

Text 6. : The 'Homo religiosus' (46 p.).

Clicking on a chapter leads you immediately to it.

| | |
|---|----|
| 1. Introduction. | 1 |
| 2. The homo religiosus Biblically interpreted. | 3 |
| 3. The Gilgamesh epic as a mystery religion. | 4 |
| 4. The superficial story. | 6 |
| 5. The second journey. | 8 |
| 6. Sacred service. | 10 |
| 7. Princes. | 12 |
| 8. Black days. | 14 |
| 9. Kristensen concludes: | 16 |
| 10. The "divine" outcast. | 17 |
| 11. The power word. | 19 |
| 15. Sensitivity. | 30 |
| 19. Ritus paganus. | 37 |
| 21. Telepathy. | 40 |
| 22. Teleboelie. | 42 |
| 23. Shamanism. | 44 |

1. Introduction.

University study of "religious man" - homo religiosus - began in Switzerland, in Basel, in 1833.

Curious:

J.G. Muller gave lectures "on the history of the polytheistic religions" for years in the summer from six to seven early in the morning and with success! That these nevertheless coveted lectures took place so early shows how "ashamed" the rationalism of the time was on the subject! - But let us sketch what religious man is.

Bibl.st. :

-- H. Pinard de la Boullaye, *L'étude comparée des religions*, Paris, I (*Son histoire dans le monde occidental*), 1929-3, II (*Ses methodes*), 1929-3; III (*Tables alphabétiques*), 1931-3.-- still a mine of information;

--- P. Poupard, dir., *Dictionnaire des religions*, PUF, 1984, 722/727 (*Homo religiosus*).

Definition.

It can be roughly put this way: man, if in the midst of living life he individually and socially directly experiences the sacred as endlessly surpassing the profane in terms of information and life force ("power"), is "homo religiosus. This became object of study from the XVIIth and XVIIIth centuries.

Religion not as an "abstract system of dogmas" or as "statements to be believed in the name of deity" but as experienceable reality is what figures such as F. Fénelon (1651 /1715), P. Spener (1635/1705), J. Wesley (1703/1791),- GB. Vico (1668/1744;

Scienzanuo-va), Ch. Dupuis (1749/1809), J. G. Herder (1744/1809), F. Schleiermacher (1768/1834) have been trying to make clear.

The XIXth century continues this in the wake of Egyptologists, assyriologists, iranists, Indianists - against the interpretations of positivists, evolutionists and Marxists - with figures such as J. von Görres (1776/1848; myths, symbols, rites as expressions of religious experience), the novelists (who instead of abstract understanding and 'arid' reason, the focus was on life), F. Schelling (1775/1854), M. Müller (1823/1950; founder of comparative religious science), -the researchers on the 'origins' of the religious phenomenon (from 1880 on)

The four greats.

Briefly, all too briefly they mentioned: *N. Söderblom*, *R. Otto*, *G. van der Leeuw* and *M. Eliade*

N. Söderblom (1886/1931), with his *Das Werden des Gottesglaubens (Untersuchungen über die Ursprünge der Religion)*, Leipzig, 1926-2, sees three essential characteristics of the sacred:

1. animism,
2. dynamism (power belief),
3. causal belief ("Urheberglaube").

Fortunately, in a fourth chapter he had an eye for magic as a form of religion (thanks to his living contact with the Swedish folk man among others). Of decisive influence on him was *R. Codrington* (1830/ 1922; *The Melanesians*).

R. Otto (1869/1937; *Das Heilige*, Gotha, 1917) had an eye for psychology concerning all that is sacred: the religious experience has directly to do with the "numen," the terrifying.

G. van der Leeuw (1890/1950) with his *Phänomenologie der Religion*, Tübingen, 1956-2, shifts attention to behavior toward the sacred as a life force and is distinctly dynamist.

M. Eliade (1907/1986), influenced in part by *R. Pettazzoni* (1833/1959; *The Supreme Being*) and *G. Dumézil* (1898/1986; *L'idéologie tripartite des Indo-Européens* (1958)), offers a kind of summary among others with his *Traité d'histoire des religions* (1949). He puts the concept of "hierophany" (derived from his Orthodox origins) at the center: because the sacred shows itself (in foreground pen, plants, animals, people, - symbols, myths, rites, - archetypes,- initiations) the open man grasps the sacred directly.

For *Eliade* - in *Le sacré et Le profane* (1956), 172 - the sacred is the damper par excellence on the freedom of the areligious man, who thereby proceeds to desacralize the world and man

Up to there some sketch concerning the homo religiosus. Some - the God-is-dead theologians, for example - contrast this with "the man of faith" who, detached from primitive, ancient, medieval "religiosity" as well as under modern and even postmodern influences, advocates a kind of fideism that for the homo religiosus means only an emaciated religion.

2. *The homo religiosus Biblically interpreted.*

Beginning with *Numbers 11:14*, where Moses exclaims, "I can't handle all those people alone, it's too heavy for me!" Seventy prophets are provided with God's spirit (life force).

In *Num 11:29*, Moses exclaims: "May all Yahweh's people be prophets because He sent His life force down upon them!"-meaning that Moses grants each person individually the right to be a "prophet," God's confidant and inspired.

This responds to *Joel 3:1/2*, where the gift of God's life force is given to sons and daughters, graybeards and young men, slaves and bondwomen. Which in *Acts 2:17/18* is literally taken over by Peter at Jerusalem on Pentecost that is interpreted as the fulfillment of Joel's prophecy. In other words, the whole people!

Mediators.- In *Jeremiah 18:18* those who mediated between the whole people and God are called "priest, wise, prophet" and in *Matthew 23:34* they are called "prophets, wise, scribes." If what Moses wished and Joel predicted and Peter indicated as actual is true, then the role of mediators changes profoundly.

Sin forgiveness/ individualization/ internalization.

Jeremiah 31:30/34 says it clearly, "I, God, will forgive their sin. One no longer needs to say to another, "Learn to know God (*note*: deal intimately with)." All, great and small, will know God. He will put the law within them".

That is taken literally by *Hebrews 8:8/13* as applying to Christianity already from those days. *Ezekiel 11:19/20* and *18:1/32* actualize what Jeremias prophesied with the emphasis on internalization ("a new heart") and the gift of "the new spirit" (life force) from God.

Not surprisingly, e.g., *John 14:23/26* in Jesus' first farewell address has it said that if one lives up to his word (message) out of love, one is loved by the heavenly Father and by Jesus: "We will come to such a one and take our abode in him." Which is predicted a little further of the Holy Spirit as Helper.

Conclusion.

There is no doubt: biblical religion has a homo religiosus who experiences God individually, intimately, - in the midst of that life that "makes the commandments" true.

That the processing poses difficult problems is clear from the accounts of ascetics and mystics, among others. These are in the midst of it: confronted with the Holy One himself - individually, intimately - but not without the "elements of the world," as *Galatians 4:3* and *4:9* calls those who rule this world; - not without "flesh and blood" (understand: earthly humanity) and "dominions and powers and world rulers of this darkness," as *Ephesians 6:12* calls them. It becomes occult! Such that the "priests, wise men, prophets" or the "prophets, wise men, scribes" do not yet become obsolete who, if they themselves at least have direct God-contact, can preside over homo religiosus.

3. The Gilgamesh epic as a mystery religion.

Bibl. st.: W.B. Kristensen, *Collected contributions to knowledge of ancient religions*, Amsterdam, 1947, 1/14 (*The place of the Flood story in the Gilgamesh epic*).

The city of Uruk (Uruk) was located in Lower Mesopotamia. According to legend, once Gilgamesh around -2700 was the first king of it. The city was always a great religious center with an emanating culture.

Gilgamesh is the main character of Sumerian-Akkadian epic poems on the theme of acquiring immortality, which were elaborated into one epic in the eighteenth and seventeenth centuries before Christ.

Structure.

The epic is written on twelve tablets. The first eight deal with the friendship and the heroic deeds of Gilgamesh and Enkidu up to and including Enkidu's death and Gilgamesh's mourning over his friend. The rest of the tablets talk about the fear - in the midst of his grieving - of his own death: "My friend whom I loved has become earth. Must I too - like him - once lay me down to rise no more in all eternity?".

The fear of death grips him. The text that follows recounts the poem's quest to escape fate and find eternal life, characteristic of divine beings. He decides to seek out his father, Utnapishtim, whom Kristensen calls "the Babylonian Noah (Noë)."

Reason: Utnapishtim saved himself from the "flood," understood: death, and is deified. After great difficulties, he reaches his father and asks him about how he "came among the immortal deities and lived life." Utnapishtim answers with his story of the flood as well as with the transmission of far different means of becoming imperishable.

But for humans and human deities, that eternal, deified life is inaccessible. Well, Gilgamesh is 2/3 god and 1/3 human! Therefore, the epic has a tragic ending: the desired thing falls permanently out of reach.

Discussion

Kristensen attempts to find arguments for his contention that the Flood exodus does have an essential place within the whole of the epic. We follow him in this but shift our concern to the exodus from death to life.

For the opening words of the text read, "Gilgamesh: all things he saw and learned to know; in the depths of wisdom (...); the hidden and mysterious he beheld; the distant way he passed through (...)" - He first travels through the mountain of the earth (*note*: the earth); then he crosses the waters of death; finally he rescues himself from the flood waters. In three "journeys" through the regions where the dead dwell - forever - (earth mountain, waters of death, waters of deluge), Utnapishtim has managed to make his way through death. Gilgamesh tries to do that all over again. Though with tragic end.

Wisdom.

An epithet of Utnapishtim reads "the high-wise one." 'Wisdom' within the axiomatics of the epic means "insight into the mystery of the resurrection from the dead"

by virtue of initiation." That initiation consists not so much in mere knowledge but in knowledge gained by passing through the regions where the dead reside forever, so that one reaches "in the oos ten," the region of dawn, the light of eternal life.

Basically, the epic proclaims a mystery religion, that is, a religion which, instead of mere proclamation by initiates addressed to the mass of believers, presents a sacred experience that makes the one who survives it an initiate himself.

