

Text 12. Phenomenology of the sacred (miscellaneous, 75 p.).

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1. Phenomenology and historical conditions.

Bibl. st.: M. Meslin, *Pour une science des religions*, Paris, 1973, 139/152
(*phénoménologie religieuse et Morphologie des phénomènes religieux*)

Steller wants positive science. This makes the phenomenological method a thorn in his side. We explain further.

Phenomenon.- The directly given is, if it is religious experience, all that is sacred.

Of these, the eidetic phenomenologist seeks to find a general concept called "eidos.

A model.

G. van der Leeuw, *Phänomenologie der Religion*, Tübingen, 1956-2, explains how the sacred concept of "prince" ("king") can be found in the royal customs in Melanesia and Madagascar, the testimony of the Scandinavian sagas and the prophet Jeremias, the concept of "shogun" in Japan and "imperium" in Rome the rites concerning the Rajah in Borneo, the Natchez chief, ceremonies at the Frankish court and at the English court under Charles II, the concept of monarchical power during the Hellenistic period and during the Germanic Holy Roman Empire, the psalms and Confucius, the Kingdom of God in the Bible (o.c., 114/133 (*Macht und Wille im Menschen: der König*)).

The reproach.

Meslin argues that this is to reduce the phenomena situated in space and time and thus, according to him, radically different phenomena to a lowest common denominator, meaning: that which is strictly identical in all the enumerated phenomena. He does not hesitate to dismiss this mode of doing as an approach to the absurd.

His reasoning.

1. He admits that all these cases are about sacred royalty.
2. Yet "the truly lived values regarding sanctification of power (...) are universally masked."

According to him, in all these cases it is not about sacred kingdom but about the historical circumstances that accompany that phenomenon! He says in that connection that that phenomenon "was and remains one of the great dreams of historical man." If one takes him by his words, one of the great dreams of actual mankind is not the general phenomenon of "sacred royalty" but its singular-concrete conditions!

The reproach.

Meslin goes even further.-The eidetic phenomenologist reduces historical phenomena to a common essence but precisely because of this he does not ask the question of "the deep cause" of such sacred elevation of an ordinary man to sacred sovereign. "Which surely is the main question on which phenomenological analysis should arrive?"

Remark. First: the phenomenologist explicitly puts the causes of a phenomenon in parentheses because he limits himself to what is directly given (= phenomenon). Meslin apparently does not know this very elementary aspect of phenomenology!

Remark. - Meslin criticizes what van der Leeuw says regarding conversion. The latter defines them as "rebirth. Meslin then refers - true to his method - to the various historical forms of conversion to conclude that van der Leeuw's analysis is "really summary." Again, the set of historical circumstances for Meslin is the essential as if a person converts not for the sake of a sacred rebirth but for the sake of the historical circumstances that clothe them!

To put it in Aristotelian terms, the essential thing for the phenomenologist is the general being (eidos) in which coincidences (historical circumstances) are put in parentheses; the essential thing for a Meslin is the circumstances, in which the general being basically appears as a coincidence!

Meslin senses the danger.

At the end, he concludes.- Some think that the religious phenomenon must be defined in its general concept (eidos); others believe that the same phenomenon is "a product of history." He seeks to transcend this contradiction by defining the science of religions as "a total subject" that incorporates within itself the various approaches to the religious phenomenon

There is truth in that, of course, but that is what the phenomenologist knows but he begins by first defining the essential in order to then consider the coincidences.

2. Phenomenology of the sacred.

Bibl. st. : -- M. Eliade, *Traité d'histoire des religions*, Paris, 1953;
-- M. Meslin, *Pour une science des religions*, Paris, 1973, 145/152
(*Morphologie des phénomènes religieux*).

We begin with a proposition:

"Reality (mean: actual religions) no longer fitted into the framework of theory (mean: religious sciences). So it was appropriate to change them.

THAT is the rule of conduct of the scientific way of doing things. In doing so, one must rely at least on the human and social sciences (history, sociology, anthropology, geography, etc.)." Thus *J.-Cl. Ruano-Borbalan, La religion recomposée*, in: *Sciences Humaines*, Auxerre, 41 Guinlaoût 2003), 7, in which the author acknowledges that the religious scholars of the 1960s/1970s who argued that the decline of religions (o.g., secularization) was irreversible were at least partially mistaken. Their frames of mind need to be revised. Thus his conclusion.

Eliade, the phenomenologist, criticized by Meslin, the professional scientist.

In contrast to e.g. van der Leeuw, Eliade seems to have more eye for the historical situations of the sacred because he wants to grasp the experience of the sacred as opposed to the profane "through the totality of manifestations (of the sacred)" in the course of human history. Historical man, embroiled in singular-concrete tasks, seeks their solution in the sacred that shows itself in a whole series of "hierophanies," i.e. facts that show the sacred to be directly experienceable. What Meslin, true to his historicism, reproaches him with is that he foregrounds as a being a universal concept of the sacred that simply extends beyond the historical (mean: everyday).

The cosmic tree.

Eliade, o.c., 17. - Indians worship a tree, Açvattha, as something sacred. This is called Eliade "hierophany": the sacred shows itself. Such hierophany is historical, i.e. woven into everyday life, and local, i.e. understood only by Indians locally. But the same Indians also know the cosmic tree as "axis mundi" (universe axis). But this hierophany is found in all ancient cultures. Which is historical but not local and therefore universal.

Holy.

The Açvattha is a showing itself of the universe as continuous rebirth. But precisely because of this he is a singular-concrete instance of the universal cosmic tree, though this remains local.

Criticism.

Meslin believes there is a threefold qualification to this.

1. Eliade is more eidetic-phenomenologist than historian.- He reduces the sacred experience to an experience of something beyond historical conditions - of Indians, for example. Meslin calls this "meta-historical. In other words, where Eliade approaches the sacred directly in its being, there Meslin approaches it along the detour of what is related to it, i.e., the everyday circumstances in which the sacred - in a we tree, for example - shows itself.- Eliade, moreover, compares the local with the universal hierophany in that the local model is an application of the universal original, i.e., the general being (eidos) of the sacred.

2. Eliade argues that the sacred is the opposite of the profane because for him the profane - at least in the end - comes across as a delusion. Where the sacred is really reality, the profane, i.e. reality before any hierophany with its life force intervenes in it, is a kind of unreality that lacks any ultimate solidity and reliability.

To this Meslin responds - typical of his professional scientific detachment regarding all that is sacred - with "Is the sacred really irreducible to anything else?" Which surely clearly doubts the sacred to such an extent that it is in danger of being simply the delusion, where historical conditions are the essential thing! That explains his rabid emphasis on the everyday at the expense of the sacred.

In other words, Meslin posits that only historical conditions are the real access to the sacred, which he prefers to see reduced to "something else." This is because he himself possesses no sacred experience.

3. Phenomenology of the Sacred (continued).

3. Eliade argues that there is a profound difference between archaic culture and modern culture. He takes as models nutrition and sexual life (o.c., 40/42). The typical modern man is unable to live through organic life as a sacred act (Eliade says, "like a sacrament"). Thought such as psychoanalysis (S. Freud (1856/1939)) or historical materialism (K. Marx (1818/ 1883)) believed its theses to be most certainly confirmed in the importance of the role played by sexuality and nurture in the culture of peoples who have been called "still living in the ethnographic phase."

Both ways of thinking, however, misunderstood the significance that nutrition and sex life have within such cultures. That meaning differs profoundly from that given to them by modern man. For modern man they are merely physiological acts while for archaic man they are rites that mediate the life force inherent in 'life' in the sacred sense,- though even for archaic man they are physiological acts to begin with. Power and life are "epiphanies" (appearances) of the sacred, understood as the "real" reality that shows itself in physiological acts.

Archetype.

Within sacred culture, a rite is invariably the imitation of a paragon (= archetype). "At that time" (we think of "in illo tempore" with which the traditional Catholic Gospel reading began) either ancestors or deities or other "higher" beings performed an act that is both paragon and life force for all subsequent acts of the same nature that people perform. The story of this is called "myth," sacred story.-O.c., 350.

Polynesians tell: "In the beginning" there were only the "first" waters (understand: "primordial waters," i.e., waters of origin) plunged into the universe darkness. From the immensity of his life space, Io, the supreme god, expressed the will to step out of his rest: immediately thereafter it became light. Io resumed, "That the waters part, that the heavens become, that the earth become!" The waters parted, the heavens and the earth came into being. Three 'applications', understand: repetitions, better: visible and tangible present propositions, Polynesians know whereby one repeats this myth as archetype, namely the consecration of the fertilization of the womb (which thereby becomes both a physiological act and a consecrated act), the consecration of the illumination of body and soul and the consecration of dying and other acts.

The words with which Io creates are the same in the consecration of e.g. the fertilization of the mother's womb such that they make Io's consecrating life force visibly and tangibly present. Thereby the profane becomes sacred. What was "at that time" or "in the beginning" (of Io in the Polynesian case) is there again and again. Eliade calls such a thing "what is in historical time is situated in eternity."

Meslin.

According to him, this is the cyclical conception of time in the form of "the eternal return of the same (= the archetypal acts)." Traditional or archaic cultures that are closer to basic sanctifications than modern ones refuse history not so much by the will to preserve traditions as by the will to consecrate the profane by an archetypal paragon.

The typical modern man has broken away both from the traditions and from the consecrations of primeval humanity. This means that modernity is limited to the 'historical' time, meaning: everyday life, with its unconsecrated and thus missing the sacred life. This seems to Eliade to be a disappointment of a fundamental nature.

As an aside, this view interprets his interpretation of secularization (secularization).

Meslin doubts this.-He is not so sure that archaic man experiences historical time merely as a constant repetition of primordial models and that he does not consider himself self-responsible for his own history. He admits that Eliade is right but what archaic man does is not "simple imitation"!

And then it comes again: though it is as Eliade says, yet it falls to the historical man - and to the historical man alone - to make last, thanks to his ordinations, the order of things peculiar to his daily life, and, thanks to rites which he himself invents, to build up his daily life. That man does not flee from his historical life!

Remark. - Again, Meslin restates what Eliade says, o.w. his secularism.

4. Toedracht.

Bibl. st.: W. Brugger, Hrsg., *Philosophisches Wörterbuch*, Freiburg, 1961-8, 269 (*Sachverhalt*). Steller formulates, "By 'circumstance' we mean the object insofar as it responds to a judgment in which it is expressed."

Curious: the author adds, "not so much insofar as the object is thought in the judgment as rather insofar as it exists independently of the judgment." This is clearly a subjectification of the objective in the concept of 'circumstance'! For a circumstance exists with or without judgment! In itself! The author specifies - The facts consist, therefore, in the fact that to a being (reality) expressed by the subject of the sentence fits a determination (cognition) expressed by the sentence - in other words, the author does not think the facts independently of what is said about them.

Thus he is obliged to add that the "structure" (way of sitting together) proper to the judgment does not correspond to anything similar in the actual act itself. The fact that the saying fits the subject - he calls this "the identity of subject and saying" - , exists only in our thinking, not, as logical transcendentalism advocates, "in itself." He gives an example. When we say, "God is a spirit," this statement answers to no real relation between God and his spirit being."

Steller must have sensed the fallacy because he adds to his definition "not so much insofar as the object is thought in the judgment as rather insofar as it exists independently of the judgment." Either the object exists independently of our thought content and is a circumstance or it does not exist independently of our thought and is immediately something subjective, at least partially but then it is no longer a true circumstance!

For by "circumstance" one usually thinks of what already exists independently of us and can thus be grasped by our minds, i.e., as objective fact. Which means that the circumstance exists "in itself." This excludes every "rather" and "much more. In this sense, "logical transcendentalism" is right. But then a logical transcendentalism - understand: theory which holds that the logical content of an assertion "transcends" ("transcends") the assertion itself - which does not confuse between what is in our minds as a psychological act, and what is outside our minds, but does hold that the object itself is present in our minds as evident, i.e. directly given (phenomenon) and thus "in itself. But that is phenomenology.

