums are buzzing, buzzing,-- incessantly, furiously. All the women - kusha masha - perform the blood dance, which is only meant to beg from the moon a good regulation of the periods.

2.-- It is as if a strange bewitchment is emanating from the moon that is affecting both men and nature. I am in an inexpressible state of mind: a feeling of emptiness, of anger, and above all of inexplicable fear. It is as if I am under a spell!

For the first time I weep. Why do I cry? I do not know. My husband is touched by it. But he doesn't get angry because he understands my soul reactions far too well. (...). I am especially grateful to him for letting down the bamboo curtain.

Note:-- One can see that those who, as a Westerner, go through the moon nights of primitive cultures, can at some point fall under the spell of the atmosphere.

Syncretism.

From ancient Greek 'sunkrètismos', Cretan form of alliance (of two opponents against a third). Hence: mixture of actually contradictory doctrines.

In the doctrine of religion: connection of a previous, subordinate religion with an imported, dominant religion.

In Heugen's rendering, we are faced with a syncretism: the Negro Africans are Catholic or Protestant, but fundamentally continue to believe in the 'superstitio', the testimony, of their ancestral religion. They 'combine' what is often even mutually incompatible. The colonial government has introduced a predominant - strongly westernized - biblical religion, but the soul of the colonized remains thoroughly unbiblical.

20. A concept of God in Belgian Congo.

Let us read M. Haugen, *Oerwoud, Bantoe en ... een vrouw* (Jungle, Bantu and ... a woma), , Leuven, 1949, 82/86 (*Het Godsbegrip*), (The concept of God). As a former colonialist, Mrs. Haugen describes what she experienced in terms of belief in the Supreme Being.

“They do worship the spirits, the spirits of their dead, and the places, the crops where - in their opinion - these spirits dwell. (...). They also venerate objects and images - the amulets and fetishes - which, in their opinion, have healing or protective powers...” (O.c., 86).

But “we do not need all those fathers and Presbyterians to fear God”. So claims Ali. Perhaps because as a small boy he knew the Arabs from whom he inherited faith in Allah.

“Yes, the Bantu have a concept of God, however vague it may be. (O.c., 84). That Supreme Being is both cause (note: -- causer) of their existence and of the existence of all things, and guide of their life and judge.

Names.

According to language and place they are called the Supreme Being: Ozakoma, Ymana, Kama-na, Kalunga, Elima, Leza or - like the baluba and related peoples - Mvidi Mukulu, Mulofo, Maweja. “Mvidi Mukulu is the old spirit”. This is how they say it. “Mvidi Mukulu udi Mukalenge”: “ufukile bintu bionso” (“The old spirit is the master who created all things”: so the lore teaches).

From his childhood, the Negro-African learns that “men are created to obey God. Just as food is created to make people strong and just as grass is created to cover the huts”. For “Maweja wetu mutue mupungila makuni” (God is the master of all people).

“Eat God in honor! If He did not create the manioc or the corn, what would you have to eat?

“We do not know.

Who is God? The Bantu do not know. The concepts of deity, natural forces, fate, inclinations all run through their minds.

Yet in Congo there are numerous tribes who believe in a 'transcendent' God who stands above the world and natural forces: they worship no sun, no moon, no stars,-- no idols!

They are monotheistic. So from that point of view they differ almost in nothing from the Jews and the Christians. “And from the Muslims”. So says Ali who is a fanatic.

Prayer

They also practice it. They did so before Islam, the Catholics, the various Protestant sects taught them prayer.

For instance: “God, Lord and Master, Creator of all people, everything is yours and for yours. In Your honor I plant my field. All that I do is in Your honor.

I cannot disdain thee. Here on earth everything is yours, people and things. To you, the Maweja-nangila. There is nothing that recognizes another Master than you”.

“God is too great. “

But they do not pray every day! “God is too great than that one should trouble Him every day with words! One prays in special and great circumstances: in times of suffering and disaster.

Imageless.

In those exceptional situations, their prayer is not directed at an image. They have given 'God' no form, no material image. No material form in which he would live or stay.

Ali, who can sometimes be 'vicious', i.e. when it concerns a religion other than his own (note:-- Ali is Muslim), suggests: “You, the followers of Christ, are surely also 'fetishists', for you also worship images!”.

Note:-- That Ali is not simply Islamist is evident from what is said o.c., 58v.

“Their universe is very limited. It consists only of what they see: sun, moon, stars, - earth. The sun - says Ali - is called 'Diba' and is a ball of fire.

He knows much more about 'Ngondo' or 'Muenyi', the moon, which plays such an important role in the lives of Negro-Africans. They say that the moon was created to do good: it strengthens the fruits of the fields, makes them ripen; it also strengthens the infants, gives strength to the young men but above all it makes the women fertile.

Therefore, the moon must be honored, sung about and applauded. At full moon there is dancing all over Congo (...) to please the moon: “Ditendela dia ngondo”!

21. Supreme Being Belief (Theism. Monotheism. Primordial Monotheism).

Consider H. Hochegger, *De afrikanen en het Hoogste Wezen* (The Africans and the Supreme Being), in: P. Schebesta, ed., Tielt/The Hague, 1962, 180/185.

The terms may differ: “high god”, “Hochgott”, Supreme Being.

1.-- Invisible.

When the director of the Royal Museum in Tervuren was asked whether, among the thousands of sculptures and small plastics from Belgian Congo, there was not a statue of God, he had to answer in the negative.-- In fact, apart from an isolated case in Togo, there are no statues or plastic representations of God in the whole of Negro Africa.

The reason.

The Negro-Africans say: “God is invisible and you cannot depict something invisible! Bantu tribes such as the ngombe, the akongo, the ouambo (South-west Africa), the batonga (North Rhodesia), the bakongo (West Zaire) expressly concur with this. Hamitic tribes like the galla (= oromo) (Ethiopia, Kenya), hamitic tribes like the lotuka, nilotic tribes like the atyoli or the lango imagine God as naturally invisible. The same is true of West Africa: the yoruba, the ewe, the ashenti, the fan, the akyem, the setwi.

2.-- Omnipresent.

“Hide yourself from a man! You cannot hide from God!”. So said the bakuba. So did the rest in Negro-African religions.

3.-- Omniscient.

Closely associated with the idea of God's omnipresence is the belief in his omniscience.

Thus, God is invoked as a witness by Negro Africans. “God knows everything. He knows the secrets of our hearts too”. So say the Nuer.

4.-- Creator.

In almost all of Negro Africa, God is considered the creator of all things. His names testify to this: maker, processor, creator, possessor, lord of all things.

We hear little about the 'how' of God's act of creation. At least, that is what Hochegger says.

Note: -- The creation of the world is not - usually - seen as an historical act.

Note:-- In the Bible, for example, God creates “in the beginning”. The archaic mentality does know historical time (as a sequence of past, present, future). But when it speaks of the origin of all things, it situates it in mythical time. (Note:--would better say: eternity!)

From eternity - called “mythical time” by scientific thinkers - the work of creation takes place. “From there it continues at every moment of history (note: -- historical time, as scientists say).

Note. - Because the myths, i.e. the sacred or sacred stories of religions, think of eternity as the everlasting presence of the origin, scientists call this type of 'time' or 'duration' 'mythical time'.

By the way, that type of origin which is an ever-present present is mentioned in the hymn “Glory to the Father, the Son, the Holy Spirit, as it was in the beginning and now and always and in the ages of ages” (where the term 'ages' means 'finished ages').

Fertility religion.

The 'how' of creation is thus such that the ever-present origin of everything, which is God, serves as a reference.

Another characteristic of the 'how' of creation is the causal belief (N. Söderblom).

The Negro-Africans see in mankind and in nature the becoming of every new creature - child, animal boy, plant germ. In it, they see God's creative power (life force that brings everything into being) at work..

Result: “Again and again, God is indicated as the Lord, the Possessor, the Employer of fertility.

The rain as a symbol.

The rain is a symbol of fertility - in its abundance poured out by God. Thus, the title 'rain' is an honorary title of God.

The birth of the child.

Sexuality as the conception of the child is the model of the ongoing activity of God as creator.

This is evident from sayings about the child's becoming in the 'mother's womb: “It is Nzambi (God) who forms the child's body in the mother's womb and also the blood in which the soul dwells” say the bakongo. The banyarwanda (Burundi) refer to a child as “a gift from God”, “a thing of God”.

Note:-- God is not “deus otiosus”,

Deus otiosus (Lat.: God on holiday, inactive God, neglectful God) is not God. The paternal God (as there were lazy princes) is a concept that certainly does not apply in Negro Africa, except insofar as God partly leaves His universe government to souls and spirits and the like.

22. God's worship.

“Why should we build a temple to Him who is everywhere?” So ask the banyarwanda.

The Supreme Being of the Bantu is a God without temple or altar, without priests or ceremonies. The gifts in honor of the ancestral souls, considered as 'sacrifices' by Western people, are seen by the Negro-African as unworthy of God.

The not very manifest veneration of reverence and love as a sacrifice is expressed in prayers, spontaneous exclamations and cherished sayings. Thus we read of the Baluba: “In spite of the atmosphere of fear in which the Negro-African lives - because of the constant threat from some dead people, magicians and occult forces - he always retains an inner peace and quiet resignation.

The basis of this attitude is the childlike trust that he shows towards God - as towards a father”. So much for the Bantu.

This Bantu attitude does not apply to the same extent in West Africa or in the North-East African pastoral peoples. Among the latter, God is worshipped here and there in a fixed prayer and sacrifice cult. Several West African peoples (ewe, akan) even have temples and priests.

Note: -- Hochegger points out that the Negro-African supreme belief was discovered relatively late.

Note:-- The reason is, among other things, the prejudice that 'savages', 'natural peoples', 'primitives', could not have such a highly developed spiritual life to arrive at the idea of a Supreme Being (which many Western people regard as the result of abstract reasoning).

Also, the cult of the Supreme Being, especially among the Bantu people, is less conspicuous compared to the conspicuous religious practices that we have just gone over.

Note:-- In this and the previous chapter we have taken a closer look at the African type of religion in particular. The reason: we have a closer contact through the Belgian colonization of Congo, Rwanda and Burundi.

However, other cultures show similar religious traits. So consider both chapters as samples that can be either generalized or give an insight into the whole of religion.

23. Ethics within primitive thinking.

For this we take the excellent work of Pl. Tempels: *La philosophie bantoue*. Présence africaine. 1949 (Bantu Philosophy, Antwerp, 1946). We follow the main lines o.c., 77 / 91 (Ethique bantoue).

I.-- The objective ethics.

When an elder, an patriarch, a chief, has passed judgement on a fact, the Bantu will say: “i aye mwine” (He himself wills it and knows why/why). In other words: it is his right but also his responsibility. A crisis of authority in our present sense is unknown. - However, if the Bantu are thoroughly convinced of their right,-- if they are certain that the judgment is unjust, then they will:

a. submit

b. But relying on the Creator, the Supreme Being, say: “Thou, elder etc., do what thou wilt. You have the power to kill me, for instance. But I am “the muntu of God” (ne muntu wa vidye). He will judge us both.

So it is not allowed for you, a considerable man, to judge a man arbitrarily, for he is not “your man” or “the man of God”.

You are not “the right”! You are only a delegate, a mandatary, of God”.

In other words: man on this earth is not the ultimate standard, for God and His order of creation transcend him by virtue of a higher life force (op.: holiness).

Note:-- In the words of M. Heidegger, morality is 'non-logical', i.e. it rests on everything that is in so far as it is; it is 'theological', i.e. it rests on divinity. In short: it is non-theological.

There is **a.** an order of being, **b.** an order of being based on God.

The muntu of God.

“In everything there is another thing”. Applied to man: “ In

a. every human being (whom we see and touch) there is

b. a little person (muntu) (which we do not see with the senses)”.

At death, for example, the breath of life ceases, the body and its shadow die away, but muntu, the “I”, the person, -- the little person survives. That is man himself, he or she, aye mwine.

Note:-- Always theological: God is the great muntu (person), i.e., great, powerful life force: vide i muntu mukatampe. We, human beings, do not belong only to the great! Ultimately, we belong to God as “the people of God”.

Note: -- Whoever does not respect the order of being founded by God, becomes, indeed, makes himself permanently “wa malwa”, an unholy life-force.

With the order of rank in society, the rights but also the duties under the concept of “life-force” increase, for the dignitaries - elders, chiefs, the sovereign (in a later stage) - radiate life-force over their subordinates whose salvation is connected with theirs. Hence the special taboos (shunning) that shield the holiness or life force from them.

Good differs in essence from evil.

“I bibi” (That is bad).-This is how the Bantu express their primordial rejection of what they reject as a “sinful act”.

The very 'being', insofar as it is based on God, of an unscrupulous act is tainted life force. Thus black (= unconscionable) magic - muloji - which casts mischief, -- lying and deceit, -- theft, -- adultery, even polygamy (though widespread) and immature marriage and other sexual abuses are intrinsically, i.e. as a life force, bad and immediately emanating mischief.

As Temples notes, the Bantu pagans, in their own way, know the Ten Commandments, which are the core of Old Testament biblical revelation, very well and fundamentally, i.e. as standing above any human opinion on the subject. Life, truth, property, sexuality, etc. are high, inviolable ideas founded in God's mind and will.

b.-- Ontotheological wisdom.

A morality in itself, separate from the order of being and separate from God, is not known to the Bantu. Their morality is not 'autonomous', separate from God and his commandment.

They do not express this in a Western 'theory' but in wisdom that is received and passed on in myths and especially in proverbs.

“Vidye uyukile” (God knows and he also knows immediately why/why).

“Ba-vidye”, the ancestors, and lower but also normative the dead or still living elders “know and immediately know also why/why.

The 'youngest' don't know, don't know immediately why/what.

Behold the order of authority, which is not based on subjugation but on life force and the radiation of life force.

Thus, a human act, if onto-theologically 'good', will at the same time be called ethically 'good' and possibly also legally 'good'.

This chain of justification is fundamental.

Note: -- What Westerners call “the definite or positive, i.e. man-made law” - concerning property, landed property, inheritance, clan order, inter-clan relations, state (law), customs - is bathed in the cosmic and human life force order(s).

To steal a goat is to wrong its owner's life force, to damage it.

The palavers so feared by Westerners are, basically, about “my right” because “my life force”.

II.-- The subjective ethics.

Subjective' here means “that which refers to muntu, the person, as life force”.

The muntu, the mysterious person(s), can be either good or bad. This in more than one way.

1.-- The sunken 'darkness

The worst degree of badness, i.e. of corrupt and corrupting life force, is bya malwa, calamitous life force.

Such a thoroughly corrupted life-force, which has sunk into the very being itself, can be:

a. in the inorganic (a landscape), vegetable (an aromatic plant), animal (a predator) nature or

b. in the muntu, the human person(s). Is decayed all that disturbs, deconstructs, degrades the very root of the onto-theological order of being.

Note:-- We call such malice 'sedimented' because it is possible only after a long period of anger, and thus results, - in the very essence of the life-force 'sedimented' and subconscious.

Someone is, in a Bantu community, condemned as the cause (causer) of e.g. an illness, a death of a fellow human being. Without any - according to western concepts valid - evidence that would be based on an act or a will. Such a “figure of doom” therefore hardly defends himself, submits himself to the truth or to an ordalia (a test of strength), to the judgement of elders and “wise men”.

Note:-- This manner of revealing the occult being betrays that we are dealing with pure 'apocalypticism'. Which makes it incomprehensible to enlightened, westernized people.

Only sensitives and clairvoyants or clairvoyants among us respond to that type of “bad man”, suffer from it (like the Bantu), endure it for either humanitarian or Biblical reasons.

Model.-- Of a deformed goat, the Baluba said: “The owner should better kill the animal because it is going to bring calamity on all the herds of the village”.

Strange: a bya malwa, a “porte-poisse” or mischief-maker, when it is a muntu, a person(s),

a. is animated with the best of intentions,

b. is nevertheless 'pernicious' (as occultists say in French), i.e. radiates doom all around it.

In short: the appearance is 'good', yes, edifying, but the hidden essence is pernicious.

Only the mantically gifted - e.g. seers - establish this double-heartedness and ... they too are not infallible in this matter, as Temples points out with the Negro-Africans.

Note:-- Such people bear names like 'evoe' (Trilles), 'kumo' (Sterly), 'Lorelei' (German Romantics) and so on.

Note:-- Temples mentions in this regard in the region of Milambwe, north of Kamina, hunters killed a five-legged antelope. Not a single Negro African dared to eat it. The animal was carried - untouched - to the Protestant mission!

Note:-- One pays attention to what is 'abnormal' (monstrous, deformed, handicapped when it is human), all too easily provokes the notion of 'mischief-maker'. African mankind often confuses 'physically abnormal' with 'unholy'. In my opinion, Tempels lacks emphasis on this. His text clearly shows that he is not a seer!

Note:-- Why do we use the term “sunken darkness”? Because that term, among the Bantu, reflects the confusion of mind, the origin of unscrupulous behavior. The confusion of mind of the mischief-maker has become 'sunken', i.e. second and thus subconscious in nature. Sunken darkness!

The consciously willed darkness.

The second degree of serious moral deviation or corrupted muntu is called “buloji”, the black-mage. This one is also 'rotten' (sic) in his life force! He/she wants to create evil by his/her own will - consciously. He/she is called nkisani, depraved intention, pernicious premeditation. Or mfwisi, ndoki.

Note:-- As the black or unscrupulous magic will be discussed several times, we will not dwell on it here.

3.-- The overwhelmed darkness.

“Mu meso mufita fututu” (The darkness comes before the eyes). “Bulobo bwamukwatwa” (The excitement overwhelmed him). “Nakwatwa nsungu” (I was seized by anger).

External factors cause wrong behavior.

The black magician is said to be 'evil' (darkness). Not, as in the case of the overpowered, that the badness (darkness) took hold of him/her.

In other words, agitation, tantrum, “darkening of the eye” are not a moral evil and therefore not criminal (and legally prosecutable). However, they can lead to it.

In any case, such an obscuration is harmful to the life force of fellow human beings -- in their own way.

The methods of recovery.

Temples dwells on the ways in which the damage to the life force in the previous three cases can be repaired.

1.-- Bya malwa.-- The sunken type.

The duty - we say... 'duty' - to neutralize the so deeply harmful being takes the form of a whole series of 'cleansing' (washing rites for example) and avoidance (taboos). If necessary, up to and including killing. For, wherever the bya malwa comes, miscarriages occur mysteriously in all sorts of areas (ailments, diseases, accidents, failures, quarrels etc.). If a miscalculation is sensed as bya malwa, it is thrown into river, swamp or wilderness. To mention one model.

2.-- Buloji.-- The unscrupulous type.

The unscrupulous magician is outside the community because of nsikani, premeditated evil. He/she is guilty even towards God, giver of all life force.

Here also the duty of lawful self-defense: by ruthless elimination (killing, surprise after death (because once dead, the black magician/black magicianess may be even more dangerous for the community)) with compassion of the whole (possibly threatened by him/her) community.

3.-- The overpowering evil.

If kufinga (a curse) has been pronounced (in anger for example), then de-cursing (kufingulula) must be done by the offender. If the accused has committed a roll of fate (kulowa), then kulobolola, negation of the roll of fate, follows.

If a calamity of some kind is wanted, kusubula, negation of that calamity, follows. If the collective hunt has been threatened, kutuia mwifyaku, revocation of that calamity, follows.

In all four cases, kupela mata, by spitting out saliva, means removing oneself from the 'imposed' evil duty.

This is one sample in the dynamism or life force morality of primitives.

24. Phenomenology of religion(s).

Edmund Husserl (1859/1938) is the founder of a philosophical method called 'fenomeno.logie' (bringing up the phenomenon).

Its essence - reduced to its simplest form - is that, by directing his attention (which is called 'intentionality' of consciousness) to a given thing, man makes that thing 'appear' to his consciousness. That showing up within the confrontation with our attentive attention or intentionality is called "phenomenon".

So there are three aspects.

The given or object in itself, the attention paid to that object, the showing up thanks to that attention of the object.

Thus, 'religion' can be described phenomenologically as the fact or given, namely the sacred (however one further defines it), which shows itself (hiërophany: 'hiër-' (sacred) and '-fanie' (appearing)) to man in so far as he pays attention to it, takes it into account.

1.-- Phenomenological reduction.

For the Dutch theologian Van der Leeuw (1890/1950), for example, it is clear that "phenomenology looks only at phenomena, i.e. at what appears. Behind what shows itself there is nothing!" Van der Leeuw thus 'reduces' what religion is e.g. to what his conscious attention understands of it. The rest is 'eingeklammert' (put in brackets), yes, as nothing.

2.-- Eidetic reduction.

Van der Leeuw summarizes the princely customs in Melanesia and Madagascar, what the sagas (Scandinavia) say about the monarch, the testimony of the Old Testament prophet Jeremias on the subject, the notion of the Shogunate (Japan), the Roman notion of imperium, the rites concerning the Rajah of Borneo and various other data around the globe in the notion of a "sacred kingdom".

Instead of getting lost in the boundless multiplicity and differences concerning the sanctification of the sovereign, he tries to capture the eidos, the summarizing concept, in his phenomenology of the sacred sovereign(s). He reduces the multiplicity in its obscurity to the unity of the summary.

This method with its reductions has found many followers. Thus in the field of religion Max Scheler (1874/1928), G. van der Leeuw, C.J. Bleeker, W.B. Kristensen, M. Eliade to name a few.

Properly understood, this method as a mere description stands at the beginning of every further study of religion.

25. Religion as appreciation.

The sense of the sacred - whether one defines it as R. Otto does or otherwise - is and remains a type of appreciation and thus of feeling value.

Therefore we will briefly consider A.O. Bettermann, *Psychologie und Psychopathologie des Wertens*, (Psychology and psychopathology of valuing), Meisenheim am Glan, 1949. In part 1, the author arrives at a valuation typology. Among other things, he mentions the 'religious' appreciation (as he conceives it).

From a psychological and psychopathological 'standpoint', the author defines the existence and mode of being of an act of appreciation (whether or not pathological). In part 1 he designs a typology of basic human attitudes to values.

Note:-- It is clear that Bettermann takes a stand in the line of Herm. Lotze (1817/1881), who in addition to 'positive' ('determinable' by the purely descriptive sciences) facts designs an independent realm of values, outside, indeed above, those definite facts, as products of the human mind.

It is also clear that Bettermann takes a stand rather against Ed. Spranger (1882/1963), who as a cultural and educational psychologist designed a type theory concerning the attitudes which people can adopt towards values as 'realities' valid in themselves, with a content in themselves.

Thus, there is the religious type that serves 'God' (whatever Spranger may mean by that), indeed, 'lives to serve God'.

For Bettermann, 'value' is everything that lays claim -- as 'transcendent' (meaning higher than the valuer) -- to a subject who, because transcendence or 'being higher' is involved, feels obliged to engage in the service of that claiming 'reality'.

Note: -- One sees that Bettermann -- and not only he: most current 'axiologists' ('value theorists') -- define value in such a way that it comes very close to "all that religion calls 'holy'".

For the sacred is always "higher than" (the religious man), always claims servitude!

Note:-- This explains why axiologists want to replace 'God' and 'deities' and all that was called 'holy' in the religious tradition, as the basis of a modern or post-modern society, by "values, under one point of view or another".

E.g.: values as that on which critically judging people "can agree".

Bettermann introduces a simple typology that reflects the attitude towards values. Whereby the objective content is 'eingeklammert'.

1.-- The naive appreciation.

Everything that is valued in this way is valued in a self-confident, problem-free way. Immediately this appreciation is inherited from predecessors (tradition-bound)' so that the authority of the value is 'obvious'.

This attitude is very frequent. A child values in this way. One lives in that attitude to serve a value in an unthinking way in unconditional surrender.

2.-- The emphatic appreciation.

Emphatic" is "insist", "feel".-- In an uncompromising, yes, irrational way, "insist", the value is valued. For the value served with full and reasoned effort comes across as "the center of the world". Unconsciously or consciously, the empathetic elevates man to "something divine".

This attitude is characteristic of all true love, all true religiousness.-- One lives to serve value in full surrender.

3.-- The appreciative appreciation.

The valued is only "valued according to value" as "serving something else" (instrumental value). Thus, for example, social position or prestige, gain, functions as the target value in the service of which the other values stand. Values are not valued spontaneously but on the basis of calculated reasoning.

The bourgeois lives to gain prestige, to realize gain.

4.-- The detached appreciation.

What is valued naively, emphatically or even taxingly is 'nil', nothing. What is valued is the perception of values! This perception is lived through as critically as possible.

Such is the case of the aesthete who has an experience in response to something beautiful. Such as the critical intellectual who "questions" all values (subjects them to critical examination). So the humorist, especially as an ironist or sarcastic, who experiences the negative as 'value'.

Note:-- It will be seen that, in the religions, all four types of appreciation occur. For the naive and the emphatic appreciation this is obvious.

But especially for the magician/magi within the religions and the dignitaries, the appreciative and even the detached appreciation is very typical.

The 'sacred' is open to more than one appreciation.

26. Nervousness' and 'cynicism' according to P. Diel.

We rely on Paul Diel (1893/1972) (Austrian psychologist-psychotherapist who made his name in France), in particular his *Psychologie curative et médecine*, (Healing Psychology and Medicine), Neuchatel (CH). 1968 (published under the title *Psychologie, psychanalyse et médecine*, Paris, 1987). The author writes very difficultly. We rewrite in a readable style.

Essence and forms of vanity.

I.a., 133ss ... -- The Latin term 'vanitas', vanity, usually meant - according to Diel - a characteristic feature of character and temperament such as fatuité, bloatedness,-- pretention, pretension, haughtiness, arrogance, presumption, etc..

Note:-- In Dutch, “vanity” means:

- a. empty (which in itself is nothing) and
- b. self-indulgent (who takes himself for more than he is). But also
- c. what ends in nothing (such a vain attempt).

Here we are talking about self-righteousness (self-centeredness) but not without the emptiness and the ending in nothing.

(A). The behavioral and fragmented view.

Diel.-- Seemingly, the said traits of behavior have no common origin. Yes, if one perceives them as externally observed forms of behavior, they show no connection with such substandard forms of behavior as anger (attacks), laziness, timidity, etc.

(B). The motivational and synoptic view.

As a psychologist, Diel is centered on the conscious motives (motives) and the unconscious motives and keeps an eye on the totality of behavior.

And this as a psychologist primarily based on (healthy, critical) introspection (self-observation).

Diel. - The most essential cause of psychic aberrations (endo-psychic) would perhaps be exposed if one realized that vanity - far from being one trait among others - is in fact a soul state that causes the whole of psychic life, at least as far as it shows aberrations.

Definition. - Vanity is

- a. to be substandard (below the ideal),
- b. insofar as it does not want to be known.

It is an exaggerated opinion of oneself that overestimates one's real qualities.

Thus understood, vanity is the opposite of truth (about oneself in the first but not only place).

In short: Diel believes that vanity, as defined, is the very root of skewed soul states.

The role of the human mind.

Our mind is not only the value-adding power in the theoretical field, but also, and above all, in the practical field.

For it serves to judge each individual desire and all desires according to their value(s): for example, the proper place of the desire for material possessions or the desire for sexual penetrations, both in itself and within the whole of the soul's life.

Our mind, once tainted by vanity, falls short there. And this is due to under- or overestimation, with the result that the entire life of the soul is disrupted.

To the extent that man's value-determining mind is affected by vanity - and no one is completely free from that - he is inclined to interpret value judgements determined by vanity as unquestionable truths and to declare the behavior that stems from them as infallibly correct.

The disturbed psyche.

Sexuality and the pursuit of material profit are pointed out by a number of interpreters of the disturbed soul life as the causes where - according to Diel - they are only the visible signs (symptoms) of it.

The disturbed psyche - up to and including the nervous and soul disease - as a whole and in its parts (psychosomatic, psychopathic), insofar as there is a psycho-genetic disease (note: a disease originating from the soul itself, not from a physical injury or from a drug, for example), is the result of a value judgment which is falsified by vanity, a value judgment which is the real and secret cause of it, a cause which can assume the most varied forms.

Discoverability.

This is difficult to uncover

- a. because the outward observation of ill (behavior) does not penetrate so deeply,
- b. but mainly because the pre-eminent trait of vanity is "to prevent at all costs all exposure".

Introspection.

Vanity manages to evade self-perception by constantly changing its appearance.

Thus, a negative value judgement on introspection, while understandable, is not necessarily justified.

The most ineradicable prejudice - literally, Diel says - consists in regarding any self-perception as an exposure of truth (about oneself in the first place) impossible out of vanity (note: -- regular introspection criticism). This immediately excludes any possibility of curing the blindness in oneself.

For - says Diel himself - in our human mind, besides being subject to vanity, there is also the need to be controlled and appreciated by reality.

This need incites us to examine every falsification of data - so that Diel's introspective method finds its foundation here. Self-knowledge is based on the need for reality and truth in our mind.

Digression

Diel writes very theoretically. To make what is said above more concrete the following.

1.-- The Yale School

(J. Dollard et al.) - 1937+ - formulated a kind of psychological law: "If frustration, then aggression".

In other words, if frustration, then aggression. This law was later (1941+) mitigated to "If frustration, then aggression".

It is clear that, in Diels view, frustration (failure as disappointment) has something to do directly with our vanity: we overestimated our chances of success! We were "unreal"!

2. -- Elisabeth Kübler-Ross, *Lessen voor levenden* (Lessons for the Living)

(*Gesprekken met stervenden*), (*Conversations with the Dying*), Bilthoven, 1970, indeed identifies stages and forms of reaction to (severe) frustration (one senses that one is becoming terminal).

Our vanity, which overestimated our chances of life, denies ("That's not possible. Not yet"), gets annoyed ("It's true then: why me of all people?" (anger)), competes ("There will still be a solution"), creates depression ("I can't laugh it off anymore"), accepts ("I'll get over it").

Knowing oneself to be inadequate ('failure' in the face of death directly but subtly touches all of our soul life but particularly our vanity that miscalculates).

3. -- A. Ellis/E. Sagarin. *Nymphomania*

Een studie over de hyperseksuele vrouw, (*A Study of the Hypersexual Woman*), Amsterdam, 1965, formulates it as ABC-theory (o.c., 137v.). A is the disappointing fact; B is the personality that processes. C is the reaction to the disappointing fact.

To remedy this, Ellis/ Sagarin proclaim a “rational-emotive” therapy according to the rule “If I fail in the past, what can I do about it in the future?”(O.c., 165).

Central to this are “sentences” that contain “irrational” (i.e. unreal, “vain”) assumptions that reveal the cause of an emotional disorder.

For example, “I must be thoroughly competent, adapted and successful from all points of view (e.g. in business and in bed)”. “If not, I am written off as not valuable by myself (note:-- as a vain being) and by others (note:-- as a vain being)”.

The term 'not like that' (the counter model) expresses disappointment, failure, remaining below standard (ideal). But that measure is in more than one case 'vain', unreal, leading to nothing but disappointment.

“If I fail, it is a disaster, something awful”. In other words: vain overestimation of failure. “In order for it not to be so, I must constantly worry about it (stress, fear of failure)”.

These are some of the 'sentences' (all of which are value judgements). They explain the urge to perform and the compulsion to perform in bed and in business, because that 'performance' feeds vanity, avoids and prevents failure.

So much for a few illustrations to bring Diel's abstract exposition to life.

Diel-- The evils of the mind - nervousness (neurosis) and trivialization (cynicism) - are, in their cause, considered to be 'ethical' underachievers. The 'nervous' man leads to moralism. The “trivializing” man suffers from amoralism.

Note:-- “Ethical” here means, first of all, everything that concerns the realization of a (vain) standard or ideal.

The “nervous” man.