That sacred experience is described in the epic in mythic-symbolic language. Myths recount sacred phenomena - so e.g., an initiation - and this in far flowered terms. Thus the opening lines where they say "depths of wisdom," "the beholding of the hidden and mysterious," "the distant road." The distant road is the course of the regions of death - a kind of hellish journey. In its course one beholds what is hidden - we say "occult" - from the great masses.

Such sacred experience bestows wisdom, i.e. not general insight but insight into the way out of death into life. With this introduction in mind, we now turn to some portions of the epic - accompanied by W.B. Kristensen.

4. *The superficial story.*

1. Gilgamesh is the partly divine partly human builder and warrior who knows all things on land and sea. To curb his system of oppression, the god Anu creates Enkidu, a wild man who initially lives among the animals. Dra, however, he is initiated into the urban way of life by a distinguished wussy woman. He migrates to Uruk where Gilgamesh awaits him.

2. A showdown takes place between the two in which Gilgamesh prevails.

3/5. Together they trek ken against Humbaba (Huwawa), the deity-appointed guardian of a ce der forest.

6. Gilgamesh, back in Uruk, rejects a marriage proposal from Ishtar, the love goddess. With Enkidu's help, he kills the divine bull the goddess sends at him to destroy him.

7. Enkidu recounts his dream in which the gods Anu, Ea and Shamash at the direction of Enlil decide that of the two friends Enkidu must die for reason of killing the bull. Enkidu falls ill and dreams of the house of what awaits him.

8. Gil gamesj mourns the death of his friend who will have a solemn funeral.

9/10. Gilgamesh undertakes the perilous journey: he wants to reach Utnapishtim who survived the Babylonian Flood to learn from it how to escape death.

11. Utnapishtim far counts him about the flood and shows him the way to a plant that renews youth. Gilgamesh finds the plant but a snake takes possession of it. Saddened, he returns to Uruk.

12. An appendix of sorts recounts the loss of "pukku" and "mikku," things that Ishtar - according to a Sumerian legend - gifted him. Enkidu returns and be promises to return those things and gives Gilgamesh a grim account of "the ways of the underworld."

Until there what in the text makes demonism, i.e. the existence and way of life of beings - on earth and in the other world - who commit harmony of opposites, somewhat felt.

"Harmony of opposites" means, among other things, that ethically good and evil are interchangeable,-that healthy and diseased turn into each other,-that salvation and calamity depend on the arbitrariness of the beings involved.

A religion that honors such beings as the rulers of the cosmos creates a basic sense of uncertainty and unpredictability regarding the main values of le ven. Giving life and killing are of equal value. Love and hate turn into each other. It is therefore no coincidence that e.g. Enkidu lives among animals to begin with! Or that Isjtar offers love, makes other gods pay for rejection with death, only to offer pukku and mikku again.

The first trip.

The road is situated outside all known regions: Gilgamesh goes to Mount Masju at whose entrance the two scorpion men "guard the daily rising and setting of the sun."

On the western face horizon, the two are up to their chests in the underworld. When asked by Gilgamesh about the way to Utnapishtim (which should inform him of life and death), the two answer, "No one has found the way through the mountain." Such journey takes twelve double hours. It passes through the deepest darkness. By the way: it is the path of the "sun" that sets there to rise on the other side in the east.

Kristensen notes that the concept of the 'mountain of the earth,' i.e., the earth as a mountain, has an important place precisely in the Babylonian description of the universe. The path of the 'sun' runs through the mountain of the earth.

Note that only after death can someone meet the scorpion people because those who arrive before them are on their way to the kingdom of the dead. Yet - and this is mythical - Gilgamesh passes through the mountain of the earth and arrives in the east at daybreak. There is the wonder garden of deities whose trees bear fruit from precious stones.

According to our present sense, Gilgamesh should now meet the flood hero. No: a kind of repetition of the first journey through the mountain now follows. The moment that he has come to the shore of the sea begins the second initiatory journey. Like the passage through the mountain of the earth, the crossing of the waters of death is an image of the journey through the underworld.

5. The second journey.

Sabitu, the virgin goddess of wisdom, lives on the shore of the sea: she closes the entrance for Gilgamesh, but under the pressure of his threats she gives in. He asks her how to find Utnapishtim: the way is across the sea he sees before him. But - says Sabitu - only the sun, understand: the sun god Shamash, can manage that crossing.

In other words: through the kingdom of the dead! Just as the sun through the mountain of the earth so now also over the water of death, understand: the sea of the underworld!

Sabitu, as wisdom goddess Gilga, advises mesj to get into the boat of the skipper of Utnapishtim, the flood hero, and cross over with him. Kristensen decides: the skipper of the deluge hero must closely associate with the solar god Shamash if not coincide with it because only the solar god can cross the sea.

The subterranean water - commonly called "Apsu" in Babylonia - is in fact the creation water. The sun travels over that water every night to rise to new life in the morning. In other words: life on earth has as its origin the underworld.

As a myth, it sounds like this: water and darkness were there "in the beginning." Every night is interpreted as the eternal repetition of the state of beginning. But, just as from the dark waters of death the light of life was once created, so every morning is the eternal repetition of the creation of the light of life. By the way: the annual flood waters - also a fact in Babylonia - are a mythical repetition of the creation waters from the beginning.

The third trip.

The flood waters are thus mythically the representation of the waters of the kingdom of the dead in the beginning. The flood waters are called "Apsu," the common name for both the subterranean waters and the waters of disorder in the beginning.

In Sumerian, "deluge" is called "a-ma-tu" (water from the sunset ship). The construction of the ark is completed just before sunset. Samash, the sun god, gives the signal for Utnapishtim and his people to board. With evening, the rain begins to fall. A complete darkness accompanies the rising of the waters. But as soon as the flood ceases, the light rises. Kristensen notes: the parallel with the night journey of the sun god is clear

The mystery.

In two places the rescue of Utnapishtim in the ark is called "the mystery of deities." In a third place it is called "a mystery." - The "mystery" is - ge duid within the myth of those days - the rising from the death of the light of life. The ancients interpret den the daily sunrise or the spring revival of plants as a repetition, i.e., a visible representation of what was "in the beginning", i.e., from the dead waters of the un world life rose.

As an aside: Utnapishtim's communication regarding the life spice about which higher, is also called "a mystery": it was the visible and tangible present proposition of primordial life in the beginning. Also still: the skipper of Utnapishtim is called "mystery of the god of the west" or "mystery of the god of the great mountain (the earth mountain)." His second name is "the servant of Ea." But Utnapishtim is also the special servant-protector meling of Ea who is the god of the underworld waters and of "wisdom.

Decision

The epic with its threefold journey describes in symbolic-mythical terms a way in which man who dares to do so can gain an initiatory knowledge. In this sense, Gilgamesh is "the son of Utnapishtim," i.e., a republication of Utnapishtim. Tragically, as a partial human being, he does not escape death.

Note - One cannot escape the impression that the descent of Jesus "into hell" (meaning into the underworld of the churchmen, i.e. of the flood and of the downfall of Sodoma and Gomorrha), followed three days later by his resurrection, is situated in the same sphere of reality. That paschal event is the path that Jesus presented through death and the underworld to the light of life of eternal resurrection. Jesus put the problem in radically new terms and brought a radically new solution, but this in line with what the ancient mystery religions tried to achieve in this matter.

6. Sacred service.

Bibl. st.: W.B. Kristensen, *Collected contributions to knowledge of ancient religions*, Amsterdam, 1947, 201/229 (*The ancient conception of servitude*), 291/314 (*The wealth of the earth in myth and cult*).

We begin with the basic understanding (o.c, 204).

The world and life in it as 'sacred'.- The social life of all the ancient peoples rested - more than later (following desacralization) ever did - on a sacred or 'holy' basis. The larger and especially smaller social groups - the families, the 'gentes' (groups of families), even more extensive groups - were religious systems with their own worship ('cult') and sacred regulation of interests. The state was first and foremost "sacred": legislation, institutions of a public nature, decisions of general interest came into legal existence after consultation with, among others, "omina" (divine instructions).

Kristensen:

"The idea of a 'civitas dei' (a god state) was familiar to the ancient peoples, and the processing of that ideal was impressively pursued."

If there is a basic misunderstanding regarding primitive and ancient cultures because of a lot of modern and postmodern minds, it is because of the misunderstanding of the sacred that primitives and antiquarians (and medievalists) - in a word: premoderns - held.

Problem.

The slave or slave girl, respectively, is "outside the ordinary law."- *Platon* calls the slave "a property difficult to treat" ("chalepon ktèma") and recommends human treatment supported on purely practical grounds (*Laws*). Aristotle considers the slave a possession in the midst of all other "possessions. Though nevertheless a "ktèma empsuchon," an animated possession, for him the slave was a kind of subhuman animal (*Politica*). The Roman Cato harbored *Platon's* opinion (*De agr.*).

Such interpretations of service already betray a desecration of service that naturally falls into modern and postmodern tastes.

The holiness of service.

The fact is that slaves and slave women in the oldest Greek and Roman culture participated in many cases in domestic and public worship. Above all, they were affiliated with the religion of the family.-They "stood outside the ordinary law" indeed but not outside the law without more: they stood within the sacred law.

Wealth.

Deities of the underworld were the givers of wealth who represented its lives power. Wealth as a god-given life was therefore "sacred.

More than that, it was ancient belief that only those devoted to the underworld deities could bring the wealth of the earth among men.

In Rome these were the slaves - they took care of the wealth of the family -, the king - he was the sacred guarantor of the country's prosperity - and the vestal virgins. The latter were devoted to the underworld deities. They maintained the hearth fire of the Roman people and served in the pantry of the goddess Vesta (the "penus Vestae"), the visible and tangible representation of what Kristensen calls "the mystery of the life of the earth."

Slaves.

Prisoners of war were enslaved in a rite, namely a crowning. From then on, they were also dedicated as slaves to the deities of the underworld. And in that sense "sacred. The deities in question were the "lares familiares," the family or house deities, and Saturn who was equivalent to Dis Pater, the Supreme God.

Slaves were loved by those deities so much so that they could represent them: at the celebration of the lares, they - and not the free people - were the main characters.

Reason: the servitude of slaves is in special favor with the lares. At the celebration of Saturn, slaves played the leading role. Saturn, the god of the abundance of field fruits, was himself signified as a slave: in the temple near the capitolinus, a statue of a bound slave represented him.