Steller continues

The language which says that to a true negating judgment corresponds a negating circumstance existing in itself gives rise to misunderstanding. He reasons: the negating judgment-"The hall is not there" e.g.-is true insofar as the circumstance referred to in it indeed does not exist, but to attribute to the negating a "being in itself" is contradictory because the negating exists only in our minds.

Such reasoning betrays subjectification because the objective fact that the hall is not

there is an objective absence that we express in the partial term "not. The hall is objectively not there and the sentence that expresses that token says it is not there! But proposer seems to conceive of logical transcendentalism in such a way that to objective reality corresponds a judgmental reality in words or symbols.

Conclusion.

Steller does not think phenomenologically: the object - phenomenon, i.e. that which shows itself immediately - is not directly given in its objective presence in our minds. As a result, in our minds it is not "in itself" but in the form of a statement. Phenomenologically, the utterance in itself is only a verbal shaping of what it asserts concerning the object existing in itself, immediately present.

Remark. - Steller says.-The phrase " $2 \times 2 = 4$ " does not mean that somewhere $2 \times 2 = 4$ actually exist but only that the being of 2×2 necessarily includes 4 so that if somewhere 2×2 is realized, then necessarily 4 is also realized. This betrays that the expression " $2 \times 2 = 4$ " depicts a number relation existing in itself which is depicted in symbolic language but in such a way that an 'circumstance' existing in itself, once come to self-evidence, is depicted.

5. Natural theology.

The occasion for this exposition is *J. Arnould, Epreuve et preuves de l'existence de Dieu ou l'actualité de la théologie naturelle*, in: *Le temps des Savoirs (Revue interdisciplinaire de l'Institut universitaire de France)*, 5 (*La preuve*), Paris, 2003, 15/38.-But beforehand some preliminary remarks.

Theology.

What is meant is the most scientific possible fathoming of the Catholic religion. Not that the other theologies are meaningless; rather that our position is the Catholic one.

God.

The term "God" is meant in the strictly monotheistic sense of "Supreme Being. The Supreme Being transcends all that is conceived as divine but finite (and thus created in the Biblical sense). Thus, a mere polytheism (polytheism) as advocated by some postmoderns is not in it. Only Biblical revelation religion sovereignly and purely harbors such monotheism, as *Deuteronomy 5:7* says, "You shall have no other God but me" (according to Yahweh).

Natural theology.

K. Leese, Recht und Grenze der natürlichen Religion, Zurich, 1954, says this.-Bright and clear the "lumen naturale," the natural light of reason, burns in the Catholic Church. Leese cites the First Vatican Council (1869/1870): "The Holy Mother Church holds and teaches that God, origin and destination of all things, can be known with certainty by the natural light of reason from created things."

This proposition is part of the "praeambula fidei," the presuppositions of faith. Other propositions knowable and even provable by our natural reason apply to God's existence, the creation of the world, human freedom of will, the immortality of the human soul. Such truths are basic truths of "natural religion" and they count as "motiva credibilitatis," reasons of faith, of the Catholic faith. They are "rationes demonstrativae," evidential reasons, for the God-given truth of the Catholic Church as a supernatural institution. Whoever takes them seriously commits "rationale obsequium," a rational obedience, to God. They make up the basis of Catholic apologetics (understand: account of faith).

Nature Theology

To be ready from the outset the following. - K. Leese argues - incidentally in a very reasoned way - for a natural theology that brings out "nature" in the following sense. 'Nature' here means "the reality outside man (understand: the cosmos) as well as the reality in man insofar as it constitutes the life of feelings and drives." This is the concept of nature of vitalism (philosophy of life) since Sturm und Drang in the wake of J.-J. Rousseau (1712/1778) with his "Return to Nature" and especially J.G. Herder (1744/1803), later followed by Fr. Schleiermacher (1768/1834).

This vitalism, otherwise adopted by Romanticism, reacted against the rationalism of the time, which centered on scientific and moralizing reason. J.W. Goethe

(1749/1832) went through a vitalist period in his youth.

As an aside, eroticism and sexuality take on religious significance in this perspective. Openness to the cosmic and the vital remains a constant ... - Yet with this we do find ourselves in a "natural" (attainable thanks to the natural faculties) theology but the emphasis does lie outside classical Catholic and even Biblical theology, situable close to Stoic theology and Enlightenment theology.

Natural theology did receive negative preparation from Protestantism, which, in the wake of the vehement criticisms of M. Luther (1483/1546) and J. Calvin (1509/1564), interpreted natural reason as grossly inadequate on the basis of the Fall and the consequent hereditary sinfulness of the natural mind proclaimed in the Bible. Indeed, Protestant natural reason pessimism contrasts sharply with the natural reason optimism of the stoa, the enlightenment and traditional Catholic theology.-

Decision.- This gives our subject an ulterior meaning that is not without thorough importance.

6. Prayer of an initiate in the Isis Mysteries.

Bibl. st.: K. Leese, *Recht und Grenze der natürlichen Religion*, Zurich, 1954, 192f..- We first give the text.

Holy, never resting helper of the human race, benevolent beneficiary of mortals, you show maternal mercy to all unfortunates. Not a day, not a night, not even the smallest moment passes without some act of mercy on your part, whether you protect men at sea or on land, or whether you calm the storms of life (...). Thy salvation loosens from the inextricable threads of fate, calms the storm of calamity and inhibits the damaging course of heavenly bodies. - The deities of heaven and the underworld love thee. Thou causest the rotation of the globe and the light of the sun. Thou reignest in the heavens and art at home in the tartarus (understand: underworld). Thy commandment is heard by the stars, it is followed by the return of time, the deities rejoice in it, the elements are at its service.

At your beck the wind breathes, the cloud brings food-bringing water, the seed sprouts, the germ grows. For your majesty's sake the bird trembles in its flight through the sky, the wild animal in its wandering through the mountain, the snake lurking in its lair, Leviathan (understand: a mythical sea monster) in its swim deep in the sea. - I am too weak of mind to praise you with dignity, too poor in possessions to offer you sacrifices. The flood of my language does not reach to express how much I experience your loftiness. Nor do a thousand mouths, a thousand tongues and a never-tiring uninterrupted series of praises reach - and reach - for that purpose. Consequence: I want - only this can a pious and otherwise poor man do - only this: your divine face and your holy being I want to store deep in the shrine of my heart and always keep before my eyes.

This text is an excerpt from *Metamorphoses* XI:25 by *Lucius Apuleius* (125/180), a Latin Platonic thinker and rhetorician. Another name for that work is *The Golden Ass*. Indeed, the work is a novel recounting the fortunes of the hero. He turns into a donkey at a certain point through black magic. Thanks to the life force of Isis, originally an Egyptian goddess revered throughout the Roman Empire in late antiquity, he becomes human again. He becomes a weeman of the goddess. What is called "the mysteries of Isis" come through in the structure of the novel. "Mystery" means "secret religion," limited to initiates who - to free themselves from the nasty fates that earthly life brings - go through ritual death and resurrection. The work exudes reaction against late antique skepticism and testifies to the rising influences of eastern - especially Egyptian - origins.

Leese who wrote *Die Mutter als religiöses Symbol* in 1934 sees in the text this. - The earth can be compared to the mother, can be fused with the mother's psychic being. But more is possible: as "Mother Earth" she can become a religious symbol because the earth and the mother are lived through as a "force field" (understand: place where life force comes through) of divine revelation. More than that: the Earth Mother finally becomes an all-pervading and all-encompassing Universe Mother. - This is called Leese "religious symbol."

That the text from *The Golden Ass* - a work that has had many after-effects since the Renaissance - exudes such a thing is certainly but in a late-antique sense. One sees Apuleius, who evidently incorporated a piece of his own life into the novel, worshipping Isis as if she were God himself as universe creator and controller.

Critique.- First of all: the earth is a planet to begin with; the mothers of men are ordinary human beings. Only a sacralizing "vivification" elevates both to "sacred" beings. But what reality value does such 'living through' have? What is certain is that, if seriously worshipped - and it still is today, even by intellectuals - Isis is a powerful figure but, as a naturist goddess, dualistic, good-and-evil founding.

7. Shaftesbury's nature hymn.

Bibl. st.: K. Leese, *Recht und Grenze der natürlichen Religion*, Zurich, 1954, 226f.

J.G. Herder (1744/1803) has transposed the *Nature Hymn* by A.C. Shaftesbury (1671/ 1713) into German. Our interest is not in the poetic, but in the ideas. We first give the text.

Receive me, arable land! Holy forests, take up the tractor who escaped the city noise, who here in your shade seeks rest and refreshment. Allow them to him sweetly - Hail to thee, green cheerful lands! Hail! Places full of silent blessing! And you, with magic and ornament crowned distances, Hail you and all that lives in you! - Thou, abode of blissful men who, withdrawn from envy, loose from folly, live here in innocence quiet and happy and uncluttered, and behold Thee, great nature - Nature! Thou, among beauties the most beautiful, thou, benign! All thou dost love, worthy as thou art to be loved by all, altogether divine, full of wisdom, full of grace, of all that is lofty, the high substance.- Friend of Deity, wise representative of providence, or - Creator, Creator herself? - Creator, behold, I kneel down and pray, I worship you in the sacred space - of the high temple.

From you, Exalted One, is this silence; from you this enthusiasm that drives me, though in discordant tones, to singing.- Unison, order of beings and universe harmony merging in you, unfathomable, flowing source of all that is beautiful, sea of perfection. - In thy fullness all thoughts take root, the wings of fancy lose their lustre, without end or shore, everywhere center, nowhere circumference.

Each time I went out, I returned in myself from my nothingness, permeated by your infinity. And do I still dare to fathom thee, abyss of thought? - To know thee, eternal beauty, to love thee heartily, yearning to approach thee, to this end thou hast created me and hast given me striving and will. Give me strength! Be my help! When I am searching in the maze of creation, guide thou the searcher, who hast filled me with spirit and love. Lead to thee thyself the one who loves.

Shaftesbury belongs to the English moralists. Amid the disputes at the end of the XVIIth century about morality and religion, he defends the autonomy of ethics from religion and politics. He bases morality on "moral feeling". Everything that serves the harmony of personality is morally good. He identifies morality and beauty and cherishes an aesthetic view of the world and life.-.

Against Th. Hobbes (1588/1679), he argues that man's state of nature does not exhibit as its basic trait pure selfishness, for that selfishness is accompanied by nature-given tendencies toward sympathy and social sympathy. From this arises the inner, direct "moral sense" of what is good and evil. The moral sense contains a sense of order, harmony, balance. Consequence: the sense of conscience merges with the aesthetic sense of all that is beautiful.

The notion of genius, i.e. spontaneous, intuitive and creative disposition, has an

effect in Lessing's *aesthetics* and in Kant's *Kritik der Urteilskraft*.

Shaftesbury 's after-effects were very large and profound, even outside England. His conception of nature - nature as an entity resting within itself made alive by a "form" (understand: beingness) present in it - influenced Herder, as shown in the above poem, and Goethe. Furthermore, Voltaire, Rousseau, German classical and romanticism underwent Shaftesbury's influence.

Remark. - Regarding the content of the above poem the following.-It is a dithyrambe, i.e., a highly emotion-laden work of poetry. Hence the jubilant accumulation of adjectives and praising nouns. For many of us exaggerated, of course, but typical of a modern, fundamentally strongly rationalist-influenced version of naturist absorption in nature of which only the clean (aesthetic) and good (moral) sides emerge. God as creator is acknowledged but it seems doubtful in this poem whether he reaches above deified nature. In any case, it sounds rather pantheistic and certainly not strictly Biblical

8. Naturism and demonism.

Bibl. st.: K. Leese, *Recht und Grenze der natürlichen Religion*, Zurich, 1954, 295ff..

Steller is a principled defender of natural religion but with the necessary Christian reservation. We dwell on his reflection, "To what extent is Christian attitude of faith (...) significant for natural piety?".

The course of nature as a reality beyond man and beyond his rational-rational aspect in him is never simply revelation from God as Christianity conceives it. That course is not sacred in the Biblical sense but it can be sacred in the sense so understood. Behold Leese's thesis. We follow him briefly in his proof.