O.c., 163ss.. -- The nervous person constantly (mostly unconsciously) compares himself with his ideal or measure. But he puffs up, does so pathetically and internalized.

If he is undersized, he harbors feelings of guilt, even to the point of scruples. If sub-standard, he or she is disappointed in him/herself and 'resentful' (resentment), from which - revanchistically - he/she accuses and blames others.

But beware: the vain man's inner hatred of his surroundings may disguise itself in (exaggerated and vanity nurturing and caressing) 'goodness' out of vanity. His mood is subject to unpredictable reversals. Tired of what others will say 'in praise', the nervous person is constantly bothered by 'what others think of him/her'.

Note: -- Diel does not dwell much on the somatic (physical) aspect. He does say, however, that gestures, vocal inflections, among other things, 'betray' vanity. The obsession to repeatedly wash one's hands, for example, betrays the vain desire to be 'pure', irreproachable, perfect.

Note: -- What is striking in religions is that both higher beings and mediators (founders, men of wisdom, visionaries) develop a typical vanity - with nervousness - because of "the higher" than the profane.

The cynical man.

O.c., 162ss. -- The nervous accepts the measure or ideal. Suffers from it. The trivializer identifies them with his sub-standard. The imperfections that the vain man observes in and around him/her are put forward as an actual ideal.

Thus, there is no longer any reason to be ashamed of the fact that one does not conform to the ideal: it simply does not exist except as a human fiction. Being anxious about one's own past, present or future underachievement's is pointless.

A peculiar peace of mind characterizes the shameless or cynic. In other words, the person who trivializes the higher ideal is not 'nervous' for the sake of that ideal!

The attainment of the desired goals (property, sex, etc.) is therefore done through guile and lack of scruples. The cynical ideal consists in amorously outsmarting one's fellow men, while making sure that one avoids the sanctions of a society by escaping them.

These sanctions, by the way, are the only ones to be feared. Succeeding - working out desires - behind a good facade is the only goal. He who trivializes is a coldly calculating man. He/she nihilizes every measure that disturbs him/her.

Note:-- The religions are dying of vanities! The higher beings suffer from the 'Creation Complex': they know God, the Supreme Being, but, vain as they are, they want to pass themselves off as him. This is the problem of (primal) monotheism.

The religious mediators become so easily vain (including in the form of authoritarianism) - Religious people, believers, often cannot cope with the demands of religion and become 'nervous people' or 'cynics' because their failure compels them to do so via all kinds of vanities. - Those who study religion(s) are constantly confronted with it.

27. "She is in it forever".

H. Trilles, *Een vreselijke tovenaarsgeschiedenis*, (A terrible sorcerer's tale), in: J. Teernstra, uitg./ vert., *Schetsen en verhalen uit Afrika*, (Sketches and stories from Africa), Weert, 1922, 50 / 55.

The history shows the primitive cynicism that contrasts sharply with J.J. Rousseau's "good savage" ("bon sauvage").

Trilles was a missionary in the French Congo for many years. One day he heard that in a village a woman was seriously ill. She was, however, as the wife of a magician, very inaccessible.

Trilles took advantage of the man's absence to bring to the woman "the elements of the Christian faith" and suggested she be baptized. She immediately agrees.

"I was preparing to be baptized when the man appeared. In an instant, he understood the situation. His anger is indescribable: with a shining knife in his hand, he rushes at me, grabs me by the shoulder and raises his arm: 'you will die' (he roared). I squeezed my eyes shut but he changed his mind. Trilles is thrown out of the hut by force.

(A).-- Theological information.

Trilles remains at some distance from the hut.

"My wife is surely quite ill?"

"Yes, very much so".

"Would she die of it?"

"As far as I can judge, yes".

"I, I am sure, the spirit has told me so. Yes, nothing like it!"

"Why?"

"That is my business. But tell me: what did you talk about with my wife? Certainly about the means of being happy after death?"

"Indeed."

"I knew that! Thou, white men, have a different god from us: after death, if one were conscientious, he takes thee with him; but, if one did evil, he punishes with an endless penalty".

"Yes, such a thing is certain".

"Good! Now I am going to my wife. Wait for me here. Hurriedly he was gone." I waited, praying incessantly. In the distance I heard the rushing of a waterfall".

(B).-- The theological information applied.

One hour, two hours went by. Suddenly the man was back:

"Come, my wife is waiting for you."

I followed him into the dark hut. On the bed lies motionless an almost shapeless mass. I slip and fall on the muddy ground.

I wipe my hands on my white cassock. The woman lay motionless. I call her by her name, no answer. I take her by the hand: she is cold! I bend over her: a dagger sticks to the hilt of her chest.

“She is dead! There is nothing more to be done. Says the man. Smiling. While I reproach him, he keeps on smiling. Finally he says: “Listen. I hated this woman you see here. I couldn't stand her any more. Because she had evou so she ate the hearts of my two children who died of it.

Note:-- 'Evou' (evoe) is an idol which, if one has it, causes one to go out at night, to penetrate into the body of others to eat their hearts and drink their blood. Such is the explanation given by Trilles.

By the way, this phenomenon occurs all over the planet where people still have an eye and a feeling for occultism. On New Guinea, for example, it is called 'kumo'.

The magician: “From then on I had the right to kill them. But my god advised me to wait with this until your arrival. “Because - so my god said - the revenge would be all the sweeter. And now answer me this: if my wife had been baptized, would she not have entered heaven?”

“Nothing more certain than that”.

“Well, I killed her just before the baptism was given! So that she would burn in Hell forever.

“In which you are mistaken, for before dying the desire for baptism is sufficient”.

Note: -- The traditional theology of the Catholic Church distinguishes between Baptism with water and Holy Spirit (the liturgical type), Baptism with blood and Holy Spirit (when a person becomes a blood witness or 'martyr' because of a high moral and/or religious truth), Baptism with desire and Holy Spirit (when a person lives well and is thus in God's cooperation and friendship).

“I know this! I know it very well! But tell me, if after having committed murder (note: -- the magician thinks of the occult killing of the two children by evoe), one dies, where does one go? To hell? Or is there sometimes one exception to this?”.

“No. Not always. Before dying one can repent”.

“And if one dies while killing someone or while desiring to kill someone?”

Note:-- The magician thinks of what he did when he plunged the dagger into the woman.

“That is not so clear: after all, God is good.

“Then listen to what I did.-- My only desire was: that woman burn eternally in hell. So when I returned to her, I began to scold and beat her. At first she tolerated everything willingly. But then she became furious. Once I saw her well enraged, I laughed at her impotence. Then she looked for something to hit me: I gave her a knife in my hands, “Hit me! And, just when she wanted to strike, I stabbed her to death.

You see, at the stroke she fell to the ground where you slipped. Take a look at your dress”.

And truly, I stood amidst the half-cast blood. My cassock showed two red spots. That's where I had cleaned my hands.

“What do you say? Hasn't my revenge been perfectly successful? For now your god cannot take my wife with him!”

“Only God knows where your wife is now.”

“This evening I too shall know. I will ask my god and he will tell me”. He grabbed another dagger: “Get out of here or...”.

I jumped out of the hut, completely disconcerted. But not without giving a last blessing to the lifeless body. A lifeless body whose soul - who knows? - was perhaps “in heaven” after all. After all, she had longed for baptism.

Some hours later - in a dark night - I heard the voice of “the cursed one” (note: -- Trilles speaks of such a magician as a cursed one) shouting in front of my hut: “She is in. For ever. hear! Forever. Forever. do you hear? - ... Forever!

Note:-- It is seen that proclamation of faith is open to more than one interpretation. This accursed one relies on working someone who is 'evoe' into 'hell' (whatever that may be) for eternity.

With a psychological knowledge of his wife's emotional reactions that many a western man would envy him. So one should not say too easily that “the primitives” are people of “a lower cultural level”.

The cynical magic.

One of S. Freud's interpretations of religion is that religion is a 'neurosis'. Which is certainly partly true (P. Diel's psychopathology confirms this). But there is also, and even much more than one suspects, cynical religion.

H. Trilles, *Chez les Fang (Quinze années de séjour au Congo français)*, (Among the Fang, (Fifteen years in the French Congo)), Lille, 1912, 174ss., talks about the 'ngil', the black magician. O.c., 190 he says what follows.

1.-- Every ngil forms a successor which he usually chooses from his own tribe. This is a child of about ten years of age. From that time on he forms it according to his axiomata and teaches it the first secrets.

That child accompanies him on all his journeys, acts as a nobleman and, ringing the 'fetid' bell, goes before him through the mountains and valleys, into the villages or along the forest roads.

Cynicism.

Such children have constantly "bad examples" before their eyes,--live amid the most hideous moral decay,--are in a short time degraded to the marrow. For they have "seen it all", are at home in all the abysses into which human perversion descends, and are prepared for all crimes.

2.-- Often, such children end up at the Catholic mission. Drawn along by a comrade, enticed by the magic of the unknown.

a. They have stayed there - sometimes until baptism - by deceiving their superiors with a hypocrisy active from the depths of their souls.

Note:-- The mental restriction is one of the pre-eminent traits!

b. Always they have left the same mission even worse than they arrived at it. -- "La formation chrétienne n' a sur eux aucune emprise". Christian formation has no hold on them.

Note: -- This seems to indicate that this "Christian formation" as a basis for education puts forward either the healthy or the "nervous" person, but not the cynical.

The latter is "impressed" by something quite different from the normal or neurotic man. Without this "being impressed" one does not raise the cynical man - be it a child "formed" by black magic - at all.

28. *The impotence of religion confronted with current cynicism.*

Ernst Jünger (1895/1998) in his *Strahlungen*, (*dagboeknotities*), (Radiations, (diary notes)), on 29. 09.1942, in Paris, writes what follows.

This evening: lecture by a mauretani (note: -- small- minded man) who elaborated with great pleasure and otherwise rather cynically on the propaganda techniques for influencing the masses. This kind of man is undoubtedly new compared to the XIXth century. In terms of real radiating power, that type knows about as much as the man who masters the coitus technique, of real love.

But the advantage which they have (...) consists in the fact that, even before ... most others, they threw off the burden of morality,--that they introduced the laws of the machines into the affairs of society.

But this advantage is taken away from them -- not by man who still holds morals (...) but -- by those who are their disciples. In the long run, even the stupidest in turn says, "If he wipes his ass on everything, why does he demand that others show him any respect?"

The impotence of the average religion.

Faced with such a loose assault of violence (on all that is moral), the moral man is necessarily in a weak position.

It is an error to hope that "religion" and "religiosity" will put things in order. Animal beings are subject to animal laws.

Demonic beings are conditioned only to their demonic territory. Which implies that the shark is controllable by the eight-armed squid (octopus) and the devil by Beelzebub

Incidentally, feeling indignant at the sight of utter cynicism (note:-- freedom from shame) is pointless. That is something I personally have yet to learn. (...).

In such a situation, one must think 'concretely'. Calculate within yourself how much bacon and tallow fat that buttercup of a speaker contains,--how long his 'fat' could last when burned to lighten rooms or how many pairs of boots one could rub with it. Only in this way are you on his level of culture.

Note.-- We shall see, however, that many a form of "religion" has long been operating at that level. What Kristensen says about "the harmony of opposites" in the "higher beings" of religions confirms what Jünger puts forward here.

29. Rudolf Otto: *The sacred as "the wholly other"*.

R. Otto (1860/1937), especially in his main work *Das Heilige* (The Holy), (1917), tries to "suggest" the essence of (especially Judeo-Christian) religion by reproducing its psychological impressions.

1.-- *Mysterium tremendum*.

The "holy" (the 'divine') is experienced as inaccessible and therefore mysterious. That mysterious character evokes, in the psyche, shudder in many varieties.

Something especially frightening comes across.

This is how Otto interprets, e.g., "the anger of God" in the Bible.

Note: this is not how God is. This is how he comes across.

2.1.-- *Fascinans (fascinosum)*.

The terrifyingly mysterious being that is God comes across as love, compassion, benevolence at the same time. Again, this is not how God is. This is how he comes across.

2.2.-- *Augustum*.

The terrifyingly mysterious being that is God makes his objective reality felt in his loftiness.

This becomes especially perceptible in the awareness of sinfulness: sin is the disregard of the mystery.

Otto says, "If I claim that God is good, it is false. I, I am good. But God is not. If I claim that God is a Being then this is false. He is a Being beyond being. (...). God is without a name, for no one can say or understand anything of Him".

Note:-- There is, in Western theology, a streak called apophatic or 'negative' theology or theology of God.

It constantly emphasizes the wholly different that God is. Exaggerated even because the very terms "goose other" presuppose that there is something from which the goose other differs.

How can one know that "something" - in this case God or the sacred (the sacred) - is radically different if one has not observed and defined that radically different something beforehand and dependent on that from which it differs? The difference can only come through if both, "the wholly other" and "that from which it so thoroughly differs," are each separately perceptible and to some extent definable.

Otto's definition (if one may say so) compares. That is its basis. When one the terms is unobservable and does so as independent of the others, no comparison is possible.

We are not yet speaking then of all that is 'holy' or so in the religions, but is not the high God of the Judeo-Christian tradition.

30. Tabooism.

Our term 'taboo' comes from the South Pacific,--from the word 'tapu'. Do we read R. Thurnwald, *Die Eingeborenen Australiens und der Südseeinseln*, (The Natives of Australia and the South Sea Islands), Tübingen, 1927, 37ff. (Meidungsbann (Tapu)), (Avoidance ban (Tapu)).

The testimony comes from Tregear, *The Maori Race* (1904). We give an extract sufficient to understand the meaning.

The term 'tapu' (tapoe).

In the language of the Maori (N.-Seel.), 'tapu' means "forbidden on account of sacredness or according to morality (custom)". Tapu can also mean "sacred" or "defiled" (o.g. metonymy).

Certain things or persons are to be avoided (tapu) because they contain higher beings. Especially ancestral spirits. This is because these higher beings are "loaded with holiness".

Note:-- Tapa.-- As a separate type of tapu, the "tapa" is to be pointed out: when person-specific holiness was transferred to an inanimate object (note: by a sacred act), the inanimate thing was named after a body part of the person.

Thus, e.g., a high ranking man said, "This mountain is my spine" or "This canoe is my head." Mountain and canoe in such a case acquired the sanctity of the body part pronounced in its new name.

More than once also a mountain or a stream was named after an ancestor: these thereby became tapa, sanctified.

The most dangerous taboo.

This arose from the contact with corpses.-- In every village there was usually a man who was permanently considered 'unclean' by the contact with corpses: silent, lonely and rubbed with red ochre he lived like a 'leper'. He somehow took on the evil disposition of the spirits.

The name 'is' the person.

'Is' in the sense of "is occultly related to the person who bears the name".

To pronounce the name of a prominent person in the profane (noa) language was tapu. Even a syllable of it was! For example: a prominent person was called 'upokoroa' (longhead). His companions avoided the term upoko (head) or used replacement terms. Thus, the actual name could be completely forgotten!

Note: -- According to the author, the maori life of taboos was so teeming that one always 'transgressed' (with the sometimes disastrous consequences).

31. The sacred and the identity.

"Logic and religion! They run into each other much more strongly than is usually thought. Let us take the principle of identity. The term is: "All that is, is". All applications are: "All that is, is".

1.-- Everyone agrees.

From no sentence set forth is that axiom of all reasoning deducible. It is knowable only by direct insight.

Which proves that it is before all reasoning. This is: in all perception as far as it penetrates our mind.

It is therefore first of all an ontological principle or axiom: "All that is, is." The term 'be(de)' is both subject (original, i.e. what asks for information) and proverb (model, i.e. what provides information).

In other words: insofar as there is 'his(de)', the only information is 'his(de)!' The ontological character explains why the axiom is radically general (transcendental, all-encompassing): nothing that is in any way non-nothing, 'something', escapes it.

2.-- Honesty.

"It is spring and sunny outside." If it is, then it is! The imputation - that it is spring and sunny outside - is such that it appeals to our mind as conscience, i.e. as being familiar with moral rules.

Only if someone has honor as an intellectual and moral being (i.e. has spirit, yes, is spirit), does he/she grasp the absolute seriousness which, through the merely coincidental circumstance - that it is springtime and sunny outside - lays claim to our admiration, our agreement. That is, the 'being' which consists in the fact that it is sunny and springtime outside.

3.-- Respect.

He who affirms, tends to reverence reality or being. Being that as "being there", as given, necessitates in conscience acknowledging that it is there, that it is given.

Something higher, something absolutely inviolable, speaks to us through that given.

However, it can be violated. Because 'inviolable' means only that it may not - in conscience - be violated, -- not that it cannot be violated.

Freedom of may differs from freedom of can! The liar, for example -- out of vanity in one form or another -- "does not want to have known" that "it is sunny and springtime outside." But this denial is then also dishonest and shows lack of reverence for all that is, insofar as it is. In that axiom the sacred, principle of all religion, speaks to us,--claims to us.

32. M. Eliade: *The profane becomes meaningful on the basis of the sacred.*

We dwell for a moment on a great master of religious studies, M. Eliade (1907/1986).

His main work: *Traité d'histoire des religions (Morphologie du sacré)*, (Treatise on the history of religions (Morphology of the sacred)), Paris, 1953.

The titles of the chapters alone are eloquent: the sky (celestial rites and imagery) the sun and solar cults; the moon and lunar "mysticism"; the waters; sacred stones; the earth, woman and fertility; vegetation (rites and imagery of renewal); sacred space; sacred time and the myth of the eternal return; the role of myths; the structure of imagery.-- These are the main elements that recur in religions.

Traité, 39. The enumerated elements are open to combinations. Eliade describes these as follows.

1.1.-- *The couple "profane/ sacred"*.

One sees the after-effects of R. Otto.-- The sacred or sacred is qualitatively distinct from the profane. Nevertheless, it is capable of "showing itself" (which is called "hierophany") anywhere and anyhow within the profane world, in such a way that any "cosmic" fact (think of the sun or the waters or the stones) becomes "sacred" thanks to a hierophany.

1.2.-- *The couple "sacred/ profane" is universal.*

What has just been said applies both to the so-called 'primitive' or less evolved (think of the cult of the stones or of the trees) and to the so-called 'higher' and more evolved (think of the avatar in India or the incarnation in the Bible) religions.

2.1.-- *One-sidedness of evolutionism.*

Nowhere does one encounter only 'elementary' (lower) hierophanies (e.g. the cratophany or appearance of power in Manaism) but also 'higher' hierophanies (highest beings, moral law(decatalogue), mythologies) or at least traces of them.

2.2.-- *Every religion is a system.*

Everywhere one encounters a coherent whole in which the mentioned 'elements' find a place. It is true that one element predominates: totemism (Australia), manaism (Melanesia), manism (ancestor worship) (Africa). Behold a bird's eye view of what Eliade calls 'religion'.

33. *Eliade concerning the rite (sacred act).*

Traité, 40s.. -- The rite always consists in a repeated iconic ('archetypal') gesture performed "in illo tempore" (in that time) - at the beginning of history - by the ancestors (note : manism) or by the gods.

With that in mind, religious man tries to make the most banal and meaningless acts (note : that make up his daily life) a reality ("ontiser") by means of hierophany.

That rite coincides through repetition with its paragon ('archetype').

In the process, profane time is abolished. In other words, the religious man attends, so to speak, the same act that was done "in illo tempore" at that time (note: before human history began). He attends to what was done by ancestors or gods at the moment of the dawn of the cosmos.

For Eliade, the religious man is essentially the "archaic" man.

In other words: not only is the model of life situated before (and above) everyday human history; also the 'first' or 'primitive' man is a model for all later generations.

Thus Eliade says: archaic man transforms all physiological acts such as eating or sex into ceremonies. In this way he "transcends time" (term which in Eliade's parlance usually means the day-to-day human history insofar as it is not sanctified) and situates himself in eternity ('l' éternité).

When he feeds or plays love, primitive man switches into a domain that is by no means the domain of food or sexuality.

This shows itself in the 'initial' experiences (first fruits, first sexual intercourse) or in all other acts that are nourishment or erotic.

A theoretical element in the primitive.

Symbols, ideograms (signs indicating concepts), myths (about the origin of the universe, for example) are prepositions for the archaic man. They are, in his eyes, hierophantics because they expose the sacred and, above all, make the profane life, which in itself is void and meaningless, into 'something' and make it meaningful.

Whereby the profane is an extremely transitory, yes, illusory (un)reality.

34. M. Meslin: "A science of religions".

We now turn to M. Meslin, *Pour une science des religions*, (For a science of religions,), Paris, 1973, and more specifically where Meslin distances himself from the phenomenology of religion (in particular from Van der Leeuw and Eliade). For there he typifies himself most purely. O.c., 139 / 152.

Meslin summarizes Eliade. We reproduce succinctly.

1.-- Where R. Otto, as it were, confines himself to one religion.

Whereas Otto sticks to the Judeo-Christian religion (notwithstanding his stay in India in 1911), Eliade, while following in Otto's footsteps, investigates as far as possible all religious phenomena and does so in the course of the history of religions.

This in order to arrive at a theory of types. But, as in Otto's case, the object is the sacred.

2.a.-- Religion situates itself.

Profane man faces a disorderly world,-- full of illusions and constantly evolving. Main impression: that profane world is in itself meaningless.

Religion as meaning.

Some kind of hierophany (the manifestation of the sacred) attracts attention in the midst of profane existence. A reality that reaches out above the profane, above the illusory, above the slipping evolutionary shows itself. Which comes across as much more real, yes, as only the true reality.

In Eliade's terms, "a metahistorical reality" rises above "history" which is experienced as (rather) unreal.

From that sacred, man can design a real sense. From many types of the sacred, meaning shows itself.

2.b.-- Religion evolves.

The sacred has been there from the beginning of profane history.

More than that: the oldest religions are only the true ones. For ("history" - understand:) the cultures desacralize (desecrate, renationalize, secularize) the reality insofar as founded in the sacred.

"History" deprives the (archaic) religions of their meaningful role over time.

So that today we can only experience the remnants of the primal religion or religions. So that today we sink into the meaninglessness of the merely profane.

What remains for Eliade is that the sacred - through the remnants of witnesses - is and remains accessible to a phenomenology of the sacred in religions amidst the history of religions and cultures.

35. Meslin's position.

As he himself says, it is threefold.

1. Eliade is more phenomenologist than historian.

By 'phenomenologist' Meslin means 'eidetic-phenomenologist': he reduces - according to Meslin - religious experience to something 'metahistorical', to an invariant, the sacred, which is identical in the multiplicity of hierophanies.

In other words: if ever the maxim "stat sacrum dum volvitur saeculum" "stable rises the sacred while the world rolls on", where is then of (Eliade's theory concerning) the sacred.

Note: Meslin, o.c., 144, ridicules Van der Leeuw as follows.

"In the same analysis, Van der Leeuw juxtaposes - as if they were equal and identical terms - the princely customs of Melanesia and Madagascar, the testimony of Scandinavian sagas and that of the prophet Jeremias, the Japanese notion of a shogunate and the notion of an imperium romanum (the Roman empire), the rituals of the Rajah of Borneo, the chief of the Natchez, the ceremonies of the Frankish court and those of the English monarchy under Charles II, the conception of the power of the monarch in the Hellenistic era and that of the Holy Roman Empire, the psalms and Confucius, and finally ending with the concept of the "kingdom of God." We thus reach the limit of the absurdity of the phenomenological reduction (note:-- the eidetic reduction) to the lowest common denominator.

Note:-- However, when we read G. van der Leeuw, *Phänomenologie der Religion*, (Phenomenology of Religion,), Tübingen, 1956-2, 114/133 (*Macht und Wille im Menschen: der König*), (Power and will in man: the king), we come to a different conclusion.

Van der Leeuw literally says: "Power and will unite, not as for us (note:-- desacralized), into a 'personality', a character (note:-- a king acceptable within a secular society on the basis of purely profane attributes) but into an office exercised by a man.

Our expression "His Majesty" still expresses that impersonal dignity proper to the power which is imposed on man and merges with his will."(O.c., 114).

That is one. And now two. "That "power" was thought "von anderswoher" (from somewhere else) and so lived through". "The king in the primitive world is 'power-bearer', 'savior!'" (Ibid.).

In other words: he is sacred. Situated in the sacred. That is identical in all such cases.

In other words: Van der Leeuw wants to say that in archaic societies whoever becomes king (in the broad sense) always does so on the basis of a holiness which is his own,--that later, with cultural evolution towards secularism, remnants of that holiness live on, whereby the concept of "holy" is therefore the lowest common denominator (understand: the ever-present characteristic or eidos).

Those who generalize logically do so necessarily. Also when Meslin generalizes somewhere, he proceeds in an identical way. But apparently with him this is not then approaching the limit of absurdity!

Meslin paraphrases: "Only that metahistorical sacredness allows - according to Eliade - an escape from the illusion of "history" which, moreover, is interpreted as an irreversible process of secularization. As a historian of religion, Eliade thus exposes what is left of the sacred past from which modern man cannot escape because he is the product of it.

2.1.-- The duality "sacred/ profane" with Eliade.

Eliade says that the duality "sacred/ profane" explains all religion and that the profane is only the profaned sacred.

To which Meslin.-- The data of history do not show this duality. There is not the contradiction "either sacred or profane".

Humanism.

Meslin: "Man decides on that dichotomy. The sacred is an element of being human, but only through experiences that really come through as hierophanies according to the judgment of man. "Man is the measure of the holiness of beings and things."

Note:-- One hears the variant on Protagoras of Abdera, the humanist of ancient Greece who called man "the measure" i.e. the judging authority, of all things.

If, in other words, the sacred exists in itself, man still has the last word regarding its passage into the harsh realm of the profane.

In other words, the accent shifts from the sacred in itself to the experiences of the sacred, and to the experiences themselves in their multiplicity and diversity.

2.2.-- Eliade holds a cyclic conception of time.

More precisely, he claims that original archetypes (archaic tones) recur again and again in the behavior of religious people.

This perspective is accompanied by a different view of time, namely, that as time ("the history" of cultures) progresses, desecration (secularization) progresses.

a. Cyclical historiology.

The archaic cultures refuse "history" not so much on the basis of conservatism (preservationism) as on the basis of the collective will to regulate all actions according to a paragon situated "in primeval times" ("in illo tempore") - the ancestors or deities have done something that counts as a paragon and is heard in a mythical way - and saves from profane meaninglessness.

b. Linear historiology.

According to Eliade, the linear, irreversible religions that thus make sense of human history in itself give the impression of betraying the sacred.

The truest religions would thus be situated in the furthest past of humanity, -- humanity closest to "primordial time," -- primordial time to which man, religious man, his actions -- regulates and makes sense of history.

Meslin: Christianity has abandoned the absolute role of the (pagan) archetypes or sacred models. If one reasons according to Eliade, then Christianity is the religion of the "historical" (meaning: believing in the meaningfulness of profane history) man and thus, among others, of the modern man who thinks and lives in a radically linear and progressive way.

But at the same time, this Christianity is a betrayal of the role of the sacred, which is reality par excellence, "because only the sacred is in an absolute way, acts purposively and guarantees the duration of things" (M. Eliade, *Le mythe de l' éternel retour*, (The myth of the eternal return), Paris, 1949, 29).

Meslin: "It is not certain that -- even in the context of archaic societies -- man conceives of 'lived time' merely as an eternal repetition of mythical parables and that he does not himself (op.:-- as a man at home in the meaningfulness of the profane in itself) know himself responsible for his history." (Meslin, o.c., 149s.).

Man invents rites to optimally organize the space and time in which he lives. Thus, among other things, by working magically so that life runs more efficiently.

Not so much in order to live up to "the sacred" of prehistoric times, regardless of any profane situation, as to ensure the greatest possible effectiveness for his future actions, (primitive) man sacralizes.

Meslin.-- O.c., 1505s. -- In some more evolved religions, the believer arranges his actions ("history") according to the liturgical calendar which reminds him that a number of sacred events count as paragons for his life. But this does not cause that man to renounce his "historical" (note:-- profane) life in order to escape into another, more sacralized life.

It is his own life that he can thus sacralize more fully, and no one can deny the religious value of a life that voluntarily and altogether assumes the 'historical' destiny.

"It seems to me impracticable to equate human history with 'the profane' where that history can be the instrument and means of experiencing the sacred!" -- Thus literally Meslin.

Note:-- Meslin seems to us to be struggling with himself: he wants the full the sacred clearly delineated power of phenomenology but immersed in the many, many data of historical facts.

He accuses Eliade of phenomenology but forgets that Eliade wants precisely this! Eliade nowhere excludes that one can dwell on the variants and put the ène essence, the sacred, in parentheses and be a historian.

Only Eliade does not want to lose himself in it, in all that "historical. That Eliade unilaterally puts "the primal event" first seems certain. There is both a decline (desacralization) and a rise regarding the sacred and its hierophanies.

For example, there are the strongly secular forms of religion that live far from the myths. There are new myths that emerge long after the primal beginnings. The sacred is eternal, in the beginning and now and always and in the ages of ages.

What is striking is that both Eliade and Meslin rather neglect the demonic and dual in the sacred itself.

This reminds us of W.B. Kristensen and his theory of "the cosmic, sacred life" with its rise and fall, with its conscientious and unscrupulous behavior of deities and entities and ... believers. This will be discussed in another chapter.

The profane is in fact often demonic and/or dual and thus subject to sacralization but then again not a demonic or dual.

36. *The concept of the divine.*

To give a brief sense of how difficult it is to find a true definition of "the divine" (which is often interchanged with the sacred), let us turn to Ludw. Feuerbach (1804/1872) who in 1841 published *Das Wesen des Christentums*, (The essence of Christianity), a work that met with great success.

At that time Feuerbach was a radical "humanist", i.e. for him "man" is the true essence of the highest reality. In this conviction he writes about "the essence of Christianity" which he subjects to an "intellectual (seeking the share of truth) and moral (meaning the conscientiousness) critique.

1.-- *"The true atheist (God denier).*

This is not the one who denies God. It is the one who considers the attributes (essential characteristics) of deity - love, wisdom, righteousness ... - nothing".

The term "attribute" here is to be understood strictly: as the non-accidental knowledges of what makes God as God distinct from all that is not God. By saying that the true atheist is the one for whom attributes such as love, wisdom, justice are "nothing," Feuerbach indirectly defines "true atheism" as nihilism. After all, in Latin, "nihil" (sometimes collapsed to "nil") means "nothing: non-being, unreality.

Consequence.-- There are clearly for Feuerbach two degrees of desecration, better: degodification ('Entgötterung'), of man and the world.

a. *'Ordinary' atheism.*

This denies God but continues to believe in qualities such as love, wisdom and justice. He detaches these traits from the concept of 'god(heid)' and considers them as 'values' existing in themselves, detached from any religious - say: divine - foundation.

b. *The radical 'atheism'*

For the radical 'degoded' thinker, the denial of God immediately includes the questioning of said 'attributes'. We call this, with others, nihilism.

2. - *Only man is divine, not God.*

"Not the God of Christianity" is "divine," but "man" is divine.

In order to hold "man" as the highest reality, Feuerbach needs the concept of the divine. So he wants to be an atheist in the lesser degree but not a nihilist.

37. A "secular" (and therefore paradoxical) definition of the sacred.

The fact that, in our time, "God is dead" does not prevent a number of people who, in the midst of our "apostasy: as a well-defined Christian tradition calls it, nevertheless try to "save" "a remnant" of holiness or sacredness.

Thus Luc Ferry in his *L' Homme-Dieu ou le sens de la vie* (The God-Man or the meaning of life), (Grasset). In an interview with A. Bosshard (Luc Ferry: *le divin sans Dieu*, (the divine without God), in: *Journal de Genève/ Gazette de Lausanne* 11/ 12. 05. 1996) the proposer summarizes the main thesis comprehensively.