In passing: That being bound meant descent into hell, from which cosmic life rose. The release of Saturn and the slaves at the annual celebration of Saturn represented a resurrection. That signified the divine wealth in all its earthly forms delivered by the god and slaves as mediators between the other and this world. That is mystery religion.

7. Princes.

Saturn was both slave and king: traditionally he was called "Saturn rex" and at the Saturnalia, the Saturn celebration, he was represented by a slave.

In comparison, the weaver (priest) of the goddess Diana in the sacred forest at Nemi was called "rex nemorensis" and was also a slave. His votive image was a tree branch which he had acquired in a battle and which represented the resurrected life of the earth (mean: of the underworld deities). The day of the foundation of the temple of Diana nemorensis, the Diana of Nemi, was called "servorum dies," slave day.

Vestalinnen.

They presented Vesta, who was identified with "Terra mater," Mother Earth. Ovid, the poet, puts it, "Vesta is the same as Earth. The ever-burning hearth fire is the reason for the existence of both" (Fasti).

Ancient Greeks and Romans believed that the earth, understand: the Earth, lives through the earth fire in all that it produces.

Generation energy

To the earth fire, ancient people attributed generative life force. Thus, the god of that fire was the "originator" of earth life.

A virgin mother was the partneress of the fire god. One story states: in the home of King Tarquinius (-534/-509), a phallus appeared on the hearth who fathered the later king with the maid Ocrisia. The phallus was sometimes referred to as the lar familiaris, the male household god, sometimes as Volcanus, the fire god. Well, Ocrisia was the vestalin in the royal house. All vestal virgins were signified as the consorts of the fire god.

According to Kristensen who cites Pliny the Elder, the "sacra populi romani," the objects of the Roman people, which the vestal virgins in Vesta's temple guarded and venerated and which included the "deus fascinus," the divine phallus, demonstrate this.

Incidentally, they were appointed as wives, "amatae," lovers, by the "pontifex maximus," the high priest. They therefore wore the hairdress of brides. In case of infidelity, they were buried alive, i.e. left to her true - mystic - consort in the earth.

"They were the brides of the god of the underworld, the consuming god in the hearth fire, and not - as has been believed - of the pontifex maximus who did - like the king - represent the god but was not married to the virgins"(o.c, 308).

At the consecration, the wijmaagden sacrificed the hair or a lock of hair. Antiquated: in the hair she counts the life force (one thinks of Samson). Through the hair sacrifice, that life force was dedicated to the deities from whom it came.

Just as the slaves/slave women gathered the wealth of the earth in storerooms and granaries and prepared food for the family on the hearth, the vestal women performed acts of honor for the benefit of the Roman people.

Thus they prepared the "mola salsa," a mixture of coarsely ground corn and salt dissolved in water ('salsa'), usable in sacrifices. Ritualistically, they picked the necessary ears of corn from the new harvest, dried and ground the grains into coarse flour ('mola'). The mixture was taken to the *penus Vestae*, the sacred storeroom in the temple. With this mixture the sacrificial animals were sprinkled and thus "sanctified."

Ancient Romans identified the mola salsa as the "sacred" paragon of all foods. - "Every food was sacred because in it a god-like energy was at work, the energy of renewing life, but the mola salsa was the special bearer of this divine power." (O.C., 309).

Its ritual form of operation was to secure the unhindered unfolding of the divine life force. Which is precisely what the purely profane preparation of food and drink lacks.

The "most sacred" in the temple of Vesta was not the room of the hearth but the storeroom, the *penus Vestae*. There the mola salsa was kept together with the other 'sacra', the objects, also called "penetralia sacra". Below it was the *deus fascinus*, the *Wijphallus*.

Kristensen: on this depended the existence of the Roman state.- Moderns and postmoderns have difficulty imagining such a thing because they live within a desecrated or desacralized axiomatics.

8. Black days.

The front part of the pantry was open to Roman matrons during the celebration of Vesta. Those days were called "dies nefasti," black days, days of doom, i.e. days of unpleasant feelings (depressed mood, yes, fears). In day-to-day be zigheden greatest caution was duty.

Reason: those days were the days of forou der souls, yes, of subterranean deities. The openness of the pantry was the representation of "the gates of hell" that were open. Nasty creatures - deceased (cf. Halloween), hell spirits - emerged from the earth among men. The attitude of mortals was twofold: they were welcomed because they helped decide the fertility of the earth; they were asked not to stay long because of their demonism (harmony of opposites whereby they generated good and evil).

Gates

A society - a village, a city - was considered the visible representation of the underworld with its ancestor souls and its deities. The gate or gates that provided access were at once the entrance to that other world under whose influence the society stood. The death and hell spirit realm was considered a society, a city, a fortress or so. This depicted itself in the society on earth. "The Greek cities called 'Pulos' were named 'gates of hell' after such gates." (O.c, 255).

In passing

the Bible also knows this expression. On the capitolinus in Rome stood an ancient gate that always remained open, the "porta pandana." It stood near the tomb of Tarpeia, the vestalin who had opened this gate for the Sabines who were enemies, thus "betraying" her homeland. She was therefore buried alive under the shields of the enemies of the state.

Nevertheless, she was venerated every year by the vestal women with or fers. She was apparently considered not a feloness but a "saint," and her image was also on display in the temple of Jupiter stator (one of the titles of the Roman supreme god).

Dis Fr.

Indeed, Tarpeia made a covenant with "the enemy." After all, the prince of the Sabines was only the visible appearance of "another prince." "The Romans knew an archenemy who was at the same time their savior (savior), namely, the god of the underworld, also called "Dis pater," the god of the riches of the earth, the Lord with whom the vestal virgins had made a covenant and to whom they were consecrated." (O.c, 311).

One sees the typical demonism that confuses opposites: the underworld god is both arch enemy and arch savior! Tarpeia had opened the gate for this archenemy and this at the place where she was buried alive, i.e. consecrated to the underworld god. This testified to self-sacrifice: just like the unfaithful vestalin but in a different situation, she had had the audacity to dissolve her already existing covenant with the god by opening the gate for the Sabines (in itself a crime) and to leave this earth forever for an underworld servitude reinforced in a raw way.

Her "unfaithfulness" (to the homeland) was in this way not an ordinary, profane crime but the reinforcement of her initiation as a vestalin sealed by the living burial: the

gate remained always open as a sign of the fact that her both coveted and feared union with the hell-god, the god of cosmic life, was permanent.

The open gate.

The pantry of Vesta - the earth goddess - was the visible and tangible representation of the treasury that is the earth, understand: the Earth or Earth Goddess. Like her paragon, Tarpeia, the vestal virgins opened the "gate" once every year with the difference that they did not die but - like the slaves and the king - lived on earth to mediate between this world with its needs (of wealth) and the other world (with its rich dom).

Mystery

Slaves/slave women, kings, vestal virgins lived on earth but as representatives of another world, that of the ancestor souls and hell spirits. They were dichotomous: on the one hand "of this world" and on the other "of the other world." To mediate between the two worlds. In Tarpeia's case, that mediation went as far as sacred death.

9. Kristensen concludes:

"The mystery of the life of the earth appears time and again to have been the main motif in the Vesta cult. - That mystery characterizes what the ancients called 'wealth'. Agriculture was for the ancient consciousness a mystical enterprise: arable farming and animal husbandry were embedded in worship and were therefore accompanied by religious ceremonies.

Comparison.

At the entrance to the Acropolis in Athens were statues of the three Charites.

In passing:

Charites are goddesses who radiate benevolent beauty and gratitude for that gracious beauty. Their number sometimes seems to be infinite but the number three predominates. They favor e.g. the growth of roses, and the spring flowers are their domain of power. One interpretation states that they originally represented the universally revered life forces of the earth. In any case: their connection with fruit-bearing nature is certain.

Kristensen, however, emphasizes one way of Charites worship, namely the mystery religion. In numerous images, the god Hermes Charidotes is depicted leading the three Charites "out of the cave," meaning: out of the underworld: "He brings the life of the earth to our world" (o.c, 314).- In Athens, the Charites were worshipped as mystery goddesses.

Kristensen concludes, "From whichever side we look at the ancient conceptions of the riches of the earth, they always appear to match the basic idea of the mystery religions" (ibid.).

Demonism.

'Sacred' is thus the wealth of the earth but immediately ambiguous: it was attractive as a value but at the same time dangerous and therefore frightening as a value susceptible to reversal in its opposite. Indeed, the deities - along with the ancestor souls - who control that gift are ethically prone to good and evil and thus unpredictable.

Earthly mankind finds riches. Immediately he is what ancient Greeks called "heuresis," find, and "thèsauros," treasure, laid to find by the subterranean powers. But, as Kristensen emphasizes again and again, "woe to the man who finds the treasure, for he takes fire in his hands: he who receives the life of the earth must know that he also receives the death of the earth." That is the infamous harmony of opposites.

Remark. - It is clear that Jesus' death on the cross and immediately after his death his far glorification by the Holy Spirit with his gifts, are situated in that aspect of reality which about the mystery religions keep talking about. The great, indeed decisive difference consists in the fact that Jesus is the second person of the Holy Trinity who has become man and is therefore Lord over all that is demonic. His redemption is a value that for once is not subject to reversal in its part. Therefore, it does not recur again and again but is, as the *letter of Hebrews* puts it (*Heb. 9:12*), "an eternal redemption" that does not turn into its opposite because, as "treasure" and "find," it is a gift to conscientious creatures from a conscientious God man.

10. The "divine" outcast.

Th. van Baaren, Maze of the Gods (Introduction to Comparative Religious Studies), Amsterdam, 1960, 209, says that the divine trickster is a deity essentially capable of "tricking man." It is closely related to the divine "trickster" ("prankster").

Bibl. st.: *W.B. Kristensen, Collected Contributions to Knowledge of Ancient Religions sten, Amsterdam, 1947, 103/124 (The Divine Deceiver).*

Myth.

The Greek god Hermes is a divine trickster. He deceitfully lured people into death. This is what the myth of Pandora, the all-seeing woman, the goddess of the double-hearted "blessing" of the earth, is about.