Christianity sharpens the gaze for the demonies in naturism. By "demonism" the author means that which, in nature religion, is anti-godly-destructive, indeed satanic. To refuse to see this is not only a sign of a lack of sincerity but also of a distinct lack of Christianity.

It is in these terms that Leese expresses himself! He is crystal clear: "Within a Christian attitude of faith, nature mysticism (understand: nature religion) without the prayer of 'Come, Holy Spirit, Lord God, is not conceivable" (o.c., 296).

Old Testament.

The religious and world-historical model in great style of the fact that nature and with it natural piety can fall into demonization and immediately become unholy to the highest degree (in the Biblical sense) shows the confrontation of the Israelite Yahweh with the Canaanese Baal. The Semitic religion in Pre-Asia was one of farmers and vineyard workers. Supreme god was Baal. He enjoyed, in the guise of many local Baal's, a worship service as "Lord or Possessor of fertile things" such as trees, forests, springs, ponds, lakes, rivers. That worship took place preferably on hills and mountains, on "sacrificial heights" under the free sky. The gifts were fruits and produce of the region.

Commemorative stones in the form of a wijfallus erected next to an altar symbolize the creative life energy, yes, the visible and tangible presence of Baal himself.- To each Baal belonged an 'Ashera' (Phoenician: Astarte; Babylonian: Ishtar; South Arabic: Athar or Atargatis) as the female complement. This one was the goddess of vegetable and animal fertility and of human sexuality and did so as the harmony of opposites: she distributed life but also destroyed it.- Symbol of Baal was the young bull while a naked woman clasping her breasts portrayed the Asherah. 'Asherah' is also the name of the wooden weeping pole representing the tree as the source of fertility of 'nature'.

At the service of the primal couple were "consecrated" men and women who indulged in sexual rites in shrines in the service of (understand: as visible and tangible representations of) Baal and Asherah. Drinking wine, dancing to intoxicating music, wild-extatic celebrations accompanied the actual sacrifice and the sacrificial meal that accompanied it. People therefore called that religion "orgiastic".

Yahweh believers regularly underwent the temptation to indulge in Baal's religion (which was called "adultery"). However, "an event of hitherto obscure scope occurred" (o.c., 298): "The Baal worship that permeated Yahweh's religion was exposed and overcome in its demonism by the Old Testament prophets."

Indeed: for the prophets (from Amos onward around -750), "holy" cannot be separated from "conscientious" (showing the true scope of the decalogue's openhang). This is a religion-historical revolution

Leese.

A natural mysticism that does not do justice to the "ethos," the high morality, of the Bible is radically unacceptable to Old Testament and immediately to New Testament religion.

Remark. - Summary of that contradiction is from the Book of Genesis the couple "flesh/ spirit," understand: "naturism/ Yahweh religion."

9. Yahweh religion is first and foremost living conscientiously.

Bibl. st. : K. Leese, Recht und Grenze der natürlichen Religion, Zurich, 1954, 298f

Steller cites some texts that prove that in the VIII century B.C. Yahweh religion, confronted with naturism of the time, sparked a revolution.

Amos.

This shepherd, called by Yahweh, acts under King Jeroboam II (-783/743). He allows God to speak: "I hate, despise your celebrations (...). Your food sacrifices I turn away and your calf sacrifices I do not even look at. Away from me with the noise of your songs for the playing on your harps tells me nothing!-The waters of justice, the life of conscience like an eternal stream: let them bubble up!" (5:21/24).

One sees the contradiction expressed in the manner of a man of land.

Osee (Hosea).

This contemporary of Amos vehemently opposes "the adultery" committed by Israelites in the sanctuary at Bethel where they worship Yahweh as a bale. In *Os. 6:6* he lets Yahweh speak: "No victims! Love I want! No burnt offerings! Knowledge of God!". Note: "knowledge" in the Bible means "intimate association with. Osee is the first to translate the "God /Israel" relationship into marriage terms of "husband/wife."

Isaias (Isaiah).

In -740, he was called by God in the temple at Jerusalem to announce the winding down of Israel and Judah as a result of sham religion.-.

Is. 1:11/17.-

"What do I, Yahweh, care for your countless sacrifices? Satiated am I from burnt offerings of rams and the fat of calves for fattening! From the blood of bulls, lambs and bucks I derive no pleasure! When you enter (the sanctuary) to "behold my face" (understand: to come into direct contact with me), who asked you to trample on my courts? Yet cease to offer me senseless sacrifices, for they are to me an unbearable smoke! New moon, Sabbath, convocations for meetings: I cannot stand hypocritical ceremonies! Thy processions and holidays: I hate them heartily (...). If ye raise your hands, I turn away my eyes from you. Though thou pray so much, I do not even hear it! For thy hands drip with blood. - Wash thyself, cleanse thyself! Away with thy unscrupulous deeds! Get out of my sight! Stop your unscrupulousness! Learn to act well and set your sights on justice. Drive those who commit violence within its limits. The blood from which the hands are dripping is the blood of the innocent mixed with that of the victims. The orphan and the widow are among the economically weak for whom the prophet stands up.

Mikeas.

Contemporaries of Osee and Isaias.- *Mi 6:6/8.-* "With what shall I show myself

before Yahweh, bowing down deeply before God on high? Shall I appear before him with burnt offerings, with one-year-old calves? Shall He find taste in thousands of rams, in the pouring of streams of oil? Shall I have to offer my first-born as a ransom for my crime, the fruit of my body as an atonement for my soul? - What is good, what Yahweh expects of you, was instilled in you, man. Providing justice, -nothing else! Setting your sights on what is goodness. From your limits live consciously in God's presence".

Commentators claim that Amos emphasized justice, Osee emphasized goodness and Isaias emphasized boundary awareness.

Jeremias.

Around - 650 he is born, just over a century after Isaias. The tradition that states that the temple is inviolable annoys him, for he claims that Yahweh can leave the temple. The reason - *Jer. 7:9/11*.- "What! Stealing, murdering, committing adultery, swearing perjury, sacrificing Baal incense, chasing after deities you do not know, and then coming to show yourselves before Me in this house (the temple), which bears My name, and claiming, 'Herewith we are in safety' to continue (immediately) thereupon all these creeps! In your eyes, then, has this house that bears My name become a den of robbers? At least I see it that way! - Thus speaks Yahweh".

In *Matt. 21:13*, Jesus, confronted with the trading practices in the temple, repeats the phrase, "It is written, 'My house shall be called' house of prayer," but you make it a den of robbers.

Theism(s) 10.

Bibl. st. : W. Brugger, Hrsg., *Philosophisches Wörterbuch*, Freiburg, 1961-8, 325 (Theismus).

We mention in passing *Th. van Baaren, Doolhof der gods*, Amsterdam, 1960, where "theism" is called "representation of the gods as personal beings who created and maintain the world. This is apparently a religion-historical definition: one indeed encounters cultures in which one or more deities as personal beings are referred to as creating and sustaining. Yet this interpretation is not the most frequent.

The doctrine which holds that a personal, universe-transcending God, thanks to an act of creation, brought the universe into existence from nothing (outside Him) is called "theism." - A. Lalande, *Voc. technique et critique de la philosophie*, PUF, 1968-10, 1123 (Théïsm) says: "The doctrine which posits the existence of a personal God as the cause of the world is theistic.

P. Foulquié/ R. Saint-Jean, Dict. de la langue philosophique, PUF, 1969-2, 723, says: "Doctrine that accepts the existence of a single God, personal and distinct from the world." It is the opposite of pantheism (God coincides with the universe), polytheism (polytheism) and atheism (deification).

Curious: *P. Poupard, dir., Dict. des religions*, PUF, 1984, does not even mention the term!

Polytheism posits a plurality of beings called 'divine' and mostly such that they live under the rule of a supreme deity. Here it is clear that 'divine' is used in the broader sense.

Henotheism is a polytheism that, notwithstanding the multiplicity of deities, turns to the one God in prayer and worship as if He were the only God.

As an aside, a lot of syncretisms that combine e.g. Christianity with polytheism are henotheistic.

Monotheism

Monotheism differs from this in that in doctrine and worship it gives priority to the one God before whom no other 'deity' is possible. Here the term 'divine' is used in a much stricter sense, namely in the supreme sense. Indeed, 'supreme being' implies that God is strictly infinitely superior to all that He creates.

Deism

Deism denies in its "God" God's continuous creative activity in creation, his providential control over it as well as the possibility of intervening in extraordinary ways through revelation and miracle. In other words, the deistic "God" is an other-worldly God who is distant and unreal. This makes deism thoroughly different from theism.

Pantheism

Pantheism holds that "God" is so one with the universe that He coincides with it. Theism, on the other hand, holds that if God is supreme, He is thoroughly distinct from His creation and a deep chasm separates Him from it. Which does not prevent Him from being at the same time, precisely because He is so "exalted" (different and separate), so intimate and ubiquitous in the created in its essential existence and life. What is also striking in pantheism is that God as a personal being fades into a kind of companion phenomenon.

Dualism

Dualism holds that in addition to "God," there exists a reality equal to him that created evil and matter. Strictly metaphysical dualism explains finitude and evil by positing a 'principle' or 'reality' responsible for the two that exists eternally alongside God and continually opposes God's universe creation and control. In Plato's philosophy, this is a kind of eternal matter that predisposes to finitude and evil. In Manichaeism, that counter-reality is an evil opponent of the good God.

One sees the thorough distinction between dualism and theism. The latter considers an equal counter-reality to be radically opposed to its concept of God.

Naturism

Naturism - also called naturalism - e.g., in the form of phallic worship, seeks "God" in nature, e.g., as bringing forth or giving birth in the phallus and vulva. The higher power, which nature religion worships in the phallus or vulva or in all of visible and tangible nature, is then called "divine" in the sense of "higher or loftier than many earthly things. Usually the deity in naturism is an ancestral figure who ensures fertility. - Theism also recognizes God's action in nature but as infinitely above it.

11. Stoic natural religion .

Bibl st.: *K. Leese, Recht und Grenze der natürlichen Religion, Zurich, 1954, 15/28.*

The stoa begins with Zeno of Citium (-336/-264) and continues into the second century AD.

Axiomatics.

The logic of Stoics postulates perception from which basic notions common to all men rise effortlessly. They are "prolēpseis," presuppositions. God and some of his cognates, the conscientious and some conscientious behavioral types, since Cicero (-106/-43) also the notion of immortality form the triad of axioms.

Cosmology.

Heraclitus (-535/-465), the patriarch of the stoa, argues that the universe is guided by the "Logos," the divine universe mind. That universe is living, animated, rational, mind-gifted. The becoming and passing away of things is thus logically controlled.

Theology.

God as the stoa conceives him is an immortal, rational, perfect thinking mind that is thoroughly conscientious and blissful. As a creative progenitor, he is providential. He bears many names: Zeus, Hera, Athene, Hephaestus, Poseidon, Demeter.- Thus Zeno says: "The all-embracing lawfulness that exists in right thinking and pervades everything is the same as Zeus, the director of the order of the universe."- It sounds pantheistic but leaves room for a personally thought God.

Ethics.

The omnipresent Logos is at the same time the moral law binding all beings in conscience, as Heraclitus already taught. Good and evil, right and wrong based on natural law show God as present in all men. Law does not rely on human opinion or institution but on "Zeus and omnipresent nature," as Chrysippus (-280/-207) says.

Therefore, the basic rule of the stoa is, "To live in accordance with nature." Which amounts to living in accordance with the Heelallogos, the Universe Mind. Nature and reason coincide.

The goal of the conscientious life the stoa calls "freedom" in the sense of living intellectually and rationally as making oneself free from the external things of nature and from the urges within human nature. Cool self-control therefore characterizes Stoic morality, which cherishes "apatheia," passionlessness, as an ideal.