Current background.

Given: man goes straight, already alive, to death. Asked: what meaning to give to such a structure?

1. 'Heaven' says nothing. 2. the media have nothing to offer, the thinkers are silent, the churches are empty.

Note:-- We note that Ferry seems to know nothing of the religious revival, a.o. in the form of New Age. In other words: he chooses his information from a whole that includes more than that. In a free, Western democracy this is allowed, of course. Because Ferry is explicit: he is agnostic, i.e. concerning everything that goes beyond this earth "he knows nothing".

The Enlightenment.

Since John Locke (1632/1704), the Anglo-Saxon pioneer of the Enlightenment (Lumières, Aufklärung), the sacred is, as Ferry very emphatically says, purely a matter of "l' individuel et l' intime", the individual-intimate, of modern and postmodern man.

1. Before the Enlightenment, theology and metaphysics (ontology) and the morality connected to them were generally valid concepts, which were prescribed "dogmatically" (in Ferry's parlance that means "not open to any discussion").

2. The rationalist XVIIIth century continued the cultural revolution of the enlightened minds: everything was secularized (secularized, desacralized) and laicized (placed in the hands of laymen instead of churchmen), with free inquiry and free discussion deciding everything.

That this rationalistic spirit dominates our present culture, including the Catholic one, Ferry deduces among other things from the fact that, according to an opinion poll, only 8% of Catholics unconditionally take the papal messages as their rule of life.

In other words: the liberality of the 18th century rationalists dominates our culture.

38. *The "sacred" according to Ferry.*

The question is twofold:

a. Do "traces or remnants of the sacred" still exist today, in our liberal context?

b. If so, what manner of being must they display in order to be compatible with the axiom of unlimited debatability ('freedom of conscience', Ferry calls it), the foundation par excellence of our society?

In other words: the metaphysical or ontological question: existence ("Does the sacred still exist?") and essence ("How does the sacred still exist?") of the sacred. Or:

a. how real is the sacred still and

b. how is it real? By reasoning in this way Ferry proves that he is really a sage.

The divisions of liberality.

It is clear from the entire Q&A that Ferry is rebuking one section of his thinking.

(A).-- The reductive liberals.

'Reductive' here means (not as in husserlian phenomenology but in a rationalist sense) "what reduces to something else." In this case: those views that reduce or "reduce" the sacred (in that it is actually an illusion, a "nothing") to something other than the sacred. Against which Ferry takes a stand.-- The human sciences play a leading role here.

1.-- The biologicistic reduction.

A number of biologists, Darwinists included (Ferry mentions J.-P. Changeux), 'explain' what Ferry calls 'transcendence' (the sacred) as reducible to a number of biological mechanisms.

Note:-- No further explanation is given in the interview. It really comes down to this that, for the biologist on religion, the traditional religions with its 'sacralities' o.g. evolutionarily explainable mechanisms or processes worship an illusion.

2.-- The psychologistic (i.e. psychanalytic) reduction.

For a number of psychologists, resp. psychanalyst's (S. Freud), what Ferry calls 'transcendent' is merely ("nothing more than") "an unconscious element" in our psyche or soul.

Thus "the devil" is reducible to a projection (an image of what is "devilish" in our "soul life," situated outside our soul),--a projection of our ability to produce "phantasms.

3.--The sociological reduction.

For a number of sociologists, what Ferry calls 'transcendent' is merely ("nothing but") a misunderstood social fact.

Fetishism', say K. Marx and Durkheim: what is called 'sacred' is the sacralization ('canonization') of something that is not in itself sacred! Just as a fetish is an ordinary object to which naive people attribute 'powers' and 'holiness', so the whole sacred thing is everything that is ordinary, but is 'canonized' by the pressure of an un-evolved society. Nothing more.

(B).-- The Instaurative Freethinkers.

What Ferry is advocating is what gradually more liberals are sensing, namely, the "great void" created by the elimination -- rationalistic reasoning away -- of the traditional sacred.

Note.-- Hegel, the epitome of Western rationalism, once said that "a developed people without 'metaphysics' (note -- religion and traditional metaphysics or ontology as the justification for religion) amounted to an otherwise highly decorated temple without a 'Most Holy'.

W.G. Hocking (1873/1966; American thinker) wrote in 1922 that "the judgments of his time about religion exhibited a peculiar contradiction or contradiction : on the one hand, his time could not do without religion ; on the other hand, he did not know how to keep religion alive."

Well, a Ferry, apparently, suffers from the 'contradiction' revered by Hegel and Hocking

1.-- Ferry's definition of the transcendent or sacred.

To define all that is sacred, Ferry starts from Fr. Nietzsche's definition.

For Nietzsche, "life" (biological-materialist) was "reality without more. He called 'sacred' everything that is perceived as being 'higher than' life.

Sacrifice.

Sacrifice is the surrender of life in the service of "something". Thus the sacrifice becomes the externally perceptible sign of (the belief in) the sacred.

In other words, when someone sacrifices, he/she is showing that he/she is putting something transcendent, something beyond life, first. If not, he/she would not sacrifice for it.

Mentality evolution.

The interpretations of that "transcendent" evolve.

1.-- In the past, a few years ago, people sacrificed for e.g. the fatherland (world wars 1914/1918 and 1940/1945) or for the revolution (the Leninist revolution in 1917 e.g.).

2.-- "Today my students are no longer willing to sacrifice themselves 'for all such things'." Thus literally Ferry.

Note. - In other words: within our societies based on liberty, "the transcendent" evolves rather quickly! In other words.: what does one want to give his life for now?

2.-- Ferry on the "survival" of the sacred.

"The only 'thing' for which we are still prepared to give our lives today is our fellow men. By 'fellow men' Ferry does not mean human beings without more but our near relatives or those who want to help humanitarian actions.

This he labels "the divine that is still there but only in man himself". This is what the title of his work means: "L'homme-Dieu" (The God-man).. Therein lies "the meaning of life".

Note:-- - This is a typical humanist definition of the sacred: actually, the life-transcending or transcendent situates itself in man (at least in part of him). Already Feuerbach, last century, thought along these lines.

"Very close to Christian charity.

Here one feels the will to fill the great gap created by the disappearance of the religion(s)! Eliminate the traditional religions but preserve the humanistically tenable.

Note:-- Something with which e.g. J.-P. Sartre did not agree with: for him to eliminate God as a personal being was immediately to undermine any higher sense of meaning.

Ferry.-- The great difference with Christianity lies in the fact that "the divine" (transcendent, sacred) is in the human,-- that love, as just described, is the way to open up to the divine in man, fellow man, that this is a purely human experience and not a divine revelation which imposes charity as the second part of the main commandment of Christianity as an absolute requirement "from without and from above".

Ferry's perception a.k.a. of the sacred.

So, in addition to humanitarian concern, there is that for our neighbors.

Well, that the deification of the human - as Ferry puts it literally - makes that divine perceptible, is shown by "the exceptional phenomenon (observable in Europe) of the modern family and the modern marriage-love, namely that in Europe one marries for love".

Evidence.

The history of mentality teaches us that marriage, until the XVIII -th century, was established on economic necessities, on the "future of the house" on the continuation of the family tree. Not on "le sentiment" the feeling.

Indeed, marriage, like religion, was imposed on individuals "from without".

From the XVIIIth century onwards

Then, however - the century of the continuing modern rationalism with its emphasis on the individual and his inner life ("le sens intime" of Descartes, the father of modern thought) - "the most valuable relationships between people" were no longer based on tradition or the weight of the communities but on "les sentiments", feelings, or the "free choice of partner".

Ferry sees one striking sign of this cultural revolution e.g. in the fact that M. Montaigne (1533/1592), famous for his *Essays* (1595) - "to mention only him" (according to Ferry) - "did not even know the correct number of his own children". Which, according to Ferry, is now not fashionable or anything.

Note:-- It should be noted that J.-J. Rousseau, nevertheless one of the most enlightened minds of all, also did not take the right number of his children very seriously (as appears from the history of his private life).

Moreover, whether Montaigne is now the example of prerationalism can be strongly doubted: as a radically skeptical thinker he questioned both the data of "le sens commun" (the common sense) and the philosophical systems. As such, he belongs much more to the XVIII - d' century cultural revolution than to tradition. Which does not prevent him from not taking the "sanctity" of marriage very closely!

Conclusion.

For Ferry it is certain: "The only sacred is that sacred which becomes visible in human love".

Note:-- Ferry does not speak of a turn in the human sciences that differs greatly from that of the above: an A.D. Hirschmann, prof at the Institute for Advanced study, Princeton (as an economist), in his essay *Morality and the Social Sciences (A durable Tension)*, 'emphatically' transcends the purely positive analysis of facts and mixes "morality" and such into his work of study ... with a reference to S. Kierkegaard, the father of Christian existentialism.

39. A fundamental ontological theory: kumo.

J. Sterly, *Kumo (Hexer und Hexen in Neu-Guinea)*, Munich, 1987, 348ff. introduces a man who specializes in ethno-medicine and who for five years examined a part of New Guinea (between Mount Wilhelm and Kundiawa) for plants and especially for the kumo or witch practice there.

From background, he is a follower of M. Heidegger (1889/1976; existential thinker), who calls into question the "entire Western ontology from Platon to Nietzsche" and seeks to reestablish the foundations (the "fundamentals") of that ontology, in a "Fundamental-ontology."

In 1971, Sterly first learns something about the "incredible abilities" of those gifted with kumo. It wasn't until he later saw for himself the nightly light phenomena of "flying witches" (understand: magicians who had stepped out with their souls) that he began to concern himself with the whole phenomenon. That was in the summer of 1980.

"I didn't know very well what to believe, what to take as real. Meanwhile, I know that "our reality" is a limited area and that we have no idea of what is happening "beyond this, our limitedness."

This statement typifies the entire book which consists of seemingly loose samples, -staying as close as possible to the undoubted data. What is certain is that modern science and its pretensions are written off for this Heideggerian.

The Witch Mayugl.

On 29.11.1983 Sterly bumped into a group of people in a large circle at a police station. In the middle sat a woman of about forty years of age on a taboo chair. Nothing stood out about her appearance.

Ten feet from her was a chicken tied up. This one sat there quietly. The woman was also quiet but stared ahead. Behind her, Mayugl, were two policemen and several prominent people from the giglkane (a tribe of the simbu). No one said anything. Barely a whisper was heard.

Muglua, someone who knew Sterly, said, "Ambu kumo" (i.e. ambu = female, kumo = witch).

The kumo (or chicken killed by magic).

The chicken sat on the ground with its neck retracted. After a few minutes, she began to shudder.

She tried to raise herself up and flap her wings. Then she tumbled and fell down. Lying there. Looked dead.

One of the officers picked them up: "The chicken is dead" he said. Then a numbulsi (a tribe) cut open the chicken. The people crowded to get closer but avoided getting close to the kumo woman.

"Ye konduagl demkane bolkwa" (She sliced up the guts of the chicken). To which an officer questioned the woman: "She says she 'shot' three times" he said.

"That is true because the liver (Note :--which represents the inside of the chicken) shows three tears". "It is sufficient" said another officer. "Throw the chicken away" She was thrown away by someone.

Note:-- "That witches possess "the evil eye,"--that they can harm and kill living beings by "her gaze" seems to be evident from police reports regarding the testing of two witches (1982/1985). Thus Sterly, o.c., 133.

Note:-- A double that looks like an animal, which is the actual kumo (note:-- the ability to draw in the target and damage or kill in a disembodied form), is said to draw from the witch/ witcher and travel great distances at night (note:-- but apparently also during the day). Thus the author, o.c., 51.

Note:-- The kumo would nestle in the head of witches and witchcraft, behind the forehead between the eyes, however large it might be once it emerged. Thus the author, o.c., 101. Thus far something about the evil eye and the witch's beast.

Note:-- Kumo steps out of the witch(er) and draws in the target (victim) to "eat the inside" (note: the life force, usually condensed into one part of the physiology (e.g. the liver)), "eat" (o.c., 48).

Here the kumo of the woman has been drawn into the chicken and has 'eaten' the inner, life-force or soul substance of the chicken. Which becomes somewhat testable in that - upon opening the (physiological) interior - cracks or so are ascertainable. As here in the case of the chicken.

Behold 'something' about the mysterious mechanism of the killing of the chicken.

Sterly's inquiry.

I asked Muglua who the kumo woman was. "It is a komkane (a tribe). Her name is Mayugl and she was married to the numbulsi Ginbogl who died last week. She struck and killed him with kumo".

"How knowest thou that?" "A witch of the kuglkane from our clan who is married to a man of the siambuglakane released it. And mayugl admitted it". One sent Mayugl back to her father's clan.

So much for Sterly's first text.

Note:-- One sees that Sterly first of all listens thoroughly or as thoroughly as possible to the natives. He himself, as a phenomenologist, intervenes as little as possible: a phenomenologist describes. Without more.

As for explanations, he listens to the natives. As if there was an abyss between him, the man, ethnomedical specialist from Hamburg that he is with his western background, and the people of New Guinea. He goes after the witches - and witchcraft. The "being," in Heideggerian language, is that which shows itself a.o. beyond our Western prejudices.

Beyond any prejudice. "Das Sein sein lassen". Letting the being be. Sterly goes into what the natives themselves mean by this witchcraft test.

True to his method, he talks about what the numbulsi themselves want when they ask the police at Gembogl to test.

1.-- Did they want to be judged justly in court?

No, certainly not! Because then they should have turned to the local court.

Did they want to prove something that went beyond nature? No!

Did they want to set up a psychokinetic experience? No.

Did they want to seek a parapsychological proof for the fact that man with his psyche (psycho-) can strike (-kinetic) a material body, a chicken, for example?

2.-- What they did want was to make public a case of kumo killing.

They wanted to show that kumo method endangers their lives. Because, just as kumo people can kill chickens, dogs, pigs, they also kill people. "Kumo si golkwa" (The power of the witch(er) strikes and kills).

The white man's curiosity about how that "works" does not interest them. To the simbu, kumo is something that is bad. That is present in the (individual) 'nature' of some people as a predisposition. Immediately something unsavoury and overpowering that frightens them.

What missionaries, foreign officials, scholars think does not apply to them. The fact that kumo is there and that it is extremely powerful, that applies.

40. Nina kulagina kills a frog.

O.c., 349f ... -- "What would I, J. Sterly, as a white man who is at the same time "a brother of the kugelkane," say of this? Neither with the propositions of the enlightened (= 'aufgeklärte: rationalist) missionaries nor with the theories of ethnologists or the hypotheses of parapsychologists do I agree." (O.c., 349).--

Note:-- This is, of course, a 'massive' position which we are now - given its scope for the whole course - going to specify. For on S. 183 Sterly says it clearly: "Our representations surround us like a shield behind which we perceive only what we can explain with our 'Vernunft', understand: the (modern, at least Western) reason."

In other words: our axiomata limit our perception to what our axiomata can handle. Everything else falls outside of that. Heideggerian: not the being of e.g. kumo but what can be understood of kumo o.g. our western reason. But that is "not letting the being of kumo be what it is". The explanation determines the perception. And not vice versa.

Nina Kulagina.

In A. Stelter, *Parapsychologie und Medizin*, (Parapsychology and medicine), Munich 1985, 105, Sterly reads that the famous Russian medium ('medium' means psychic) was able, thanks to psychic concentration, to bring the heart of a frog (by controlled) to a halt. Attempts to bring the animal back to life were fruitless. The frog was killed 'psychokinetically'. This experiment was led by Dr. Sergeiev.

Sterly on parapsychology.

Parapsychology is

- a. as rigorously scientific (in its western way, of course) as possible
- b. but risks itself in the field of phenomena which are scientifically very difficult to control, and which therefore bear the name of 'para.normal'.

Sterly. -- Parapsychologists introduce series of experiments with names like 'psi' (for paranormal phenomena), 'PK' (psychokinesis), 'LD' (living targets) and so on.

They want to give the impression that in such phenomena it is about 'objective' (note:-- scientifically determinable) processes which can be tested thanks to experiments.

That the concept of 'object' with which they work makes the 'verstehen' (ontological understanding) of paranormal processes impossible, they do not know.

They confuse 'Anwesenheit' (being unbiasedly given) with 'Objektivität', objectivity, i.e. what our Western, particularly scientific mentality calls "being objectively given".

The parapsychologists - as the experiment with Nina Kulagina shows - live in the same world as the witches / witchcrafters "yet do not seem to think about it" (o.c., 350).

Note:-- In other words: Sterly admits that the object of paranormology (a better name than parapsychology, because paranormal phenomena are more than merely psychological) is at least partly identical with that which he observes as a weatherman in N.-Guinea concerning religion and especially witchcraft or black magic.

In principle, therefore, such a paranormology would be valid and "expose the being of e.g. kumo". But Sterly notes that the whole and gifted phenomenon of "kumo" can never come through in its wholeness and flawlessness in the scientific method given Western prejudices.

It can in Sterly's phenomenology which goes "zu den sachen selbst" to the data itself.

Note:-- Occultism.

On occultism, which obviously knows and practices paranormal things, Sterly is very silent. Occultism is not paranormology: occultism is not limited to the axioms of Western science in the strict sense of that word. Even when it calls itself - falsely - a 'science'.

Manticism (paranormal knowledge) and magic (paranormal causation) are commonplace in occultism.

As an aside, the term 'occult' only means "what remains obscure to most people."

Sterly on the enlightenment (modern rationalism).

O.c., 14f ... - That's just where the enlightened minds are.

Note:-- Those thinkers who, since the end of the middle ages, have put forward reason, preferably as scientific as possible, as the absolute standard of thought and being.

In other words: what is not 'rational' (preferably in a scientific way) is not and cannot even be thought of.

Sterly.-- They deny the existence of witches/witchcraft without question. Their motives are either 'Christian' (note:-- this is a rationalist Christianity) or humanitarian.

They believe in progress and science. Or "are simply modernist" (note:-- which is going along with the new every time to be 'modern').

41. "Witches in the Atomic Age!"

The battle of the enlightened is against "darkness" "superstition" "the occult".

Many investigators adopted the attitude of the inquisitors (note. - the judges of the Church - persecutors of witches) in their "zeal": witches were no longer allowed to appear even as fairy-tale figures! Witches are either poor, blinded wanderers when they themselves believe in her witchcraft or innocent victims of slander. Those who fear them, therefore, are in their mid-century "superstitious," victims of "witchcraft."

We meet such a view in what missionaries and missionaries claim about kumo. Admittedly in a nuanced form because the church 'devil' was known.

Note:-- Indeed, Sterly notes that most missionaries and missionaries actually hold a rationalistic interpretation on the subject.

Note:-- All this shows that Sterly - without saying it - has actually renounced modern thinking in its biases and thus thinks post-modernly. In Heidegger's wake, by the way.

The 'proposed' witch(er).

O.c., 13ff ... -- With the advance of enlightenment in the 18th century, the experience of witches began to be interpreted as delusions. In the 19th century, the term "delusion of witches" was understood to mean two things:

1. the "dreams" and "imaginings" of so-called witches, and the slander that led to women being labelled as witches,
2. the representations concerning bewitchment and the business of witch banners (fighters). The "proposed" witch, i.e. the witch as far as she existed in our (Western) imagination, i.e. the image that people made of her, drew attention to the extraordinary and thus aroused interest, but hid the witch as she was.

What is true is that we now have information not on the witch, but on the way of thinking of the witch-finders!

Sterly quoted J.p. Müller, *Ueber die phantastischen Gesichterscheinungen*, Koblenz, (About the fantastic facial appearance), 1826 (Nachdruck 1967), who refers to the sexual intercourse between the witch and the devil as being completely in the realm of fantasy. In doing so, the witch is the product of those who take witchcraft seriously: because one punishes it, she believes in it herself!

2. Sterly and ethnology (ethnology).

O.c., 16f ... -- The preconceived notion that one can make oneself a witch(er),-- the idea that shamanism (note:-- a northern Siberian phenomenon) and witchcraft are "makeable" is absurd. This one posits that there is nothing that we cannot explain and make our own.

Thus, one sees in shamans and witches nothing but (note:-- reductive thinking) "objects of scientific inquiry" that fall under "generally applicable concepts and platitudes." Without perceiving that there are "abysses" here that we will never understand. One sees "rationality in delusion" as a historian of hysteria calls the witch persecutions (note:-- G. Schwerhoff, *Rationalität im Wahn (Zum gelehrten Diskurs über die Hexen in de frühen Zeit)*, (Rationality in Delusion (On the Learned Discourse on Witches in Early Times), in: *Saeculum* 37 (1986):1, 43 / 82).

But one does not see the nonsense of our rationality. Witchcraft (note:-- the Heideggerian term for "that which witches are when one lets them be what they are) is broken down (in ethnology) into its "constituents" -- vegetation cults, priesthood, herbalism, role of women, social stratum, devil representations, psychosomatic complex -- without "das wesen der hexe" (the essence of the witch as she is,-- not as she is presented in the scientific "constituents") emerging.

How are people who cannot know that they do not understand themselves supposed to understand other people -- Sterly particularly means the witches/ witchers?

Note:-- So much for what Sterly says about paranormology, rationalism, and ethnology insofar as they linger within Western representations. We dwell on them because throughout the remainder of this course we will be dealing with the "proposed" religion and not with the essence of religion as it is when one lets it be what it is.

Note:-- For the current women who pose as 'witches' mostly in the feminist sense - - it is true, according to Sterly, that they may not know what a witch is.

They live by a proposed witch that exists only in her mind. The true witch -- he says -- does not appoint herself: "no witch would claim of herself to be a witch. No witch would need to act as a feminist!

43. Too little of very close examination.

J. Sterly, *Kumo (Hexer und Hexen in Neu-Guinea)*, (Kumo (Witches and Wiccans in New Guinea)), Munich, 1987, 29 (Sanguma), shows us very accurately how even missionaries, by dismissing 'kumo' as "pagan superstition", as "delusions of ignorant, crude people" (in the spirit of the rationalists),---by living only at their mission station and not even staying overnight with the people, fall into delusions themselves.

J. Nilles, Kuman, in: *English Dictionary*, Kundiawa (N. -G.), 1969, 145, claims that kumo is the same as sanguma. He was a Catholic missionary who arrived in the simbu area in 1937.

Sterly-- The simbu know very well what "black magic" is, because the neighboring bundi or coastal people practice sickness and death magic.

Sterly did see that in the source area of the simbu (river) where bundi women are married, sometimes magic with kimagl (kimaru), i.e. waste from the body (hair, nails etc.), is practiced. But never has this been equated with kumo.

Sanguma.

This is a pidgin term, originating on the north coast of New Guinea. It is a type of ritual robbery with a fatal outcome. The target is secretly ambushed, put under a kind of hypnosis and immediately rendered unconscious. Then they inflict internal injuries. For example, thin bamboo needles are inserted into the buttocks.

For example, vertebrae that are twisted. Once regained consciousness, the victim is sent home without knowing what has happened to him. After a few days, the victim dies.

Sterly notes that until today (1987) there are testimonies available from the north coast, Sepik, the eastern highlands of New Guinea and other areas in Melanesia. Not however from the central and western highlands where only kumo are feared.

Also H. Aufenanger, missionary and ethnologist, never heard that sanguma was labeled as kumo. Also in eastern New Guinea, where ritual murders are committed alongside witchcraft, one distinguishes both.

Note-- At once we know that "the good will" of J.-J. Rousseau, the sentimental rationalist, may have been his "representation. Certainly not to be generalized.

44. Treacherous femininity.

The stake of every successful life -- both on this earth and in the other world -- is the life force (gr.: *dunamis*; lat.: *virtus*). That which every truly evil being -- man on this earth,-- entity in the other world -- chooses as his target to "plummet" someone in his temporary and eternal happiness, is the life-force.

As a means to this end, for a truly evil being, "anything is permissible" as long as it takes away -- steals -- the coveted life force and transfers it to the covetous.

One of the most insidious types of this is found in -- what the Germans call -- the *lorelei*.

Note: -- The 'Lure' is a (dangerous) female elf or nature spirit. The 'Lure' is the rock stone. So that 'Lurei' (*Lorelei*) actually means "female nature spirit attached to a rock".

Joseph von Eichendorff (1788/1857) has given us one of the most beautiful poems on the subject. We give it in the most literal translation possible.

"It is already late. It is already cold. What dost thou ride alone through the forest?
The forest is vast. Thou: thou art alone. Thou, fair bride, I lead thee home."
"Great is the guile and trickery of men! With grief my heart is broken.
Well does the whale horn wander to and fro.-- Flee! Ye know not who I am!"
"So richly adorned is steed and wife! So wonderful the young body!
Now I know thee: God, assist me! thou art the witch *lorelei*!"
"Thou knowest me! From upward my lock looks deep into the Rhine.
It is already late. It is already cold. Thou wilt never get out of this forest again."

Note: -- One sees the witch *Lorelei* projects her wickedness in the knight she meets in the forest. " the guile and trickery of men " is her deceit and stratagem. Thus she culpabilizes the knight she has met and fallen in love with. But something in her obliges her to warn him, namely the cat-and-mouse game she is playing, because she already knows what he - who still clings to her charm - does not yet realize, namely "Thou wilt never get out of here!"

Note:-- Purely secularly, this is yet another banal example of mutual seduction, typical of all erotica. But sacredly it comes down to this: she drains his life force by her feminine attraction in such a way that his happiness in life is immediately sucked away and appropriated by her.

Which, after all, is the essence of "black (unscrupulous) magic." The Lorelei is therefore rightly called a "witch", i.e. a woman who "manipulates" the life force of beings, i.e. puts it to her will,--so that her life becomes a successful life.

The manipulability of the life force (as a kind of fine or thin substance) is the premise par excellence of magic or 'witchcraft'.

By making someone erotic, the witch opens his or animal life force and literally sucks them towards him in a smooth way because the attention of the empty person goes to the attractiveness of the female magician and not to her magic!

Note:-- The forest as an enclosed space in which she 'catches' the victims is a metaphor for her field of activity which surrounds her like an aura or sphere of radiance.

A comparison.

Van Eichendorff made a second poem in which the witch is central as a life force thief. But again metaphorically.

Die Waldfrauen.

Like the 'Waldmann' (Adalbert von Chamisso (1781/1838), the 'Waldfrau' is a (female) nature spirit but to be situated in the forest.

And where no tractor has ever gone,-- high above hunter and steed, the rocks hang in the evening red. Like a castle in the clouds.

There, between the pinnacles and the spires - surrounded by beautiful flowering carnations - the beautiful women of the forest sit and sing their song in the wind.

The hunter looks up at the lock. "That one up there is my beloved!" He leaps from the startled steed. No one knows where he went.

Note:-- The trackless disappearance is metaphor for "without life force" and thus given away helplessly to the wild forces of fate; no more luck.

Note:-- In passing: the high lock is a commonplace.- Heinrich Heine (1797/ 1856), in his *Die Lorelei*, situates the Lorelei 132 meters above the Rhine (st. Goarshausen) and also has the Lorelei sing,-- seductively singing (magical singing) such that the naive fisherman looking up and carried away in the Rhine current "perishes.

The poet Immanuel in his Lorelei says, "The Lorelei, the Lorelei: magic songs she sings on high. (...). The boatmen's song lures. They never turn back".

Note:-- Reference is also made to an old ballad "Die Nonne", in which "the youngest nun" of the convent is in fact a Lorelei.

45. Demonic beauty.

W.B. Kristensen, *Verzamelde bijdragen tot kennis der antieke godsdiensten*, (Collected contributions to knowledge of ancient religions), Amsterdam, 1947, 122.

(A).-- The myth of Pandora.

According to Hesiod, *Theog.* 571, Pandora (literally: all-giving woman) is the first woman.

Prometheus robs "the divine fire" from the deities. Thus, humans possess an excellent cultural asset, the fire. But the deities retaliate. Among other things, by sending Pandora.

The god Hephaistos makes the image of a beautiful woman, along with Athena. The other deities each bestow her with her gift. But Hermes puts the outcast in her soul,-- brings her to earth. Gladly they welcome the people: from her jar, cradle of all evils, mischief escapes. Henceforth men knew doom and death. Only hope remained to them.

(b).-- The interpretation.

The myth describes the "divine" - understand: demonic - being of this earth goddess. "The beauty of the life of the earth is divine deception" (according to Kristensen). Kora (Kore).

Kora, better: Persefonè, is robbed by Hades, the underworld god.

The young Kora plays with other girls in the field. All kinds of flowers grow there: crocuses, hyacinths, violets, lilies, roses. Also the wonderful daffodil, which Gaia - according to Zeus' advice and Hades' will - 'caused'. To the delight of deities and humans. She would become 'dolos', trap, for the young Korah: she wanted to pluck the beautiful flower but "the earth" (op.:-- the subterranean deity) opened up. Hades rose up and carried them away into the underworld (decline). No one heard the cries of the unfortunate (note:-- at least according to one the many versions).

Kristensen: "The beautiful product of the earth revealed itself -- in the myth -- as fateful deception." Gaia under the leadership of Zeus and Hades (the heaven and earth gods) had "caused it!"

Note:-- This myth literally 'reveals', i.e. exposes, the true demonic essence of the heaven- and earth-gods, resp. goddesses, who, according to the Bible (Gen. 2:17 (the knowledge of good and evil), 3:5 (the deities at home in good and evil) store both good and evil.

46. The "divine" trickster(s).

W.B. Kristensen, *Verzamelde bijdragen tot kennis der antieke godsdiensten*, Amsterdam, (Collected contributions to knowledge of ancient religions), 1947, 103/124 (The divine deceiver), teaches us how "all that is holy, resp. divine" outside the strictly defined Bible which Kristensen himself misinterprets) must be approached with the greatest caution. After all, the main impression - confirmed by experience - is: unreliability, unpredictability, treacherousness etc. .

Kristensen begins his chapter as follows.

In various ancient religions we find the curious representation of a 'divine' deceiver:

1. he deceived people with fateful consequences for all times;
2. Yet - in most cases - he was not considered an enemy of men! He was among the highest and most revered gods and, according to the oldest view, was even the special lord of mankind.

Up to there literal the author.

Hermes.

The most famous example of this type of 'deity' is Hermes, the cunning deceiver and thief, the friend of the dark nights.

- Hermes
1. who brings blessing and abundance to the people
 2. but who also deceives them and once deceived them for good.

Note -- Kristensen is called that harmony (union) of opposites.

In Babylonian religion that is Ea, in Vedic religion that is Varuna, in Egyptian religion that is Set and the serpent Apap. In the Biblical religion that is the serpent.

Kristensen:

a. no one claims that these trickster figures are historically related,-- have a common origin,-- are cross-culturally connected.

b. Yet the similarity is not accidental, not without substantial importance. In an idealistic sense, they are related. The "idea" reads, "By their divine lord, men are deceived.

Hermes the good one.

O.c., 140vv, Kristensen gives a picture which we summarize.

Hermes controls the secret or 'mystery' of the realm of the dead or underworld from which he brings the 'divine' blessing - think of Pandora, who represents him - to the people

He leads the three Charites, the blessing bringers, "out of the cave" (understand: underworld) to bring the blessing of the earth to the people.

He is the psychopompos, the one who led the souls of the dead to the underworld (and out of the other world with the magic wand).

With the name 'futamios', procreator, the god who gives rise to plant life, he is mentioned in the mysteries (op.: mystery religion) at Samothrake.

As a mediator between the other world and this world, he revealed the will of the deities. He was the divine herald. As 'logios', eloquent, he was the god of eloquence. Did he possess the gift of the magic word.

Hermes the evil one.

He is also the outcast, the thief. In many places he is portrayed in this way. For example, in the third Homeric hymn.

No projection.

A couple of experts see in it the fact that archaic mankind 'projects' (depicts) its own morality into the divine morality so that we actually learn through the deities what people are.