1. Prometheus snatched fire from the deities and brought it to the humans. The deities punish first Prometheus and then the humans by sending Pandora to the humans. Hephaestus forms a beautiful woman for this purpose. Athene and Aphrodite bestow upon her the gifts at their disposal. Hermes puts in the outcast.- Until then, the people knew no calamity, not even death.

2. Hermes as "charidotes" (giver of gifts) brings Pandora to earth. With joy the people receive her. - One version of the myth says that she brought with her a 'pithos' ('vase'). When she opened it, all kinds of mischief poured out, which have remained among the people ever since. After the lid was put back on, only hope remained in it.

Clarification.

Wealth is a "divine" reality: it is therefore like the life of the earth "sacred," i.e. both a good and an evil. In other words: wealth like all the goods that the earth (understand: the underworld) bestows, is 'demonic,' conflating salvation and mischief.- "That own schap (...) is the subject of the curious but so often misunderstood myth of Pandora." (O.c, 300).- That type of the sacred arouses attraction and trepidation.

The vase.

Pandora brings gifts in a vase. Well, the vase is repeatedly the metaphor for the realm of the dead. Thus Hermes conjures souls in and out of a vase half hidden in the earth. Again and again, the upper part of the vase represents the place of access to the underworld. For example, in the cave of the three Charites who are brought to earth from the underworld by Hermes. Thus Pandora is brought to earth by him: her vase represents the underworld life which is also the underworld death.

The divine outlier.

Hermes in the ancient mythical interpretation was the cunning trickster, - up to and including thief, the one at home in the dark nights, but also the one who brings blessing and wealth. Although he definitively brought calamity to the people, yet he was usually not interpreted as the enemy of people but was worshipped as one of the highest gods. According to the oldest view, he was even the special "Lord" of mankind.

Type.

Hermes is one example amidst others.- In the Bible - says Kristensen, o.c. 116 - the "serpent," the outcast among the animals, is the "divine" (understand: demonic) outcast. There is first paradise. Then there is the serpent who tempts to eat from the tree of "the knowledge (understand: intimate association) of good and evil." Immediately calamities of all kinds, death included, make their appearance in this world.-But in the Bible the emphasis is on the unscrupulous disposition of the divine deceiver.

In the Babylonian religion it is Ea: he by outcast subjected all men to death and yet he is their "creator" and be fencer who saved from the flood.

In Vedar religion, Varuna is the loftiest god and hand oats of an eternal order of life but a god whose appearances are unfathomable and unpredictable.

In Egypt, there is Set who was worshipped as a god but lured Osiris, the divine man, to death.

Decision.- Where S. John, *Apocalypse 21:8*, says that "all liars" belong in the second death, eternal death, he biblically affirms the theme of the "godly," i.e., the demonic outcast.

11. *The power word.*

Bibl. st.: W.B. Kristensen, *Collected contributions to knowledge of ancient religions*, Amsterdam, 1947, 125/148 (*The divine herald and the word of god*).

Sacred eloquence.

"(The eloquent word), once spoken, maintained itself, created a new condition, transformed itself into reality. Eloquence was therefore nothing less than a creative force, a life energy. Its essence was the mystery of creation and life". (o.c., 129).- In other words: an application of sacred dynamism.

Hermes.

Other religions - which thought and lived in a less profane way than the Greek in the classical period - show very clearly the faithful experience of the word of power but also the Greek religion knew this phenomenon in the person of the god Hermes.

1. In general, he brings the divine (mean: demonic) life that belongs in the underworld into the ze world.- The myth of Hermes with the ram was narrated in the mysteries (mean: sacred ceremonies proper to the mystery religions) of the Earth Mother. There the ram represents (visibly represents today) the life of the earth which Hermes raises "from the ear de."

2. Applications.- For example, Hermes is 'psuchopompos,' the one who led souls to and from the earth. He was regarded as 'fotalmios,' the one who causes plant life to rise from the earth (e.g., in the Mysteries of Samothrace). From the realm of the dead, the subterranean world, he brings Pandora with her 'divine' gifts to earth.

Decision.

Such activities show that he is "angelos," messenger, mediator, between the world of deities and earthly humanity. "In an effective manner he reveals to men the being and will of the deities." (O.c, 141).

Hermes as "logios," eloquent.

He possessed the gift of the magic word or "power word. It was argued that no one possessed the energy-bearing articulation of the divine will as he did.

Homer's Iliad, II

The Achaeans wanted to give up the battle and return home. Yet Odysseus and Nestor speak the word of power which is received to thunderous applause. Whereupon Agamemnon says to Nestor shouting, "Yes, truly! Again by thy eloquence kendheid ('agorè') thou conquerest the sons of the Achaeans. If I had but ten such counsellors as thou, the city of prince Priamos (Troy) would soon bow its head, taken under the fist of ours and destroyed."

'Council' here is to be understood in the sacred sense of "God-given insight." Counseling is power word that shows itself in the hearers as new life force.

Hermes.

After what precedes, one understands that a poet like *Hesiod* (*Theogonia* 938) states that Hermes is "the herald of the gods." General saw in him the prototype of human spokesmen. Thus, the "heralds" of Eleusis were "descendants of Hermes" (where "descendants" means "who have the same nature as those from whom they are descended"). The same life force flows in them such that they are, in a manner of speaking, Hennes himself.

The herald's staff (scepter).

Greek eloquence had a "symbol," understand: something visibly presentable, viz. a staff. - Every spokesman - monarch, judge, ordinary speaker ker - according to the ancient epic (*Iliad*), when he spoke, had a staff, - the staff of Hermes.

In passing, the staff could take three forms, 'skèptron', the ordinary staff, 'kèrukeion', the staff that extends into two branches bent together or interwoven, and 'rhabdos', the short tree branch. Well, the god Hermes appears to be the typical possessor of all three we objects and - what's more - he granted them to human spokesmen. Which implies that he stood behind them with his high life force.

Afterword.

Kristensen complains again and again that the mental evolution among the ancient Greeks - from archaic-sacral to classically desacralized - makes it so difficult to provide historically accurate interpretation when it comes to religious phenomena. For the most part, our current intelligence comes from writers who are skeptical of 'an tical' popular belief and had in fact outgrown it. Hence the distinction between 'an tical' (sacred) and 'classical' (desacralized).

12. Erotic religion and Bible.

Fertility Religion.

Bible scholars use the term "fertility religion. This is correct if one understands it to mean: "Religion, if it applies the power acquired through sexual rites to a given destiny in a fruitful (i.e. rewarding) way to others, is fertility religion". Its domain is 'fertility' of plants, animals, people and healing or conjuring, for example.

The Bible has such religion as an ongoing problem.

The couple "Baal/ Ashera (Astarte)" in the first place functioned as the center of erotic religion,- with sacrificial heights, transport rites, sacrificial meals, sexual rites,- with temple wewomen and temple wemen,- with wepoles etc. - To dismiss all this as "sacred prostitution", while partially true, is incorrect as a whole because the term "prostitution" in our language denotes something different from what people then - in the context of their religiosity - thought and meant in the first place.

Further Biblical analysis.

By way of introduction, we mention the history of Sarra in the book of *Tobias (Tobit) 3:8,- 3:16,- 6:14 (18)*.- Asmodeus, the worst among the demons (entities alienated from God), kills the men every time he enters the bridal chamber while sparing her because he covets them.- One keeps this history in mind to understand what follows.

The lifeline of humanity.

We now give the basic text (*Luke 17:26/30*).- The term "one senzoon" (*Daniel 7:9/18*) designates a heavenly type of man, the saints of the Most High, but Jesus applies it to Himself in the individual sense: He is the heavenly man who will bring judgment at the end of time.-

Behold how Jesus outlines the lifeline of humanity.

1. As it was in the days of Noë, it will still be in the days of the son of man: people ate and drank and married until the day Noë entered the ark (*note: salvation*) and the flood came and destroyed all.

2. Likewise it was in the days of Lot: one ate and drank, bought and sold, planted and built the but the day Sodoma left, God rained fire and solfer from heaven and destroyed all. So it will be likewise in the day when the Son of Man will be revealed.- Cf. *Matthew 10:15,- 24:37/39*.- So much for our basic text.

Scope.

Jesus summarizes sacred history from primal history to the final judgment.

Content.

As it was centuries and centuries ago, so it will be on the last day, viz. the people - at least the great masses - live unsuspectingly regarding their sacred situa tie toward disaster. Now specify that content.

The reason.

In *Genesis 6:3*, God says concerning humanity before the Flood, "That my spirit (*note*: life force) may not endlessly determine the fate of man for he is flesh (*note*: substandard life force)."

The overwhelming masses know "flesh" as their only life force while a minute minority (Noë and his) know "spirit," God's own life force. The masses cannot withstand the dangers of the cosmos; the minority escapes them.

Sow-harvest legality.

The Bible judges destiny according to the "flesh/spirit" couple, the two basic factors of destiny. For example, *Galatians* says (by way of introduction *5:16/24*) *6:7/8* : "He who sows in the flesh will reap corruption from the flesh. He who sows in the spirit, out of that spirit he will reap eternal life."

John 3:6 says, "What is born of flesh is flesh; what is born of spirit is spirit" (cf. baptism as being reborn of spirit). Cf. *1 Peter 3:18*.- Of that basic axiom, the Flood is one application. Of that same basic axiom, humanity when Jesus returns to judge will be one application. The undersized life-force does not allow the given destiny and the requested destiny to be correctly seen AND is not capable of fulfilling the requested destiny. Only "spirit," God's essential life force, sees the given destiny and sees the requested destiny and can realize it sooner or later. Flesh as below the necessary power cannot handle this.-See in nutshell the Biblical dynamism.

Note - Precisely the same structure is expressed by *Isaias (Isaiah) 24:4/6*, but with emphasis on the ethical conditions: "The earth mourns and withers away. (...). The elite of the people of the earth wither away. The earth under the feet of its inhabitants has been desecrated for they have transgressed the moral law, raped the divine counsel, broken the eternal covenant. By this the curse has devoured the earth (...)". He who does not behave conscientiously loses God's life force, lapses into the mere flesh and exposes himself to miscalculations.- What one sows unscrupulously, that one will also reap!

Judas' explanation.

The apostle Judas' bill fortunately provides some explanation. Behold the text.