In the later stoa, therefore, one finds surprising statements demonstrating body contempt. For example, according to *Seneca* (1/65) in his *Epist. 65* and *Ad Helv. 11* the body is a prison, a heavy burden, a pulling down weight, a punishment of the soul. According to Marcus Aurelius (Emperor 161/180) the body is earth and sullied dust, flesh, stinking stain and dust in sack. Freedom from it is real freedom. Clinging to the body is real slavery.

God's evidence.-

The cosmological proof takes the world as given but in such a way that not man in his limitedness but only the Logos can be the causer of it.

The teleological proof departs from nature insofar as purposeful and purposeful entity that bears witness to a higher wisdom and splendor and thus is not the result of chance but of a divine universe-builder.

Of such proof of God, J. Kant says that it must without fail be mentioned with esteem: it is at once the oldest, clearest and most adapted to the common mind.-

The intelligible - usually called "ontological" - proof of God assumes not the experienced existing but a concept, i.e., "the most perfect being. This could not be the most perfect being if it did not actually exist. The concept of "man" does not qualify for this but rather a higher being not unlike the Logos. Perfection includes, apart from other cognates, essentially the cognate "existence.

Leese.

The natural religion of the stoa is based - apart from concessions - on a striving for naturelessness in which 'nature' is understood as nature insofar as it is there before man appears in it and remains below the human (especially in the life of feelings and drives). This contempt for 'nature' (in that naturist sense), natural (meaning rational-intellectual) religion, has weighed very heavily on Western culture and especially religion up to the deism of enlightened spirits as well as on Christian theologians. Not without creating serious problems. Thus Leese.

12. Deism(n).

The term was introduced by L. Sozzi (1525/1562) and F. Sozzi (1539/1604), the founders of the Socinians, to contrast with the atheists in their Catechism of Rakan (1605/1609). From Poland they spread throughout modern Europe.

In the XVII century, socinianism includes religious criticism, antidogmatism and rationalist, humanitarian, pacifist Christianity.

According to *P. Poupard, Déism*, in: *P. Poupard, dir., Dict. des religions*, PUF, 1984, 383, term comes from "deus" (Lat.), god.

Herbert of Cherbury (1582/1648) gave the first exposition of this "natural" religion in *De veritate* (1624), literally "On Truth. He asserts: there is a God, creator of all things, whom all men should worship, primarily by living conscientiously. This is the core in all religions, including (but perhaps imperfectly) in pagan . Deism wants to remain a purely natural religion but rejects both atheism and religious fanaticism.

The deism of Enlightened minds becomes understandable from the beginning of their confrontation with "the prejudices, the compulsions, the dogmas" of established Christianity. The "enlightened" mind is guided by "reason" which does not tolerate revealed religion. Thus states J.-J. Rousseau (1712/1778) that reason is the only authority on religion.-.

P. Bayle (1647/1706) writes that "the difference between deists and atheists is almost nothing." The emphasis is on the exclusive role of reason and its freedom of thought, emphasized among others by the Freethinkers.

Deism originated in England in the XVIIth and XVIIIth centuries and spread in France and Germany, taking extreme and moderate forms along the way.

J.H. Walgrave, *The great century of German philosophy*, in: *Tijdschr. v. filosofie* (Louvain) 49 (Mar. 1987), 93 , says on this point that J. Kant (1724/1804), after his *Kritik der reinen Vernunft*, opposed the scientism that one might derive from it, and defended the values of reason based on a just, all-transcending God with natural reason. Such reason founded what he called "faith but of course a rationalistic faith. One can interpret this faith as a further elaboration of the deistic tradition.

The term "God" in American political parlance is deistic.-The Second Vatican Council (1962/1965) admitted that the emergence of deism was due in part to the substandard proclamation of the biblical religion and to the too often unchristian behavior of Christians. In this light, consider the following.

P. Bayle, in *his Dictionnaire historique et critique* (1696), from his skepticism and critique of the sources of the Old and New Testaments, opened the way to a tolerant attitude toward religions based on an unbiased reading of the Bible, independent of established churches.

J. Locke (1632/1704), the father of the modern Enlightenment, published in 1695 a

work on "a reasonable Christianity as revealed in the Bible." He vehemently criticizes the developmental course of Christian doctrine through e.g. a whole series of councils in order to posit in its place "the simple and reasonable doctrine" that can be gleaned from the gospels.

Opm. - P. Foulquié/ R. Saint-Jean, *Dict. de la langue philosophique*, PUF, 1969, 157, states that the deistic term "Supreme Being" is "rather indefinite. B. Pascal (1623/1662) in his *Pensées* (1670) is quoted, "All those who seek God apart from Jesus-Christ (...) fall either into atheism or deism, two things which the Christian religion rejects almost equally strongly."

H. de Lubac, *Sur les chemins de Dieu*, states: "The God of deism is the God of several modern 'theodicy' (*op.* : theories defending God) which judge Him and gauge Him rather than 'defend' Him. Of this God one does not know whether He can still say, "I am" (*Exod. 3:14; John 8:24.; 8:28; 3:19*). (...) He is at once obscured and robbed of His mystery, a God made to our measure and defined by our ideal. He is confused with the 'moral order of the universe' as a human being can conceive it."

13. Religion(s).

Bibl. st. :

-- Fr. Heiler, Hrsg., *Die Religionen der Menschheit in Vergangenheit und Gegenwart*, Stuttgart, 1959;

-- W. Schmidt, *Origine et évolution de la religion (Les théories et les faits)*, Paris, 1931;

-- P. Poupard, dir., *Dict. des religions*, PUF, 1984, 1421/1425 (*Religion*).

'Religion'.

According to Heiler, the term "religio" was borrowed from pre-Christian language by Christianity very early on. 'Religio' (verb: re.ligere) means "to pay attention to something with care." This is in contrast to 'neg.ligere', neglect. Once within contact with all that is 'holy' ('sacred'), religio means "to pay attention to the sacred (Heiler uses 'the numinous') with care."

'Religion'.

Schmidt defines as follows.- Given one or more as personally recognized sacred (he says, "superterrestrial") powers. Once in contact with them man reacts with the consciousness of being dependent on them. As a scientific object, "religion" is the totality of externally determinable acts - prayer, sacrifice, sacraments, liturgy, mortification (asceticism), moral precepts - in which the inner conviction expresses itself with regard to the sacred.

This definition is nuanced because it prioritizes two data:

1. power, which Heiler says is numinous, i.e., "filled with a force (understand: life force) beyond nature."

2. personal: "We say 'personal power' - Schmidt says - because one can know oneself to be dependent on an impersonal power but only in such a way that one cannot maintain a dialogical contact with it. Whether it is a material force such as the cosmos or an unassailable law of an intellectual nature, it amounts to the same thing because such things are slow and stupid. If contact must be mutual contact, then by no means with such things".

Thus, according to Schmidt, the oldest Buddhism, insofar as it denies any personal deity, cannot be a religion. It is a "philosophy. It is different with later and vernacular Buddhism, which recognizes an indistinguishable number of deities in its encompassing grasp.

'Religion'.- M. Despland, in *Dict. des religions*, starts from a provisional definition he derives from E. Durkheim (1858/1917), the founder of the French school of sociology: "A religion is a solidary system of beliefs and practices that count sacred things."- However sociological, i.e. paying attention to groups, the subterm "sacred things" cannot be eliminated.

Approaches.

Already the three definitions above show that the same fact can be approached in different ways. This has led some to conclude that there are as many definitions of "religion" as there are authors. This is a mistake: except for second-rate elements, the essence of religion returns again and again: given (the sacred) and requested (a reaction to the sacred).

Schmidt defines his approach as "comparative historiography." - "Comparative" means that one does not stick to just one religion (a "theologian" of a religion does this) but in principle studies all possible concrete approaches to the sacred with the openness necessary to do so. One wants to blot out a general concept of 'religion' in the process.

'History Science'

'History science' means going back to the very beginning of religious facts. Which does not mean following a purely chronological order but which does mean that, just as all culture has a history - developments and departures included - so too religions have their own - exposing their essence - history with ascents and descents.

Remark. - Schmidt uses the term "comparative science of history" to set himself apart from, say, psychology or sociology or even the philosophy of religion. It is more or less in this sense that we wish to present a number of chapters to the reader in such a way that - through a series of samples of small size - he gradually develops a general and "real" concept of "religion" in his mind.

14. "In the absence of evidence."

Bibl. st.: A. Maeder, *L'absence de preuves*, in: *LeTemps* (Geneva) 21.10.2003, 44.

Steller is an astronomer. We rewrite his text and apply it to the realm of the sacred.

Axiom.- In the absence of proofs, both formal logic and life wisdom force the absence of unambiguous derivation.

Application.- In the absence of evidence, both formal logic and life wisdom compel the inference that this is not evidence of absence of a problem situation.

Models.- Today the international research community finds itself in a plethora of such applications.- Which calls for the application of the precautionary axiom.

1. The problem of harmful electromagnetic radiation.

To date (2003), no apodictic (mean: irrefutable) evidence exists for the proposition that they are harmful to humans - via plants or cell phones. Yet that absence of irrefutable evidence is not proof that there is absence of harmfulness. The precautionary axiom calls for caution.

2. The problem of genetically engineered plants.

This problem - cause of sometimes very fierce disputes - has not been investigated scientifically nearly enough. From the absence of apodictic evidence that such plants are harmful to environment,- other plants, animals, humans, it is logically inferable that there is absence of harmfulness. With the distraction: precautionary measures.

3. The problem of global warming.

So far there is an absence of apodictic evidence for the thesis that there is absence of warming. However, indications in one direction do accumulate, namely, increase in average temperatures, increase in dog days, weakening of snowfall, melting of glaciers, reduction of polar caps.

Consequence:

the number of those experts who deny warming is decreasing.- But meanwhile it remains: from the absence of apodictic evidence t.v. warming, one may not conclude the absence of warming. Consequence: as long as the doubt exists, one is subject to precautions.

Apodictic is not yet universally accepted.

Maeder cites M. Planck (1858/ 1947) :

"Theories never die by virtue of rational counter-evidence. They die because of the disappearance of their last defenders". In practical terms: against each of the theories mentioned as well as against other theories a keikoppig expert can always find refutations so that among experts the confusion continues and thus - at least in appearance - a theory true thanks to apodictic proofs nevertheless does not garner universal acceptance.

Conclusion - In the absence of evidence, one can always reject a proposition, of course. But - and Maeder emphasizes this - even in the case of theories supported by a whole body of evidence, a keikoppig expert can always be obstructive. What we see in the argument about the effects on humans of mad cow disease, of tobacco smoking, of unleaded gasoline, of nitrates. - Maeder concludes: do we remain critical of "experts" and apply the precautionary axiom.

Remark. - One of the basic arguments against religion reads, "There is absence of evidence in favor of all that is called holy." And by "proofs" most opponents mean "scientific proofs" and these preferably of an apodictic nature.-

They are, insofar as there is indeed absence of strictly scientific - mean: irrefutable and universally accepted - evidence, right. But let them look for a moment at what Planck and in his wake Maeder state: even in the presence of proofs, there are always crotchety experts who try to disprove those proofs "against their better judgment" (one should say). If now the critics of the absence of strictly scientific evidence t.v. religion wanted to take into account what can be seen within strictly scientific domain, they would show that they are not applying double standards.

15. 'Primitive' mentality.

Bibl. st.: G. Welter, *Les croyances primitives et leurs survivances (précis de paléopsychologie)*, Paris, 1960,32/42 (*La pensée primitive*). -

Steller starts by taking a stand against L. Lévy-Bruhl (1857/1939) who, in two thick books, tried to prove that the "mentality," i.e., the axiomatics, of peoples whom one first dismissed as "savages," was "prelogical," i.e., situated before the later, "logical" (mean: modern) stage of culture. Fierce discussions followed for years. Yet in his *Carnets* (only published in 1949) he notes : "In fact - for at least twenty years - I no longer use 'prelogical', which caused me so much trouble." Lévy-Bruhl as an honest scholar thus admitted his error.

Primitive thinking.