Kristensen rejects this interpretation: the ancient believer and pious Greek - whether he belonged to the illiterate people or was, e.g., a poet - objectively, without the detour of projection, interpreted Hermes as an impostor.

Pausanias 7:27, 1 tells us that at Pellene in eastern Achaia there is a statue of Hermes who was worshipped there as dolios, "the deceiver." He adds: "but he is ready to answer the prayers of men"!

Kristensen: "We may well assume that this impostor is another than the human impostor who is certainly not inclined to fulfill the wishes of others" (o.c., 118v.).

Hermes the chthonic god.

With certainty, Hermes is earth-god. The epithet "chthonios," which is of the earth, or "eri.chthonios" ("eri-" meant "very") is very frequent. It had, in that quality, the form of a serpent and was worshipped in the Erechtheion.

The 'ithyalle' stone columns with the head of Hermes depict him as the god who gives birth to the life of the earth in the form of plant growth.

Where 'ithus' means 'straight', 'upright', 'erected'. 'Ithu.fallos' means "with the phallus erect". Because of this he is also called "dotèr eakon", giver of good things, and 'charidotes', giver of favors. He is therefore depicted with the three Charites: blessing-givers, whom he leads out of "the cave," the house of the earth. Maia, the earth mother, gave birth to him there.

As earth god or chthonian he raises life from the underworld: in that role he leads Kore, Korah, out of the realm of the god Hades when, in spring, she returns here, with all her gifts (the grain harvest e.g.), to us, on earth.

But he leads the same Kore back when she, in the fall, returns to the underworld.

The myth of Pandora.

Through her, Hermes deceitfully - he took "them by the hand of their naive admiration for all that is beautiful - lured the people into death.

To which Kristensen notes that it was not the woman as seductress or anything, but Pandora as essentially the same as Ge, the Earth, or Kore, i.e. as goddess, that the myth meant.

"There is only one Pandora, viz. the goddess of the earth. Her deceptive nature (understand: mode of behavior) was not invented by a misogynist (and 'projected' into Pandora) but belongs to her being as goddess of the earth." (O.c., 121).

To speak with Heidegger: not the proposed (made up in a (modern or enlightened) representation) but the 'being' Pandora is brought up in the real myth. Her 'being', i.e. Pandora being what she is, lets the myth be!

Kristensen on Hermes and Pandora.

Pandora and Hermes are related figures. Her deception is his deception. The ancient believers recognized and accepted the twofoldness of the mystery of the earth god(s).

The correspondence between deceit and theft.

Also as a thief, Hermes was venerated both by thieves and dishonest merchants (in this sense he is the god of mammon (dishonestly earned money) in the gospel) and by the great crowd of believers who apparently knew very well: that Hermes as a "divine thief" was a truly divine figure.

Ploutarchos relates that at the sacrifice in honor of Hermes on Samos to "Hermes Chari-dotes" (the giver of favors) -- anyone was allowed to steal and rob! This was one of the 'sacred' or 'sacred' acts at the sacrifice: they depicted the nature of the god as a worship service.

As the myth 'portrayed' its 'being' (and not its representation in the mind of rationalistic reasoners). By acting in this way culturally, moreover, the god was made visibly present and 'persuaded' to grant favors of that nature (rhetoric).

On that background we understand Hermes' most famous theft to be the robbery of the cattle (Hades cattle, "the immortal cattle of the gods") which he offered to the gods as a sacrifice (O.c., 147), as the representative of the faithful.

As a thief he would acquire wealth (so assured his mother in the cave). Indeed, he is the god of wealth and profit. The 'cave' (underworld, earth) where Acheloös lives with the horn of abundance, represents the treasury of the earth from which Hermes gets the riches. He is, after all, earth god.

'Kleptein'.

The term meant besides stealing first of all "to take someone's weak spot", to outsmart.

Appl. model.

Orestes kills his mother. This puts him in the power of the Erinyes (goddesses of revenge). But Apollon, the god of light, and Hermes, the earth god, save him. Through a "holy" act, Apollon cures him of the madness that the Erinyes did to Orestes (to make him "someone from the other world") (which is called catharsis, purification). Hermes brings him back among the living.

The Erinyes are furious: "Thou, Apollon and Hermes, hast 'stolen' (ek.kleptein) us the murderer" i.e. by secret (occult) means, by purification, Orestes was brought back from "death." That is "theft."

So is what follows.

Ares kills Adonis. For this, he spends thirteen months "in a metal vessel" (the realm of the dead) handcuffed. To succumb there.

Hermes, however, "ex.eklepsen," steals him by his secret, occult, skill.

Kristensen: "Again the representation: what belongs to 'death' can only be brought to life by 'theft'" (o.c., 123v.) .

Note:-- One sees the scheme "decline (death of cosmic life) / rise (life proper to cosmic life)" Or: the harmony of opposites within that one, eternally rising and falling 'divine' (cosmic, 'absolute ') life which constitutes the being of ancient religions.

That 'being' does not correspond to our Western, rational' (understand: rationalistically enlightened) 'representations' (= conceptions). But that - the concept of "cosmic life" which can only be understood occultly - is the basic idea of the mystery religions, as Kristensen, o.c., 314, says.

Similarly, the wealth of the earth (mostly the evil mammon) in its essence, i.e. what it is, is not amenable to Western, rationalistic "representations".

The "sovereign" (autonomous) determination of destiny.

The term 'sovereign' here means "that which does not care about the (Biblical) God and His Ten Commandments," although it is bound by the "everlasting covenant" (Is. 24:1/6).

In short, all that assumes that God is dead and the Decalogue is dead is sovereign.

Do we now read W. Kristensen, *Collected contributions to the knowledge of the ancient religions*, Amsterdam, 1947, 231 / 290 (Circle and totality).

1.-- Part 1.

Deals with the ritual cycle.

Called 'cycle' (ancient Greek: *periodos*) the itinerant movement whose end coincides with a new beginning.

Kristensen's main theme is the "imperishable life" (he also says "the absolute life" or "the divine (in the non-Biblical sense) life") that is ascertainable in the cosmos and in humanity and that constitutes the essence of religions. Well, this absolute life is represented in the cycle because it consists of downfall (destruction, death) and upfall (creation, resurrection).

The ancients called this contrast 'totality' (o.c., 243), i.e. the harmony (integration) of opposites.

The destiners.

The 'causers' of this structure are the higher beings - Kristensen usually calls them 'gods' - who want the totality of opposites to be so. Sovereign.

The available energy in the absolute life of the universe as they organize it, shows decline and rise because they 'made' (caused) the decline the condition of the rise.

In passing: the deities of the underworld play - according to Kristensen - a leading part in this.

Note:-- The sacrifice - Kristensen does not say it so clearly - is called the descending phase from which, somewhere, cosmic life draws its strength for rise and resurrection. This is due to the life-force of the victim, who in this sense plays the role of 'cause-by-submission', in which the submission includes the destruction.

Demonic.

The beings who arrange destiny in this way do not take rationality and conscience into account (at least as we conceive it). They create an irrational (bizarre) and unscrupulous order. This is why Kristensen labels them "demonic" (in the divine sense). Actual religions, if thoroughly examined, are demonic.

2.-- Part 2.

The totality.-- Kristensen first summarizes.-- The cycle, in time and space, expresses the concept of 'imperishability'.

Note:-- Note that the term 'imperishability' in Kristensen's language means the fact that - so far - we do not see life in the cosmos and humanity decaying: "This imperishability meant - for the religious consciousness of the ancients - not an even, monotonous continuation: it included setting and rising and its essence was self-renewal, resurrected life."

Note:-- Kristensen thinks of 'sovereign' life in this way.

1. This 'mystical' reality was expressed in myths and rites, made manifest in the ring.
2. Its other formulation we find in the concept of 'totality', It is found in most ancient religions known to us. The Babylonian-Assyrian data are particularly numerous and for the most part very clear.-- Thus Kristensen o.c., 267.

Anu, the supreme god.

We are in full polytheism.-- Anu, the Babylonian god of the universe, contained all - totality - divine energies: salvation but also calamity emanated from him.

"His nature (note: -- ethical choice) was demonic in the religious sense of the word, i.e., inscrutable and incalculable." (O.c., 272).

Note:-- The Seven Gods.

'Seven' (according to the author) meant 'totality'. -- The Seven Gods -- they are mentioned as one indistinguishable complex -- were the Babylonian oracle gods and divine judges.

But these Seven Gods were not separable from the well-known "Seven evil gods." They are the Seven Gods insofar as they are evil, destructive.

In rank they are equal to the highest gods.-- Anu is "the father of the seven gods": they are as demonic as their Father!

Generalization.

This type of "god" was known to most ancient peoples: the Greek Zeus, the double Fortuna in Rome, the Indian Varuna, even the Persian Ahura Mazda insofar as he included the two heavenly spirits: all exhibit as sovereign destinies the "nature" of the Babylonian Anu.

Thus the author who also adds Yahweh in the Book of Job. To which it must be said that, according to the Bible itself, Yahweh tolerated that demonism without being demonic himself. Well on the contrary, he himself maintained his Ten Commandments. Which Kristensen does not seem to realize.

Demonistic and dualistic interpretation of "sovereign" religion.

We read further in W. B. Kristensen, *Verzamelde bijdragen tot kennis der antieke godsdiensten*, (Collected contributions to the knowledge of ancient religions), Amsterdam, 1947, 273 2 75.

Kristensen observes.

The sovereign deities impose their law on humanity (with their followers).

Two measures and two weights.

From their adherents they demand absolute obedience. They themselves do not maintain the same law as far as it fits into their framework.

The Bible is relevant.

From the very beginning the Bible takes a clear stand because Gen. 2:17 mentions that in the midst of the earthly paradise stood "the tree of knowledge of good and evil". Note: 'knowledge' in the Bible means theoretical knowledge but especially "knowing one's place in the known", Here "knowing one's place in good and in evil".

Gen. 3:5 the serpent -- representing the sovereign way of life -- says to Eve that if she eats of the tree of the knowledge of good -- and -- evil, she will then be like deities who know good and evil.-- The serpent, later identified as Satan, ignores God and His commandment,-- is sovereign.

1.-- The pious man.

Kristensen says that the pious man in antiquity did have his own rational-conscientious interpretation of concepts such as justice or wisdom,-- basic concepts of all ethics. But, as soon as it concerned the deities and the actual cosmic course of events, this same pious man modified these same concepts into "divine" ("cosmic") concepts,-- understand: demonic concepts.-- He was aware of this contradiction.

In evidence: the Babylonian Lamentations, the myth of the Bound Prometheus,--in his Biblical way the Book of Job. In deep humility, its authors accepted the demonic reality despite all objections. No doubt that was also the attitude of the great multitude.

2.-- The enlightened man.

Rational-ethicists such as Plutarchos of Chaironeia (45/125) -- "and his kindred spirits in all ages" (Kristensen) -- have rejected this type of piety -- blind subjugation -- as inferior religion.

Note:-- As does the Bible, by the way.

3.-- The dualistic man.

1. The demonic deity doctrine states that all deities are "harmony of opposites".
2. The dualist, however, sees this differently: on the one hand there are good deities and on the other hand there are unscrupulous

Just as - undeniably - on this earth there are good people and evil people.-- This solution to the riddle of the demonic deity is expressed - according to Kristensen - especially in magic. Babylonian magic offers numerous examples of it.

"Repeatedly, the evil gods are exorcised by the invocation of other gods favorable to them." (O.c., 274).

Note:-- It is thus in the incantation or exorcism that this dual interpretation comes to the fore: not surprisingly because he who undergoes evil spontaneously divides reality into two spheres and seeks cover from favorable-minded beings! Not all of magic, therefore, qualifies for this.

Meissner, *Babylonien und Assyrien*, is the spokesman for this: he puts dualism first as the main feature of Babylonian religion.

Kristensen's critique.

1. Magical texts and practices are always murky sources for our knowledge of religious belief.

Note:-- the author gives no beginning of evidence of this.

2.a. Religions (with their myths, worship services, symbols) are very diverse from one another because they are parts of equally diverse cultures.

2.b. But the magic is everywhere and always the same: the magical practices and incantations to ward off evil spirits and dangerous influences are remarkably the same all over the world. So much so that one can hardly speak of a Babylonian or Greek or Egyptian or contemporary magic.

Consequence.-- Magical data cannot serve as proof of a dualistic conception among the Babylonians. On the contrary: the fact that both the evil and the good gods are "children of Anu" and together carry out the will of the highest world leader (Anu), proves that dualism in this religion was not fundamental.

In particular: the evil gods were for the Babylonian religious feeling not just enemies but - like their Father Anu - saviors, i.e. rescuers from the calamity they had caused themselves.

Note:-- That Kristensen is right in his demonic interpretation for Babylonia is obvious. But that magic is always and everywhere the same, is nowhere provable: it reflects just as much the varieties of culture in which it is situated.

And: in Babylonia there was more than just one interpretation! There were also dualists! Especially in the midst of exorcism, of course.

The principle of reason or ground according to two weights and measures.

The axiom of (necessary and preferably sufficient) reason or ground reads, "All that is, has either in itself or outside itself a reason or ground" (which makes intelligible that it is as it is). One can thus call it the sense axiom.

Two measures and two weights

The demonic universe powers especially harbor for themselves the mental restriction concerning its axioms or rules of the game while for the rest of the universe they look first of all to the axioms that a being harbors.

We illustrate.-- In passing, this is only one application of Kristensen's thesis on demonization.

Princeton's gnosis.

'Gnosis' is an antique word for 'occultism'.-- The term "Gnosis of Princeton" refers to a bunch of American intellectuals of high (particularly university) standing who, although scientifically formed, still believe in an occult side of the universe.

The Eleusis card game.

In order to make clear in a practical model how, according to them, the universe is 'governed', they have designed a card game. One of the four players draws up, for himself and in secret, a set of rules (axioms). The three others must discover the rules of the game while playing. Thus they uncover the sufficient reason or ground of the rule setter's behavior.

The universe card game.

The prinetongnostics are convinced that the universe - including our lives - is governed by agencies (beings, energies) that have the Eleusis card game as their model: they choose, autonomously, the axioms - without notifying us - that govern the universe, our encompassing biotope, and immediately our destiny.

So that we, while living, must discover their mental restrictions. Because what they first check and test in us, poor earthly mortals, when they contact and guide us, namely the presuppositions of theoretical and practical - especially our ethical presuppositions (they test first of all our conscientiousness or unscrupulousness) - nature, that is what they hide as far as they/they are concerned.

Note:-- This explains why modern, rational,-- whether or not conscientious sciences (including paranormology) never get their way concerning religions and occult phenomena.

Spiritism with reservations.

Define 'spiritism' as "the method of contacting invisible beings - many think of 'dear dead' in this context." The famous saucer (or even an upside-down drinking glass) serves as the "infrastructure" for this, and at least one gifted "medium" or "channel" is needed to call and pass on the messages. Youth movements and hairdressing schools in our country 'amuse' themselves with 'spiritualism'! This is the extent to which it has become established, in spite of the church and rationalism...

Your individual preconceptions.

Gina Govina. *The Ouija Book*. London, 1979, is the work of an American who, relying on a tradition that claims that already the paleopythagoreans (Pythagoras of Samos (-580/-500)) practiced spiritism, is fighting for an "open-minded skepticism, a critical optimism" (o.c.,22).

For she realizes, thanks to experiences apparently, that the entities contacted (which, in passing, are by no means always "dear dead") are harmony of opposites.

"Beware! The entities called by you will take you by your individual preconceptions! They may mislead you if your assumptions - conscious and especially unconscious - do not correspond to the objective reality. This is literally the message of a seasoned spiritist with her thought notes!

"Before we can ask where the answers from the ouija board come from, we must ask where our questions come from. (...). Your motives, your expectations will be pictured in the answers!" (O.c., 21).

In other words: situating oneself in the occult world before risking oneself in that occult world! Govina is formally "your hidden assumptions", your for yourself hidden (unconscious) presuppositions, will portray themselves in the questions asked to the entity (entities) and immediately in the answers given.

Thereby it is clear that some entities - not all - will take you by your weak spots - including your vanity in all its forms. For they commit mental reservation (do not say who and what they are) but take you by your true, i.e. occult being which is often very weak. As the actual histories of many spiritists show.

Astrology is not astronomy.

Let us first have a look at Rianne van der Smitte-Groenendiik, *Als het licht duisternis is (Een aangrijpend getuigenis en onthullende feiten over new-age en occultisme)*, (When light is darkness), (A moving testimony and revealing facts about new-age and occultism), Hoornaar, 1989, 91 / 93 (Astrology).

Author says of herself, "I used to have (note: when she was still plenty New-Age) people in my practice who lived by their horoscope to such an extent that they postponed any decision if they had 'bad aspects' (note: lines from planet to planet).

Only when the horoscope indicated 'safe' did they buy a house, go on vacation, take on a new career."

Note:-- In other words: we do not have here a rationalist or a scientist who relies only on superficial argumentation and absence of serious research. We have here someone "of the profession" but who afterwards, for reasons of balladry, ended up in a Protestant version of the Bible on the subject (i.e. rejection).

He does not have any prejudices about astrology that would make it obsolete. On the contrary.

Definition.

Astrology is astrology -- by means of constellation (mutual position of celestial bodies) this form of divination thinks to be able to examine the human destiny on this earth (e.g. in the field of health).

But the constellation at birth is only an infrastructure (foundation): the constellation must be interpreted by a medium or psychic. Only the two together (birth constellation èn channeling) give real astrology.

The horoscope drawing.

This differs from individual to individual. The Zodiac (twelve signs) and the 'planets' (ten from Sun to Pluto) are the basic framework. Within the horoscope circle there are twelve 'houses' ('sectors' or 'parts'). The 'planets' are mutually connected by 'aspects' (lines from planet to planet).

The interpretation relates to, or rather is based on, this drawing:

- a. temperament and character of the individual and
- b. the person's destiny. So that one can, for example, 'preview' the future fate from the birth drawing.

Note: -- Computerized horoscope calculations give dowsing or divination "a more scientific outlook" (O.c.,91). Nothing more.

The paradox of (professional) astrology.

'Professional' is contrasted with 'newspaper and magazine related'. We leave the latter for what it is: a seemingly innocent report concerning character and fate. -- Here we are concerned with professional astrology.

1.-- Radically unscientific.

Astrologers who point to the influence of the moon on ebb and flow are mistaken: it is merely a matter of scientifically ascertainable attraction.

The astrologer/ star diviner works with the apparent orbits of the celestial bodies,-- not with the scientifically verifiable orbits and relations.

"Moreover, the signs of the zodiac with which the astrologer works have long since ceased to be as indicated in astrology." (O.c., 92).

Because of an astronomical phenomenon, namely the precession, they have been shifted out of coherence with the astrological calendars. Originally, by the way, the astrologers knew nothing of a later discovered planet (Pluto e.g.). And yet they worked with "the planets"!

"Moreover, the geocentric view in which the earth acts as the center of the universe, - view that still holds sway in astrology, was abandoned centuries ago." (Ibid.).

In other words: astrology is, purely with regard to constellations, thoroughly distinguishable and distinguishable from scientific astronomy.

2.-- Radical mediumism.

"It is remarkable, however, that - even if the background information (note:-- scientifically speaking) of astrology does not correspond to what really (note:-- in the scientific sense) takes place in the firmament, the astrologer can nevertheless draw astounding conclusions from the horoscope drawing.

But this is not a conclusion from science (...) but it is a conclusion reached with the help of a psychic talent. The astrologer needs a psychic ability to interpret the horoscope. (....) An "empathic ability," (o.c., 92).

Note:-- In other words, astrology depends on the entities that co-determine (never alone) character and destiny, -- entities that, as demonic "harmony of opposites" are sexually-magical and not in the least misarchical (anarchic).

Foundations crisis of astrology.

R. van der Smitte-Groenendijk, *Als het licht duisternis is* .(When light is darknes), Hoornaar, 1989, 92, says: "Next to the usual astrology - the character - and fate analyses - the professional astrologer can specialize. Thus, among other things, in medical astrology

In alternative medicine this form of diagnosing is used a lot: many people nowadays go to iris-scopists, magnetizers and foot-reflexologists who - in order to make a diagnosis - also practice astrology.

From the horoscope it can then be determined which diseases are present, their cause and which diseases might still come".

The fundamental crisis.

That medical horoscopes have solid results is beyond doubt. That - not only naivety or superstition is the reason why it has a solid clientele.- The whole question is: "On what axiomata does the medical astrologer rely?".

Dr Margaret Millard. *Gevalen uit de praktijk van een medisch astroloog*, (Cases from the Practice of a Medical Astrologer,) Amsterdam, Bark, 1984.-- Dr Millard is a pediatric cardiologist. She puts the axioms of traditional astrology first and tests them against the established, strict scientific medical science. She does this in active cooperation with the entire medical staff of the clinic where she works.

She improves the axioms on an ongoing basis. Which suggests that a foundations or axiomata crisis is underway,--even in a convinced astrologer like Millard.

J.M. Addey, in the introduction to Millard's work (o.c., 7/9), along with a bunch of astrologers, believes: too many doubts, too many distortions spoil traditional astrology!

Consequence: "We start again from scratch. Take nothing for granted. We check all presuppositions on their verifiability".

Addey: "A drastic revaluation and fundamental research" (o.c., 8).

Note:-- If one knows that astrology (including medical) is a matter of true-saying, then the axiomata do not have much importance.

Only if one wants to turn it into a (pseudo)science does one begin to take the axioms seriously.

The cosmic spirits (within the earth, around the earth, in the atmosphere, in the sidereal or astrological world, yes, in the extra-sidereal sphere (the universe is finite) continue their inspirations as long as one is in their favor.

Apocalypticism (revelatory or revealing wisdom).

'Apo.kalupsis', in ancient Greek, is revelation.

Apocalypticism is the literature that contains the revelations of what is 'hidden' (non-that is, mysterious, secret(held)). The archaic-religious concept of wisdom hinges on the revelation of the 'occult' or 'hidden', i.e., that which remains (totally) enigmatic to most people but becomes knowable through divination (mantic, divine speech or oracle).

All that is religion in the true sense of that word involves apocalypticism. And it does so essentially, i.e. as a decisive element without which there is no longer any question of religion. This is why we dwell on W.B. Kristensen, *Verzamelde bijdragen tot kennis der antieke godsdiensten* (Collected contributions to the knowledge of ancient religions), Amsterdam, 1947, 275/278 (The Great Gods as mystery-gods).

The author begins by saying that a mystery, i.e. a religion that takes place frontally and explicitly though in a very closed circle (for reasons of incomprehension on the part of most people), has as its focal point the mystery of permanent (absolute, demonic) life as the harmony of decline and ascent, death and life, danger and salvation.

The fortune-teller at Delphi.

The pythia or fortune teller in ancient Greece was consulted by even the most distinguished whether they were politicians or intellectuals or whatever. Even the very rational and ethical thinkers (take e.g. Socrates or Platon) rated the pythia very highly. Her authority lasted for centuries and centuries. Let us take a closer look at this with Kristensen.

Situation.

At the critical (leaving all possibilities open) moments of life - e.g. imminent danger, great calamity etc. - the ancient pious believer knew that Themis, representing the Goddess Earth, who brings downfall (death etc.) as destiny be-paling, was at work (at 'causing').

Way out.

That same ancient man, in all piety, also knew that salvation came from the same Goddess Earth (ge, gaia) who saves from the doom she herself had determined as destiny' and could be consulted through the pythia or any other soothsayer/ fortune teller.

Soothsaying.-- Manticism is the (being able and allowed) to reveal the (occult) destinies of the deities hidden from the average person.

Note:-- Kristensen's interpretation is clearly confirmed in C.A. Meier, *Antike Inkubation und moderne Psychotherapie*, (Ancient incubation and modern psychotherapy), Zürich, 1949, 17: "The divine healer (...) is both disease and cure. Of this god applies the oracle of Apollon "Ho trosas iasetai", the one who hurts, heals also".

Note:-- That Jews also knew this pagan and therefore sovereign axiom is evident from Matt. 12: 24. Jesus heals a blind and mute possessed person, whereupon the Pharisees - with scornful intent - say, "He there only casts out the devil through Beelzebub, the prince of devils."

Note:-- As a result, Jesus was declared a "pagan" by his archenemies: the sovereign god Beelzebub (Baal) as a sovereign god, was compelled to restore the evil that he himself caused, also himself - autonomously, sovereignly! One is sovereign or one is not!

The Babylonian wisdom.

Among the Babylonian deities of totality (harmony of good and evil), the great gods in particular are emphatically called mystery gods.

The "Great Gods" - seven, sometimes two or three - together with the Seven Gods (about which higher) are "children of Anu, the chief god". Sometimes they are even equated with Anu: the disease demon Labartu is called in the same text "the daughter of Anu" and "the daughter of the Great gods".

In all cases they act as sovereign, demonic gods who bring blessing but also help the Seven Gods with destruction.

The mystery of life.

In ancient Babylonian: *piristu ilani rabuti*.

1. Normally, "mystery of life" refers to divination, the skill that people learn from the deities.

2. But divination is first of all revelation of the course of events (fate, destiny) in cosmos and humanity as deities determine it.

In the oracle (divine speech, divine revelation) the deities show themselves as *ilani dajjane*, judges, who determine and enforce the law (code of conduct) that governs cosmos and humanity. Law which stands or falls with the mystery of life which, as we saw, through downfall and upfall is 'eternal' life.

So that the same expression reflects both the matter itself and the revelation in the oracle.

Note:-- It is seen that the obscure reality is illuminated through truth-telling.

This explains why, for example, modern scientists never gain insight into the correct working of truth.

As a model, the natural scientific theory of deterministic chaos or disorder may apply: although the smoke from a cigarette proceeds according to rock-hard deterministic laws, its precise course remains "unpredictable" according to scientific methods due to the lack of data.

Likewise the content of the divination: the deities keep too many factors of destiny secret so that, although they work strictly logically (according to their axioms of course which are demonistic), their determination of destiny is and remains purely modern-scientific, unfathomable and unpredictable, for it is uncontrollable and therefore only accessible by means of truth-telling, i.e. by an appropriate method of information.

What deities and the like want to reveal through a medium (fortune-teller) that "finds favor" with them (that is the right expression), that is the only thing one comes to know of the secret structure of a fate (determination).

Gilgamesh.

Gilgamesh is the "hero" of a cycle of myths in Mesopotamia (dating from the Sumerian times: -4000 /-3000).

Kristensen takes him as an application of his demonic theory.

Fate.

Gilgamesh sees his friend die. He becomes in imminent danger of death as a result.

Way out.

He makes every effort (e.g. distant travels) to find out how he can escape death and attain eternal life. He goes to Utnapishtim, the hero from the flood: he was in mortal danger (emergency situation) but was saved and had become immortal (way out).

Utnapishtim: "I will reveal to you what is hidden and reveal the mystery of the gods (great gods)." For his salvation was the "mystery of the Great gods". But look: Utnapishtim says: "It occurred to the heart of the Great Gods to cause a flood".

In other words: the Great gods are "totality," i.e. harmony (interlocking,-- demonic) of downfall and rise of Utnapishtim's life. The latter did not return to earth but was included among the immortal and eternally living gods.

Note:-- One can see that Kristensen is speaking truth when he attributes demonism to the Babylonian "higher beings."

Utnapishtim, the exalted sage.

This explains why Utnapishtim is called "the high-wise one," "atrahasis. For the understanding of the mystery (ascending and descending structure) is wisdom.-- The origin of that type of wisdom which begets true religion, he had received through from Ea, the god of all wisdom (also: the special protector of men), in the form of a dream immediately before the Flood.

Ea had revealed to him "the mystery of the gods," namely, that a flood would bring general death (destruction) to the world, but that an ark could resurrect life from it (resurrection). That insight was Utnapishtim's wisdom.

Note:-- Ea was the god of the underworld (his biotope was the waters) in which the universe government was already present "before creation" (according to Kristensen), i.e., "in the beginning." Among all the gods he was therefore "the first in respect of wisdom".

Note:-- It is striking that in more than one religion it is the higher beings of the underworld who possess the wisdom of the mysteries. It is immediately clear that soothsayers (seers) are inspired by beings from the underworld. They can therefore be the originators of the 'wisdom' concerning the fate of the cosmos and humanity, as well as the 'heavenly' higher beings.

Note:-- Herakleitos of Ephesus (-535/-465), one of the 'darkest' thinkers among the ancient Greeks, nicknamed "the dark one" is indicated by Kristensen as being aware of the mysteries. He betrays this in some fragments that we still possess of his.

Thus Fr. 51: "The contradictory is in harmony with itself." Which expresses the demonic totality. But especially Fr. 102: "With God everything is clean and good and just but men perceive one as unjust the other as just" speaks volumes.

In other words: the deities, when it comes down to it, commit evil to achieve their ends, without scruple: they are, as Genesis says, "at home with good and not-good," while they make people work out and think about the distinction between good and not-good in a rational and ethical way.

Kristensen also identifies other Greek thinkers as influenced by mystery wisdom: so Puthagoras of Samos (-580 /-500).

Demonism (Satanism) viewed axiomatically.

However capriciously demonic (including the satanic of the Bible) beings hold presuppositions (axioms, 'principles'). These are exposed when we examine the values that govern their/their actions.

1.1.-- Misarchy.

Fr. Nietzsche left us with the term 'mis.archic'. He means (radical) rejection and contempt (mis-) concerning presuppositions (of a higher nature) (-archic).

To indulge oneself, to work oneself out, however it may be, is the highest, yes, only value of a type of demonic (satanic) beings. They recognize neither authority (anarchy) nor higher ideas, ideals and values (nihilism).

2.1.-- Harmony of opposites.

Controlling one's own destiny and that of others (this dichotomy is typical) is the highest, indeed the only value. Here the term 'value' actually means something even higher, except where it concerns the absolute priority of one's own destiny over that of all other beings in the cosmos (in this they resemble the misarchs).

The 'absolute' or 'cosmic' life - as W.B. Kristensen calls it - is the domain that interests such demonic (satanic) beings. Therein they create, insofar as they are not hindered by God, the Supreme Being, a 'dialectic', containing opposites, order(s): that is W.B. Kristensen's "harmony of the opposites". This will be discussed in another chapter.

2.2.-- Sexual magic.

This type of demonia (satanic) has as its axiom the holding of love games as a means of acquiring life force (energy). However capricious these beings may appear to us - e.g., in the fertility religions where sacred sex is central - they hold 'value'. Except where they act misarchically.

2.3.-- Sacrificial magic.

This demonia (Satania) harbors the axiom "destroy as a sacrifice of life-power, -- if necessary by killing what lives (plant, animal, human),-- in all cases by destruction of inorganic matter) to achieve a goal."

This last axiomatics shows itself poignantly clear in the ubiquitous praxis of human sacrifice. We say 'widespread' because it is much more widespread than many 'experts' want to admit (for very different reasons).

The pot and the kettle.

Demony, resp. satania commits a tactic which we now briefly outline. 'Satan' in Hebrew meant 'adversary' concerning guilt (on a court e.g.) and thus 'accuser' (cfr 2 Sam. 19: 23; 1 Kings 11: 14; -Ps. 109 (108): 6). In Job 1:6 and 2:1 Satan belongs to the sons of God (higher beings who are close to God in his universe-government as a 'council of the court') but with all the characteristics of demonism in the religious-historical sense.

Over time, the serpent in Gen. 3:1/24 was considered Satan-in-the-making as a typical "demonical" being, the serpent (Satan) practices the following tactics.

1.-- The pot causes the kettle to see black.

Son of God as Satan is but demonic, he abuses his share in God's universe government to cynically seduce and thus make 'black', i.e. with Satan complicit, co-accused.