1. As for the angels who dishonored their first-class role and left their high position, it is in view of the great day (*op.* : the last judgment) that He encamped them in the eternal shackles of the abyss of darkness.

Genesis 6:1/8 is assumed here: sons of God (high angels) set their sights on the daughters of men and took them to wife such that children came into the world, viz. nephilim, transnational cultural heroes (cf. *Wisdom 14:6; Judith 16:6; Isaias 13:3; Psalm 103 (102): 20; Maccabees 9/21*).

One compares with the fate of Sarra.-That, over time, must have corrupted the culture to such an extent that God said, "That my spirit not endlessly determine the fate of man for he is flesh." It is as if the sons of God, at least a series of women and her nephilim eradicated the faith except for a minute minority (Noë and his).

2. Likewise, Sodoma, Gomorrha and nearby cities that prostituted themselves in the same way by setting their sights on other flesh were made to look the part by being at the mercy of eternal fire.- "In the same way" means "in an analogous way" because the "other flesh" in this case is not human flesh because the Sodomites wanted to commit sex with angels of God who appeared in human being mode.

Genesis 18/19 tells how two angels, after visiting Abraham, travel on to arrive at night in Sodoma to Lot who gives them hospitable lodging. Only in bed were they surrounded by young and old Sodomites who wanted to break in to sexually assault the angels. But this failed.

Such vengeful (i.e., prematurely subject to God's intervention) unscrupulousness was then followed by a rain of fire and brimstone.-That was under size behavior, cause of substandard life force ("flesh") that without God's creature life force ("spirit") exposed itself to disasters.

Note.- Jude mentions both catastrophes (deluge and fire-and-sulfur) and the culprits in connection with at that time the Christianities perishing "false prophets" or "teachers of error" who thus resembled the spirits and men of the deluge and fire-and-sulfur.

Decision.

In both cases, some form of sexuality - in unison with angels who violate or with angels to whom one violates - plays a leading role regarding flesh and unloof and unscrupulousness. What is called "flesh" clearly includes a sexual component.

Petrus to the point.

Again, the two primal catastrophes together.

1. *Peter 3:19v.* says that between His death on the cross and His resurrection (*Matt. 12:40; Acts 2:24, 2:30; Rom. 10:7; Eph. 4:9v.; Heb. 13:20*), Jesus descends to visit in the dungeon "those who refused to believe in Noah's day."

As *an aside*, in *Luke 18:8* Jesus wonders if He will find faith upon His return! - *2 Peter 2:4/5* mentions "the ancient world" just before the flood in Noah's day.

2. *2 Peter 2:6/8* mentions "the godless" in the days of Lot and their fate in view of the last judgment.

Opm..- As Judas, Peter relates to "false prophets" at that time.

Conclusion.

Jesus brings up the two primordial catastrophes in the encompassing framework of humanity's lifeline as still normative at the end. Immediately after His death, He descends into hell to bring His message to those concerned. He expects to the same unfaith when He returns to judge.-.

Sexuality of special type plays a role. With this, Jesus surely also wanted to put something on our minds in our time!

Remark. - One may remark that Jesus' lifeline is expressed in "mythical" language. To this may be replied that God as the Bible indicates Him can be expressed in all languages - from the primitive my then to the modern theoretical language - at least for those with sufficient religious experience.

The new resurrection.

The term "spirit" (God's essential life force) evolves with the development of culture. We explain.

1. *The time-honored resurrection.*

In A. Bertholet, *Die Religion des alten Testaments*, Tübingen, 1932, 24/ 32 (*Toten- und Ahnenkult*), it is mentioned that consulting phantoms and calling on the dead (*Deuteronomy 18:11*) were known and that e.g. staying in sepulchres and spending the night in wehuts (*Isaias 65:4*) were a practice. This implies that the dead "live" in the other world (albeit in the sheol (underworld) in the depths of the earth in a subhuman stage).

For example, the death summoner in En-Dor sees "an elohim (divine being) ascending out of the earth (*Numbers 16:32*)" (i.e., the prophet Samuel who died) (*1 Samuel 28:13*).

Psalms 16 (15): 9/11, asks that God would grant (o.g.v. in His cooperation life) that the soul (which includes the fine material body) would not be given over to sheol, as far as the place of those alienated from God.

And Jesus says:

"That the dead rise, Moses made it understood in the words about the bush (*Exodus 3:6*) where he calls the Lord "the God of Abraham, Isaac, Jacob." Well, He is not a God of the dead but of the living". (*Luke 20:37v.*).

In which two main types of resurrection are ascertainable: "Resurrection to eternal life or to reproach and eternal shame" (*Daniel 12:2; - 1 Sam. 28:19; John 5:29*). In which the "flesh/spirit" duality shows itself into nadir existence.

2. *The new resurrection.*

John 7:37ff says, "On the last day of the feast ... Jesus cried, 'If any man thirst, let him come unto me ...'" This according to the scriptures, "Out of his innermost being shall flow streams of living water."

Jesus was talking about the spirit that they must receive who had believed in Him. For there was no spirit yet because He was not glorified". Jesus does not deny that "God's undefiled spirit is in all things" (*Wisdom 12:10*),-that even before the flood the stage of the flesh was surpassed by that of the spirit (*Genesis 6:3*).

The term "spirit" evolves with sacred history! When Jesus is glorified by the new spirit immediately after His death on the cross (*1 Peter 3:18f.*), He is resurrected in a new way that leaves the ancient flesh even further behind than ever. And with that ancient flesh also the role of sexuality: "People in this world marry. Those who (...) partake of

the resurrection (...) no longer marry. Nor can they die any more, for they are like angels since they have been resurrected." (*Luke 19:34/36*).

13. Virginity

One tradition deduces from Luke's text that virgin life can be a form of risen life already here on earth. And this as anticipation of the nad Jewish new resurrection. Eastern Christians call that "bios angelikos," angelic life.

The primal layer.

Those who wish to live so virginly are in practice confronted with the spirits of the dungeon above and their axioms, namely, lust for money, sexual desire and seduction by appearances (as *1 John 2:16* just says). From the dungeon, the spirits still control the primal layer in our soul life in such a way that whoever wants to withdraw from it in more than ordinary ways has to deal directly with them.

The same is true for those who as homo religiosus (who want individual experience of the sacred) set themselves against the average concerning religion as well as for all those who want to deepen or employ the sacred in its occult layer, as *Deuteronomi um 18:9/15* lists:

"Soothsaying, uttering formulas of power, clairvoyance, magic, employing magical means, consulting phantoms and soothsayers, invoking the dead." That is drawing from the primal layer that is Biblically labeled "flesh," substandard living, in the grip of the churched spirits that Jesus visited after his death to convert them to "spirit.

14. Group Coccultism.

'Egregores'.- The *Book of Enoch* (*Henok*) or *Enoch* (*Enok*) is a collection of apocalyptic texts worked into a whole by Judaism of the second and first centuries BC. It passes as the oldest and largest apocalyptic work.

In fact, it is a compilation but with yet a unity, namely "apokalupsis," revelation (revelation), there is revelation of the influences of the other worlds on the historical epochs that our earth and its peoples are going through

For more information, see C. Kappler et al, *Apocalypses et voyages dans l'au-dela*, Paris, 1987 (especially o.c., 31/37 (*La notion d'apocalypse*), where it is emphasized that apocalypse is more than mere end-time revelation). What is notable, however, is that this collective work places great emphasis on soul journeys into other worlds. Which is a kentrek of shamanism.

Well, S. Lancri, *Doctrines initiatiques (Essai de science occulte)*, Paris, s.d., 180, says that the *Book of Enoch*, VII, talks about *Gen. 6:lvv.*, where the fall of the angels - 'sons of God' - with young women on earth is mentioned. These fallen angels are also called "egregors," from the ancient Greek "egrègoroi," watchers. These were situated on Mount Hermon after having sworn an oath to watch over it so that they succeeded in becoming sexually one with young earthly women, fathering children, teaching them magic (including healing magic). Which will lead to punishment by God.

Current significance

P. Mariel, dir., *Dict. des sociétés secrètes en occident*, Paris, 1971, says that the egregors of the *Book of Enoch* controlled the six cosmic parts - north/south, east/west, zenith/ nadir - but that the same term today refers to "the souls of groups." Thus there would be an egregoor of France or of Freemasonry. Thus literally the words book. So the term would mean "group soul."

Current significance.

J. Tondriau, *L'occultisme*, Verviers, 1964, 190, states that 'egregoor' (also 'egregoor') means "magical emanation of a group." Other name: "thought-form" of a group.

Thus, according to the work, flying saucers, the sun apparitions of Fatima and the like would be such magical products of relevant groups.

In passing the work reports that "egregoor" also means "magical group" that creates the "egregoor."

Current significance.

H. Masson, *Dict. initiatique*, Paris, 1970, 190, gives the following explanation.- Egregors are "real entities." To think something is to create it. To think something jointly reinforces that "product" and makes it a permanent thing. For within the cosmos "nothing is lost" (concerning such magical products). Egregors undergo the attraction of previous like-minded egregors.

Archetypes.- Thus gradually increasing energy centers of greater magnitude are created.- According to Masson, "the universal consciousness" of spiritualists or "the collective unconscious" of C.G. Jung is such an egregore.- Yes, the "communion of saints" in Christian doctrine is said to be such an egregore. And according to some occultists, people - the witches of the Sabbath - would have "created" Satan as a collective thought form .

As an aside, this is certainly not the teaching of the Bible and of the church.

Summary.

The original meaning - that of the Book of Enoch - i.e., a group of "watchmen" (term later adopted among the ancient Christian writers but applied to God's angels) thinking together toward a single goal and thus achieving a result, has remained the core,- even of the more recent meanings.

The power of our mind (intellect, reasoning ability, mind, will, imagination) is such that - especially in group - a fine material product is created. Which shows that it is a dynamistic phenomenon.

'Awakeners' would thus be translated as well by "consciously active in the magical field" and then preferably "collectively consciously active in the magical field."-By a metonymy, then, 'egregoor' means both the group that is so active and the product that group produces.

Fine (rarefied, subtle) matter as an underpinning of purposeful awareness is the focus.