In the same *Carnets*, he wrote: "It is impossible to attribute to the primitives a mentality of their own that is theirs alone." Vehemently Welter takes a stand against such opinion. He considers the way of thinking of the primitives to be so essential that he could do nothing else - he says - but devote a separate subject to it, namely paleopsychology.

Remark. - It should be noted that Welter thereby reduces primitive mentality to a matter of psychology. Which is highly open to criticism.- He relies on a statement by V. Cousin (1792/1867): "Reason is only an instrument as useful for untrue statements as for true ones."

Note - This articulates not the essence but the utility of logical thought and life and underestimates its own validity.

Primitive logic.

Welter argues that the savage masters logic as an instrument as much as we do. Thus the Australian Aborigines: their marriage system is very complicated but their deductions from its presuppositions are rigorously justified. Their presuppositions Welter considers "irrational," "false."

Opm. - Welter speaks as a strictly modern man, radically convinced of the exclusive value of modern thought.

Introductions.

The axioms of the primitives are false for two reasons: they think "synthetically" and "animistically."-We will now turn to these briefly.

1. The primitives confuse what we moderns hold apart. This is called Welter "synthetic" versus "analytic. The visible and the invisible, the part and the whole, the model and the original, the name and the one who bears the name, things and their mana (occult life force), - the past and the present, the present and the future, the distant and the near are confused.

Immediately the primitive thinks concretely: a native in the Indian Ocean e.g. says "my/ your/ his knife" but cannot say "a knife" as an abstract term, while that same Oceanian lists eighty-seven seashells.

Opm. - This refutes Welter because, although the Oceanian says "my knife," "your knife," "his knife," he invariably repeats "knife" which is the identic and therefore abstract term!

Remark. - The enumerated "confusions" are further made intelligible in Welter's solid little book from an axiom that, though not modern, is still valid, namely within occultism (though not always as primitives put it).

2. The primitives experience all that exists as 'mana,' charged with mysterious life force. Welter identifies life force with soul and calls putting mana first "animism. That is terminologically his right but is subject to criticism: the same soul can first be mana, force-charged, and through black magic no longer be force-charged. So one does not confuse too quickly 'dynamism', premise of mana, and 'animism', premise of soul.

Welter, who further in his booklet gives wonderful examples both of dynamism and animism, calls such world- and life-views "unpredictable, never necessary, always unexpected and arbitrary" (o.c., 36s.). Of course from his modern axiomatics which fundamentally rejects dynamism and animism as false.-.

Nevertheless, he states: the primitive (the magician) creates order by being able to control and direct the mana and e.g. combat mischievous life force and favor salvific power. This he calls "magism," i.e. practicing magic (control of life force). Yet such order foundation is in Welter's eyes unmodern and therefore untrue.

16. Magism and religion

O.c., 66/68.- The pre-eminence of life force (manaism) results in magism and magic. This is - according to the author - "the skill of acting by means of appropriate rites (acts of wisdom) on the situation, the course of events or the behavior of individuals" (o.c., 66).

Remark. - This description does not provide a true definition but cites some notable uses of magic.

Magism is not a religion.

Welter points out two differences.

1. The magical rite achieves the goal only by virtue of the rite itself. "That very thing distinguishes him from the religious rite" (ibid.) which is first and foremost faith in a higher power. If he reaches the goal, then thanks to the fervor of the religious man who counts only on a non-human power that answers prayer.- In sum, "Magic compels; religion can only beg" (ibid.).

Steller does admit that a certain analogy (partial similarity and consistency) connects magism and religion but "this one is only appearance" (sic).

2. The magical rite differs from the Christian rites.-This is because magic is essentially "amoral," i.e. taking no account of morality: it seeks only material and selfish benefits. These are "perhaps justifiable" if they involve, for example, the healing of a sick person or a successful harvest, but condemnable if they involve, for example, the killing of a fellow human being. The result decides whether or not 'good' magic seeks to achieve.

Thus one frequently hears one speak of "the religion" of the Bambara, "the religious rites" of the Kanaak or of the Jivaro. Those who speak in this way speak improperly. One can speak of "religion" to indicate the anxiety or hope that animates those primitives. For they do not ask a deity to put an end to their worries or to fulfill their expectations. For they themselves hold in their hands the instrument to achieve the goal and, if they do not achieve it, then the instrument, the magical rite, has been poorly wielded.

Witness remains.- Welter states: the magistic rites dominate the life of the archaic period but are far from having disappeared in the course of evolution. With the polytheistic (positing a polytheism) religions they go together and the "average" Christian believed for a long time and sometimes still believes that the gestures of the officiating priest have an internal value. More than that, in the midst of our modern societies, one finds alienating forms of superstition.

Opm. - What would Welter say of our current New Age? For example, the clientele in Parisian haute couture asks that the "virgin" ("vierge"), i.e., the youngest of the "little hands" ("petites mains"), spit into the hem of the dress one is finishing. Rites of that nature never change while religions evolve. Thus Welter.

Paradox.

Immediately following, Welter says, "In summary, primitive magic is the familiarity with and control of spirits" (o.c., 68).

Opm . - Now if one knows what high role "the spirits" (deities, ancestors, nature spirits, deceased magicians) play within the system of a primitive culture - and Welter knows this as well - , this clearly contradicts the non-religious image he hangs up of primitive (and of all) magism: even if magic believes in its own efficiency, the magician usually invokes higher powers and is not exclusively self-powerful but also truly religious.

Paradox.

Welter argues that magic is "by definition" amoral but neglects the - sometimes elementary - conscience that all connoisseurs of magic - the primitive included - establish if they make the effort to observe as participants ("participating observation"). Steller accumulates in his work a huge mass of real data but as a modern and thus all too distant observer. So detached that the facts themselves in their full givenness do not come into their own. Now, he is far from alone in this: very many modern observers are so convinced of the superiority of Western thought that they reduce all that is religion and especially magic to what they project into it, namely their own presuppositions, which they impose on the data, in the opinion that they possess "the truth" on the matter.

17. Primitive folklore

O.c., 198/207 (*Le folklore des primitifs*).- A common definition of "folklore" reads, "the collection and system of non-material cultural achievements peculiar to scriptureless or agriculturally practicing societies. Listed as folkloric cultural performances are beliefs, rites, worship, celebrations, stories.

Welter translates by "traditional folk wisdom." He refers to two interpretations:

1. folklore includes only oral folk literature;

2. folklore also includes such cultural expressions as customs, rural architecture, traditional tools, rites (so A. Van Gennep (1873/1957; *Manuel de folklore français contemporain* (1937/1958)). Welter considers this second definition too comprehensive and limits itself to all that has beauty value in the creative activity of the primitives (aesthetic folklore). The scope is oral texts, songs, music, dance, plastic arts.- We will dwell on some of the models he cites.

Magic or power word.

Real poetry but life-force laden texts are found in the Indian Vedas e.g.. The Russian people - says the author - most vividly preserved this type. Mentioned as an excerpt: "I will clothe myself with clouds. I will gird myself with the dawn. I will bow like the rising moon. I will adorn myself with numerous stars".

In passing, the magical intention is that the one who speaks like this seeks to appropriate the life forces, in clouds, dawn, rising moon and stars. But Welter continues to falter at the poeticism of it.- Power words are sometimes expressed in a language no one understands anymore. Welter gives as a model the "prayers" that cattle breeders in western France "recite" in the stables for the welfare of animals: Latin and Old French sounds blend into them with totally misunderstood 'words'.

Ritual drama.

Russian folklore is at the forefront here with full dramatic action taking shape in a very meticulous place assigned to words, gestures, songs. Thus the wedding play that lasts for hours, filled with a series of scenes such as the steps taken by the marriage arrangers to the girl's parents, the kidnapping, the grief at leaving her parents. All this intertwines with numerous songs in which the moods of all involved are addressed.-

Magic or power drama.

However, the wedding game is more than aesthetic: it is charged with life force ("mana") that drives out evil spirits, favors child wealth, ensures security of the home, underpins fertility of plants and livestock.

Welter cites *Evreinoff, Histoire du théâtre russe*.

At the end of the XIX century, Evreinoff encountered a village in which quasi-everyone was illiterate. But all the girls were able to perform the entire wedding game - including all the words and songs as well as the entire rite in the church. It is worth noting that the outsiders, although very attached to the Orthodox Church, only considered a church wedding rite as completely "valid" if it was "reinforced" by a wedding game - apparently loaded with life force (mana).

Animal Story.

Some religions give rise to it. Such is the totemism that prefers a sacred, meaning power-laden, animal as the source of life for a group. Likewise the Hindu religion that holds 'metempsychosis', the moving of the soul of a deceased person into an animal, as a dogma.

Frequent theme is the "departed soul." A "giant," a "wolverine," a magician cause fear in the community. One chases him, one kills him. But with that he has not really died because one must kill his soul, usually fled in a bird on a distant tree. In a Tatar story, two youths kill a magician's wife by tearing out her entrails; But she remains alive. They ask her where her soul is. She answers, "Under the sole of my shoe in the shape of a seven-headed snake." One of the youths cuts the sole in two with a sword and cuts off the seven heads of the snake with it: the witch is dead.-

Remark. - This is the disguised representation of the magical struggle against a black-magic figure: the resistance of black-magicians or mages shows a similar progression: one switches off; one switches but off but the witch reappears again and again until one radically eliminates its soul. The story is a model of such an original

18. Manisme(n).

Bibl. st.: W. Schmidt, *Origine et évolution de la religion*, Paris, 1931, 88/104 (*Le manisme*).

'Manes' (Lt.) means "phantoms of the dead" or also "underworld. - H. Spencer (1820/1903) developed the sociological theory of A. Comte (1798/ 1857) but evolutionist: seven years before Ch. Darwin he publishes *The Development Hypothesis* (1852), in which he advocates the idea of evolution not on the basis of facts but as ontology (theory of reality). Curiously, he knows virtually no regression: to that extent evolution is in his eyes mere progress.-- Religionists gave Spencer a cool reception.

Spencer's theory is the broadest and most radical form of "evhemerism," the religious theory of Euhèmeros (Evhemerus (IV-th/III-th century B.C.) whose work, written around - 270, enjoyed great acclaim in antiquity. Main thesis: ancient princes and deified heroes were worshipped as deities over time due to their deeds.

Schmidt summarizes what Spencer's work *Principles of Sociology* (I (1876), II (1882), III (1896)) says on the matter. -

Main Theorem.

There is no exception: "ancestor worship" in the broadest sense means "worship of the dead. It is the common root of all religions. Behind deities, behind all other higher beings, we always discover a human personality.

For the "savage," all that is exceptional is something supernatural or divine. Thus he designates those who rise above the masses. Thus the ancestor who passes as the founder of the group (tribe), the leader known for his strength and courage, the healer with great fame, the inventor of something important, a stranger who was e.g. a conqueror.

Schmidt's review.

First of all, no religion consists solely of manism. This is always only one aspect of religion.

Then Schmidt notes that the manisms reflect the stages of culture. - We reproduce what follows.- Most primitive cultures exhibit a Supreme Being who has neither wife nor family, and below that the ancestral couple who, once created by the Supreme Being, founded the tribe. This is so with the Pygmies in Central Africa and in Asia, the Australians in southeastern Australia, some Californians, the primitive Algonkin, to some extent with the Coraques and the Aino

Among the Australians just mentioned, the two ancestors occur in the form of two sexual totems (usually little birds) one of whom is the progenitor of all men, the other the progenitor of all women.

Remark. The term "totem" comes from the Odjibwa (Great Lakes Indians) where "ototeman" meant "family members. Totemism is highly controversial as a theory but

strikes at an undeniable reality: an object, plant or animal play the role of common founder of family ties (family, clan, tribe) such that each member is a totem-bearer, respectively totem-bearer.-

Among the Australians mentioned, the totems are involved in initiation rites in which the young become like the ancestors and thus share the rights enjoyed by the active members of the group. The totems also intervene in the rites that prepare for marriage.

The dead are often approached not with fear but with love. Thus, for months the next of kin and especially the widow carry on themselves remnants of the body, namely the skull and bones, as precious memories. This is how it is done among the natives of the Andaman Islands and the Kurnai in southeastern Australia.