Animal-like, the serpent (Satan) mirrors Eve and Adam, humanity as a collective, the "knowing" (Hebrew: being at home) concerning good and evil (Gen. 2:9; 2:17; 3:5; 3:21), as God, resp. the deities (of demonic nature).

She takes humanity by its very weak spot, vanity (cfr P. Diel). With the result: complicity and co-blame. "The pot causes the kettle to see black" (the originals of these models are Satan and humanity). This is the tactic of seduction.

2.-- The pot blames the kettle for seeing black.

The causation now changes tactics: it causes, namely, guilt as a charge before God's court. This change to the opposite is typical of the "harmony of opposing tactics"! This amounts to the tactic of culpabilization.

Animal-wise, the serpent (Satan) incites feelings of guilt in those who allow themselves to be seduced. Cynically. The result - most clearly in the case of 'nervous people' (neurotics) - is ineradicable guilt complexes, which psychotherapists, psychiatrists and others experience on a daily basis: "I have done wrong. I am substantially guilty. I deserve to be punished. People will point fingers at me. I see no forgiveness" et al.

The confessional was 'at the time' the place where the 'black-sighted' came to justice. Now people don't know what to do with it, and any neighbor who wants to listen a little has become a "wailing wall"!

Satanism.

A small word about satanism (luciferism).

When in our country, in August 1996, the Dutroux case brought to light a form of aggressive-cynical pedophilia, all those who heard about it, all over the planet, and who had moreover preserved a last remnant of conscience, underwent a shock wave which lasted for months.

Something sacred, something inviolable (note: -- in the sense of "what may not be violated but can: be violated"), had evidently been abused in those children -- remarkably more girls than boys. What is sacred is the object of appraising and detached-cynical "appraisal"! In the service of self-expression in sex and in the service of profit.

1.-- The dissension in the intelligentsia.

With the Dutroux case it came to light that that type of pedophilia could have links with Satanism. Thus, Abrasax, an association which claims to practice satanism, was questioned by means of searches and the like (according to experts far too late because Abrasax had been well informed beforehand, if only because even people from the police force had been members).

Thus the investigations in Jumet would have been partly inspired by 'stories' (note:- - the term 'stories' crops up again and again) about children who, in satanic circles, are deliberately conceived in order to offer them as sacrifices to Satan.

The reactions of intellectuals.

For years there have been discussions back and forth. -- Psychotherapists, police officers, etc., who all claim to have been confronted with it, are convinced of the actual existence of satanic worship services including sex abuse and human sacrifice.

Others claim that such "stories" are products of confused imaginations.

"The courts never found evidence.

With the regularity of a clock, it is instilled in us, "Never was any legal evidence found."--.

(1) If one carefully examines how a "legal proof" is constructed,

then one knows that many "facts" (also undeniable) escape such a proof. For the method, with its axioms (presuppositions), is such that a lot of data do not fit into its frame of mind.

In other words: that a court finds no evidence is no proof of the non-existence of satanic child sacrifices.

(2) In contrast, ...

That in the USA, Canada, the Netherlands and elsewhere there are a number of people - particularly - therapists and people from the police or gendarmerie - who, as a result of more direct contacts either with victims or with witnesses who unmistakably point in the direction of child abuse and the like, are convinced that the 'stories' contain a minimal and essential basis of truth.

But again and again these point out that

a. Satanists know perfectly well what to do "to make everything disappear" and to make legal proof unfeasible (they are absolutely not the intellectually inferior persons that rational people want them to be),

b. that Satanists apparently can count on protection and cover-up up to very high circles.

Note: -- Those who wish to consult a work worthwhile on this subject should read D. Cellura, *Les cultes de l'enfer*, (The cults of hell.), Paris, 1993 (which discusses mainly situations in the USA).

2.-- An application of what the intelligentsia does.

Torey Hayden, *L'enfant qui ne parlait pas*, (The child who did not speak Paris, 1992 (// Ghost Girl (1991)) is the work of a world-renowned psychologist who, in Canada, treated a Jade, a girl who showed the signs of satanic practices.--

Though intellectual, Hayden is honest. Which is evident throughout the book but very clear in o.c., 219, among others.

1. As a rationalist, she does not believe in occult phenomena. She immediately confesses - what P. Feyerabend observed in so many intellectuals - that she has not informed herself about occultism, a.o. about Satanism with which she confesses to have been confronted.

2. She confessed "un certain aveuglement" (a certain blindness) because "I had the habit of interpreting all behavior in terms of scientifically established psycho-logy and psychiatry: 'je ne voulais pas voir' (I did not want to see). Literally: o.c., 219.

3. "As I was still young in my career vulnerability, I was under the pressure of 'professionalism': it seemed dangerous to risk my status as a specialist by taking seriously notions that pass as eccentric (note:-- in rational and rationalist circles)."

Thus literally Hayden! Not surprisingly, she deliberately neglected an unmistakable part of the facts!

The God-fearing and conscientious man in the midst of demonization.

Whoever reads E. von Petersdorff, *Daemonologie*, (Daemonology), Munich, 1/11, 1956 / 1957, will get a new light on what e.g. W.B. Kristensen says about demonology. Thus I: 89 / 106 (Die Menschenwelt), (The human world.), A Catholic point of view.

1.-- To replace the apostate angels with men.

Men are destined to replace the demons,-- to fill up the gaps created in the choirs of angels and thus to restore the partial “ruina angelica” (disaster in the world of angels).

This basic truth (...) is one of the few statements which has hardly ever been disputed, but which has been and still is upheld in rare unanimity by both Church Fathers and theologians.

2.-- The envy of demons.

The insatiable hatred of demons and their restless urge to persecute them finds its convincing reason in the exhaustive envy of men, whom they do not begrudge “the heavenly treasure which they themselves have lost,” and whom they try with unceasing temptations and seductions to prevent men from taking the place in heaven from which they were cast out.

Since the creation of man, the whole of demonology has been dominated by this fight, born of envy, of the demons against the creature “man” and, since the very beginning, the history of mankind has been one struggle, with varying results, for the lost places of angels in heaven.

With the constant defence of the attacks of the demons,--with the temporary defeats and the final victories.

Note:-- Von Petersdorff adds the following to this text: “Now it is certainly not the case that the creation of man was decided by God only after the apostasy of the demons in order to create a substitute for it, or that men would simply not have been created if the demons had not fallen away.

We stand here again as blind before the mystery of creation about which nothing more accurately has been revealed.”

Note:-- One can reject this traditionally Catholic text as e.g. mythology. One thing is certain: whoever, as Van der Leeuw, *Phänomenologie der Religion*, (Phenomenology of religion Tübingen), 1956-2, 773, says, “engages the phenomenon of ‘religion’ (with ‘the sacred’ in it) in one’s own life,” will in time experience the truth of that ‘myth’.

Biblical deity and the demonic in creation.

God, in the Bible, controls the universe but not alone. Far from it. The book of Job e.g. (1:6 (The sons of God, i.e. high spirits); 2:1) speaks in imagery of God's court council.

Do we now read *Theological Summa* of St. Thomas Aquinas, V (On the Government of the Universe), Antwerp,

'1939, 164v.. The whole order of leadership (note:-- over the universe) is first of all in God and is shared by the creatures as they are "near God": for those creatures which are more perfect and near God exert influence on other creatures.

1.-- The highest perfection,

by which one immediately becomes closest to God, is that of those creatures who "enjoy" God (note :-- live in His intimate friendship). Thus the holy angels.

2.-- The devils are deprived of that perfection.

As a result, the good angels are in charge of the evil ones (...).

Reply to reflections.

St. Thomas Aquinas (1225/1274; typical Vatican thinker) addresses objections.

1.-- Divine Secrets

Many divine secrets are revealed to the devils by the holy angels. Reason: divine justice demands that certain things be done through devils, either to punish the unscrupulous or to exercise the conscientious.

For example, in human affairs the assessors of the judges (iudices) reveal a verdict to the torturers.

If such revelations (revelationes) are viewed from the standpoint of the angels, they are illuminations (illuminationes). Seen from the standpoint of the devils, they are not illuminations (...).

2.-- The holy angels

These are the servants of the divine wisdom.

Just as, therefore, that divine wisdom permits evil to be done by unscrupulous angels or men, for the reason of the value it draws from them, so also the good angels do not entirely prevent the unscrupulous from doing evil. Behold a text of the ecclesiastically spoken highest authority. It will be admitted that evil in the universe is tolerated by God but not wanted.

“The Revenge”

By Ludwig Uhland (1787/1862), there is a poem “*Die Rache*” (the revenge) that expresses the idea of “restoration of justice” in the form of what is called “immanent sanction” i.e., a punishment inherent in the injustice committed itself. The nasty consequences are in the dishonest, unscrupulous, result achieved itself. They are “immanent,” imbibed.

The text.

The servant stabbed the noble lord to death: the servant wanted to be a knight himself. In the dark forest he stabbed him to death and let the corpse sink into the deep Rhine.

He put on the white armor,-- jumped frantically on the lord’s steed. And, when he wants to jump over the bridge, that’s when the horse jerks and rears,-- unwillingly. And, when he gave it the golden spur, it hurled him wildly into the stream. With the arm, with the foot he rows, he struggles: the heavy armor forces him into the depths.

The antique-Greek term ‘atè’, restoration of rights.

A first meaning is: for the reason of a wrong committed, “the deities” cause a scourge. Since one of the most striking ‘scourges’ is blindness, i.e. not seeing that one has committed a mistake that will provoke a sanction, ‘atè’ means, restoration of order, rectification, ‘feedback’ (this last term we became accustomed to since the recent steering science or cybernetics), blindness (as an immanent sanction from god today).

The second meaning is: as a result of mental bewilderment (blinding among other things), deviation from the code of conduct, committing an error (thus among other things deceit, lie, crime).

The third meaning is: accident, calamity, mess as a result of error and divine intervention.

As in all religions so also in ancient Greek: ‘Atè’ is the goddess who enforces the sanction,--who herself inspires all deviations and errors. Further: the goddess who punishes, ‘avenges’ those same deviations herself! Thus the Erinues (Erinyes) are called ‘Atai’ as goddesses of vengeance.

Note:-- The poem, by not mentioning any sacred agency, is actually an atheistic poem.

The purely secular foreground is exposed in this ballad without even hinting at the power, numen, the numinous power, which avails itself of the secular mechanism of immanent sanction. Religion does not.

“Lord God in heaven: thou judgest!”.

We illustrate the notion of “God’s judgment” (“god’s judgment”) with the help of a German ballad by Emmanuel Geibel (1815/1884): *Die Goldgräber* (The Gold Seekers).

The structure is one of mutual imitation, as e.g. G. Tarde or R. Girard conceive it: “What you do I imitate”. ‘Mimèsis’! Lat.: ‘imitatio’. This structure sometimes takes God as a means of carrying out His ‘judgment’ (intervention in earthly matters),

The basic religious idea is expressed by one of the actors (acting persons) at the moment when he realizes - tragic irony - that God judges through mutual imitation: “Me too”!

Note:-- We translate the German text as literally as possible.

1.-- The run-up.

They had crossed the sea. On fortune-and-gold coveting focused. Three wild comrades, tanned by the weather. Known to each other and friends.

They dug day and night. By the river, in the quarry, -- on the mountain in the shaft. In the midst of sunshine and rain. In hunger and thirst they held out.

And: at last, at last, after months of sweating: suddenly in the depths they saw beckoning the reward. Suddenly it glowed against them, through the darkness so beautiful. With the glances of a snake: the fire-like gold.

They broke it loose from the darkness. And, when they held it, they could hardly lift it! And when they weighed it they shouted at the same time

“Now we are safe! Now we are rich!”

They laughed and shouted with jubilant shouts. They danced around the white metal. And, had honor not tamed lust, they would have kissed it with a rasping lip.

Tom, the hunter: “Let us rest now! Make time, after exertion, to do us good. Go, Sam, and fetch us food and wine. A lusty feast must be celebrated”.

2.-- The occasion.

As if drunk, Sam strolled away. Down to the hamlet. With enchanted mind. His head misting over, thoughts such as he had never had gently overtook him.

The others sat and on the mountainside. They keyed the ore: and it sparkled and it sounded. Will, the redhead:

“The gold is fine. Only regret: that we three share it”.

“Thou meanest that?”

“Take care: I only mean it like this: two of us would enjoy the treasure better.”

“But, if.”

“If what?”

“Did we assume Sam wasn’t there!”

“Yes, of course, then. Then”.

They were silent for a long time. The sun was shining and twinkling around the gold. Suddenly Tom muttered:

“Do ye see the mountain gorge down there?”

“Why!”

“Her shadow is deep and dumb are the rocks.”

“Do I understand thee well?”

“Why dost thou still ask much?”

We both thought it and carried it out: a fierce thrust and a grave in the rock! Thus it ended and we two shared alone!

They were silent again. The glow of the day swelled like blood over the gold lay the late evening red. There he returns,-- their young comrade. From the pale brow flowed the sweat

“Come here with the basket and the bulbous pitcher! And they ate and drank with deep gulp and sip. “Hei! Funny, brother! Thy wine is strong: it rolls like fire through bone and marrow”.

“Come: answer our salvation drink”.

“I drank already before: from sleep my eyes are languid. I lay me down in some gorge”.

“Good rest now! And take this stab and this one with it”.

They hit him with the knives so well that he staggered and slipped into steaming blood. Just once more he raised the pale face upward:

“Lord God in heaven: thou judgest. For the sake of gold perhaps thou shalt strike me down. Woe to you: you are lost like me! I too! I wanted the treasure for myself alone: I mixed deadly poison in thy wine”.

Note:-- Were it not that the slain and slayer in turn expresses it clearly, the ballad with its somber - deadly atmosphere would look like an ordinary criminal story.

But the ‘apocalyptic’ or revelatory structure of any religion worthy of the name comes equally exposed in that one sentence: “Lord God in heaven: you judge”.

Purely secularly (secular, secular) this is a banal event in the human jungle. Religiously, however, behind this truly tragic event is a power,-- the divine power, which passes judgment and translates it into earthly terms. The terms here are, as has been said, the mutual mimicry tendency which typifies human existence (existence in this world) many a time.

Expressed in sacred (= religious) terms: God, the Sky God of the Bible most certainly, employs purely secular structures to achieve his purpose.

Fetishism.

The term “fetishism” as a creature definition of religion dates from Ch. de Brosses, *Du culte des dieux fétiches*, (Of the cult of the fetish gods), Paris, 1760. A. Comte and J. Lubbock made the term known to intellectuals.

1.-- Fetish belief.

The term itself ‘fetish’ is derived from Latin ‘factitius’, which is repeatedly made. Also and especially from the Portuguese ‘feitiço’, which:

- a. magical act and
- b. magical object.

The Portuguese, in their contacts with black West Africa, - encountered ‘gri-gri’: teeth, paws, tails, plumes, horns, rags, pieces of iron, etc., in the pouches that were considered fetishes. To this ‘junk’ the Negro Africans devoted prayers and sacrifices (to provide them with life force) as well as great reverence.

Again and again, dealing with such fetishes served to solve problems. It was emphasized that the actual value was not the material object itself. For example, A. Gl. Leonard, *The Lower Niger and its Tribes*, London, 1906, notes that these were “the deified ancestors of families, groups, tribes.”

2.-- Fetishism.

The Brosses’ thesis was the following. Fetishism -- product of the feeling of shudder (“fear”) -- and “sabeism” (understand: celestial body worship) -- product of admiration -- are the twin origins of every religion.

Note:-- The opinion of Vl. Soloviev (1853/1900; Russian thinker), *La justification du bien*, (Justification of the good), Paris, 1939, 88.-- The most widespread form of fetish belief, the stone cult, is irrefutably related to death worship

Among the Sápmi (habitants of Lapland), the boeriates, etc., one honors, the names of ancestors and magi who, after their death, became “wisdom stones,”“ (as Kharoezin says of the Sápmi).

This ‘transformation’ into stone is not such that the spirit (soul) of the deceased has become a stone, i.e. a soulless thing! On the contrary, he retains the life force (note.:-- dynamic basis) he had during life and this even in a higher degree.

The stone is the visible seat of the deceased. In the Bible such a stone is called ‘beth.el’, i.e. residence of el, God. The same is also true for e.g. the trees. Thus always Soloviev.

The creation of a fetish.

Fr. Balsan, *Le capricorne noir*, (The black Capricorn), Paris, 1968, 292s. (Une coutume effrayante), (A scary custom), describes the structure of a “talisman” for the benefit of a local “head” in Lesotho (the land of the sotho; formerly Basutoland, S.-Africa). The sotho are Bantu. -- Each substantial as a head possesses a fetish created by a magician.

1. The horn of an antelope.

This is filled with fat, plants, grated roots, parts of animals.

2. The decisive element

This, however, is of human origin. The “witcher” in the course of the creation very precisely indicates what part of a living body he needs.

In all secrecy, the head then designates a subject who will serve as a victim. The ‘sacrifice’ - a human sacrifice - is thus ambushed, isolated and held. The magician deprives him of the necessary part: tongue, eye, eyelid, gall bladder and so on. After taking away that part, if the human sacrifice is still alive, one cuts its throat and throws it off a rock. To simulate an accident.

When the corpse is found, dismembered by birds of prey or predators -, a “mourning ceremony” is held with great fanfare to “mourn this accident”.

Many people - according to Prof. Kruger, an expert on the sotho, quoted by Balsan - were well aware of this, but seldom did they have the courage to denounce the instigator of such a death and to expose themselves immediately to the revenge of the guilty head, supported by the witch.

From 1938 to 1949 - the country was then still a crown colony of England - the English police were confronted with some seventy cases of suspected “ritual murder”. Each time, not a single witness appeared as a charge!

The evolved minority – The author writes in 1968 - began to protest against the older generation who wanted to remain faithful to such a witnessing religion. But the people in the bush - even become Christians - remain silent: perhaps in the uncanny habit there is something good after all! It is for the “common good.”

Heads never have to account for anything anyway. And also: “our country remained independent, while the neighboring tribes came under foreign tutelage”.

Naturism (Nature Mythology).

Brossian “fétichisme” is one type of philosophy of religion that received the name “naturism” or “nature mythology,” as W. Schmidt, *Origine et évolution de la religion*, (Origin and evolution of religion), Paris, 1931, 51/64 (*L'école de la mythologie de la nature*), (The school of the mythology of nature) says.

It encompasses a whole set of tendencies, but in the strict sense it is Adelbrecht Kuhn and Max Müller who founded it:

A. Kuhn, *Die Herabkunft des Feuers und des Göttertranks*, (The descent of the fire and the potion of the gods), Berlin, 1859;

M. Müller, *Introduction to the Science of Religion*, 1873.

Mythological figures - even beings revered as deities - were, for the nature mythological streak, nature things (especially the celestial bodies or weather phenomena (thunder, lightning)) personified by naive savages or nature people.

Especially the myths of nature then - of Indo-European peoples were studied: the earth, the sun, the moon, - fire, the thunderstorm were seen pre-eminently as themes of nature myths among the Indo-Europeans.

Soloviev's critique.

In *La justification du bien*, (Justification of the good), Paris, 1939, 84 ss., Soloviev reflects on the genesis in the human mind of the concept of a higher being (and even ‘deity’).

“If I did not possess beforehand and independently the concept of a snake, I would not in error designate a cord as a snake.” So states Soloviev.

And now the analogy: the material objects from which one makes fetishes and idols do not possess in themselves, in their sensory perceptible reality, the traits or signs of a “higher being.”

“Consequence: the concept of ‘higher being’ is not derivable from those material objects.” Thus literally Soloviev.

In other words: that concept has a different origin than the material objects themselves. The question arises: ‘From where does man - even natural man - derive the concept of “higher being” when he applies it to, say, a fetish or an idol?’

Soloviev wants to say that a wholly individual experience (perception... sensation), is the origin of the basic religious concept of “higher being.”

Note:-- Immediately it becomes abundantly clear that the mere materialistic “viewing” of a fetish or sacred image can never account for its religious understanding.

The materialist as materialist sees only the material fact and thus cuts himself off from understanding religion.

Soloviev's critique.

It is also claimed that the concept of “higher being” is innate and therefore springs from the thinking subject.

To which Soloviev replies: everything that man holds in terms of concepts is in a certain sense “innate,” i.e., springs from his capacity to understand. But this is not the right question!

This question is: “On the basis of what does man ascribe the concept of ‘higher being’ to e.g. material realities?”. The actual perception of a piece of wood (pole e.g.) is a necessary but not a sufficient condition. From this point of view, for example, “material realities” such as the sun and the moon, the starry sky, the thunder, the ocean, flowers, emanate stronger impressions than a piece of wood which is referred to as a fetish. But these too are inadequate as sufficient reasons.

In other words, one must already possess the concept of a higher being before labeling a material object as a ‘fetish’ or ‘deity’. Independent of those material objects.

Soloviev's solution.

Not “personification” e.g., as the naturists believe, of purely material objects. But a personal experience in which the concept of “higher being” is testable, yes, operationally experienceable.

He sees this in the phenomenon of “parental providence” experienced from the child’s point of view.-- Completely unquestionable for every child -- that we all once were -- is that it knows and feels itself to be dependent, testable, yes, operationally on the mother and the father. If it is hungry, for example, it unconsciously seeks its mother’s breast. If the mother’s breast is not immediately available, it ‘protests’ by crying, for example, to provoke the parental providence. After a while it knows that this protest ‘works’, i.e. is operational.

In this way the child experiences the parents as “higher beings” on whom it depends. “This is normally accompanied by feelings of reverence and love” says Soloviev.

This experiencing is the prelude to generalizing “paternal, maternal providences” beyond the narrow sphere of life of early childhood. This is possible only when the child becomes more mature and expands his circle of experience to include, e.g., his entire environment, yes, the entire universe.

Note:-- By analogy with the filial dependence on the parents in the first years of life, man designs a concept of “higher being” in later life.

Primordial and chthonic deities.

R. Pettazzoni (1883/1959), in his *La religione nella Grecia antica* (fr.: *La religion de la Grèce antique*, Paris, 1953, 85) says: the Hellenic culture and religion are based on two roots:

1. the layer of the primitive population that practiced agriculture and cattle breeding and was religiously strongly oriented toward the mother goddess and
2. the layer of the immigrant Indo-Europeans, who were originally a migratory people who worshipped the Olympian, primarily male, deities.

The first layer is chthonic (telluric), directed towards the earth deities, the second is primordial (olympic), directed towards the sky deities.

Note:-- J.-P. Vernant, *Mythe et pensée chez les Grecs*, (Myth and thought among the Greeks), I, Paris, 1971, 19s., distinguishes with ancient Greeks:

1. 'hupochthonioi' (subterranean beings),
2. 'epichthonioi: earthly beings (literally: beings present just above the ground),
3. 'ouranioi' (heavenly beings). Just as there are biotopes, so there are numina, sacred beings, located in those biotopes or cosmic areas.

Two types of altar.

Ed. des Places, *La religion grecque (Dieux, cultes, rites et sentiment religieux dans la Grèce antique)*, (Greek religion (Gods, cults, rites and religious feeling in ancient Greece)), Paris, 1969, 368, says what follows.

In contrast to the altar of the Olympians, called 'bomos' (note.: high altar), erected on an elevated platform and consisting of a square table of offerings, sprinkled either with blood or with libations, either the 'bothros' (opening in the ground) or the 'es.chara' (hearth of fire) are the sacrificial places of the Chthonians. Do we say: low altar. In particular: the bothros or earth opening is just a pit, dug into the earth, and especially useful for the worship of the dead.

This pit is sometimes called 'eschara', a sacrificial hearth. But usually bothros means an altar that is not oriented towards an elevated position (hence the translation 'low altar') but has the overall view of a fireplace.

Note:-- One does not attach too much importance to Pettazzoni's emphasis on the activity of the two layers: the deities in both cases are sometimes the same but they adapt themselves to the problems that the faithful, - arable farming, cattle breeding or tractor culture - present to them. The essence of religion is in the sacred beings,--not in the professions. That is fodder for sociologists who study religions.

A 'naturist' spirit.

G. Hodson, *Les fées*, (The fairies), Paris, 1966, 130s. -- *Een karmijnrode natuurdeva* (A crimson nature deva), (note:-- higher nature spirit) at Close Quarters, Lake District. June 1922.-- This is a kind of “summarizing” being.

As soon as we were on the plateau, we suddenly became aware of the presence of a large nature deva which seemed to be partially situated in the mountain itself. The first impression was that of a gigantic, brilliant and crimson ‘bat’ which was directing its flaming eyes at me - the shape was not assembled into a real human form but disintegrated like that of a bat.

It had a human face with human eyes. As soon as he realized that we were observing him, his form began to glow as if he wanted to confront us: he focused his piercing eyes on us. Then he plunged into the side of the mountain and subsided.

When we saw him a moment ago, his aura covered several hundred meters.

However, a little later he showed himself in another form.

His actual form measured no more than 3.20 to 3.80 meters in height. The string of the aura was extremely clean and bubbled up behind the body in wing-shaped wanderings that were directed backwards and outwards in wavy and graceful curved lines. This being had masculine looks, powerful, clearly masculine.

This deva seemed charged with this place: he was working with it to develop it. They mighty vibrations (note: occult influence) seemed to have an accelerating effect on inorganic, plant and animal life, -- on nature-spiritual life, within his sphere of influence.

My body reveled for hours in the power of the contact and the relationship that had been established between the two of us.--

Note:-- Indicating the dynamism of the spirit.

Note:-- Kurt Leese, *Recht und Grenze der natürlichen Religion*, (Right and limit of natural religion), Zurich, 1954, breaks a lance in favor of a naturist religion in the wake of J.G. Herder (1744/ 1803), in his Bückeburger period (1771/1776), and of Fr. Schleiermacher (1768/ 1834 (*Reden über die Religion* (Talking about the religion)), (1799)).

Without minimizing the demands of the Bible. Those who do so end up in the sphere of activity of the natural spirit or deity mentioned above.

Pyrolatry (fire religion).

A. Lefèvre, *La religion*, Paris, 1921, 120/144 (Pyrolatry), has a whole chapter on it. 'Pur' (fire) and 'latreia' (service).

The oldest Iranians revered fire, Atar, as a high deity, as Herodotos mentions. Even the mazdeism (worship of Ahura Mazda) that reformed could not eradicate that pyrolatry.

1.-- The (hearth) fire as 'animal'.

Pigafetta tells that for the inhabitants of the Mariana Islands (east of the Philippines) the hearth made "a living animal" appear. In passing: Cicero called the hearth "ignis animal" fire animal. And we know that, for the Romans, in the hearth "fascinus", the sacred phallus, appeared.

2.-- The fire of burning candle as soul.

O.c., 142, Lefèvre himself tells us that "a few years ago" (before 1921) he attended a ceremony near Coulommiers (a town in Seine-et-Marne), in the open air, the sacred meaning of which the actors themselves did not even understand: behind the coffin those present formed a double row with lighted candles in their hands which, incidentally, were quickly blown out.

Lefèvre, a religious expert, interpreted this procession as a remnant: the candles were the souls of the dead who welcomed their descendants in a procession, whereby those present made this invisible procession visibly present.

3.-- The fire and goddesses.

On the Sandwich or Hawaiian Islands there is a mountain of fire. The myth tells that five goddesses "inhabit" it: the fierce Pele, Ma-korè-wawai-waa with her spark shooting eyes, Noi-te-pori-a-Pele, she who kisses the breast of Pele, Jaboe-ena-ena, the inflamed mountain, Opio, the youngest of the sisters.

Pele is the great goddess. She once fought fiercely with Tama-Poeaa, a divine pig, a hideous monster. She almost hit Kahavari, the hero, during a devastating journey with her tongue of fire. She also helped King Tame-ha-meha, the Hawaiian conqueror, in a decisive battle.

So much for a few samples of fire naturism or fire mythology that show us that fire - sacredly speaking - is multifaceted like all material realities - plants, animals, dead matter - once they are absorbed into the sphere of "the sacred."

Sacred fires

Attilio Gatti, an Italian ethnologist, in his work *Bapuka*, Zurich, 1963, 130ff., describes this form of religion as it is found among the pedi, a people in South Africa (sesuto speaking negro Africans).

1.-- The pedi or ba pedi believe that the spiritual prosperity of the tribe depends on the caring maintenance of the sacred fires. These fires - which are strictly forbidden to women (note: unlike the Roman religion, for example, which only allowed vestal virgins to maintain the sacred state fires) - burn continuously in their shell-fenced beams of round mud huts with conical straw roofs.

This lasts until the chief takes with him a tribal wife, i.e., the woman who is to give him his descendants.

Note:-- It was noted that here too as elsewhere around the globe fertility goes hand in hand with "sacred fire". The maintenance of the sacred fire is thus a fertility rite.

The old sacred fire is extinguished with the marriage and a new fire is lit - by the rapid whirling of two ritual firesticks.

By the way: one stick is male, the other female, whereby the marriage is 'galvanized'. The new fire is identified with the royal child to be born. All male members of the tribe then light their own home fires to the sacred flame which is kept reverently alive by elated guards, -- for a whole generation, i.e. until the marriage of the next tribal wife.

2.-- The pedi believe in another fire as necessary for rain magic practiced by the chief, who is also tribal rainmaker. This fire is then lit when rain is needed: one takes green wood and damp leaves so that from that fire a large cloud of smoke rises to heaven.

Note:-- In addition, in a separate secret hut, the chief also prepares a rain medicine that - in the spring - is sprayed on the fields that are cultivated.

Note:-- This is a fine example of sacred kingship, which G. Van der Leeuw wrote about in his *Phänomenologie der Religion* (Phenomenology of Religion)..

The 'fire of heaven

We now read M. Harrison, *Le feu qui vient du ciel (Etude de la Combustion spontanée chez les êtres humains)*, (The fire that comes from the sky (Study of spontaneous combustion in human beings)), Paris, 1980. The author, o.c., 15, defines as follows: complete or partial damage to the human body by “a fire” whose origin cannot be determined with certainty.

Note:-- This is, in the words of J. Sterly, a “proposed” (i.e., determined by modern representations) definition that hides “the essence” (that which that peculiar fire, elusive to modern science given its axioms, actually is) rather than showing it. After all, even highly educated scientists are mutually contradictory: alcohol consumption, fire proximity, killing radiation, “psychic suicide” and the like are advanced as “hypotheses.

The natural attitude of the victims (which betrayed the fact that the fire struck immediately), the high heat (at least 1,650° C. according to Kragman (Univ. of Pennsylvania)), the confines of the fire (the undamaged beds, seats and clothes of the victims are innumerable), the complete silence of the rare surviving victims who usually remain totally speechless: these are the things that, based on the very limited possibilities of modern science, appear to be unclear. Mysterious.

Nina Kulagina.

O.c., 17.-- The Russian ‘medium’ Nina Kulagina, known for his telekinetic experiments, possesses the ability to ignite herself. In a ‘spontaneous’ way.

Prof. Genady Sergeiev, Soviet paranormologist at the Military Physiological Institute in Leningrad (now: Petrograd): “She is able to do so ‘in one way or another’.”

Sometimes the “force that poured itself into her body” left burns - up to ten centimeters long - on arms and hands. I was there when one day her clothes caught fire from that energy flood: They literally “ignited. I helped them put out the fire and kept some of the burned rags as evidence”.

Note:-- Just as a toad can ‘fascinate’ a person with her eyes, so rare but real “dead fire” can develop and direct an energy in a way that belongs to the mysteries.

Ondines (water nymphs).

A. Lefèvre, *La religion*, Paris, 1921, 97/119, talks about hydrolatry (water religion). Among other things, he says: "The nymphs (in oldest Latin 'lylmphae') 'personified' also the earth's waters." As a rationalist, he believes that these are mere personifications.