15. Sensitivity.

Bibl.st. :

-- L. Bernard d'ignis, *Traite pratique du désenvoïement et du contre-envoïement*, Rennes, 2002, 24/29 (*La sensibilité énergétique de la victime*);

-- H. Masson, *Dictionnaire initiatique*, Paris, 1970, 190 (Egrégore).-

'Sensitive or "clair-sensitive" is a characteristic that in be ginsel is peculiar to all people but shows itself particularly in some. We explain.

Immaterial soul/subtle body(unconscious)/mental life (consciousness).

This trinity is the foundation.- On and within itself, the human soul is incorporeal but it exhibits two aspects that interest us here.

1. The tenuous, fine, subtle body (also called "phantom") is, insofar as "astral" (very subtle), an eternal substructure of the incorporeal soul, also called "dubgelganger. By scientific psychologists that substructure is called "the unconscious" because it does not usually penetrate consciousness.

2. The conscious or mental life is what we all, as far as conscious, directly experience and know.

Sensitivity

There is interaction between the subtle body and the mental life. In clair-sentients, what is present in the subtle body comes up much more in their consciousness. Precisely because of this, they have one more dimension than others. The strong degree of this is "clairvoyance. But everyone else has multiple 'intuitions', 'flashes', 'premonitions' and the like that rise from the unconscious subtle body.

We explain.

Model.- I am working in the kitchen. Suddenly "in my mind" ("in my consciousness") the image of a friend appears. I wonder half absent-mindedly, "What would that mean?" That is a contact between my tenuous side and her thoughts permeating through her subtle substructure. Until I encounter them in the street a few hours later. Only then does my conscious understand exactly what that "omen" means.

Extensions.

The dowser knows through his subtle part that there is water in the ground "at this place." This is called "dowsing," i.e. "seeing" or "feeling" through the unconscious-subtle body.

During the night, a mother suddenly jerks awake, - frightened. She goes to see: her child is in respiratory distress. Again the same "mechanism," if one may call it that.

Passive/ active.

The subtle body is like a sponge: it absorbs, yes, absorbs what is active in the rarefied world sphere. Hence sudden changes in mood, for example.

Indeed, information takes the form of a tenuous cloud or cloud that comes into contact with the unconscious. That is the passive aspect. But our subtle body also acts: what is called, for example, "the evil eye" is a frequent example: we "target" someone negatively day in and day out! Via the radiation of our subtle substratum, this harmful information reaches the subtle part of the "target". Consequence: an uneasy feeling arises in his mental life with regard to us. This can - if sustained - develop into a series of miscalculations on the part of the target.

Model.

L. B. d'Ignis, o.c, 57s.- A person believes neither in occult things nor in magic. But the following occurs. A lady of the family has serious problems with the owner of her home. The gentleman in question addresses that owner but is brutally rejected in an unexpected way. "Shocked, the gentleman thought and remembered that owner. Full of resentment (delayed revenge). Peculiar: the owner lives through a series of miscalculations that brought him to the brink of failure - we said in a moment: "at persistence"!

Characteristics.

Flashes that turn out to be correct, quick judgments about someone one does not know, -dreams or premonitions that become real, -immediate sympathy or antipathy at first ste encounter, -good or bad feelings up to and including fear in a place, in a church, -presences felt in the back without someone being physically present, -cold or warmth or even tingling (in the hands, for example) seemingly "without reason" and the like are criteria for passive sensitivity.

But e.g. the impression that one mysteriously causes certain events (happy or also unhappy) oneself by being concerned with such events in a sustained manner is a criterion for active sensitivity.

16. Cartesian dualism en route to dynamism.

D. Servan-Schreiber, Guérir le stress, l'anxiété et la dépression sans médicaments ni psychanalyse, Paris, 2003, is challenging as a title. We summarize the main ideas that Steller, who after studies for medicine and psychiatry immersed himself in brain science to then treat human emotional life neurobiologically (Univ. of Pittsburg) in alternative ways, vividly expounds.

1. Psychoanalysis and drugs are the two pillars of Western mood medicine. But divan and Prozac gradually suffice less and less.

2. The mind brain.- Our cerebral cortex - cortex or rather neo-cortex - is the more recent to gain that biological evolution provided us. Within that cortex is located the mind-brain that controls "feeling good," heart rate, blood pressure, hormone balance, digestion, even the immune system. More than that, that evolutionarily older part possesses a natural self-healing ability.

If it undergoes unpleasant experiences - life involves everyone - it becomes dysregulated but the new therapy focuses first on that brain part.

Steller outlines seven methods that draw on what has attracted attention since *D. Goleman, Emotional Intelligence*, New York, 1995.

Four characteristics

At the Univ. of Yale and New Hampshire, it is observed that the mind mind - let us so dutchize it - exhibits the following properties.

1. It defines one's own and others' states of mind.
2. It defines the course of it.
3. It reasons both those states and their expiration.
4. It controls the latter.

Behold if one will the type of balanced and succeeding life of mind. Immediately it appears that not so much intelligence (Binet) but intelligence carried by a healthy life of mind is partly the key of succeeding in life.

Steller considers Darwin and Freud surpassed and sees in Antonio Damasio's neurobiology, among others, "the third revolution in psychology" (o.c., 32): "We are condemned to live with within our brain the brain of the animals that preceded us in evolution" (o.c., 33). The emotions of the mind - bound to the brain of the mind - are a necessary condition of our rational nature.

Chinese medicine

O. c, 130 and 142, Servan-Schreiber notes that traditional Chinese medicine develops three methods of acting on the mind brain and with suc ces:

1. mentally through meditation,
2. organic through nutrition and medicinal herbs (who doesn't know "the Chinese herbs"?),
3. acupuncture by needles.- Steller outlines his acquaintance with it as follows.

In the 1980s, he sees a film depicting a surgical operation on the abdomen in Beijing (Beijing): a woman with a few needles in her epidermis lies talking to the operating doctor in the course of the operation!

From his Western axiomatics, he reasons, "Too far and too ... esoteric" (o.c, 130). And forget the matter. - In 1995 he is in Dharamsala at the foot of the Himalayas (India) where the Institute of Tibetan Medicine is located (and where the Dalai Lama lives). There they try to teach him that physical and mental symptoms are the sign of imbalance in the orbits of "tsji," energie (life force). He sees the results but thinks "That's yet another case of placebo!".

Until he fell upon a patient in Pittsburg who, although quite severely depressed, refused antidepressants but was "in full form" thanks to an acupuncturist. "I decided to get involved. Finally! It becomes one of his seven methods.

Yet he tries to reduce tsji to the Cartesian duality "consciousness/body" and does not foresee an actual third dimension, that of dynamism, namely "life force.

17. Soul Movement.

N. Söderblom, *Das Werden des Gottesglaubens*, Leipzig, 1926-2, 11, 15, distinguishes between "animatism," belief in life (and fine material life-force), eventually present in inorganic things and processes, and "animism," which includes animatism but in addition strictly believes in individual souls and spirits (up to and including deities).

Soul Movement.

O.c., 14. - Söderblom argues that among primitives this term has a different meaning than in India or ancient Hellas.- "Rather, the soul of a deceased exists as a we zen on and in itself amidst hosts of spirits, while something else of the dead is drawn into a new body. What is that other thing?".-We now turn to that.

Among the Batak (Sunda Islands), that other is called "tendi" (also "tondi"), which means "soul dust or "le vens force," while the individual soul is called "begu.

In Malacca the life force is called "sumangat," - name also given to the soul dust in the rice plant (according to A. Kruijt (1869/1949; *Het animisme in de Indische Archipel* (1906)).

Among the Tsji (negro-africans) the force is called 'kra': it is in the ancestors and always recurs in the descendants within the tribe or clan, - as a kind of force -capital in each member. The individual soul, however, is called 'srahman' and is strictly distinct from kra.

In Congo - according to Laman - the life principle is called "nzal-lu" and the breath "moëla" - both leave the body at death - while the individual soul is called "nkuju.

Soul Multiple.

Söderblom, o.c, 14, briefly mentions that primitives attribute "multiple souls" to man but explains too little.

Bibl. st.: W. Davis, *The Serpent and the Rainbow*, Am sterdam, 1986, 204w..- Steller researched in Haiti how zombies are created - in which animism (animatism included) proved essential.

Man consists of:

- 1.1. le corps cadavre (biological body),
- 1.2. n'ame (soul substance that makes the body live);
- 2.1. z' étoile (soul substance insofar as happiness determines (lucky star)),
- 2.2.a. gros bon ange (life force as the basis of consciousness),
- 2.2.b. ti bon ange (the individual soul with its essential life force).

This little good angel, if possessed, is in the grip of a "loa" (lwa, spirit),- exits in dream sleep or following a violent shock of the mind,- is at least partially robbed of her soul substance by zombification, which is stored e.g. in a ritually crafted earthen pot by a houngan (magician). Immediately, all other soul substances are at least partially robbed away, resulting in a de-same person or zombie.

Comparison.

G. Welter, *Les croyances primitives et leurs survivances (Précis de paléopsychologie)*, Paris, 1960, 53, says: "The magician can detach a part of the soul (note: soul-dust) and drive it into the body of a crocodile which will then devour a woman who is washing linen."

Note.-This shows that with the life force goes a moral behavior type together because, if the "enchanted" crocodile acts aggressively, then because it has acquired an aggression along with the soul substance and thus literally exhibits the "personality" (first of all, understand the moral type) either of the robbed man or of the magician or especially of both. Which gives the impression that the soul of a human has passed into the animal. Which suggests soul migration. In which only soul dust and not the individual soul is in the animal.

Soul dust or life force is carrier of a kind of personality that should not be confused with the person himself. This is what Söderblom wants to emphasize. Söderblom cites M. Kingsley, *Westafrican Studies*, London, 1899, 98: "There is in the religion of West Africans a curious number of spirits dwelling in bodies but an even greater number of spirits who have no material dwelling place but occupy such a thing by chance."

Söderblom also wanted to underline that aspect regarding soul-moving beliefs.-We refer immediately to the section on psychogenicalogy.

Söderblom concludes that if the Indian, Egyptian and Greek concept of soul migration (the individual soul passes through a series of earthly lives) continues the primitive heritage, then it is in a truly new sense.