The African and Asian Pygmies, when a member dies, leave their army place, not so much out of fear of the deceased but out of deep reverence for the Supreme Being. Thus in the case of premature death - which is frequent - which is interpreted as a punishment from the Supreme Being whose anger one flees in such cases. - Among the Fire People (South America) one finds similar data.

Schmidt strongly criticizes Spencer's animism in general. He does underscore that the ancestor, particularly the first man, in many a case pushes the main role of the Supreme Being into the background, so much so that it seems to swell. Something Spencer failed to notice. Thus Schmidt.

The essence of magic. 19.

Bibl. st.: Th. VanBaaren, *Maze of the Gods (Introduction to Comparative Religious Studies)*, Amsterdam, 1960, 189/195.

Steller begins by saying that regarding the nature of magic there is a great deal of disagreement, and then defends his own interpretation.

Models.

The Papuan of the Trobriand Islands spends a lot of magic building his seaworthy canoe:

1. he knows very well that in order to be effective, his canoe must meet all the natural requirements because a poorly built canoe will turn out to be unusable with all possible magic;
2. this does not prevent him from appealing to supernatural powers in its construction.-.

The Eskimo (Alaska) dance ritual to make fishing successful:

1. they appeal to deities and spirits who are free to respond to their supplications;
2. results are thus not mechanically enforced.

Rhetorical theory.

Van Baaren appealed to the English scholar Hildburgh. The latter pointed out that in many cases magic is a kind of occurrence, as evidenced by Japanese customs, among others. A fire arises. One pours out a bowl of water, - not in the belief that the rite of pouring out fire extinguishing water in itself will extinguish the fire, but in order to actually pass on an idea to higher beings: one persuades them not only in thoughts, not only in words but also in deeds. One shows ritually what one wants, in a visual way. That is "magic" according to Van Baaren in most cases. So magic is not contrary to religion but a form of religion!-.

Remark. - Rhetoric is skill in conveying a message. In this case: a message, expressed in deeds (rites), addressed to higher helpful beings.

Mythical origins.

The Ewe, a people in Togo, have an origin story regarding magic.-In the beginning there was God. Man dwelt with Him. When man came to live on earth, he could no longer directly ask God for help. Thereupon God created the magical power and rite so that man would save himself in need.- In other words, according to the Ewe, magic is of divine origin.

A popular image.

The magician who acts with his own power and achieves results with automatic certainty is a concept that dates back to late antiquity. Through the Renaissance and the XVIIth century, this theory came to us and to some extent became commonplace. There does exist a kind of magical practices and that on an international scale which are just about the same everywhere, and which are considered to ensure "mechanically certain" results. The commons concept applies to these but - Van Baaren argues - the rites referred to are merely a byproduct of religion.

Pseudoscience.

E.E. Tylor (1832/1917) and J.G. Frazer (1854/1941) argue that magic is sham science and thus doomed to failure. Magic is thus judged from the concept of "modern science." Which is subject to criticism, of course, because in the facts magic is not a technique for achieving results by non-scientific means (unless in the popular sense mentioned above).

Magic and dynamism.

R.R. Marett and A. Bertholet interpret magic dynamically, that is, as the application of belief in life force. But they contrast this with what they call "animism" and "religion. In other words, magic is working with life force but without higher beings. Van Baaren considers this an exaggerated interpretation of dynamism. That theory does not answer the question: "If magic is merely the control of impersonal life force, why is it that almost all magic as it is actually practiced (with the exception of the popular ones) involves appealing to higher beings - spirits?"

Decision.- Van Baaren notes that rain magic (to obtain desirable weather), war magic (to get the enemy under it), fertility magic (to obtain offspring) and the like involve more religious rites that produce results but not flawless, not autonomous and mechanical.

20. Religion and secularization .

Bibl. st.: M. Hunyadi, *Le chef-d'oeuvre de Max Weber questionné*, in: *Le Temps* (Geneva) 29.11.2003,46. -

M. Weber (1864/1920) published in 1904/1905 *Die protestantische Ethik und der Geist des Kapitalismus*, a work fundamental to scientific sociology. His method avoids the limits of those sociologists who reduce sociology to a natural science, and transcends the mind-scientific method of W. Dilthey (1833/1911) who emphasized the psychology of experience. Following in the footsteps of J. Droysen (1808/1884), Weber considers the understanding ("Verstehen") of culture with its values very high with the understanding that he does not focus on the societies of individuals but tries to work out an "Idealtypus," a kind of comprehensive concept of culture.

A French translation.

Hunyadi ties in with the new translation by J.-P. Grossein, a sociologist of religion and connoisseur of Weber, who tries to make sense of Weber.

The issues.

Weber tried to dissect the contribution of Protestant morality to the emergence of modern capitalism. His answer was: between the code of conduct of Protestants - Calvinists in particular - and the "ethos" (meaning behaviors, customs and mentalities) of capitalists there are "preferential relations". To this they turn the understanding (comprehension) method and its ideal types.

For Weber sees Protestant (especially Calvinist) religion on the one hand as secular, i.e. primarily oriented towards this earthly world, and capitalism on the other hand as a "rational" (meaning: worldly-oriented) calculating way of life. By interpreting such religion as the premise of an economic phenomenon, Weber opposes the Marxist (meaning: historical materialist) interpretation of the economy, which sees the latter as the product of the mutual material relations of people. Weber therefore does not regard the class in which a person situates himself as the exclusive factor in the sociological and economic field, as Marxism does.

"Entzauberung der Welt".

Grossein tried to replace the classical French translation of that term, i.e., "désenchantement du monde," with "démagification du monde" but he ultimately stuck with the established translation.- We translate by "disenchantment of the world": indeed, the turn of Protestantism and of modern capitalism toward this earthly world - that is called "secularization," "secularization," even "secularization" - gave rise to one of the typically "modern" types of religion (and of capitalism). The traditional sacred which before - in what is then called "premodern religion and capitalism" - as "a heavenly canopy" endowed earthly activities with its essence, becomes 'nothing' or "the great void," or, less secularly, into a "deism" (which presupposes a vague "God") or into an appendage as a witness remnant of premodern life within earthly life.

Vulnerabilities.- Hunyadi names the five major ones.-

1. How can the ideas or articles of faith affect daily - including economic - life?

2. Is Weber now materialist or non-materialist by daring such analysis?
3. What kind of causality do the preference relationships exhibit? Specifically, did capitalism prefer Protestantism or did Protestantism prefer capitalism? By what? How?
4. Does the interpretation of the two aspects of culture, Protestantism and capitalism, stem from their conception of the sacred and divine, respectively, or from their psychology?
5. What role does the irrational play in human behavior? Immediately: how to define "rational"? How right is capitalism rational? How right has Protestantism helped promote 'rationalization' (understand: secularization)?

What right is "understanding"?

According to Hunyadi, a first and a second reading is possible.-.

1. One reads Weber 's work and acquires information about the similarities between Protestantism and modern capitalism.
2. One reads with Weber how those similarities which are not in themselves materially ascertainable can be demonstrated and with what kind of evidence. In other words: one understands what "understanding" might be!

21. A fetish.

Bibl. st.: P.W. Schmidt, *Origine et évolution de la religion*, Paris, 1931, 86/88 (*La religion fétichiste*).

The Portuguese word "fetiço" - from Latin "factitius" - is "fetish" in our language. The Portuguese came in contact with West African cultures and saw the Negro Africans using all kinds of conveniences. Thus teeth, paws, tails, plumes, horns, shells, pieces of iron, rags, clay balls with pins and so on. The Negro Africans revere them, pray to them, offer them as sacrifices. They expected results from them. But they strongly emphasize that this worship in no way applies to the merely grossly material.

Schmidt cites A. Glyn Leonard, *The Lower Niger and its Tribes*, London, 1906. This one denounces the irresponsible use of language regarding "fetish. The visible and tangible object "contains in itself or presently represents the deified ancestors of the family, tribe or group."

The language denounced by Glyn Leonard says, among other things, that "fetish" means "magical object" (which is correct), - "amulet" (which is an application, i.e., "magical object as protection");- "fate throw" (which is an evil application).

Component.

Nowhere in the world - not even in West Africa, the pre-eminent area of what is called "fetishism," - does the entire religion merge with the handling of a fetish. It is not even the main component of the religion. -

Schmidt states.

1. In West Africa, one worships a sky god as the highest being with sacrifices, prayers, rites, together with his highest lady, the earth. From both of them unity emerge a multitude of deities.

2. In addition - and almost on the same level - one worships ancestors and princes or village chiefs. All these higher beings may inhabit both their images and any material object which - after processing - becomes a fetish.

Fetishism.

Ch. de Brosses (1709/1777) in his work, *Du culte des dieux fétiches ou parallèle de l'ancienne religion de l'Égypte avec la religion de la négritie*, Paris, 1760, sees fetishism as a first stage in the development of religions.-

A. Comte (1798/1857; founder of positivism) in his *Cours de philosophie positive*, Paris, 1884, likewise but in a new frame of thought sees fetishism as the first stage (followed by polytheism and monotheism). The sun, the moon and the earth Comte designates as "the great fetishes."

J. Lubbock (1834/1913) in his *The Origin of Civilization and the Primitive Condition of Man*, London, 1870, following in Comte's footsteps, states that after an atheistic phase, a fetishistic religion emerged. - Curiously, neither Comte nor Lubbock had any significant followers.

Schmidt.

As a separate religion, fetish belief does not exist anywhere. Thus, it cannot be referred to as the first stage of religion. More than that, fetish belief does not arise in very primitive cultures but within tribes that already have a more developed civilization. Essentially, these are the Negro Africans in what was once called "High Guinea," the Polynesians, the Dravidas in the Pre-India, a series of Indian tribes in southern North America such as the Pueblos, the Maskogis, as well as the Algonkin's and the Sioux, who know a e.g. bags of "medicine."

Conclusion.

The term "fetishism" means either the fetish belief or the theory of it (de Brosses, Comte, Lubbock). Although as a comprehensive theory fetishism has been discarded, still a lot of people use the term to refer to a religion.

A model.

J. Lantier, *La cité magique*, Paris, 1972, 194, writes: "In regions where fetishists and much more evolved Islamists live side by side, similar jewelry does not have the same meaning. What is meant to ward off evil spirits for fetishist women becomes a means of seduction for Islamists."

As an aside, Islamized women are very rarely veiled. Immediately, the mouth is freed from its reinforcements. Only the nose and ears wear decorations which, by the way, are no longer ordinary objects but jewels of economic value."

And, when one speaks to Africans or to Afrikaans-speaking acquaintances, it is very easy to hear e.g., "He consulted a fetishist" to indicate that he consulted a magician.

22. *The 'yidam' as a kind of thought form.*

Bibl. st.: J. Mann/ L. Short, *The Body of Light*, Amsterdam, 1992 (or.: *The Body of Light*, NewY ork, 1990).

This work addresses three aspects of human existence:

1. existence tied to the biological body (body and mental life);
2. the system of energies (called "subtle body");
3. the smidious cosmic energy that is omnipresent (the "cosmic body").

The subtle or energy body is central: it takes root in the physical body and, if it develops sufficiently, it is the cradle of the cosmic body that "liberated man" acquires in the midst of the omnipresent cosmic energy. With this, we find ourselves in dynamism.

The proposers note that regarding this triadicity, there are many differences of opinion and tendencies spread across the globe. They try to create some order in this jumble. For example, they first discuss the Hindu and then the Buddhist traditions. - Buddha himself eliminated all questions of deity, reincarnation and the like as of no importance and stuck to just one theme, awakening from the dream that is the world and life.

Hinayana and Mahayana Buddhism and especially Tantric Buddhism developed conceptions of the subtle body. Especially since *G.K. Gyatso, Clear Light of Bliss*, London, 1982, it appears that the subtle body, its chakras and energy channels ("nadis") play a decisive role in vashrayana or tantric Buddhism. One difficulty is that the descriptions, insofar as they do not conceal essential - left to oral teaching - data, also describe states of consciousness as "bodies. Which is understandable to a certain extent, since each type of consciousness involves its own matter.