G. Hodson, *Les fées*, (The fairies) Paris, 1966, 79ss., explains.

The ondine belongs to the element of water. Never is she to be seen far from rivers, mountain streams, waterfalls. She exhibits a well-defined female form. Is always completely naked. Usually wingless and rarely wears an ornament. She is always ravishingly beautiful.

1.-- Her favorite abode is the waterfall.

There she entertains herself, usually together with other nymphs. Maximally enjoying the magnetic (note.: -- occult) power of the falling water.

2.-- During the rest period.

Then one sees them in puddles, below waterfalls in fresh, quiet deep ponds but also in the quieter tributaries of rivers as well as in lakes and seas.

Dynamism.

'Dynamism' means "belief in life force" (magnetism).

O.c., 80.-- Absorption, processing and release. Balancing hanging in the midst of dust rains or bubbling waterfalls:

a. the nymph slowly absorbs the "magnetism" (life force) of the sunlight and the moving water.

b. She thus reaches the limits of absorption.

c. Then with a blinding flash of light and color she releases the energy with which she was saturated.

During this magical moment of energy release, she experiences an ecstasy. The expression of her face and especially of her eyes is wonderful, indescribable.

Especially her eyes emit brilliant blinding rays. Immediately afterwards she experiences a dreamy happiness. Her form becomes temporarily vague and unclear.

Then - after processing the whole experience - she reappears. The process repeats itself.

Note:-- Dynamism, defended in particular by G. van der Leeuw, appears again and again to be the true essence of naturism in all its forms (pyrolatry, hydrolatry, phytolatry, zoölatry etc.).

This totally disregards the simple 'personification' that the supporters of the personification theory advocate as an 'explanation' instead of checking what actually happens.

Sylphs

According to G. Hodson, *Les fées*, (the fairies), Paris, 1966, 111/119, sylphs are wind - thunder - and cloud spirits known by the name of 'air spirits'.

Dion Fortune, *Psychic Self-Defense*, a work of rather profound occultism, briefly outlines what can be experienced when one summons sylphs.

She had - outside of any magical context - very easily suffered from vertigo at high points. She claims that an initiation around this opens up 'vistas'.

In particular: two of the main co-initiators, a man and a woman, in the midst of a ceremony (which was extremely delicate), settled a domestic dispute: they turned the place upside down, throwing all kinds of objects. She herself experienced - the first fortnight after the consecration - that her house was literally haunted: porcelain and pieces on the mantelpiece fell down in shards while she stood there.

Note:-- What is called "poltergeist" or "ghostly phenomena".

The way out.

A friend advised her to tune in to sylphs -- ; But she lived in London: in a city one can only contact fire elements.

Consequence: the ghostly phenomena continued.-- Somewhat later she goes outside.-- At some point she finds herself -- in clear sunny weather and fairly strong winds -- on a high, lonely hill. Being sensitive (note:-- clairvoyant), she strongly sensed the elements: the sky was full of brilliant silver. A few friends were with her.

She performs a rite. She turns her face to the wind and raises her arms. Suddenly the three women saw someone in the valley working through hedges, jumping over ditches, running up the hill at wild speed. It was one of her friends! Arriving at the top, he told them that -- down in the valley -- he suddenly felt a surge of power go through him,-- followed immediately by an overwhelming impulse to run for the hill!

The star dance.

Suddenly the four all began to dance the star dance. All were in a kind of stupor! Dion himself "saw" the sky full of gold being carried on the wind.-- Each of the four individually spun around in a wide circle, around their own axis.

Like wildly spinning dervishes they whirled around the hilltop! Dion Fortune says she has “never had a more delightful experience.”

Curious: from that “initiation” into the sylph world, the destructive spooking diminished and disappeared completely. Temporarily even her fear of heights was almost gone.

Note:-- We cite this occultist experience to suggest that “wild dances” - are commonplace in primitive religions: those who surrender to “spirits” behave, during the “entry” of these spirits - call it “possession” - just as these beings would behave, were they humans on earth.

Today’s occultism and related phenomena betray to us today what belonged to popular life at that time. As witnesses remnants.

Note:-- Seers like G. Hodson can also betray to us today what archaic seers and myth tellers saw at that time. In *Les fées*, 111s., he writes as follows.

Bowland. July 1921. -- High in the sky one sees air spirits feasting on the force of the wind. -- They are smaller than human beings yet perfectly human in form though without male or female gender. In groups of two or three they whizz through the heavens,-- noisily creating joy.

There is a certain wildness in that “joy” when they exchange sharp cries among themselves that resemble the ferocious whistling of the wind. In doing so, they are reminiscent of the walkurs in R.Wagner’s music.

Note:-- *Storm spirits.*

O.c., 114ss.. -- Devilish and terrifying beyond measure are the thunderstorm spirits! They rejoice in the air when the flashes of lightning and the deafening roar of thunder, hour after hour, continue throughout the night. Their form resembles that of giant bats.

Although their bodies have a human form, no human spirit shines through their large slanted eyes that glow like lightning. Their color is dark as night. The aura around them is red like a flame and splits into two giant wings behind their bodies. Their hair that resembles fire undulates like flames of fire behind their heads. Thousands amuse themselves like this amidst the thunderstorm.

Note:-- Not surprisingly, whoever summons them does so ‘wildly’!

Sacred forests and groves.

Fr. J. Lipp, *Les plantes et leurs secrets*, (Plants and their secrets,), Paris, 1996, 162 (Des lieux sacrés), (Sacred places)..-- Eliade mentions that religions honor sacred spaces.

The author summarizes. Immediately we are in full nature mythology. All over the world, we groves exist,--with the taboo being the prohibition against extracting wood from them for profane use or hunting in them.

In Ghana, Nigeria and elsewhere in Africa, all communities honor a sacred grove. As a 'dwelling place' for guardian spirits and ancestral souls. As a place for rites and (secret) initiations.

Among the Atongas (W.-Africa) the sacred groves are under the authority of secret women's societies: if a man ever gets into them, he is obliged to become a 'wif woman' and to live and dress as a woman for the rest of his life.

In India, the sacred groves were the first sanctuaries. Even today, believers celebrate annual celebrations there in many places and people go into them privately to pray and offer sacrifices.

The Karens and the Akhas in Thailand celebrate the New Year in their sacred groves where offerings are made to the spirits who 'own' the trees. Sacred groves are found in Sri Lanka, Burmania, southern China,--on Samoa and other islands of the Pacific.-- Also in Syria and Turkey.

Note:-- The ancient Greeks and Romans erected sacred enclosures with a little temple (Latin *sacellum*,-- literally: sanctuary) around groves of fig trees.

Among the Germanic, Slavic, and Finno-Ugric tribes, sacred groves were centers of religious and political life.

Note:-- In Lithuania, in the XI- the century, Christians, were forbidden to approach the we groves because they -- by their pure presence -- would have "desecrated" them.

Note:-- A. Lefèvre, *La religion*, Paris, 1921, 48/71 (Phytolatry), sees the sacred forests as a single part of 'plant religion': forests and woods, trees, mistletoe, canes, -- medicinal plants, nourishing plants,-- pastes and liqueurs, -- magic potions, -- the cosmic tree: all elements of plant religion(s)!

The mystery of plants.

G. Hodson, *Les fées*, Paris, 1966, 10655., especially 99s., illuminates as a clairvoyant the biological process of plants insofar as it is governed by “an occult paragon” (“double”) which, under the guidance of plant fairies, is equally occultly elaborated or at least favored.

A golden fairy.

17.10.1921. In the garden in the midst of a heap of chrysanthemums.-- Of a bright, happy, inciting to gladness color is this fairy. Looks compassionate and fearless.

Her aura (note:-- radiance) is golden yellow. Within that aura, the outline of the wings is visible.(...). Suddenly (...) she becomes serious.

1. She stretches out the arms to the fullest,-- due to strong concentration, makes her aura shrink and the energies (note: life force) present in it flow to her sex. This lasts for about fifteen seconds.

2. Then she releases all this accumulated energy. It spreads out in all directions in the form of golden power strands and apparently attaches itself to every stem and every flower.(...).

In this way it strengthens an already present ‘vibration’ (note.: energy).(…). More than that: this magnetizing (note : radiating life energies) has the effect of strengthening the radiance of the astral (note : fine or rarefied matter) double of the flowers. Something that is visible right down to its roots.

Note:-- Not surprisingly, archaic seer(s) consider such beings possessing and radiating such ‘power’ (life force, ‘magnetism’, ‘vibrational power’) as numina, sacred beings, venerable.

Note:-- O.c., 32.-- The ‘natural’ body of nature spirits resembles a round luminous force field carried by a kind of pulse, currents of power emanating from the genus build translucent forms that take on a vaguely human form, as well as undulating forms a.k.a. wings, of radiant energy.

In the forms of the more developed nature spirits, the head and eyes are always clearly outlined. Often the phantom (the fluidic form) of the body is complete,--with a flickering nucleus of light in the region of the heart or head.

Note:-- Behold the plant beings in their structure (full of life forces) and in their functioning (energetic workings).

Dendrolatry (tree worship).

The Old Testament: in Law. 4:4v., it reads, “In those days Deborah, a prophetess, exercised the office of judge over Israel. In doing so she sat under the Deborah palm tree”.

A. Bertholet, *Die Religion des alten Testaments*, (The religion of the Old Testament), Tubingen, 1932, 30, d, says in this connection, “The original opinion is that from the tree, resp. the tree spirit, inspiration draws in the one who is in the reach of the tree, resp. of its spirit.”

In doing so, reference is made to Gen. 12:6, 1 Sam. 22:6, and Rech. 9:39 where it speaks of “the precept-giving oak” or “the divinatory oak”.

Clarification.

In Osee 4:11/14 that praxis is dismissed as “idolatry”--where A. Van Hoonacker, *Les douze petits prophètes*, (The twelve little prophets), Paris, 1908, 49, comments.

The tree religion betrays two aspects:

- a. as a refuge, the range under the tree is “a shadow full of mystery” and
- b. that range is “emblem” of benevolent action of the deity in its self-revelation in the fertility of nature.

Van Hoonacker.

The religious significance, ascribed to trees, could not in itself have anything incompatible with the purest ‘spiritualistic’ (note:-- attesting to a supernatural religion) views. In Osee itself, Yahweh compares himself to “a green cypress” (14:9).

But in fact -- in the pagan religions -- the tree was given a “caractère sacré” (a sacred character) and became an object of idolatry.-- It is to the “superstitiousness” concerning “sacred trees” that especially the “asherim” -- which they planted beside the altars -- (Mik. 5:13) spring.

Note:-- An aschera(h) is a kind of stick representing a female deity (as King Ahab had one erected: 1 Kings 16:33).

So do we listen to the prophet Osee (Oseah) - 4:12v. -: “My people consult their tree (note:-- the piece of wood that helped with fortune-telling). His stick enlightens it.

For a spirit of “fornication” (note:-- Biblical term to express “apostasy”) deceives it: the people yield to “fornication” and thus remove themselves from God. Their God. On the top of the mountains they bring sacrifices. On the hills they burn incense. Under the oak, the poplar and the terebinth for their shadow brings salvation.

Zoolatry (animal worship)

We illustrate what A. Lefèvre, *La religion*, Paris, 1921, 1/47, calls 'zoölatry'.-- Elie Reclus, *Primitifs*, depicts the apaches (Indians) -- according to Lefèvre, o.c., 2 -- when they 'howl' by moonlight.

As soon as the celestial body shows itself, they howl in chorus, mimicking the coyote tracking a bitch. The gangs of animals soon answer in the distance. Multiple regional languages have only the same word for "the song of man" and "the screeching of the prairie dog. " Gradually, the voices increase in strength, fizzing with kef sounds: one would say "a mob on the hunt or howling by moonlight."

It goes on with hoarse roars - think of the wolf - with bellowing - think of the deer - in a word the cries of all the brethren and relatives of the animal world. Not without the whinnying of the horse and the male mutt (mulet),--not even without the bleating of the donkey. When the apaches have finished their participation and imitation -- always says Lefèvre -- they surrender themselves to grinning laughter to indulge in a frenzied orgy.-- So it is told.

Lefèvre.

The Apache worship the moon and it is precisely on the occasion of one of her phases that they "yowl and scream". Like many other peoples, they have a religion of animals. In their case, the religion of the bear. Immediately the owl, white birds, especially the eagle (which they call the grandfather of their ancestors) are "sacred animals".

Outsmartt religion.

Lefèvre - who as a rationalist much better sees and wants to see the less edifying aspects of religions - rightly says: if the Apache behave like this, then in their minds the memory of the many times that they, on the hunt, "fooled" the bear, the coyote, the bison, the deer, -- a.o. by imitating them, plays a part.

So that both veneration and outsmarting at the same time typify their religion. - Here we see the mental reservation ("la restriction mentale").

By the way, one of the forms of the ancient Greek verb 'ek.kleptein' or 'kleptein' (to cheat) - i.e. the habit of concealing the truth in an idle way - plays such a large role in the relations between "the holy powers" and the religious man". (O.c., 3).

And these sacred powers seem to "play the game" in the process: at least that is how e.g. the Apache think about it, -- with many other cultures.

The life force of an animal.

R. Montandon, *De la bête à l'homme (Le mystère de la psychologie animale)*, (From beast to man (The mystery of animal psychology)), Neuchâtel / Paris, 1942, 142ss..

Montandon speaks of the 'fascination', (enthralment) which, in contrast to magnetization (which emanates from the whole body, particularly from the hands or feet) emanates from the eyes. In both cases, it is the life force that passes, willingly or unwillingly, to another reality.

The author quotes Ch. Lafontaine, *L'art de magnétiser (Le magnétisme animal)*, (The art of magnetizing (The animal magnetism)), Paris/ Geneva, 1880, 338. -- We translate.

The power of the eye on man is immeasurable but its action on the animal is even greater. It is so great that it goes as far as killing. But sometimes also the eye of the animal has its effect on man who does not attain supremacy.

After all, there is reciprocity as to effect - magnetism in a word - from one to the other and vice versa. It is a life and death struggle in which life remains the possession of the strongest.

Lafontaine gives an example.

September 1817. In Champagne, near Étoges. A doctor (more or less twenty-five), Professor Bouvrain and a third person. They had read in an old book on necromancy (death summoning, spiritualism) that magicians killed a toad by the gaze alone.

They wanted to test this. A toad was placed on a table in a suitable container of glass. The toad held still. The doctor crossed his arms, leaned his elbows on the table and began to look at the toad closely from about two feet away. In the presence of Professor Bouvrain and the third person who were checking to see what would happen.

No change for the first ten minutes. During that time the doctor's gaze seemed to be nothing but one of curiosity.-- Then it was different.

By the tenth minute, his gaze seemed to express some sort of dissatisfaction or regret. From the tenth to the fifteenth minute, the doctor gradually and involuntarily shifted to near the pad to about two to three inches.

At the fifteenth minute he changed the position of his arms: he no longer crossed them. Closed the hands and leaned on them.

The hands seemed to clench. From the fifteenth to the eighteenth minute, the face first turned red, then very pale and full of sweat.-- On the eighteenth minute, the toad disintegrated.

Note:-- “Very pale and full of sweat” signifies the doctor’s agony. The toad, however, had not been seen to change by either observer: his gaze was fixed firmly on the doctor.

The doctor said that he had first experienced a general uneasiness and that little by little the life in him had “tensed up” to such an extent that, if the test had lasted a few moments longer, he would not have known whether he could have continued, since he could not have kept up the state of tension in which he found himself. He said he would either have fallen over or been very unwell or had something else to deal with.

After this, the doctor felt seriously unwell. He attributed this to the aversion - in the first place - and to the various inner permeations in the course of the experiment. The menstruation had no consequences. It was the result of the fight. The toad is a very strong fascinator. The doctor had experienced the effects of his opponent at first hand: fortunately, he had mobilized his entire life force and had succeeded.

Note: - Lafontaine. - All the more remarkable that the experiment was conducted by people who did not have any of knowledge about magnetization. Experienced magnetizers have insights into fluids and the radiation of fluids.

But even experienced magnetizers would have been at risk from such an experience: when the creep’s gaze is fixed on yours, if you weaken, the animal’s fluids will overwhelmingly enter you.

Elementary caution urges you never to risk such a thing alone, for the animal may turn out to be stronger than you! Once in its grip, you cannot get out on your own.

Note: -- This explains in part why primitives worship animals.

Elves.

Elves are nature spirits. They are “harmony of opposites” like so many things in God’s creation: sometimes good, sometimes not good! They have, according to some traditions, a “king”, the elf king (Ellerkönig: “Erlkönig”). Whoever does not accept her/his proposals, they drain of their life force. With all its consequences.

We read an old German ballad, Herr Olof, which poetically depicts such an event.

The text.

Herr Olof rides so late and so far across the country. Suddenly the elves are dancing on the green land.-- The elven king’s daughter offers him her hand. “Ah, Olof, dear Olof, come, dance with me: a pair of silver spurs I will give you. A handkerchief of silk so white and so fine. My mother bleaches it in the moonshine”.

“I cannot dance; I must not dance, for tomorrow is my wedding day.” “Listen, dear Olof, come, dance with me: a heap of gold I will give you”.

“I will accept a heap of gold, but I never dance: I neither can nor should I!” “And if Herr Olof will not dance with me, death and ruin will befall him on the spot. She kisses him, presses him to her breast and heart. “What is the matter with me? What will become of me? O sorrow and anguish!

She lifts him - growing pale - onto the foaming horse: “Now ride! Go and see your sweet girl. He rode, -- came to the door: there stood his frightened mother before him. “Ah, son! Dear Olof! How are you so pale? How are you? What is the matter with you? Tell me at once!”

“Ah, mother! Dear mother! I was riding in the forest at midnight, and I wanted to be with her. “Ah, son! Thou art dying away from me! Ah, son! Thou art marrying: then what shall I say to thy bride tomorrow?” “Ah, Mother! I was riding in the forest: I wanted to be with her.

He groans. He dies. When it was morning, the bride came singing: “Ah! Mother! Dear mother! Why dost thou weep? Where is my beloved? Ah, Olof! Thou!”

“Ah! Daughter! Dear daughter! He was riding in the woods: at midnight he wanted to be with you! She raised the scarlet lid: there lay her beloved! He was pale and dead.

Note: -- The frustrated elf, in search of life force, had fatally pressed upon him and robbed him of his life force.

An artificial 'nature spirit' ('elemental').

G. Hodson, *Les fées*, Paris, 1966, 151ss., describes seeing what skilled occultists know very well, namely a 'nature spirit' created by human life forces, preferably in groups. The term 'elemental' recalls the 'elements' (from nature and humanity and also the invisible) of which such a being consists.

Whitendale. April 1922.

We have seen a humanoid 'elemental' (note :-- serving spirit, 'accomplice') sunk up to the shoulders in the slope of a hill.

Completely black and with satanic features, he looked - more than anything I have seen so far - like "the devil" of the traditional Christian faith. He looked as if he had been "caught in the earth". His head, shoulders and arms reached above the earth.

His face showed a grin, devilish and evil. He struggled to free himself. His appearance was that of an elderly person with a diminished vitality.

Note:-- 1. Such half above half below ground 'creatures' are found all over the world.

2. This specimen happens to be a product of black magic, but many others are e.g. biotopic primordial beings or simply nature spirits too chthonic to process the light of the sun.

Hodson's interpretation.

Note: When we say 'interpretation', we do not mean that what he says on the subject is a purely rational explanation. No, most of his explanations derive from his gift as a seer.

The 'being' was an elemental, left over from old magical rites. In a distant past, he was a "free" and malevolent spirit that took the form of a giant vampire (note: -- a creature that sucks the life force, especially that which is in the blood, and can therefore be called a "blood soul(dust) sucker").

He was "created" (note.:-- "caused") and employed by a group of "priests" (note :- - 'sacred' men) who worshipped "the Lords of the Black Face" to carry out their unscrupulous plans.

Note:-- These "Lords of the black countenance" are one instance of what S. Paul calls "the elements of the cosmos".

I see - in a past era - calamitous and impious rites not far from here. A group of magicians.

Around them one sees a large number of subordinate spirits. All of them completely black. Over them seems to rule the creature described above. These ministering demons move about uninterruptedly: they leave the circle and then return to it.

Black magic.

Terrifying are the rites of this worship, -- too terrifying to describe. Among other things, they literally wallow in blood and in "hideous deeds".

The 'memory' of the place.

Even after such a long period of time, the creepy "magnetism" (note.-- aura) and the horrible stench of their ceremonies are permanently present in the astral light.

The 'ghost'.

The guiding ghost resembles a huge pitch-black man -- it was artificially "created" (note.: caused) by bloody rites and a magical ceremony. His form is that of a human being. And yet he is a non-human being. He has a tail and each foot has only two giant toes. The lower part of the body - especially the feet - of the imprisoned 'henchman' is still permeated with the efflorescence and conditions created by the bloody ceremony.

His process of decomposition.

The being is condemned to a process of decomposition against which it fights - with all its remaining energy, which is otherwise dwindling.

For thousands of years this process has been going on. In the process, his 'etheric' (note.-- fine material) double (note.-- occult model) slowly disintegrated, -- vertically: from the feet to the head. If his process of decomposition is not artificially accelerated, apparently many hundreds of years must elapse before the raw spirit trapped in the body of the doppelganger will be completely freed.

It is with great relief that I interrupt my examination of it. I turn to the delightful and benevolent little spirits that are busy playing, performing tricks and walking here and there on the side of the heather-covered hill.

Satan's Deceptive Appearance.

G. Hodson, *Les fées*, Paris, 1966, 121/150, speaks of the 'devas' or highest nature spirits. O.c., 127ss., he describes amidst a number of familiar beings "a much greater nature spirit".

Lake District. Mythburn, 26.'11.1921. In front of Helvellyn, on the hillside. Lovely sunshine. Freezing weather. From a spot, a few hundred meters higher, he rose,-- shot through the valley like lightning: a spirit of high beauty. He has a 'female' appearance. With very large wings. Its main colors were bright red and golden yellow.

Note:-- This is an introduction.

A spirit.

I have met one spirit that I can describe more precisely. This noble and beautiful being has a feminine appearance.

1. When I first saw him, he remained motionless for a moment, facing us: feet together and arms outstretched. His radiating garment looked perfectly solid within a clearly formed triangle.

2. Now he transforms himself into another symbol: he raises his arms in two graceful curves with the fingertips together above his head,--forms a circle on an inverted, clearly visible triangle. The triangular radiance is deliberately unchanged, even though the arms have been moved. His face, looking through the circle, reinforces the image. At the center of the radiance or aura, the heaviest lines of the body take on the form of the tau 'T' of the ancient Egyptians.

3. Now he stretches out the gathered arms horizontally in front of him and bends his head between the two arms. These must have been extended by an aura that reached further, because, when seen from the side, one sees an equilateral triangle resting on its tip. So that the aura, which now looks more dense (contracted), is accumulating. These movements are very graceful and seem to want to depict something in connection with the revealing forces of nature.

Note:-- One senses, throughout Hodson's text, that he does not know what that means,--he who otherwise so fluently interprets. It should be noted that when this text is presented to real clairvoyants, if they are biblically minded, they immediately think of Satan, the apostate 'demonic' spirit that the Bible teaches us about.

The mysterious world of nature spirits ('elves').

Naturism does not only look for gods/goddesses, whether or not connected to ancestors. It also shows us the infinitely varied realm of nature spirits - usually called 'fairies' in English.

That this 'realm' also belongs to religion is abundantly clear from Christina st. Hole, Fairy, in: *Encyclopaedia Britannica*, Chicago, 1967, v. 9: 39/40 (which we summarize). But let us begin with a concrete story, myth, on the subject.

Mélusine.

She is seen as the protective nature spirit of the dynasty of Lusignan. She was the daughter of Elinas, a cruel king of Albania and of a fairy, nature spirit, Pressine.

Mélusine - short for Mère Lusigne - locked her father up in a mountain. As a result, she was condemned to turn into a snake every Saturday from the hip and below.

She married Raymondin of Poitiers (Poitou) on condition that he would never see her on Saturdays. She built him Lusignen and other castles.

However, Raymondin broke his agreement and discovered her metamorphosis. Since then, she has disappeared forever, and one can hear her lamenting on the towers of Lusignan whenever a death in her family is imminent. Hence the French saying "pousser des crises de Mélusine" (which sometimes also means "complaining of pain").

Note: -- In time, Mélusine was "identified" with Mater Lucina, "the mother who gives birth" (one of the roles played by the Roman goddess Juno as goddess of childbirth in ancient Rome).

The nature spirit.

Chr. Hole's article is limited to the fairy, elf or fairy. But it evidently applies to all other nature spirits, of which the fairies or elves are just one type.

"A formerly held belief".

Hole thus distances herself from the true content of the creatures! Although she admits that it is a widespread and tough belief!

Characterization.

Is 'fairy' an all-encompassing collection of supernatural (she says 'supernormal') beings that, although related in some way, are very different in type and character. They are somewhere like the people on this earth but are not people. They are not pure spirits (in the immaterial sense) either.

They are very different in form and dress.

Some have a normal human appearance and stature; others are small to tiny (from a twelve-year-old child and smaller).-- They are very diverse in their occupations: farming/animal husbandry, weaving, metal and woodworking or in other regions they live in clans with a royal couple and armies and engage in hunting, organizing processions, celebrations, dances and wars.

They live in lonely places are also found as helpers and warners of men. In forests, marshes and rivers, other spirits live alone or in groups.-- In other words, a boundless variety of activities and societies!

Metamorphoses.

Apparently, these beings control their fluid bodies or phantoms: they change them randomly according to shape and size. Yes, they can make themselves invisible.

Amongst humans or in subterranean realms.

According to Hole, they either live in a 'magical' realm near the people on earth or below our world, or amongst the people on this earth.

Note:-- They are apparently 'chthonic' or 'telluric', i.e. earth-bound beings.

Note:-- Connoisseurs claim that they secretly live in connection with e.g. heavenly deities ('primeval' beings), so that the term 'chthonic' has to be applied with great reservation. In and through 'fairies', 'elves', 'nature spirits', one contacts higher beings who appear to be very helpful or very sinister.

Magically gifted.

Hole.-- The fairies are in the traditions powerful beings, sometimes kind, sometimes ruthless (as teasing spirits).-- In other words: harmony of opposites as W.B. Kristensen says.

Contacts.

The traditions - the myths - always say that there are contacts between fairies and humans.

Unfavorable contacts.

Naming them - which occultly means "contacting them" - gives them power over whoever utters the name! Hence the euphemisms like "the kind people" (not to say "the two-faced people") or "the good neighbors" (which avoids mischief).-- Places known to be inhabited by fairies are to be avoided ("taboo"). One never seeks them out!

Note: -- This is also done with the (highest) deities or the ancestors.

Elfland.

Those who - voluntarily or against their will - visit “elven country” (note: usually the subterranean or chthonic realm, “inania regna” (as A. Lefèvre, *La religion*, Paris, 1921, 208/227, calls the sphere of the shadows), usually regret it: sometimes the person concerned returns with a confused mind or “with drained life force” (sic Hole).

By the way: the real reason for the confused mind - to die drained; sometimes the returnee finds that many years have passed during what in elven country is lived through as “a short absence”: all friends are dead, the house is occupied by others; one lives on in the memories as someone who “disappeared” long ago. Even more so: if such a person eats in elf land, he never returns.

Note:-- Such mythical elements make it understandable that ballad poets want to depict the ballad-like atmosphere of the elven and nature spirit world.

In passing: ballad-like atmosphere emanating from the entire sacred world! The decline of cosmic life includes this.

2.-- Favorable contacts

The “inania regna”. The shadowy realms, also show the rise of cosmic life (to speak with Kristensen).-- Often - so the myths tell - earthly people call the elves for help because of their healing abilities. Conversely, fairies seek help from earthly midwives. Loans and donations are made. For example: kettles, flags, cups.

Sexual contacts.

The myth of Melusine already told us about it. Male nature spirits “marry” (note :-- in an occult way) earthly women. Female nature spirits ‘marry’ a man (as e.g. Wild Eric married an elf from the Forest of Clun).

Note:-- So do gods/ goddesses and ancestral souls!

Cunning thieves

Hole - very naively - mentions that the stories speak of elves as “ruthless thieves”! They target nothing less than human babies.

We mention this unfavorable side separately, after the favorable one, to show that Kristensen’s theory of “the divine deceiver” and “the divine thief” (including the Greek god Hermes) also applies to nature spirits.

The theories.

Hole first notes that a whole series of traditions are there as a fact. And in many regions around the globe! As a further important element in the still living folklore of some countries. These traditions are taken seriously by the elves, yes, as partially unsavory beings.

For her, they represent the memories and fears of simple people and the imaginings of poets.

1.-- The children's story theory.

Modern" man tends to make the spirits of nature appear "as sweet creatures" in stories for naive children. For, in modern terms, they are nothing but that.

2.1.-- The historical theory.

Neolithic cultures lived poorly in isolated communities. They were overwhelmed by more cultured cultures. But had superior knowledge of the region, -- own religions, magical abilities. In occasional marriages, kidnappings, thefts, they came into contact with the ruling classes.-- The elves stories tell of those Neolithics.

2.2.-- The pre-Christian theory.

Dethroned pagan deities and (natural) spirits - witnesses of the time before Christianity supplanted pagan religions - are mentioned in the elven stories. One even finds the (biblical) devil mixed in.

The elves were consulted by witches (they were biblically dismissed as devil worshippers). Elves fear Christian holy things or the pronouncement of Christian names. The ancient fauns, dyads and nereids, forest and water spirits appear as elves.

2.3.-- The ancestor theory.

Fairy tales often occur in the vicinity of burial mounds. Known dead people sometimes appeared as "at home in elf country". Some elves are hardly distinguishable from shadows.

Elfland is more often than not an underground sphere.-- The Fairy Dwellings of Selena. Moor explicitly says that the fairies are dead. According to Hole, these theories explain only very partially.

Note:-- With J. Sterly we say that certainly the 'historical' is absorbed by ... the 'proposed' (possible only in the minds of rationalists) fairies which conceal rather than reveal the essence of the fairies.

That seers and visionaries - even today - 'see' these creatures is not even mentioned by Hole as a possible 'hypothesis' (which is a real omission).

Nature spirits 'seen' by a contemporary seer.

There were, are and always will be spiritually gifted people. G. Hodson, *Les fées*, Paris, 1966, is the French translation of the texts of an English seer. Instead of selling a lot of theory about 'seeing' (clairvoyance) and 'feeling' (sensitivity, clairsentience) here are a few texts from that very solid work.

Elves.

O.c., 46s ... -- The elves that Hodson has 'seen' a few times differ from the other nature spirits in that:

1. that they never appear in the guise of human garments and
2. that their material structure consists of a jelly-like substance, without any inner arrangement.

Note:-- That Hodson uses a partly different set of terms is evident from the fact that, e.g., in the language of Hole, elves (or whatever bears that name) are indeed clothed, and in green (for those who follow that, incur their penalties). Up to that.

Forest elves.

In August 1921 Hodson is walking in the woods of Cottingly. Under the old trees he sees elves.- Two very small woodland elves walking on the ground passed close by. (...). When they noticed us, they jumped about two meters away from us (...). They behaved cheerfully and not at all fearfully.

They seemed to be covered with a kind of close-fitting skin that shone as if it were damp and the color of tree bark. (...).-

They lived in the roots of a huge beech tree. Finally, they disappeared into a crevice into which they entered as one enters a cellar, and disappeared into the earth.

A little further.

A great many of these creatures walked on the ground. -- Their hands and feet were out of proportion to the rest of their bodies. Their legs were thin and their large ears, which pointed upwards, were almost pear-shaped. Their noses were sharp and they had large mouths. Inside their mouths - as far as I could see - no teeth, no structure, not even a tongue, as if the whole inside was a kind of jelly.-- Around them a small green aura.