18. Power word.

Bibl. st.: G. van der Leeuw, *Phänomenologie der Religion*, Tübingen, 1956-2.

Do we first specify how sacred power (life force, soul substance) proves determinable.

O.c, 3/9 (Power) Just before the battle, the Roman general summons a series of sacred entities (deities, ancestor souls among others) from whom he determines the course of the battle through a word of power ("vow") as a fruitful effort (cf. *T. Livius* 8:9:6v.). The natural course he does not trust. Therefore, he introduces a word of power that "empowers" the natural-normal course such that a sacred surplus value comes through as a tangible result.

Note: he does this "by" high beings (as a kind of oath, by the way) who, with their creature-like life forces, will make his effort more fruitful than natural-normal.- So much for the basic understanding.

Deployment

O.c, 457/463 (*Heiliges Wort*); 463/468 (*Das Weihewort*).- Van der Leeuw emphasizes it: those who deliberately work with a word of power "immediately expose themselves" (o.c, 459). How? He deploys his creature-like life force. He can count on an opposing word of power (e.g., because of the fighter of enemies).

In Livius' text, this appears as follows: the Roman general takes his eventual death to mean that, if he does not die, he remains "unclean and devoted" to the entities of the underworld (which he has also summoned). In other words: the stake is also nadood!

Legality.

"The (*op.*: power-laden) word applies and, once it has been uttered, it works out its power" (o.c, 468).

O.c, 458, n.1, steller underscores that nominalism, which denotes every word as pure sound to begin with, remains thoroughly underwhelming on this point, for the sacred word is essentially knowledge and thought content that is, moreover, power-laden.

Thus e.g.: someone, if charged with theft, strikes the Earth (as a sacred presence) with his hand, swearing that he is innocent, while afterwards it turns out that he is the thief after all, "then he must die" (o.c, 467), because the power - his own, that of the beings to whom he swore -, in that she is at least conscientious ("righteous"), turns against him as a her "devotee" who abused power in the sacred sense. Sacred power (life force) does not allow itself to be mocked ten! She is holy seriousness.

Two people swear that they will never part "by" a tree, understand: by its life power. As soon as death separates them, that tree dies. Thus sings a Cretan folk song that still realized that sacred truth. The soul matter of the tree in question, after the oath, is in solidarity with the couple who pronounce a word of power, i.e., a life-force-setting word, "at" him.

19. Ritus paganus.

Literally "pagan rite."-In *Genesis 24:2*, Abraham says to his eldest domestic servant who is going to swear, "Put your hand on my genitals" (similarly *Gen. 47:29*).

O.c, 467, Van der Leeuw says that "genitals are the seat of strong soul matter."- which again proves that a power word also (and even first and foremost) deploys its own life force.

Myth.

O.c, 468/475 (Mythus).- Not surprisingly, immediately after the exposition of the sacred word and the consecration word, Van der Leeuw immediately tackles the sacred essence of myth.

Structure.

A we act is stated for the first time. It is intended by - what is called - a cultural hero as an act of power with future destiny determining life force.

Once someone situates himself in that "tradition" and tells the first we act, there is myth in the sacred sense, i.e. we story. - And not a 'little story' for children and premoderns as an understated nominalism indicates. Myth is essential power word that visibly and tangibly makes present what the first or exemplary we act was.

A we story is a repetitive utterance of a power-laden event where the utterance - as a power word - is really the re-occurrence of that initial power event.

Van der Leeuw gives as a "classic example" the institution-story of the Eucharistic celebration: the priest recounts how Jesus for the first time presided-and-prescribed-the Last Supper (note the unity of the two which includes future-determination). Precisely in this way, the Last Supper is present-presented as a power event with the same life force.

20. *The evil eye (the evil gaze).*

Bibl. st.: S. Seligmann, *Die Zauberkraft des Auges und das Berufen (Ein Kapitel aus der Geschichte des Aberglaubens)*, The Hague.

The work, a monument of erudition, dates from 1910 and was updated and republished in 1921. Steller was an ophthalmologist.

O.c., 3, he specifies that in German "verrufen" is a deliberately evil intended power word, while "berufen" or even "beschreien" is a both unconsciously and deliberately evil founding power word.

The evil eye.

To "radiate" evil both unconsciously and consciously to fellow human beings through the eyes is to have "the evil eye. As already ancient Greeks said, "dusmenès kai baskanos ho (ton geitonon) ophthalmos," "unholy and envious is the eye (of neighbors)."

Approach thing is the unusually fruitful course of a fellow human being. The reaction to this, if it includes - possibly expressed in words of praise - disappointment together with envy that works itself out negatively through the eyes (the gaze), is evil eye.

Size

With an arsenal of data, Seligmann shows that the evil eye has been used from ancient times her to the present with surprising similarity in the most diverse, very divergent cultures at (o.c., 15). So much so that he supposes that the term has arisen almost everywhere independently of other cultures for reasons that are present everywhere.

The evil eye emanates from inorganic things (statues, terns), plants and animals, humans (dying and do den, - giants and dwarves), higher beings (deities and demons), yes, creepy creatures.

Thanatomania.

O. c, 473f.. - Delusion of death consists in being convinced that a possibly distant fellow human being has "bewitched" you to such an extent that you lay yourself down like a helpless one and die - for no normal reason.

"This astonishing phenomenon has been so often and a voice established by (...) missionaries and colonials engaged in the doings of Australian Aborigines, that we are well entitled to take it as established and certain fact."

Parable.

Now notice what steller says immediately after this "established and certain fact": "Precisely the same suggestive effects we find in believing the evil gaze."

"The people, as is well known, possess a really solid gift of wisdom and often experience facts very correctly without, however, being able to give an interpretation." (O;c;, 474).

Steller as a modern-rationalist understands by "interpretation," of course, some "scientific" explanation. Suggestion - whatever one may mean by it - is a classic on the subject. Not that there is no suggestion (influencing via the deeper soul) involved. It is that for those who take a sacred standpoint, suggestion can at most be a condition. Nothing more.

After all, if a scientist confronted with the evil eye tries a counter-suggestion, the effect turns out to be far from convincing. If it were only suggestion, then a counter-suggestion performed by scientists would reveal a scientifically sound elaboration! Which is far from true. So there is more.

Lotsworp.

Elsewhere, we discuss what a cast of fate, a negative occult effect, is on someone. When we check the countless enumeration of characteristics of "being afflicted by the evil gaze," it is the enumeration of the characteristics of every throw of fate. The difference is that the source of evil works through the eyes.

Immediately it becomes apparent that the undoing of an evil eye is a strictly occult matter. That some suggestion may be involved in this is obvious, but it is essentially a matter of controlling life force that is stronger than that of the evil eye.

Curiously, the eyes in this regard also come from non-human sources that do not have biological eyes! Sometimes the evil eye comes across as from an animal that is evil.

What does stand out is the impression of those affected that something like an eye or eyes does not let off viewing. Which brings with it a continuous pressure. This seems in some cases to emanate from higher beings present (ancestors, deities, nature spirits).

21. Telepathy.

Bibl. st.: J. Bois, *La telepathy*, in *Les Etrennes merveilleuses*, Paris, 1914, 203/213.

Phenomenon

1. "The phenomenon asserts itself by itself without any indication whatsoever" (a.c, 211). In other words, telepathy is a direct perception of what shows itself.

2. It occurs in both a skeptical and a believing middle. No doctrinal system or belief system is a condition of it. In other words, Bois pursues a phenomenological description of being....

Definition.

1. Telepathy is a kind of perception.- Sometimes one hears the voice of a friend "who is not there." Then again one sees an accident happening at a distance.

2. It is a perception of what eludes pre-telepathic perception as fact.

Diachronic

Too telepathy perceives data from the past (revisit) or data that are still future (previsit).

Synchronous

Actual - near or far - facts that exceed ("transcend") pre-telepathic perception are perceived.- In other words: our perceptions exhibit degrees. There is an ordinary, pre-telepathic degree and stronger, telepathic degree.

Basic condition.

Steller cites the *Imitatio Christi* (Imitation of Christ), a mystical text from the XVth century (attributed to *Thomas a Kempis*, among others):

"I am where my heart is."-The "heart" (understand: the telepathic perceptive faculty) does not bother with the deluding delimitations of time and space, which thinkers such as I. Kant unmasked as "subjective, i.e., as bound to and changing with our organism.

Clarified presses.- If we think of the planet Mars, then we are with our consciousness at the planet itself in its orbit. That this is so is shown by the fact that astronomers employ the telescope to hone in on that distant presence.

How would they take the telescope and point it at their intended object, if they were not already at that object themselves in a non-telescopic way before? Such extent of our presence "with things" anywhere in creation is a necessary condition of telepathy.

Samples.

These give an insight into the scope of understanding, *J.W. Goethe* (1749/1832), in his love and marriage novel *Wahlverandtschaften* (1809), wrote: "A soul can also by virtue of its mere presence act strongly upon another soul (...). Often, while I was on a walk with a friend and a thought struck me very vividly, that friend began to talk about that very thought."

Bois: "Who among us did not once think of the person he was going to meet? That is premonition in small doses".

"What mother - thanks to a delicate instinct - has not foreseen the suffering of an exiled son?" (A.c., 206).

Confusion

Bois gives the following example.

On the eve of a talk on telepathy he was to give in Rome at the Collegio romano, Queen Margarita, who did not disparage the problems of "transcendental psychology" (Bois said), told him in a private audience in 1904 the following historical fact.

Marshal von Moltke (one of the founders of modern strategy) was gravely ill and unable to leave his princely residence. At some point, the sentries who knew nothing about it saw him standing, leaning on the bridge of the stream. They went towards him but he swooned. At that moment - so they learned - von Moltke had given up the ghost. They were so impressed that they noted the fact in the watch book.

Why do we speak of "confusion" here? Because the seeing of the soldier was not telepathic seeing but the pre-telepathic seeing of a paranormal phenomenon, viz. the marshal's newly definitively departed soul had materialized to such an extent that even ordinary perception was sufficient to see that materialization.