Special aspect.

Tantric Buddhism has its own aspects such as 'shod' (a savage rite), 'toelkoe' (a reincarnating wisdom teacher), 'stupa' (a memorial monument), instruments (daggers e.g.) and 'yidam'.

Students' daily exercises in self-liberation have as their basic Buddhist axiom "the creative emptiness" from which all that exists rises. Which does not prevent the disciples who live and liberate from that emptiness from needing both a guide and a higher plane of existence.

The 'yidam' plays that role. On the one hand, the yidam is a kind of bisexual deity (which is worshipped) and on the other hand, that 'entity' is merely an emanation or creation of the students themselves.

By comparison, proposers say, "In Christianity, no believer would ever think that the Virgin Mary is part of his deeper nature."-The yidam is within the students and at the same time outside, yes, above them.

The yidam is central to mental endeavors. Stellers call that entity an "archetype," a kind of higher paragon in and above the one who harbors it. The yidam situates itself in a higher "body," i.e., an energy ideal. One can make contact with it, yes, gradually identify with it through rites and prayers.

A wisdom teacher

"It is incredibly comforting - at the moment when the need arises - to feel the presence of such being, as a kind of benevolent or wrathful cosmic teacher-and-partner who takes over at the point when the human guru (wisdom teacher) fails" (o.c., 51).

Remark. - Buddhism is essentially - certainly with the historical Buddha himself - a humanism in the sense that deity (if not absent at least) is highly subsidiary and human efforts and "capabilities" are the basis. But the belief in a fine material body and in an energy-charged cosmos in which we bathe makes Buddhist humanism exhibit a dynamism - important in all traditional religions. In this sense it is "religious."-

The religious, of course, is evident in mahayana:- and vashrayana Buddhism but in such a way that they differ greatly from the historical Buddha.

Whether something like a yidam makes sense within Christianity depends on the development of thought forms: these emanate from and reflect man himself but gradually lead a kind of independent existence. After all, a yidam is a thought form.

23. Demonic 'totality'.

Bibl. st.: *W.B. Kristensen, Collected contributions to knowledge of ancient religions*, Amsterdam, 1947, 131/290 (Cycle and totality).

In a first part, the sacred concept of the "cycle" is discussed (o.c., 233/266). The second part speaks more explicitly of the "totality," meaning: the merging of opposites (good/evil, salvation/disaster, health/disease e.g. and their reversals). To the latter we dwell briefly - too briefly.

The context.

The ritualistic cycle - both local and temporal - expresses the "eternal" recurring life that underworld - demonic - deities bestow upon earthly humanity. The cycle consists of performing a rite from a point in time or space that returns circularly to its starting point. That is the sign. The signified is life that knows rise and fall and again rise and fall. When the sacred act has returned to its point of departure, the cycle is "finished," "finished," "complete," for it encompasses up and down, down and up, that is, the totality of what the demonic has to offer. The cycle is the expression of the very being of the subterranean deities controlling us - about which something more now.

A Babylonian model.

Anu was the supreme god, ruler of the universe. As such, he was the universal destiny maker. How did he do that? He bestowed the cycle, i.e. downfall (death), as well as rise (resurrection) in the form of sickness/health, salvation/disaster, happiness/unhappiness. That cycle repeated itself "eternally" (understand: without any prospect of real redemption from such spirals of circles one after another).

'Demonic'.

First, ethically.- Anu himself self-determined his code of conduct. What earthly men held as a code of conduct, "was not a law for the world leader" (o.c., 272). Conscience in the Biblical sense was unknown to him-at least of no value.

Then destiny.

His will was "the fate that instilled in people as much fear as trust - the two poles of the demonic concept of 'holy'" (ibid.).

Consequence: he was "inscrutable and incalculable." He was thus "the god of totality." He was as much origin of good as of evil and thus "harmony (mean: amalgamation or totality) of opposites.

Thus we understand Kristensen to set forth "holy" circuit and "holy" totality" in the same chapter. They are the external appearance (circuit) of the origin of that external appearance (totality).

Scope.

'Sacred' in that 'total' sense were deities among most ancient (mean: ancient, i.e. pre-classical) peoples. Thus the Greek Zeus, the Indian Varuna, the 'double' Fortuna in Rome, the Mazdean Ahura Mazda (Ormuzd). Kristensen claims that the God of Job, too, was equally dual. This rests on a misinterpretation because, although it seems that "from God's hand" good and evil destiny emerge, the Biblical God is essentially conscientious and utterly not the creative source of good and evil, a totality He abhors.

Sense of life.

"Just in the ordinary sense of that word, said deities were not (o.c., 273)". At the same time they drew up laws for men AND denied those same laws! Antiquities, meaning pre-Classical thinking people, were acutely aware of such contradiction in the very essence of their deities. The Babylonian lamentations, the myth of the bound Prometheus,-the book of Job in its own way,-they were the expressions of ancient religious feeling that reflected the duplicity in the sacred itself.

Dualism.

Kristensen, o.c., 274, says that in addition to such demonic views, what he calls a 'dualistic' view was also honored, and this especially in magical texts. Repeatedly, 'evil' deities are fought by appealing to 'good' deities. This involves the notion of two camps (hence the term 'dualism'). The author rightly notes that both camps are situated within the demonic totality: the 'good' ones are good because they help, even though they are as unscrupulous and 'total' as the 'evil' ones!

24. Hermes as 'takedown artist'

H.J. Rose, *Hermes*, in: M. Cary et al., ed., *The Oxford Classical Dictionary*, Oxford, 1950-2, 417f., notes that Hermes was the 'god' (versta: patron) of those who use the roads, especially merchants and also thieves. Steller sees virtually no connection with the rest of the "figure" (totality) that the god Hermes once was. Let us examine what Kristensen (o.c., 123v.) says about this.

Scope.

Not only thieves and dishonest traders but also "the great multitude of the faithful" belong to the class of those who "knew very well that the divine thief as well as the impostor was a divine figure." This is evident from what Plutarchus says: following the sacrifice to Hermes charidotes in Samos, anyone was allowed to steal!

Kristensen's interpretation.

The celebrants were thus the visible presentment of being and activity of the worshiped god.

'Kleptein'.

That ancient-Greek term meant any kind of outcast in the antique-sacred sense.-.

The myth.

Ares, because of murdering Adonis, lay in a metal 'vessel' (visible presentment of the underworld) for thirteen months to decay there. Yet Hermes "ex.ekleped" Ares. Literally, "Hermes thanks to entrapment saved him", saved from the grip of the punishing underworld! THAT is called Kristensen "the religious meaning" of the so-called "stealing" that in fact shows that Hermes controls life from the underworld.

Comparison.

The Babylonian god Ea, by a stratagem (in ancient Greek: "ex.eklepsen"), saved the flood hero Utnapishtim not without incurring the wrath of other deities: he too managed to snatch life from underworld deities thanks to outsmarting.

Orestes' salvation.

Orestes kills his mother and thus falls into the icy power of raging Erinyes who drive him to madness. Which means that he is no longer capable of earthly life as already "alive" in the underworld (which is more like death). However, with Hermes, Apollo cleanses (catharsis) him in mischievous fashion and thus brings him back from the realm of the dead. Whereupon the Erinyes cry to Apollo, "Thou hast stolen from us the murderer." In Greek: "ex.eklepsas," cunningly thou hast stolen from us.

In such context, the most famous robbery of the god Hermes becomes understandable: he stole the cattle from Hades, the Underworld, the metaphor for wealth and thus for the life of "earth" (understand: the underworld).

Becomes also understandable the 'sacred' reason of the worship of Hermes

Charidotes in Samos: from the 'cave' (the underworld) he leads the goddesses of the blooming-beautiful blessing of the earth in order to give it as a gift to earthly humanity. People live thanks to this outcast and worship the 'divine' (demonic) outcast by robbing fellow humans of goods by cunning during the celebration! Those fellow humans could thus see the god visibly at work in his worshippers today!

Pandora who gave people deceptive gifts, and Hermes, are closely related figures.

Hermes was revered in Pellene as "dolios," outcasts. He outsmarted people by luring them into death. He outsmarts deities and divine beings (think of the Erinyes) by stealing life from the underworld.-

The mystery.

Kristensen states, "The believers (of that time) recognized and accepted the ambiguity of the mystery of the earth god. Humanly speaking, our life is a deception. But that means only that we deceive ourselves when we believe that life is nothing but life."(O.c., 122v.).

That (that interpretation of life on earth that Kristensen apparently holds) is why he dwells on the similarity between Hermes as trickster and Hermes as thief.

Note.- With this we measure the very great distance between ancient, pre-classical paganism with its fundamentally tragic return of the same (good turns into evil and vice versa, life turns into death and vice versa, sickness turns into health and vice versa) and the Biblical concept of life which speaks of an "eternal" covenant and an "eternal" life in which covenant and life are not susceptible to reversal to the contrary (or "harmony of opposites").

25. Horrified out of spirit.

Bibl.st.: R. Airault, *Fous de l'Inde (Délires d'occidentaux et sentiment océanique)*, Paris, 2000.

Two degrees of "being out of the mind" states Airault, French psychiatrist (active in India for years):

1. the shock that India conveys in a first phase;
2. the showdown with India in later stages.

The first stage happens to every traveler upon arrival: even if one was expecting it yet to some extent one loses contact with the real world with the consequences of all kinds of signs such as fears, panic attacks, bewilderment, dejection.

A few weeks later the severe problems of a psychiatric nature appear. - A brief phase of feeling strange accompanied by disturbed moods introduces them. This is followed by depersonalization (loss of one's own personality), crazy (usually mystical) thinking and a vague perception of being unable to escape it.

Strange: once back in one's own country, one usually keeps a "good memory" and often has only one desire: "Back to India"!

Behold what Steller calls "the Indian syndrome." - He sees similarities to the "syndrome of Stendhal" (1783/1842; novelist) who, in the course of a trip in Italy, goes through an experience that he describes as "sentimental" but which resembles the Indian syndrome. This Stendhalian syndrome persists to our days as shown in G. Magherini, *Le syndrome de Stendhal (Du voyage dans les villes d'art)*, Paris, 1990.

In cities such as Florence, for example, especially artistic tourists, when enjoying such things as famous Italian paintings or sculptures, are beset by psychiatric symptoms to the point of needing medical attention.

Airault also sees similarities with what happens to Japanese tourists - since the late 1980s - in France, especially in Paris.

H. Ota, *Voyages et déplacements pathologiques des Japonais vers la France*, in: *Nervure* 6 (1988), as a Japanese psychiatrist attached to the Embassy of Japan in Paris, describes the "maladie mentale," the mental illness, which Japanese people contract during their stay.

After a few "honeymoon weeks," the symptoms come through: suicide attempts, criminal flare-ups, seizures, deep depression, depression with mysticism, pathological eroticism, persecution delusions. Note: Ota notes that it usually occurs with young people under 30 and almost always without psychiatric antecedents. - They are difficult to treat and do not want to return to their homeland.

As Airault, o.c., 14, says, cities in the Holy Land also generate similar phenomena: travelers - pilgrims - are beset in Jerusalem by states in which they imagine themselves

to be Adam or Moses or Jesus or Mary - including a mystical mission.

Remark. - A peculiarity according to Airault in India is that Indian syndrome usually continues at the end of the tourist season, i.e. during April and May.

Opm.- The explanation by Freud's concept of "oceanic floating" states that the affected persons fall back into the fusion of the baby with its mother as an ocean of well-being. Airault puts them as a subtitle. It is possible, of course. The question arises whether this alone makes the entire syndrome comprehensible. The "charged" places, the "mystical" aspects presuppose more than mere psychoanalytic "oceanism" .

Opm. - St. Zweig, Amok, Paris, 1998, is quoted, "This land eats your soul out (...).
After a kind of honeymoon you quickly lack strength (...). It lasts only as long as the energy brought from Europe is active. (...). Sooner or later everyone suffers the final blow: some drink, others shovel opium, still others think only of one thing, knocking on it, and become insolent. Either way everyone runs out of madness".