Note: -- Other contemporary gifted people sometimes see very similar beings so that we can conclude a kind of objectivity of the narration.

A fairy elf.

G. Hodson, *Les fées*, Paris, 1966,103.—In Preston.-- A ravishing female nature spirit, totally resembling a tree spirit (note:-- the soul of a tree), resides in a thick hedge formed by an abundance of brambles, climbing plants and brilliant red hawthorn.--

It is immediately clear that the same processes take place in dense hedges as in trees. This nature spirit is of an exceptionally amiable nature: she is probably 1.30 m. tall. She wears a thin, translucent and wavy garment. She looks directly at us, with a very benevolent and generous smile. She is full of life and gives an impression of great, completely controlled energy.

Her aura

It is remarkably vivid and resembles a cloud of soft but radiant hues through which brilliant rays of light constantly pass. The colors surpass all that one can find on earth in terms of the most exquisite colors. She lives in a state of utter happiness.

A risky experiment.

I gave in to the powerful charm of her presence. For a moment, I left my body (note: -- with a part of my soul), but in such a way that I remained sufficiently conscious to be able to return to my body quickly at will. - I was thus somewhat absorbed in the joy and radiant happiness (things that seem to be the constant life of all inhabitants of the fairy world).

Too deep a contact is risky. After all, it takes a fierce effort to re-enter and once again bear the burden of embodied existence.

So much for Hoson.

Apparently, in the fairy, a very high female entity was present. For, according to connoisseurs, an ordinary fairy, no matter how beautiful, is not so strong in her aura as to be able to enchant a shrewd occultist like Hodson. In the Old Testament, it is said that 'seeing a divine being' (God's son) is the same as dying. Hodson's experiment makes this sense.

Tradition and Topicality in Nature Spirits.

G. Hodson, *Les fées*, Paris, 1966, 31ss., elucidates the ranking of nature beings.

All forms belonging to the 'lower' worlds consist of a substance so diffuse that it reflects the vibrations of thoughts and feelings. Consequently, they are extremely fluid and variable.

Note:-- That our thoughts and feelings emit 'vibrations' is a manner of saying. One might just as well say 'emanate', for example.

Neither the nature spirits nor the - higher situated - fairies or the - even higher - 'devas' (note:-- Hodson's term for the highest nature spirits) possess a 'fixed' body as we understand it. They can, however, materialize from time to time (note: take on a solid or seemingly solid, sometimes even grossly materialized form). In doing so, they use thought forms as models for materialization.

Note:-- These are clouds of thin or subtle (shadowy) matter in which a thought or feeling becomes "visible" in the other world.

Hodson: These thought forms are those which outsiders and children have "imagined" from these nature spirits.

Note:-- It is an established fact that non-intellectuals and children (up to the age of eleven or twelve) have a mantic ability that is suppressed by our culture.

The tradition of today's visionaries confirms this.

Anyone who understands either the laws of thought or the nature of these types of beings (spirits, fairies, devas) with their lack of a clearly developed mental principle of life, will not be surprised that, for example, the fairies of tradition and the fairies seen through clairvoyance look exactly alike: wings, sticks, twinkling stars and the rest.

The "elemental" life (i.e. bound to the natural elements) likes to be shaped into already existing thought forms, just as a child likes to dress up. A child will use one or another thought model as a 'cast' either for its 'work' or to scatter according to its liking.

Note:-- Not surprisingly, 'modern' minds refer the realm of nature spirits to the fantasy worlds of children and primitives.

Ritus paganus.

Literally: “Pagan rite or act of worship”. -- G. van der Leeuw, *Phänomenologie der Religion*, Tubingen, 1965-2, mentions ritual nudity in a few places.

The rite as a power-laden act.

The term ‘power’ in Van der Leeuw’s language means ‘life force’: ‘mana’. -- It is not a matter of how man acts -- in religious matters -- for his conduct must have as its goal the acquisition of power.

To this end, among other things, he displays his own power as strongly as possible. The *ritus paganus*, i.e. ritual nudity, is such a type of behavior. The charged nature of one’s own body serves, e.g., to ward off evil powers, to induce fertility, etc. .

1.-- Ritus paganus.

Van der Leeuw quotes K. Weinhold, *Zur Geschichte des heidnischen Ritus* (On the history of the pagan rite), (1896) -- Increase of fertility, weed control, protection against evil influences, strengthening of oaths, infrastructure for prophesying (Saul, Kassandra), etc. are some of the practical purposes for which the need for energy can be felt.

A folk example.

In Brandenburg, when a cow strikes with its hind leg during milking, the virgin girl has to put herself on the milking stool with her bare rear end, because then the animal will calm down.

Note: Western people, especially intellectuals, laugh at such praxis but have never tried it themselves, the only (scientific) way to really know.

What they especially do not understand is that the girl’s attention is focused on her aura (her soul substance drawing into the cow to calm it).

Those who with the ignorant western mentality test it and do not think about the radiation, are preparing a ‘falsification’ (K. Popper’s term for failure of the experiment) because they miss the essential, the religious, namely the mobilization of life force and the transfer to an animal.

2.-- Dance.

In many religious dances, nudity is a must. Jane Ellen Harrison, *Epilegomena to the History of Greek Religion* (1921) says: “All over the world primitive man dances where we (westerners) would pray and praise.

Van der Leeuw says: dance is not an aesthetic activity! It is religion, because it generates 'power'.

For example, among Mexican Indians, dancing is work at the same time: when the harvest comes in, an Indian stays at home and dances all day so that the harvest will succeed, because he "sets the power in motion". The fact that dance 'vitalizes' or 'revitalizes' also applies to us when it comes to the erotic dance. Dance is the aphrodisiac par excellence, both in its coarsest and its finest form.

Note: -- An aphrodisiac is an active ingredient that either awakens or intensifies eroticism.

Note: -- When a virgin girl dances naked in a sacred setting, surrounded by people who understand its religious content, it greatly enhances her radiance.

This is also true if it is a young man who has not yet committed sexual intercourse, which in the Balkan countries, for example, is used to discover a vampire who is buried in a churchyard but who at night, through his occult influence, plagues the village (especially young girls).

They place him naked on a black horse and lead them around among the graves until the horse begins to tremble and quake ...due to the proximity of the grave where the vampire is buried.

3.-- Procession.

The procession is reminiscent of the ritual dance -- each procession mobilizes the community around something that is power loaded and 'sanctifies' a well-defined area by its circumambulation.

In many primitive folk customs, it is a naked girl. In the Catholic processions of the old days this power-laden girl was replaced by an equally power-laden reality, the Blessed Sacrament.

4.-- Oath.

According to an old Germanic sacred custom, the oath is taken naked. In Gen. 24:2 it reads: "Lay thy hand upon my sex, that I may take thee an oath by Yahweh". The genitals, according to van der Leeuw, "sind der Sitz starken Seelenstoffs" (are the seat of strong soul substance or mana).

Note: -- The great difficulty with this subject is our Western deserialization of all things sex and erotic which makes us blind to its sacred nature.

Ritus paganus.

G. Hodson, *Les fées*, Paris, 1966, 102s., shows us the naturist display which e.g. a naked girl imitates - consciously or unconsciously - when she performs a rite unclothed. For it is on the basis of mantic seeing that pagan religions introduced the pagan 'rite'.

Hodson in Kendal. December 1922.

A kind of utterly delightful fairy (understand: nature spirits) lives here. Their appearance is the sweetest and gentlest I have ever seen. Except perhaps for the Atlantic fairies on the western slopes of Snaefell.

Truly beautiful they are.

Enchanting and calm they move. With utmost grace and beauty. One has detected us and apparently has no fear of us. With her right hand she holds her thin and translucent dress, through which her pale pink form is discernible. In her left hand, she holds something that I cannot represent at the moment.

Her limbs are naked. The hair is long and hangs down freely.

Around the head, like a crown, there are small dots of light. The way she appears is so beautiful that I would think she was posing, were it not for the absence of any enhanced self-consciousness and the total innocence of her face and eyes.

All around me I see other equally beautiful fairies, all differing little from one another.-- One of them, turning her back on me, has "adorable" long dark hair that hangs down below her waist. Slowly she walks through the forest with one of her two beautiful arms stretched out in front of her.

Note:-- O.c., 25.-- Hodson hypothesizes that the development of the nature spirits takes place in connection with humanity. In the development of the mineral, vegetable, animal realities, the nature spirits (devas or highest nature spirits, fairies or middle nature spirits and elementals or lowest nature spirits) are trailblazers.

The one fairy quoted above seems to us to be engaged in the 'creation' of some nature-reality: she walks through the landscape with her arm stretched out in front of her, with great attention.

The role of female slaves in Rome.

Read W.B. Kristensen, *Verzamelde bijdragen tot kennis der antieke godsdiensten*, (Collected contributions to the knowledge of ancient religions), Amsterdam, 1947, 217/223 (The sacred position of slaves).

Kristensen's thesis is as follows

1. The mystery of feminine energy, at the 'rise' of life (note:-- conception, etc.), is represented (note:-- visibly present) by the slave women.

Immediately they were servants of Juno (and the Iunones) and were the analogy of the vestal virgins who were servants of the goddess Vesta (= tellus, terra).

2. They were the deities of the underworld ordained.

Note:-- We mention here a text of the Roman writer Apuleius (125 /180): "In the same way the ancient Romans venerated the manes (ancestors), the lares (family spirits), the penates (house and hearth spirits) and the genii (procreation spirits).

Thus Apuleius says: "Our ancestors believed that the manes, if malignant, should be called 'larvae', if benign 'lares'. Genius and 'lar' are the same being". (A. Lefèvre, *La religion*, Paris, 1921, 248).

Note:-- With this we somewhat situate the notion of 'genius' (plural: 'genii'), which there the Dutch term 'dijgeest' would be well translated, where 'ge-dij-en' bears the root 'dij' or 'generative force'. The Dutch term 'Dijbeen' means 'thighbone'. The woman's thighs are particularly forcefully charged. Between them, new life emerges at birth.

By the way, 'tutela' or 'iuno' is the feminine for the masculine 'genius': the genius is the thigh or generative spirit of men, the tutela or iuno is the thigh or generative spirit of women.

Feriae ancillarum. - female slave party.

Or "nonae caprotinae". -- On the 7th of July, in honor of Juno caprotina ("Juno the goat goddess").

On that day - under the guidance of a fellow slave, the vilica nicknamed 'tutela' - dressed as the 'matronae', the "free ladies", the slave women move out of the city.

By the way: the dress is the visible sign or symbol of the sacred position of the slave women as the wives of the generating spirit (the "lar familiaris" or the "genius").

In honor of Juno caprotina, the supreme goddess of the Romans and goddess of fertility, they make a sacrifice under a wild fig tree, 'caprotinus', whereby 'fluid' ('lac' ('milk')) from the tree is mixed with the sacrifice. Not without 'stone fighting' and 'foul mouthing', (aischrologia), which invariably belong to whatever earthly deities and procreative religion there is. The end is a 'vitulatio', a victory sacrifice.

Juno.

With Jupiter, with whom she forms the main couple, the supreme goddess of Roman polytheism.-- The slave women were, at her feast, the wives ('priestesses') who represented her as goddess (of conception and birth especially).-- Juno caprotina is worshipped at the caprificus (caper = goat + ficus = fig), i.e. wild fig tree.

Note: -- Another version says at the goatpond ("capri palus"), on the Mars field ("Campus martius"),-- indicating a rite connected with the waters.-- The goat was dedicated to Juno. The goat was dedicated to Juno, whom the ancient Romans interpreted as a symbol of fertilization.

As Kristensen says, the wild fig tree and the fig had Afroditic significance. For instance, the 'moisture', i.e. the 'milk' ('lac') that can be squeezed from the fig as it ripens, is reminiscent of (boxed) sperm.

This highlights the aischrologia, gnashing of teeth (i.e. telling porno stories), which was part of such fertility rites. According to Kristensen, this did not refer to the genetic or generative power of the earth (understand: earth deities) but to the actual sex life of humans.

Note:-- This last makes clear why 'decent' people had such objections against such religion.

Tutela.

This was the name given to the slave girl who was the leader. A Greek name was also used 'filotis', the lover. Latin: amata: beloved.

What does tutela mean? Just as men had a genius, women had an 'iuno' or 'tutela', the typically female spirit of conception as the beginning of biological life.

Numerous texts mention the 'tutela' next to the 'genius' (and the lares), who were depicted with the horn of plenty and the sacrificial bowl in their hands as symbols. The slaves worshipped the lares (genii), the slaves tutela.

An inscription has been preserved of a slave couple: he and his wife dedicate their votive gift "laribus et tutelae", to the lares and tutela. For the women there was no other tutela than this "divine spirit" of women.

Consequence.

The leader must have represented the tutela. Tutela then as a symbol of the female spirit.

Note:-- All this is sometimes called 'chthonism', earth deity religion (ancient Greek: 'chthon' is 'earth').

“The Virgin Mother”.

Kristensen now goes deeper into the Tutela, or Juno (caprotina).

The ‘filotis’, amata, the loving Tutela, was the wife of the genius or lar familiaris, the spirit of conception.

The ‘vilica’, slave woman - leader of the rites, regularly performed - according to Cato - prayers at the house hearth for the prosperity of the family.

Kristensen now refers to the belief that the lar familiaris, the earth spirit who was also the hearth spirit, ‘dwelt’ in the very fire of the hearth and there let the life of the family ‘rise’ (rise of cosmic life).

The story goes that in the house of Tarquinius (534-509), king of Rome, a phallus appeared in the hearth, which begot the future king in Ocrisia or Ocesia, the Vestal Virgin.

Cfr. Kristensen, o.c., 306f. -- The slave girl was the wife (‘priestess’) of the ‘god’ who lived in the hearth: in Tarquinius’ house Ocesia brought the food and drink offerings to the god of the hearth every day as a virgin.

Kristensen sees this as the pioneer of the later Vestal Virgins. And the model of the vilica or rite leader.

The clothing of the vestal women was always bridal and they were always dressed as married women - like the matronae, the ladies - and they wore the hairdress of the matronae.

In the initiation formula the slave was called ‘amata’, beloved, like the leader of the slaves, Tutela.

So who was the bridegroom?

The vestal women worshipped the Fire God. - In one text Pliny speaks of the protective power of phallus and adds: “Phallus is the god worshipped in Roman worship by the Vestal Virgins”. It is this spirit that is the bridegroom.

The counter-model shows it: unfaithful vestal virgins were buried alive. Which is not a punishment in the ordinary sense but highest consecration or consecratio she was handed over to her true consort, the god of the underworld (who appeared in the hearth as a phallus god).

By the way: the vestal women favored - caused - the conception of the Roman people as a people.

Note:-- So it is clearly a fertility religion that is at issue.

Sospita.

The Tutela must also have represented Juno caprotina, the goddess of the slave festival. This Juno, covered with a goatskin, is - just like Tutela - called sospita, the rescuer or protector.

Parallel to the saving life of slaves, the saving work of slave women goes on. "As a religious fact", says Kristensen, i.e. as religion in the depth of the cosmic life of the Roman people.

Vitulatio

The victory sacrifice is justified by this, for Juno caprotina saves from the destruction of life by causing its resurrection. Not without reason is she depicted with lance and shield - like in Hellas Athens Nikè - as symbols.

She redeems the people, the families, from 'death' (in the religious sense of that word, i.e. everything that degrades life) thanks to the slave festival. The vitulatio is thus but normal.

Note:-- Chthonism.

A. Lefèvre, *La religion*, Paris, 1921, 156s., says that "chthonism" is the name of the system which gives the feminine "principle" and gender the first rank both in cosmogony (note:-- doctrine of the origin of the universe) and in worship.

In the slave religion we encounter a piece of chthonic religion, incorporated in a polytheistic system.

Note:-- Conception religion

Clearly, conception or 'generation' is central to the cult of female slaves in Rome.

A. Lefèvre, o.c., 152s., says on this subject as follows:-- The uninterrupted and omnipresent repetition of conception in the biological realm as the visible presentation of the "other world" led man to see in conception (of animals) the origin of all that is. In most cosmogonies, 'creation' was the same as 'generation'.

Everywhere one saw mating and what the mating pairs were conceiving.-- Sometimes the myth said that a dog or a lion, a snake, a bird,-- a tree,-- a rock, a lake or a river, mating with other creatures or objects, had "conceived" all of nature.

Then again, the myth said that the cloud, the lightning, the sun, the moon, the sky, the earth, the disorder and the night had "given birth" to all that exists.-which shows that those religions interpreted life as the essence of reality.

The dema worship.

We now read R. Thurnwald, *Die Eingeborenen Australiens und der Südseeinseln*, (The indigenous people of Australia and the South Sea Islands), Tübingen, 1927, in which Wirz, *Die Marind-anim von Holländisch-Neu-Guinea II*, 2 (1925) is quoted.

The marind-anim are a numerous people, mainly situated on the coast of southern Dutch New Guinea.

Theme: majo, a secret worship (reminiscent of the ancient mystery religions), which occupies a large place.

Two features:

- a. (what Western people call) “sexual excesses” are nowhere to be found in majo;
- b. apparently, religious motives compel the regular performance of majo, as it involves fertility rites demanded by the dema, “Urheber-Geister” (causing spirits). “Even in the obscene orgies one tends to see institutions of the demon-like ancestors and causers (‘Urheber’)” (according to the claimant).

Note -- We are evidently dealing with sacred eroticism (“sexual magic”) here. Which is probably why Wirz calls the dema ‘demonenhaft’.

Note:-- The dema as manaistic primal beings.

Among the Marind-anim - says Wirz - and neighboring tribes the belief in mana has blended with the belief in dema (demon-like spirits and ancestors) to such an extent that the two cannot be separated. The magic stones - used for various purposes - are called ‘dema’ by the Marind-anim.

They are referred to as being ‘concentrated’ to stone, spirit-like (‘geisterhafte’) beings from whom power (mana) emanates.-- Thus literally Wirz.

Note: -- Majo will thus have as its stake the acquisition and maintenance or even development of life force. Which is clearly one of the main features of any true religion (up to and including the revitalization religions).

The myth.

This one says that majo ‘used to’ (note:-- in the beginning) consist of sexual and cannibalistic celebrations that concern the origin - the mythical origin, that is - of the coconut palm. Majo thus became a coconut cult, the neglect of which (irreligio) ‘caused’ the failure of the palms to bear fruit.

Note:-- Rapa is a fire cult. The fire originated from the erotic celebrations of the dema. If one neglects rapa, the fire temple becomes angry and prevents further fire making.

Structure.

The secret worship contains two elements:

1. the symbolic repetition of the myths, especially the coconut myth;
2. the intercourse.

The first element refers to the initiates; the second to the older initiates.-- Both together cause -- the fertility of the palm trees.-- Let us now consider that.

The initiates.

The majo-anim or initiates spend five months - secluded in a room (majo-mirav) - without any contact with 'burap-anim' (uninitiated). They make, there by (what we call) 'precept religion' i.e. a religion that mordantly teaches living according to strict, sometimes bizarre living habits that together can be called "the law of the majo". As is evident from what follows.

At the start they are not allowed to use anything and everything that is ornamental and hairy is taken away from them; they have to leave all their habits and activities (fishing, hunting, preparing sago, planting, sexual intercourse, etc.).

In other words: "tabula rasa", an empty slate. Because they arrive in majo as if they weren't born yet, as ignorant (uninitiated).-- To be reborn, apparently.

So they clothe themselves with cleft coconut leaves and as first food they get 'undestroyable' roots and barks of well-defined trees.

Note.-- This is to make them feel poor.

The dema intervention.

One who represents a dema, primordial being, of the myth (note:-- and presently) 'kamak' (gives a taste of) the various food and pleasure products and teaches them to make jewelry, braid hair, prepare sago, fish, hunt, etc.). - Only then may they once again consume food and drink and resume their daily activities.

Note.-- Why? Because from now on the dema-beings are guiding them from within, - giving their lives a dema quality.

1. The food is initially given to the initiates in an inferior form and in small quantities for tasting (= kamak).

2. That food is always mixed with semen - koorona. For, if they would enjoy them just like that and without semen, they would not assimilate in such a regime. "The food prepared with semen is made harmless and easily digestible by that semen". Thus the marind-anim unanimously.

Wirz' opinion.

“Here again, the generally accepted axiom applies: ‘To live without care and uninterrupted enjoyment of the staple foods is not good in itself and thus provokes the strong uneasiness of the dema - the causer and creator.

Note: -- Would it not make more sense to say: what is good in itself is insufficient in the eyes of the dema, because he wants to put his stamp on it. He wants to control. Thanks to that initiation that puts a mark in the soul and body of the initiate for the rest of his life.

The uninitiated.

The ‘burap-anim’ (uninitiated) digest the same food without disadvantages!

1. In the settlements of the majo-anim there are practically no uninitiated except the infant children.

2. Those settlements that do not know majo, possess another form of it that has essentially the same purpose.

The modern crisis.

There are - says Wirz - the many young men and women, boys and girls who, since the government banned majo, have not participated in majo.

The old insiders still say today (1925) “They do not know the coconut, sago and arecapal trees.

As a result, they do not know how to chew betel, climb on the palm trees, pick and debark nuts, prepare sago, catch fish and lobsters, hunt kangaroo and wild boar, etc.”

Wirz: “The uninitiated know nothing of the myths and the dema that cause all plants and animals, and therefore they do not know how to correctly appreciate all plants and animals that provide food. That is what the ancient initiates want to say. “Because of this, the actual nourishing value is extracted from the food by the dema”.

Note -- Wirz's interpretation shows that the dema religion is about acquiring and maintaining and increasing life force (call it “mana” or whatever) and that dema religion is a (re)vitalisation religion.

Note:-- That is the essence of majo. Still, real fertility rites take place. But e.g. the kamak ia one of them.

The interpretation of the semen.

Sperm is a means of salvation - it is a means of protection against diseases, for example - but it is also a life-giving substance.

Note: -- Precisely because it contains mana, it can serve as a means of salvation (in the sense of the dema) and as a shield against ailments!

The myths - a whole series of them - testify to this.

The causation by the dema “in the beginning” of yam, sago, banana, kangaroo, pig and other cultural elements involves sperm as an essential part of the genesis process. Perhaps this applies to all plants and animals as far as their origin is concerned. According to Wirz.

The initiates.

This is the second part. During the entire duration of the majo of the initiates the initiates commit metoar, i.e. free sexual intercourse.

1.-- Orgy.

Every evening orgies are held in the bushes to which the inhabitants of other settlements have free access.-- But the initiates may on no account participate in them unless after the end of the initiation. “This made the celebrations even more obscure” (Wirz).

2.-- Human sacrifice.

a. Within the narrow circle of the male metoar, girls of one’s own tribe are sexually abused and eaten. Wirz is not so sure about this.

b. What he is sure of is that in other secret worship services - imo, rapa (see above) - something similar happens. “From this one may conclude that things are not different in the majo”.

Also in other parts of New Guinea the majority of the secret religions were - perhaps - originally a. sexual celebrations, b. human sacrifices and c. human eating. Later this was mostly replaced by ‘feasts’ of a more innocent nature.-- Thus always Wirz.

Manhunting.

After the two parts of the majo, people usually went on a manhunt. As in a certain sense the further development of majo.

Maybe the fact that in the course of such a hunt, children were stolen who were eligible for majo indicates this.

Conclusion.

This is what Wirz says.-- One knows that majo had to take place every year: each time in a different group of villages. The oldest men determined the beginning of the majo. The time was the doga (one month), named after a fruit tree (semi-carpus anacardium) whose fruit ripened then.

Underworld deities in ancient Rome.

We rely on W.B. Kristensen, *Verzamelde bijdragen tot kennis der antieke godsdiensten* (Collected contributions to the knowledge of ancient religions), Amsterdam, 1947, 305 / 308.

The basis.

An ancient belief in Rome was that the riches of the earth (in all its forms including food) were caused on earth by the deities of the subterranean regions.

On one condition: only those who “found grace” with these deities and stood in their service could induce these same deities to “cause”, i.e. to bring about, the riches of the earth in the midst of men.

According to Kristensen, **a.** the slaves/slave women, **b.** the vestal virgins (Vestal virgins) and in a more distant way the king were the ‘mediators’, Greek ‘mesa’. Between deities and earthly men.

1.1.-- Slaves/ slave women.

In archaic times the slaves were prisoners of war, forced into absolute servitude. forced prisoners of war, who, as a sign of their servitude to the chthonic or telluric deities, were garlanded: thus it was signified that even in a state of slavery they could still mediate between the underworld deities and the ‘lords’:

Note:-- The “lares or lases” were the ancestral spirits in ancient Rome. Especially the “lar familiaris” were closely related to the family and the whole family.

Saturn - celebrated on 17 December (= saturnalia) - was an underworld god. His role coincided with that of Dis Pater. Dis Pater was - according to Kristensen - “the subterranean god of wealth”, who was celebrated in the ‘saecular’ feast (in times of highest need: the need he had caused (decline) he could also alleviate (rise) (according to o.c., 297). So far a few underworldly deities.

The ‘servants’ (slaves) were like the visible representation of these subterranean deities.

According to Dion Halic. 4:14:3 the main characters at the lares feast were the servants - not the free people - because “the servitude of the slaves was in special favour with the lares”.

They also played the main role on the saturnalia.

The (un)bound god.

Saturn - the god of abundance of the field - was himself interpreted as a slave. Thus, his statue in the temple near the capitolinus (hill) represented him in the form of a bound slave.

Note:-- According to Kristensen, this bondage is the sign of his death state (descent) from which “the life of the earth” (i.e. in the form of “the riches of the earth”) rises (ascension).

The ritual loosening of the bonds - of Saturn as well as of the servants - was the visible representation of the resurrection.

1.2.-- Vestalesses.

The Vestalesses were virgins whose main task was to guard the ‘sacred’ fire that burned day and night on the altar of the goddess Vesta.

As representatives - or rather visible presences - of the goddess Vesta they were of course mediums of the dying (decline) and rising (ascent) life of the earth.

Note:-- Ovid, *Fasti* 6: 267, says: “Vesta is identical with the earth: the ever-burning fire is the existence (‘origin’) of both”.

Note:-- among the Maori (New Zealand) or among a South African tribe (now in Southern Africa) the ‘sacred’ fire also plays a similar role.

Kristensen.

The hearth fire was (the visible representation of) the earth fire. Well, a Greek and a Roman belief held that - through the fire of the earth - the earth in all that it produces, ‘lives’ (note: -- causes,-- causes life).

Thus, for example, the *lar familiaris*, the earth spirit within a family and household, dwelling in the hearth of the dwelling, causes the life - with ups and downs - of the family and household.

Procreation-mythology.

The ancients generally interpreted the fire as the visible presence of the generating energy or *mana*. The myths and the rites that correspond to them always express the same mystery (note :-- occult but causative reality), namely, the virgin mother causes life with the god of the underworld (in this generative case: the god of the generative fire of the earth), of whom she is the consort.

(1) - Ocrisia.

A tradition says that in the house of Tarquinius, the prince of Rome, a phallus appeared in the fireplace and begot the future prince in the maidservant Ocrisia, the vestaless of the house.

According to some, the phallus was the *lar familiaris*; according to others, Volcanus (the Roman god of fire).-- Both interpretations are the same because the god of fire was the virgin mother's consort.

(2).-- *The vestalesses.*

They were, in Ocrisia's wake, interpreted as the virgin consorts of the fire god.

Pliny the Elder, *Nat. hist.*, 28:39, reports: "Fascious qui deus inter sacra romana a vestalibus colitur" (The god Fascinus is worshipped by the vestalesses as part of the sacred realities of the Romans).

After all, the virgins kept and worshipped the 'sacra' in the temple of Vesta. Note: 'fascinus' also stands for (sacred) phallus.

Indeed: the high priest (*pontifex maximus*) appointed the virgins as *amatae*, lovers, brides, with the hairstyle of brides, of the god. If unfaithful, they were buried alive (i.e. delivered to their true husbands).

Pliny the Elder, *H.n.*, 16:235, says: at her consecration the hair or a lock of hair was sacrificed, because in the hair there is (in a special way) "life" (the life-force; think of Samson in the Bible), which by the sacrifice was dedicated to that deity who had caused life. As the ancient Greek poet Euripides, *Alk.* 76, says: "From whom it is taken, it is dedicated to the subterranean deity".

Kristensen.

It goes without saying that this hair sacrifice had a 'mystical' (note:-- related to the mystery) meaning: the mystery of the ever-renewing life was visible today in the 'marriage' of the vestal women with the god of fire.

Even more so, according to Kristensen: the divine bridegroom, the consuming fire god of the earth, dwelt in 'death' (note :-- the subterranean abode of the dead) from where he raised life. The Vestal Virgins, as his 'fertilizers', also caused this life to renew itself on this earth.

2.-- *The monarch.*

Although relegated to the background during the Republic, the monarch remained in myth and cult as the testator. Saturn was, after all, as much a king (*Saturn rex*) as he was a slave. As king he was visibly displayed by a slave during the *saturnalia*.

But the king had no relation to the vestal women.

Satanisms.

It is with great reluctance that we embark on this - nevertheless inescapable - chapter. We base ourselves - not on scholarly 'investigations' that usually remain very superficial, but - on a series of reports made by J. de Brivezac, a journalist who followed closely the notorious trial of Charles Manson (the massacre in Cielo Drive, USA) and who subsequently contacted the current middlemen (we say: mafia) of magic and witchcraft (including black masses). Without any hesitation, his *Les sectes sexuelles sataniques*, (Satanic sex cults), Paris, Ed. Open, 1975, reproduces the atmosphere and axiomatics of these degenerate religions.

De Brivezac.

"Today, hundreds of thousands of men and women appeal to Satan to try to acquire an evil power (note : dynamism) and a type of vision of the invisible (note: apocalypticism) through the mediation of 'les puissances infernales' (the underworld powers)". (O.c., 8).

An overview.

1. The Luciferian Templars who, in a forest near Clairvaux, in the course of a nocturnal thunderstorm, commit a kind of group sex (a.o. in the mud, like the celebrants of Woodstock).

2. The scourges (flagellants) of Lucifer come into contact with "the invisible" through beatings and torture.

3. The Tantrikas who, in the wake of raja yoga, the crowning achievement of all other yoga systems in the East, perform sexual feats of strength to show that man can control himself and direct the forces within him.

4. The Satanic sodomites who 'sacrifice' their homosexuality in a villa to 'the prince of darkness'.

5. The Wives of M'am Lilith, Negro-African lesbians, who practice a kind of voodoo (voodoo) in a basement in Paris.

These are five samples from a sad world that is making it into the media and the average person. It is for this last reason in particular that we dwell on them.

Especially the axioms, i.e. the premises, which prove that they are indeed religions and not pure pornography or prostitution, although superficial readers - rationalists, puritans - will not find much more to it. One must have developed a fine nose for the sacred to discover, through "all that sex" with or without blood, the realm of the 'sacred' (in its degenerate forms).

The basic structure.

What recurs in all five of these religions is dynamism (belief in mysterious life forces) but in such a way that there is an exchange of life forces: on the one hand, the earthly people involved in those rites, who “put at the disposal” of “underworld powers” their energies - mixed, male (sodomites) or female (negro African lesbians).

On the other hand, the underworld powers are very much involved in these rites (they interfere, appear, make participants possessed or as good as possessed), who in return (as a response to the sacrifice of the people) “make available” their superior energies - male, female, - mixed. - This exchange structure recurs in all religions worthy of the name.

Concerning the worship in honor of Lilith (see Isaias 34:14, where Lilith is mentioned as the demon of a culture in ruins) practiced by lesbians, de Brivezac says: a beautiful black cock - it used to be human - was the indispensable victim during the worship. The blood - like the sexual power - is an evil weapon which, if perfectly controlled by the adepts (adherents), allows them to offer the deities and spirits the ‘food’ (note : energy dose) they need before they grant their powers” (o.c., 95).