Shadows

Bois himself mentions both: there is the phantom of living people that exits ("We carry within us such phantoms of life" says Bois himself (a.c, 204)) and there is the phantom of deceased people that "appears," i.e. materializes (understand: assumes coarse material density) to such an extent that ordinary seeing, hearing, touching suffice to perceive them (often as a chilly mist) *ne men*.

Such phenomena belong to the paranormal but are not in themselves telepathy.

In contrast, Bois cites Plutarchus of Chaeronea (about -45/+125) where he tells how Calpurnia, the wife of Julius Caesar (-101/-44), tried in vain to convince her husband not to go to the senate where he would be assassinated o.g.v. a kind of premonition. Calpurnia's knowledge of a future fact is telepathy with her husband at one with his destiny.

22. *Teleboelie*

Telepathy can - according to Bois - "obey the will" and thus approach mental suggestion (a.c, 212). This he calls "telebulia," will telepathy.

For example, he mentions Goethe telling Eckermann of a similar experience. Goethe, in love with a girl, was delted under her window one evening and noticed shadows through the luminous curtains. Disappointed, he returns to his steps in the dark street, full of envy because he could not be with the celebrating party.

Gradually his imagination kicks in. He strains his will and, with insistence and eyes full of tears, calls to him the girl who - he thought - was far hole. Suddenly he turns around: he sees her coming toward him in the street. It was she "in flesh and bone" but without headgear and trembling. "So it is thou! I was sure to meet thee! I had to see thee! I could no longer stay in my room. I came downstairs because a will stronger than mine dragged me here". She fell into his arms.

Remark. - Such "telepathy" is a form of magic that uses a telepathic bond to make a mental suggestion - one of the forms of magic.

Moods.

Telepathy happens to us - according to Bois - while we, dead calm, become sleepy. But it usually comes through "when love loses its hope or becomes anxious, when we are living through a decisive period, when an agony releases us from this life" (a.c, 208s.).

The incident between Goethe and his lover shows such a thing. Calpurnia's desperate attempts to warn her husband, Julius Caesar, as well.

Nadood contacts.

Bois seems to place special emphasis in the article on nadoodse "telepathies". Thus he ties in with M.T. Cicero (-106/-43) who was skeptical of soothsayers but recounts the following incident with full seriousness and a wealth of detail.

In Megara, there were two friends. One is murdered. The other dreams that the slain reveals to him both the perpetrators and the place where his body was hidden.

Opm. - Such a thing is, of course, telepathic contact but in dream form (confirming Bois' contention that falling asleep can promote telepathy). The ritual dream sleep - traditionally a custom in sanctuaries to get information through - is a form of this. "I am where my heart is" applies here: one who deliberately directs attention to an extraterrestrial being - god, ancestor, spirit - creates an openness that, through "a fine material instinct" (a.c, 206), culminates in the soul of that being on which attention is focused. That being can respond to it and give a "message" through .

Fine-material contact.

It is ready that e.g. telepathy is not a gross material contact (unless in the form of a witness object: I hold a souvenir in my hand and concentrate on the one to whom that object belongs). The contact is "subtle" (as Bois says), i.e. icy or fine corporeal. But with this we are in the basic concept of dynamism which states that, apart from gross and purely incorporeal realities, there exists a fine matter that possesses sensitively different properties from the matter studied by our physics. Clairvoyants see the subtle connection between people or beings who are telepathically connected.

Psychology.

Bois argues that telepathy, because of a certain similarity to hallucination (delusion) and certain dreams, belongs rather in scientific psychology, but under other points of view - contemplation/preview, transcendence of purely grossly material possibilities - belongs in what he calls "transcendental psychology," i.e. psychology that deals with phenomena that "transcend" (transcend) ordinary soul life.

Not to mention the teleboelia which apparently is not just mere object of scientific psychology (if one takes it as it is).

23. Shamanism.

Definition.- A contact of a person called to it, a "shaman" or "shamaness," with the other world at the service of a community, which is surrenderable as an institution and bound to formation, proceeding in a transported state, is "shamanism" (*Herder Lexikon Ethnologie*, Freiburg/ Basel/ Wien, 1981, 127 (*Schamanismus*)).

Bibl. st.: P. Chichmanov, *Dans la clinique de l'ame*, in: *Le Point* (Paris), 09.05. 2003, 72/74.

Since the term "shamanism"(chamanism) applies to phenomena around the globe, we limit ourselves to our definition and one sample.

The Tuva are a Turkic-speaking people, united in their own republic, situated north of Mongolia in southern Siberia. Their number is about 200,000. The capital city is Kyzyl. The western Tuva are mainly cattle breeders, the eastern Tuva mainly hunters.

The far battle is about the Tos Deer polyclinic in Kyzyl, made possible by the collapse of communism.

The atmosphere.

Heavy cloaks with long fringes and hairstyles of plumes adorn the "doctors. "Here one cares for the soul as well as the body(...). Drum sound and a headful of the smell of the 'artish' (the gin of the taiga)."

"In the simple waiting room, (...) some clients are sitting and watching TV. The accountant sits at his table with before him the stitch cards of the various sha moons (...).

Each 'caregiver' has his or her own abilities, - prediction, care through plants, funeral rituals"

A sample.

Aldin Kherel, like his wife and his four sisters-in-law, is a shaman. People come to him regarding a wide variety of problems such as health, family and relatives, heart matters People confide fears; want to know the future or return to the past den in search of ancestors.

His first patient is a female of about sixty. Gently he speaks to her. Asks questions. The conversation lasts several minutes. Meanwhile, the shaman is burning artichokes as he takes turns checking the patient and the glowing ashes.

Thereupon both left the building and made their way to the place of rites: a tree lavishly hung with colorful votive ribbons.

The female sits on a taburet with folded hands, staring into thought and unmoving. Behind her, the shaman beats a flat drum, barely audibly singing a song. It lasts. The singing grows stronger while he performs a dance in the process, as always. Suddenly he puts down the drum, grabs a whip and strikes the female's back with it.

The strokes are short and precise.- Then it turns out that meanwhile the female was silently weeping all this time.

Sample.

Once again, drumbeats resound. In the polyclinic, another rite begins. Through the curtainless window one sees a shaman at work. The patient, seated, holds a bag of milk in the palms of his hands. On the work table are a bear's paw, a wolf's skull, "ereen" (ritual dolls), a chocolate box, a wide flat drum and a Buddha. Which surprises no one here because the Tuva are shamanistic and Buddhist.

Sample.

Professor Kenin-Lopsan, the specialist on Tuva shamanism, tells about his grandmother. Twice she became a victim of communism: five years in prison in the thirties, fifteen years in camp after World War II (1939-1945) because she had cared for children through rites. But she was respected, indeed feared, by her fellow prisoners because her predictions, which went from mouth to mouth, made even the camp director tremble: she had predicted Stalin's disappearance!

And then: at some point, the camp doctor judged that the camp director's daughter was incurable and suspended care. Whereupon the grandmother was secretly called to the sick girl. She succeeded in curing it.

Not surprisingly, Kenin-Lopsan himself became a shaman and historian of shamanism. He resurrected shamanism after communism claimed that of the 700 shamans in 1931, practically none were left after World War II.

Universe view.

Main feature.- This world of all days and the 'other' world run uninterruptedly into each other. Everyone can experience the influences - good and evil - exerted by the 'spirits' from that other world regardless.

But only the shaman/shaman is capable of contacting those spirits in an orderly fashion. Thus the gifted one can "travel" into that other world to communicate, indeed negotiate, with the spirits. If a "soul" (understand: both soul and soul matter) is lost in that other life space - which can be sensed through illness - the gifted one can find it and bring it back.

He/she can accompany the soul of a deceased person and convey its last will and testament.- Clarity vision is another attribute: the gifted one can know the past through contemplation and blot out the future through foresight. The gifted one can influence the weather conditions, e.g. "make" rain and calm storms. This is an outline of the abilities that give the shaman/shaman a special social role in ancient times.

Conflict.

Modernity, in the guise of communism, brought with it a state ban on shamanism and Buddhism in the late 1920s. Among other things, communists cast both in a diabolical light. Shamanism was "incompetent and dangerous magic" that merited deportation, insane asylum or execution.

Vocation.

But communism was no match for a real vocation.- Kenin Lopsan, for example, was allowed to engage "scientifically" in shamanism: he was thus able to write down and preserve the "algish," the ritual poems by which spirits are summoned. He heard them from the last shamans/shamans who had escaped the communist 'purges'.

Many who gave up their shamanism under pressure continued the rites and cares. "Simply because it was impossible for the gifted to refuse cares or not respect the last will and testament of a deceased family member" (according to Kenin-Lopsan).

A called one should fulfill his destiny - to mediate between people and spirits: his giftedness is first and foremost a duty. Whoever does not fulfill such a duty falls ill and possibly dies.

Remark. - Here we touch upon an element of demonism (one finds it in all non-Biblical religions): the spirits (deities, ancestor souls and the like) dui den a "called one" and put him under such pressure that marital problems, illness, yes, death may be the result if he/she does not carry out the assignment.

Modernization.

In 1992, Kenin-Lopsan founded Doungour, the first shaman association. Ranchers and hunters were torn from their nomadic existence and gathered in kolkhozes. Thus real villages were formed and the capital Kyzyl became a city. Before the exterminations, den the gifted lived in their tents amid a nature full of steppes, sand deserts, high plains, taiga and hundreds of lakes. They were compensated with donations. By 1992, very few were left.

The new shamans/shamans were often townspeople, with a soviet formation. Most of them lived in Kyzyl. Whereas the traditional gifted always cared individually within delineated territories, there the new ones wished to perform in the same city for various reasons. If only to cut off quacks. Thus the associations were born.

Nadia's verdict.

She belongs to the Doungour Association. She states, "Many patients donate gifts in kind to us but we also need money to live. After the collapse of the USSR, there was disorder. Working together did good, both spiritually and materially. The burdens - housing, electricity, meals, heating - are paid in common."- Consequence: one cares for a fee and the rates hanging out at the cash register replace the traditional donations. The lamas of Buddhism, recognized as an official religion, pay no taxes. Since the Tuva consult either the lama or the shaman/shaman or the doctor according to their convenience, the caregivers of the clinic are subject to taxes.

Meanwhile, there are gifted people who want to return to nature. Or there are like Roza: she just dresses and cares often in the strange.