In passing: Lilith is worshipped together with “le loa des forêts” (the spirit of the woods) (o.c., 111), which points to primitive naturism. O.c., 100: “Only human blood possesses immeasurable magical powers”! In the name of this axiom the Negro-African lesbians can go far.

O.c., 101: “Before the death of Papa Doc (Dr Duvalier, President of Haiti) the disappearance of children was a regular occurrence. In the name of an axiom that values human blood so highly: why not?”

Religion as “schlechthinnige abhängigkeit”.

Schleiermacher is known for this formula: religion is a matter of “unconditional dependence” (which one lives through towards the Supreme Being, for example).

Well, if anywhere this definition of religion applies, then in the satanic ‘sects’ (religions).

The book of de Brivezac is “literally stiff” with that kind of submission! There is almost not a page to be found that does not either express it explicitly or hint at it unspokenly as a basic axiom.

Underworld deities only want total submission.

An appropriate submissive structure.

The whole text of de Brivezac shows how precisely the exchange of energies is based on total submission. We summarize. The “solemn spheres” in some. The “solemn spheres” in some framework that is not ordinary (= sacralizing) breathe a presence of absolute higher powers.

Sexual.

The submission/submission takes the forms of sexuality (mixed, homosexual, lesbian). At least one of the partners within a couple or group sex is ‘ridden’ (note :-- penetrated and ‘fertilized’) by at least one entity.

The orgasm

This is usually postponed for a long, long time (due to control and exhaustion, if not due to doctor’s intervention) - and is such that one ‘gives’, ‘puts’ oneself at the disposal of the other and is thus inwardly related to the availability and submission demanded by the higher entities.

More than that, for many orgasmic actors there is an element of worship in the ecstasy of eros. This is evident from the language used during the play of love. “I adore you”. “You are adorable”. Etc.

2. -- Humiliation.

Orgiastic ecstasies very easily lead to humiliation: the partner, for instance, is reduced to a female animal by the humiliator; the partner, in that atmosphere, feels - paradoxically - honored and knows herself to be honored. Yes, worshipping!

One sees the natural resemblance to “unconditional dependence”! With the giving submissiveness.

3. - Torture.

A tortured person may react rebelliously at first, but certainly in the course of sex, it turns into the opposite: one submits, allows oneself to be ‘pleasantly’ humiliated; yes, tortured. Up to and including total surrender-in-subordination.

Conclusion

This brief phenomenology shows three aspects: sexuality and humiliation and torture. All three are “in conformity with” Schleiermacher’s religious unconditional dependence. Converge with it. Its religion.

Let us note that people who have once experienced - lived through - such a rite are psychologically marked: this initiation dominates them and they repeatedly long to “experience it again”. This makes them religiously dependent.

Some excerpts.

To clarify the atmosphere and especially the axioms, here are some texts.

1. -- Templars.

To be distinguished, of course, from the Knights of Malta, who constitute the 'Vatican' branch of the medieval Templars.

O. c., 16.-- Baphomet (note : the spirit the Templars worship) is among us. He is within us. In you (the Brivezac attending the ceremony).

He is the symbol of the power, of the energy, of the reign of the 'black' Templars. He is "the son of Lucifer", of the fallen angel (...). Submit to his will. Believe in him. For soon he will be there. Thou shalt see him. Thou shalt hear him".

Note: These are more or less the terms in which the ancient mystery religions speak of their ceremonies.

O.c., 64.-- The leader at the sex scene of a couple: "They will become one before our eyes and give to Lucifer all the energy as an offering which you (members) have entrusted to them one after the other (note: through sex with the couple) (...). That is the gift to Satan.(...)"

Note:-- Submission/submission in an energy exchange! Listen to the words that now follow.

O.c., 61.-- On the flogging of a woman.

"Not your cries of pain do I want to hear but your submission! Come: say thou wilt give all to Satan. Tell him that thou art his slave".

O.c., 62.-- "I am but a whore. A slut am I(...). I want to give myself to Satan".

O.c., 72.-At the conclusion of the ceremony.

"Satan! Thank thee, Satan! Eternally you are our master and we shall be your slaves".

2.-- Flagellants.

O.c., 120.--"We wear the mask of innocence while we are subjected to the most violent worship of Lucifer: this acts on our energy like a recharging agent that piles up our brutality".

The example is set by the medieval and modern witches who commit copulation with the devil while bloodily torturing her vagina. (o.c., 115; 132; 156).

Although the flogging is not the only means of overcoming oneself and of 'enjoying' the torture, it is indisputably the most effective means of attaining that ecstasy which brings us into close contact with Satan".

O.c., 155s ... -- “Thou dost begin to apprehend the way of contact with Satan, but art not yet sufficiently available, for thou dost not accept all the sexually torturing possibilities. Entirely ‘free’ (note :--available) thou must be .(...).

Remember the phases. Sexuality is only there at the beginning in order to select all the better the torment which must gradually become first-rate (...) until sex is only an accessory which brings about ecstasy”.

3.-- Sodomites.

O.c., 77s. -- Our homosexuality does not spring from misogyny. It is a means of spiritual elevation (sublimation) in search of cosmic energy.

Two male energies are released to gradually elevate the spirit. A single spiritual master is worthy of our support and assistance: Satan.

4. -- Tantrikas.

O.c., 174.-- The raja or royal yoga is the crowning achievement of all yogic systems. Raja yogis/yoginis control palpitations, pierce neck and body as well as lower limbs with needles, push fifteen cm. long nails into corners of eyes or crown of head.-- The tantrika with us also aims at spiritual enlightenment through sexual satisfaction,-- as the highest goal”.

5.-- Voodoo lesbians.

O.c., 101ss.. -- A soul journey.-- Another “seized victim” (among the black girls present) seemed to lose herself in a dream. Naked, more beautiful than the other girls (...) she turned on her axis with regularity, while her head swayed from side to side. (...). The look seemed no longer “of this world” (...). The female leader: “You are the most beautiful. Turn round! Turn around! Thy body, thy sex fall into the taste of the loa (note:- - Haitian term for ‘spirit’ of love. Do you see him?”

“I do not see him but I feel him.” -- a little later. “Do you see him? Is it not the loa of the spring of the forest? The one who makes his sperm available so that flowers, plants, rise again?” -- “Yes, it is he.”

The maid smiles and very gently she says to the girl: “Give yourself to him. You are the most beautiful. He prefers you. (...). The girl’s dance became a long and slow erotic caress of the invisible mind”.

Up to here.

The new sexual culture since the Second World War (1940/1945) originated in part from these occult currents.

The 'succubus'. (who lies under during sexual intercourse)

It suddenly, like a thunderclap over France, made the big news. For a short report we rely on what *Paris-Match* 27. 06.1996, 46ss. of the judicial inquiry could summarize.

Desecration.

During the night of 8 to 9 June in the southern French port of Toulon, a certain Emilie and three accomplices (including an underage girl) desecrated the grave of a certain Yvonne Foin, a Catholic who had been buried there twenty years previously, in the central cemetery of the city and 'maltreated' the corpse.

A kind of death dance.

The grave was opened. By dancing on the zinc coffin, the four got the macabre contents out. The corpse emerged. In its heart, an upside-down cross was plopped.

The culprits.

Two young men, one unemployed, the other a conscientious objector. Two young women who studied at the Lycée Bonaparte in Toulon, including Emilie, the headmistress.

The girls.

First Emilie. From a well-to-do family. A gentle and peaceful creature. Good student. Preparing herself for a career as an artist.

At the transition from a Collège to le Lycée Bonaparte, a profound change occurred in the two girls.

The appropriate finery.

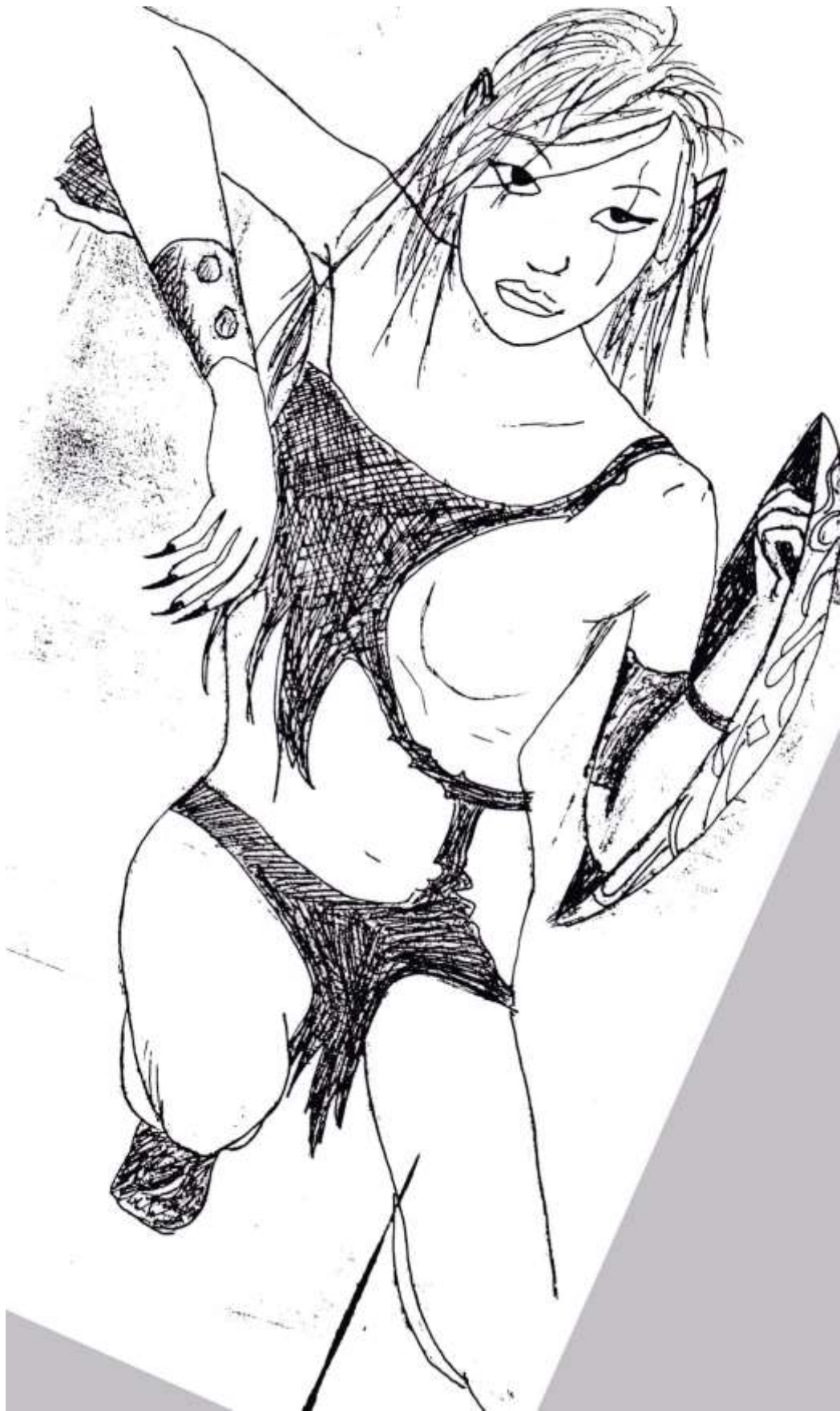
Nightclothes. Sallow, livid make-up, piercing through the tongue. Black nail polish with embedded pearls. Long hairdo with green and red strands. Rangers with high heels. Necklace with the cross reversed. One of the girls is walking around with a satan's cross sewn into her palm.

Note: -- Attached is a print of the drawing Emilie made of herself in April 1996.

666. - Note

In Revelation 13:18 S. John says that "the number of the beast is 666". -- According to experts, that number would be the mark of "the Beast" as a summary of all the powers directed against Jesus.

Last winter - so comrades say - "the four" in the school bus were seen drawing the number '666' on the window panes together with an upside-down cross. When fellow pupils mocked with it, the girl duo threatened to "cast an evil spell on them"



The attraction of a cemetery.

In the evening, they let themselves be photographed in a graveyard, lying on tombstones in their panties and bra. Their faces daubed with white fabric. "As real succubi, underlings, which they want to be" says the journalist of Paris-Match.

2. - *The young men.*

One flaw: of the two young men, one practically did not take part in the desecration because - disgusted at the sight of the corpse - he took up arms.

The attraction of a ruined church.

The church of le Mourillon is an abandoned church turned into a ruin.-- The four have found a secret place of worship.-- Inside the church one sees menacing graffiti, birds with their throats cut, mutilated children's toys, the French national flag, symbol of patriotism, smeared.

The succubus.

The four belong to a private club called 'Succubus' (he who lies on top during sexual intercourse). There they meet the adepts of "the gothic movement" with its pagan and satanic inspiration. (Whereby 'gothic' means 'balladic', 'bizarre').

The ideology.

In one photograph, the girls pose - they show it with "great pleasure" - with a knife and a cross in their hands, slitting Christ's throat.

On the face of the mutilated corpse - or what remains of it - the police find a marble slab (she has apparently been thrown on) with an image of Our Lady on it. Next to it is another cross with the head down.

These facts show that Jesus and his cross, as well as his mother, Mary, are particularly hated. Talk about aggressive paganism!

With all four, books and video cassettes about witchcraft, i.e. black magic, were discovered. This explains the threats of casting lots mentioned above.

By the way: casting a lot means "performing an occult rite in which one wants to hit other people in their luck".

In addition, all four of them have bloodstained statues of Our Lady,-- grave goods and bones of which they made a collection.

Note: -- For those familiar with such "finds", they speak volumes: they are the material manifestation of the ideology of dark and mostly Satanist groups spread across the planet.

A poster.

In the room of one of the girls, a poster was found like those seen in westerns: “Wanted for the crime against humanity: Jesus, called ‘Christ’. He is accused of being the instigator of persecutions and deaths of millions. He is the founder of Christianity, a religion of fanatics that promises eternal life but leads to slavery. -- So much for the poster: her language is ready.

Sexual magic.

To those who hold them they say that they are “not of this world”: they are “succubi” (note:-- better Latin would be “succubae”), i.e. female demons, and “incubi”, i.e. male demons. For they ‘fertilize’ the faithful during their sleep.

Note:-- It is well not to regard this as ‘nonsense’. For in sexual rites they call up demons and demons who draw in them and produce orgasms.

With these orgasms they think very concentratedly of people or things that have to be either helped or stricken. That they ‘fertilize’ means that they transfer sexual energies. Unfortunately, our people do not know the first thing about sexual magic, and rationalist intellectuals believe that these are delusions.

As for the Bible believers, they referred to Genesis 6:1/4, where there is talk of ‘sons of God’, i.e. higher beings, ‘impregnating’ girls on earth (resulting in ‘gifted ones’) and to Tobit 6:8 and especially 6:14/15 (where there is talk of a demon controlling Sarra’s sexual life with harmful consequences).

The ‘sons of God’ and the ‘demon’ in these quoted texts have been called, since the Middle Ages, ‘incubi’ (superiors, male sex demons).

Note:-- Bishop Madec, Bishop of Fréjus-Toulon, says: “What kind of world do we live in? Desecration was abhorred even in ancient societies. I wonder if some people sometimes act under the influence of horror films, (note: ‘gothic’ films) esoteric books and subliminal music. In the region the sects are numerous and for consecrated wafers one gives high amounts to use them in black masses”.

Note. - Subliminal’ messages (acting on the subconscious part of the soul), were discovered years ago in many pieces of pop and rock music: the messages are partly satanic.

The sacred (mystic. occult) interpretation of all that is wealth.

W.B. Kristensen, *Verzamelde bijdragen tot kennis der antieke godsdiensten* (Collected contributions to the knowledge of ancient religions), Amsterdam, 1947, 291/314 (De rijkdom der aarde in mythe en cultus), ((The wealth of the earth in myth and cult)), teaches us the following.

a. -- The sacred concept of 'wealth'.

Wealth' in the religious sense, as part of the overall culture, is a 'mystery' (note:-- a visible representation of something sacred). Wealth, after all, is 'caused' within the ups and downs, within the downs and ups of the overall cosmic life.

Consequence.

a. The earthly people show all possible skills and diligence, e.g. to grow plants or to breed animals or to work metals.

b. But this is only the foreground! Secular people cannot create wealth in its sacred (hidden, mystical (according to Kristensen), occult) side. When they work the earth, trade or do anything else to enrich themselves, they are performing acts that go beyond purely earthly, meaning secular or worldly, business. "It is a part of the cult and is accompanied by 'divine' ceremonies" (o.c., 313).-

Note: -- Hence the calendar of celebrations to the numina, invisible beings, who help to cause the worldly activities.

Note:-- Insofar as these beings are demonic, yes, satanic, the Bible calls the enrichment "(evil) mammon".

b.-- The essential role of the underworld deities.

Archaic mankind lived first and foremost from the underworld, the world of the interior of the earth, where both the dead and the chthonic (telluric) divine beings belonged. That underworld was very close to them and, to a certain extent, available (with sacrifices or sexual magic, for example).

When the ancient world spoke of 'riches', it was first and foremost the supplies of the means of subsistence (cereals, field crops, wine, etc.) that they - at least the Greeks and the Romans - stored underground, in large containers ('pithoi'), in pits ('seiroi', lat.: putei).

This was not only a kind of secular ensilage but first and foremost a sacred act: as 'sacred', i.e. mysteriously contributed by the underworld, the supplies belonged to the causers.

Culture as part of cosmic life.

Kristensen emphasizes it: the inorganic matter, the organic world (plants, animals, humans as biological organisms) are caused by “the earth” as part of the cosmic - encompassing. ‘divine’ life, caused by “the earth”.

Which includes that all that is caused by humans, i.e. laws, skills, sciences, arts - the so-called “higher culture” - is also caused by the earth as cosmic life force.

Babylonian.

Marduk, the supreme god, forms the people from ‘clay’ (understand: from the earth and its underworld powers).

But also everything that is legislation, works of art, ‘sciences’ e.g. - “in short the whole civilization” (Kristensen, o.c., 295) - :) is “from the beginning” (note.:-- have as its sacred origin) originating from Ea, the wise (note.:-- who is at home in the sacred side) god “in the underworld waters” (note.:-- ‘waters’ or ‘underworld realms’).

Egyptian.

Maät, an earth goddess, at once the goddess of order in the cosmos and in the entire human world combined, is the origin or originator of “gods and men” as cosmic life forms.

Note:-- Apart from plucking, hunting and catching fish, agriculture, as arable farming and animal husbandry from a certain period, is also the work of (earthly) deities.

The Indian pushti, abundance including agriculture, is the work of the god Pûshan, the god of abundance.

In ancient Iran, agriculture - the Avesta - believers saw it that way - was “the foremost expression of religion” (according to Kristensen).

Note:-- The archaic layer in the Bible, especially in the Old Testament, speaks a similar language. The big difference is that in this religious frame of mind the Supreme Being, conceived as purely as possible as transcendent and moral (non-demonic), “moulds man from the dust of the earth and makes him a living being thanks to a breath of life from the Supreme Being” (Gen 2:7; Job). (Gen 2:7; Job 34:14f; 1 Cor 15:45).

Also: as long as there is no contact with e.g. the ancient Greeks and Romans - not to mention Babylon and Egypt - there is no other concept of culture in Israel.

Earthly man, called ‘flesh’ (without ‘spirit’, i.e. supernatural life force (Gen. 6:3)), is ‘earthly’, his whole culture included.

Demeter, “the mother goddess of the earth”.

Dèmètèr (lat.: Ceres) differs fundamentally from Gaia as cosmogonic mother. She is an Olympian goddess whose domain of causation was agriculture, especially the cultivation of wheat. Wherever there was a harvest of grain, she was worshipped in the Greek world. For example, in the plains around the city of Eleusis, where she taught the monarchs the mysteries (note : secret acts of worship).

Kristensen.-- According to the Homeric hymn, after the death (note.-- decline) of the life-giving plants she makes them grow again (note.-- rise).

Note:-- Ploutos - nicknamed “the son of Demeter” - is depicted as a child.

In the Eleusinian Mysteries, at some point the ‘sacred’ man proclaims “the birth of the divine child (Brimos)”, whose mother was Brimo (nickname of either Hekate or Demeter), to the faithful in a loud voice while an ear of corn, silently cut, is displayed (“epopteia”, contemplation of the Mysteries, highest degree of initiation). The ‘child’ is apparently the reborn (ascending) life of the earth in the form of the wheat plant.

Note: -- At the entrance to the Acropolis in Athens, in ancient times, stood the statues of the three charites. According to van Wilamowitz-Möllendorff, these giving goddesses were “the life forces of the soil”. They belonged in the underworld (according to Kristensen).

Dis pater, the demonic god of wealth.

Cicero, *De natura deorum* 2: 66 (26), says: “All “vis et natura”, life-force and ‘nature’ (note.-- cause of life-force), inherent in earthly things is ‘dedicated’ to Dis Pater, who is called ‘dives’, the rich, as with the Greeks Plouton”, lat. Pluto (note :-- the underworld god), because all things undergo (‘recidunt’) in the grounds (‘terrae’) and rise (‘oriuntur’) from the grounds”.

Note:-- Cicero here expresses the demonic nature of Dis Pater as a worker of both salvation (life, abundance) and calamity (deed, famine).

“The Romans knew an arch-enemy who was at the same time their savior, namely the god of the underworld - also called ‘dis pater’ -, the god of the riches of the earth”. (Kristensen, o.c., 311).

In times of supreme need the Romans therefore addressed themselves - in the secular feast - to him: the one who causes the calamity can also get rid of it! As such Dis Pater was above ups and downs and Kristensen calls him ‘independent’ (autonomous).

A national spirit.

In Dan. 10:13 is spoken of “the angel of the Persian kingdom”. G. Hodson, *Les fées*, Paris, 1966, 149s., gives us the description of such a national spirit.

In the city of Geneva one can see the Grand Salève from nearby (+-1300 m.) and, in good weather, the Mont blanc in the east and the Jura mountains in the west.

Hodson, 10.06.1924, is on the peak of le Grand Salève. “In a state of equilibrium, high up in the sky, above mighty mountain peaks, we see a great angel, who might be considered the national ‘deva’ (= high spirit) of Switzerland”.

According to the thought-forms (*note*:-- fluidic thought-forms) that form and surround his figure on lower planes, he appears to be a member of the deva hierarchy who holds the dignity of sovereign and guide.

I see him motionless in the sky at a height that looks like three times that of la Dent du Midi (*note*: -- a mountain). A magnificent apparition of gigantic stature. His gaze is calm, benevolent. Around his head a large number of lesser devas are constantly moving. They are probably the messengers sent to the various cantons, cities and villages.

Note:-- Here, in summary, is what the seer sees from le Grand Salève from where one has a splendid view for many miles around, at least in clear weather.

Its own nature.

This one differs from all the nature spirits that I have discerned so far, in that his radiance is less distant from ours, the human one,--that his intellectual activities are clearly related to human ones.

More than that, he radiates a remarkable compassion and a very intimate understanding of humanity. He does not exhibit the ‘boiling state’ of the body and the outpouring of energies characteristic of the nature devas.

On the contrary, he exhibits a wonderful calmness, an impassiveness like that of the mountains,--except in the eyes and around the head where a constant “vibration” (*note* :-- occult effect) goes up and down resembling multicolored flames. The flood of his aura is seen to descend and spread to cover the whole land.

The Aryan (Indo European) Sky God.

W. Schmidt, *Origine et évolution de la religion*, Paris, 1931, 65/ 80 (*Les religions des peuples indo-européens*), finally situates the Aryan religion in nature-mythology. He elaborates on Leopold von Schroeder, *Arische Religion*, Leipzig, 1914/1916.

The work was designed in three parts. Two of them have been published. The reason is that, for Von Schroeder, religion is threefold. Part 1 deals with the sky god; part 2 with nature mythology; part 3 (which never appeared) with the cult of souls and ancestors.

Let us consider what von Schroeder says about the highest being.

The Sky God.

Von Schroeder situates the sky god as high as possible above the natural mythological beings. He even exaggerates.

He connects the term ‘deiwo’ (God; cf. French ‘Dieu’ or Latin ‘deus’) with the root ‘div’ (splendid), of which deiwo would be the amplified form.

That Deiwo is a sky god is, according to him, proven by the frequency of the term meaning ‘heaven’ in various languages.

The Sky God is addressed by the name ‘father’: Dyauspitar (Sanskrit), Zeus pater (Greek), Juppiter (Latin), Zeus papaio (Scythian), Zeus pappos (Thracian-Frygian).

The sky god in India (and Iran).

Dyauspitar’ (God of Heaven), ‘Dyaus asura’ (Lord of Heaven): this is his name.

In the Vedic period varuna comes to the fore. ‘Var’ is the root and means ‘include(d)’. Varuna is labelled as ‘rajan’, i.e. the prince, of the heavenly space, especially of the night and starry heavens.

“By his whole being, the brilliance and majesty of his view,--as creator, giver of order, preserver and governor of the world,--by his purity and spotless cleanliness,--by the holy fury with which he condemns and punishes the unscrupulous, by the goodness with which he welcomes repentance” Varuna shows himself to be a truly supreme being.

Comparison.

For two reasons he is astonishingly similar to Ahura Mazda of the ancient Persian religion:

1. he is always mentioned with Mit(h)ra (friend);
2. he is accompanied by seven light deities, Adityas (the ones released from sin), who are called Amesja shpentas in Persia.

A hymn calls the sun “the eye of varuna and mitra”. -- Yet Von Schroeder does not call Mitra a ‘sun god’. He is a moral god though: the god of friendship and sworn loyalty.

Note: -- The author tries to situate Mitra as high as possible above the ‘lower’ natural entities.

Note:-- The Persian religion is a warrior religion. There Mitra is a war god who punishes the dead for infidelity.

The shift becomes clearer when one knows that ‘Mitra’ was originally an essence of the highest being, Varuna, namely friendship and loyalty. So in the Avesta (the holy book).

Later after the Avesta, Mitra indeed becomes a sun god. He appears as such in the ancient mystery religions (note:-- religions that are limited to small groups that get initiated) as “sol invictus”, unconquered sun. He even plays a prominent role there.

Note:-- The Adityas.-- These are not astral, celestial, beings. They are, however, the guardians of the sacred order of the world and of mankind,--order which they observe day and night.

Note:-- Van Schroeder then discusses the highest being among the Persians, Greeks, Italians, Germanic, Celts, Lithuanians, slaves.

The mythology of nature.

The highest being and those deities who immediately accompany him show naturist traits. Thus they are deities of the clear sky, by day and by night. They are also deities of the thundery sky, clouded over, giving off lightning and thunderbolts.

Even more so: with many Indo-Europeans, the sky god himself is connected in a sacred marriage with the Earth which he fertilizes through rain (fertility religion). So with the ancient Greeks: Ouranos and Gaia (Heaven and Earth). So in India: Dyauspitar and Parjania-Prithivi. Also in Germania: Njör and Nerthus, Fjörgynn and Frigg.

The Earth, the sun, the moon, -- the fire, the storm: they are deified.

Among the Germanic peoples, for instance, the god of thunder, Donar or Thunar, was worshipped: he still lives in our word ‘Thursday’, Donarday.

It should be noted that Von Schreeder, with others, minimizes the role of the Moon. So that only later astral mythology and its ethnological extension will give the Moon its proper place in natural mythology.

Let’s not forget that today a lot more is known about this.

Astrology (astrotheology) as nature mythology.

W. Schmidt, *Origine et évolution de la religion*, (Origin and evolution of religion), Paris, 1931, 125/137 (La mythologie astrale et le panbaylonimse), (Astral mythology and panbaylonimse), gives us the main features of a philosophy of religion which is a. myth analysis and b. astrology.

In 1906, for example, experts founded the *Gesellschaft für vergleichende Mythenforschung* (Society for Comparative Myth Research), (Berlin). The discoveries concerning the history of Sumeria, Assyria and Babylonia, Elam (G. Hüsing), the Semites (E. Bäklen), the Aryans confront the astrological myths of nature.

The pioneer was E. Siecke (*Liebesgeschichte des Himmels*), (Love Story of Heaven), Strasbourg, 1892). In his wake H. Lessmann et al.

The astrology of the “savages” is exposed by P. Ehrenreich, *Die Mythen und Legenden der südamerikanischen Völker*, (The myths and legends of the South American peoples), Berlin, 1905, because until then only the classical cultures attracted attention and not the primitive ones, which also cherished astrological insights.

More than mere metaphors.

One of the most striking features of the theses of this opinion is the fact that they see the contents of the myths to correspond to what the people of the astral myths see in the sky. In other words, they are more than fictions.

Fate.

This explains why the focus is not on the heavenly bodies in themselves (which are known thanks to a proto-science, the beginning of astronomy or scientific astronomy) but on the heavenly bodies and their movements and ‘fates’ as models and representations of earthly life. Thus, for example, the sun comes through as the source of earthly life and the moon as linked to death. In other words, earthly life is a visible representation of the celestial world.

Panbabylonism.

The term itself says it all: ‘pan’ (everything) and ‘babylonism’ (everything emanates from Babylonia) - H. Winckler, A. Jeremias, E. Stücken, at the beginning of this century, are the pioneers.

1. Astronomy and astrology intermingle.
2. The celestial phenomena control the earth’s destiny. Especially the sun, the moon (very strong) but also Venus (in the zodiac) and e.g. the Pleiades.
3. Astrology is a religion (astrotheology): the heavenly bodies reveal pre-eminently the power and the will of deities who do not coincide with these natural phenomena (the initiates know this for sure).
4. Babylonia is the cradle of this type of nature mythology (note:--which is only true to a limited extent).

The totemic theory.

Read W. Schmidt, *Origine et évolution de la religion*, (Origin and evolution of religion), Paris, 1931, 139/156.-- The author briefly outlines the first theories.

J.F. MacLennan. Primitive Marriage. London. 1866.

This pioneer notes that a number of peoples identify themselves as related to an animal. This relationship plays a large part in the regulation of married life, e.g. in the form of 'exogamy' (the two partners must belong to two different groups - as regards kinship, territory or position).

In his *On the Worship of Animals and Plants*, in: *Fortnightly Review* 1869/1870, McLennan calls totemism a religion.

2.1--Lack of evidence

This does not prevent Lubbock, Tylor, Spencer et al. from assigning that type of totemism a place in their evolutionary systems. The nature mythologists and the astrological nature mythologists identify totemisms in higher cultures, while others encounter them in maternal (matriarchal) and other primitive systems of civilization. The facts accumulate.

2.2.-- J.G. Frazer.

From his *Totemism*, Edinburgh, 1887, and especially his *Totemism and Exogamy*, 4 vols., London, 1910, Frazer provides solid factual material.

Religion or 'magic'?

Frazer first interprets totemism as a social system (kinship arrangements of all kinds) with religious overtones ('religion' for him is exclusively 'worship of a higher power').

Later, he refers to totemism as magic,-- followed by several theorists. Finally, in his *Totemism and Exogamy*, he says: "Totemism in itself is in no degree 'religion': the totems are not worshipped in worship; one does not reconcile them by prayers and sacrifices. They are in no way 'gods'.

To speak of a totemic service as some do, is to understand nothing of the facts". (V. iv: 27).

Note:-- W.R. Robertson Smith, a pupil of McLennan, -- in his wake S. Freud (*Totem und Tabu*, (Totem and Taboo), Leipzig, 1913), -- as a sociological thinker E. Durkheim (*Les formes élémentaires de la vie religieuse*, (Elementary forms of religious life,), Paris, 1912), with his 'pantotemism': made a name for itself but lacked solid social basis (especially in the eyes of ethnologists).