If that is correct, then the "psychiatric symptoms" are the manifestation of a dynamical problem, namely a severe loss of life force. But then they only become whole and obvious if one approaches them occultly.

26. *Ouija board and approaches.*

Bibl. st.: G. Govinda, *Ouija Book*, London, 1981-2.-.

Author, an experienced occultist, warns of surprises awaiting those who try e.g. a ouija board without sufficient foreknowledge.

Barbara's experience.

On a late winter evening on a farm in Connecticut, Barbara, a friend, ventured onto the ouija board. Barbara, for one, suggested starting without any preliminaries. "I was surprised, however, when the pointer began swinging violently around the board. (...). At the first word, 'fire,' Barbara's countenance turned white. At the next, 'death,' her hands began to tremble. Then, as the pointer locked onto the numbers and began to reveal digits, she suddenly stopped and stammered, "I knew it. I knew it would turn out like this".

Several minutes passed before she spoke again: she had kept that fear to herself for many years. (...). Finally, she said that twenty years ago she had dreamed of a fire in which her brother had died. Two days later he died in a fire (...). She had become convinced that other family members might also be facing a tragic death. In the same expectation, she had so briefly put her hand on the pointer". (O.c., 19f.).

Author's point of view.

First of all. The ouija board transmits all possible messages. Second. Assume that those messages are answers to questions. Before we ask where the answers come from, we must question ourselves about the motives or drives - in the form of expectations, for example - that lead us to the ouija board. For those approaches are the questions that we ask knowingly. These depict themselves in the movements of the pointer. Result: the clearer one sees in one's own approaches, the faster one will be able to distinguish the distortions in the messages from the truths in them.

Model.

Barbara's approach to the totality of paranormal phenomena helped cause her unhappy experience.

Original.

Similarly, our approaches are reflected in the answers of e.g. a ouija board. So check your assumptions about yourself, your ability to understand what you can and cannot handle in life, good and evil. "Nothing is without importance. All your presuppositions and beliefs will come into sharper focus when you try the ouija board."(O.c., 21).

Application.

Writer argues that if Barbara had wanted to question the sign further, she might have discovered - at least that was 's writer's strong suspicion - that the message regarding fire and death was not a literal prediction but simply a guaranteed means of attracting attention. According to Govinda, the sign draws our attention to our hidden presuppositions that we bring in when we try it out. "If we already perceive the sign this way beforehand and thus pay attention to our approaches and subject them to scrutiny, we may still be startled by the announcements but thereby learn and master the whole thing." (Ibid.).

Remark. - We can concur with what writer says, yes, extending it as she does by the way to all other paranormal information sources such as coffee gazing, crystal ball consulting, map reading, clairvoyant searches and the like.

Opm. - At the end of her work, writer devotes a chapter to getting past the ouija board. The title reads, "*Leaving the Ouja Board Behind.*"

Some know almost immediately what the board will communicate. Others take weeks, months, years. In all cases, the sign is merely an underpinning which - so they put it - is preferably left as soon as possible for the direct inspiration alone. We say "the direct inspiration alone" because always already there is some inner and more direct inspiration at work at the same time as the external communication but which in some people comes through perceptibly earlier than in others later.

Remark. - Of course, a new question then arises: "If that comes from me - in the form of inspirations or "inner word" - , does it come from "my unconscious" or from a source of information which, although existing independently of me, serves my unconscious?"

27. Fragments of history.-

In *the Oracle's Origins* (o.c., 94/104), we highlight some aspects that shed some light on the extent of board and table communication.

Paleopythagorean method.

The older Pythagoreans (-500/-300) knew thinking societies with frequent sessions or "circles. Signs were inscribed in a stone slab. A table(s) on wheels moved toward the signs. It is not clear from the records whether the participants in a circle around the slab touched the table with their fingers as they do today. In any case: the phenomenon was taken very seriously by the privileged ones around the slab who expected predictions or cosmic knowledge from it.

Since the days of pythagoreanism, "the speaking table" has been discovered in numerous forms and forgotten again. Yet accessibility has increased. A pythagorean group just like other groups of ordained people or thinkers was a very select group.

With the rise of Christendom came the official end of "such kind of magic" but it lived on in secret.

China.

In 1843, a French explorer returned from China where the employment of a type of planchette was so common that every household participated in it. A table or plain floor was sprinkled evenly with fine bran or flour flour. Two people facing each other held a basket from which hung a reed or chopstick so that the end of it touched the table or floor. Those present then summoned spirits while the basket was kept movable. The trailing reed or stick deciphered signs, figures or messages.

Planchette.

Even though the Chinese method was confined to that country, the planchette could have evolved logically naturally from table-rapping ("table-rapping"). Some researchers even hold that theory regarding the origin of the planchette.

Around 1850, table-turning was common among these spiritualists. They were convinced that the dead live on and may come in contact with the living.

Tabletop

Table chatter has a long and not very clear history. Certainly it goes back to the Mongols of the XIIIth century.- A group of people sit in a circle around a table(s). They hold the palms above the table while their pinks touch the pinks to the left and right of the other participants to create an uninterrupted energy-charged "circulation. Spirits are summoned and soon the table rises all or part of the way up as a sign of the spirits' presence. The table legs touching the floor make a knocking sound that is the basis of communication: one knock means "no," two "yes. And so on.

One step further.

A pencil is attached to a small table anyway. Paper is placed under it.

Remark. - In French male and female monasteries "the sign" was used to such an extent that a pastoral letter from the Bishop of Paris in 1856 forbade its use. But tourists e.g. from other countries found that it was continued in secret!

Remark. - The reason that Christianity forbade the practice is that communicating with "the unconscious" or "the spirits" is not without - sometimes severe - problems that may go so far as to affect those involved mentally. Not to mention religious and conscience problems.

Not without reason did S.Paul speak - *Galat. 4:9, Coloss. 2:8vv.* - about "the elements of the world" which can be anything but Christian AND which apparently influence the world firmly. Also through communication with "the unconscious" or "the spirits."

Christianity, however, did not always take Christianity on the matter so seriously as evidenced by moral history. The "elements" (mean: beings and powers that rule) of this world, among other things, pretend to be "dear deceased" or "scholars" or whatever, and deceive naive people and above all rob them of their life forces. For the latter are more often than not the sole target of "the unconscious" or "the spirits," who lack life forces and seek to feed on those who unsuspectingly summon them.

28. Fate throw on appeal of egregore.

Bibl. st.: L. Bernard d'ignis, *Traité pratique du désenvoûtement et du contre-envoûtement*, Rennes, 2002, 81ss. (*L'envoûtement par évocation*).

A mage can activate his own evil energies to perform a destiny throw. But he can also invoke the "summoning" of an egregore. Steller defines this term as "a kind of spirit-gifted entity that expends on a large number of persons whom it ensures its daily sustenance regarding life force."

Application.- All major religions rely to some extent on an egre-goor. -

Remark. - This may be true of all non-Christian religions but does not apply to Biblical religion since it - where it is real - draws its life force from the Holy Trinity. Which does not prevent what is called "the community of the saints" from making its contribution.

Convocation.

Steller defines them as "a targeting of well-defined life forces peculiar to an egregore thanks to conscious or unconscious worship."

Specifically:

I want to cast lots on someone; I know an egregoor who specializes in evil destinies or at least on occasion lends himself to casting lots. I do what is necessary to make contact and, above all, to gain favor. There are indeed types of egregores: some specialize in doing good, others in doing evil; still others in sometimes doing good then again doing evil.

An invocation can only be brought about in a place that reveals strong "telluric" (i.e., rising from the earth) life forces, at astrological (i.e., associated with the energies and entities of celestial bodies) moments such as the phases of the moon, sun or planets. It is seen that the summoner secures underfoot (telluric) and overhead (astrologic). The summoner takes into account cosmic beings, energies and moments. He/she situates himself/herself in space and time.

A summoning is above all done by a group specialized for that purpose,- Steller specifies. That type of magic is more suitable for important international groups such as internationals. But political parties e.g. also practice it.- Steller specifies.

"We thus find ourselves in a kind of occult war which, although silent, is certainly very violent. Faced with that kind of attack, the target has virtually no chance of survival" (o.c., 82).

Steller sees only one way out, namely an intervention proper to what he calls "high magic," i.e., a type of magic possessing highly specialized knowledge.

The likelihood of targeting the ordinary man who is not a well-known politician or head of a multinational or a star of the entertainment world is deemed by Steller to be non-existent. Immediately, he indirectly designates the targets of egregious destinies.

Money.

Are the energies released by such an intervention a hundred or a thousand times more powerful, the one who calls upon it will pay very large sums.

An egregoor of your own.

It is doable itself to establish a totally new egregoor which, however, is energetically fed by a group specially formed and trained for the purpose. "The advantage of this technique is that 'an occult machine' thus established is programmed from the outset with a view to very defined purposes" (ibid.).-

Remark. - It is immediately obvious that this involves no small amount of cumbersome work, if one takes into account what is already required by simple summoning.

Opm. - O.c., 170/174 (*La haute théurgie*).- 'Theurgie' comes from the ancient Greek 'theos' (higher being, deity) and 'ergia' (operation). The theürg(e) appeals to high entities that Steller calls "guardian angels" but in a non-Christian sense because - so he says - to them belong the thirty-six "rulers" whom one appeals to with the outworking of "tremendous powers" that compel them to act - sic - well (which includes doing both good and evil). Collaborating with them involves an overall spiritual formation.

Remark. - The name "theurgie" exists from late antiquity. It is a very risky undertaking because, because the summoned high entities are ambiguous, there is the possibility that the summoner himself will become submissive.

29. Magic figurines in medieval context

Bibl. st.: A. de Rochas, *L'envoûtement*, SECLE, s.d., 26/29.

Colonel de Rochas (1837/1914), once a brilliant student at the Ecole polytechnique of the French Army, sets forth in this little work some insights that may shed light on the mechanism of the throw of fate ("envoûtement"), especially on the role of the magic figurine. French has a set of terms to refer to the magic figurine: dagyde, épargne, figurine, manie, poupée, voulte, vols.

Definition.

A wax figurine, if made suitable for magical purposes, is a magic figurine.- The text that follows is a rewriting of what de Rochas derives from tradition. He offers a paradigm, i.e., an application that suggests the general concept.

The magistrate *E. Falgairolle* published in Nîmes in 1892 *Un envoûtement en Gévaudan l'année 1347*. Gévaudan designates the region around Mende, the capital of the department of la Lozère. Falgairolle relied on the minutes of a trial in 1347.

Pépin, a priest of the diocese of Clermont, is accused of witchcraft and, among other things, of a cast of lots on the bishop of Mende in which he used a magic statue - de Rochas cites an excerpt on the subject.

On November 24, Pépin was questioned by the commissioner of the ecclesiastical court in Mende.- To begin with, he confessed that he possessed a "grimoire," a magic book, which he had written off at a castle near Perpignan, the capital of the Pyrénées orientales (French Catalonia). Four years ago, he spent time in Langeac where he was working with others on the "philosopher's stone" (in French, "pierre philosophale," "fontaine d'or," "bois de vie").

In passing: the philosopher's stone is a (powdery) substance employed by alchemists to turn base metals into gold with it; it is also the name for the skill of finding such matter. That matter served, among other things, to subdue spirits.- Behold part of the magical context in which the priest proceeded.

The magic statue.

Pépin procures unused wax and goes with it to Vedrines to the local physician. He stayed there for six weeks. The day came when he personally turned the wax into a figurine with hot water without any other additives. During the making he held the magic book before his eyes. He uttered the necessary words.

He had not baptized the figurine (a common part of such effigy magic). He had, however, "spoken some words" under the making of the figurine.

The question was asked whether the bishop would suffer the harm done to the figurine by e.g., stripping the figurine of a member. Pépin affirmed.-The question

whether the bishop would die as a result of cutting off a member of the statuette, he answered in the affirmative. He even claimed that only he himself could prevent death in that case.

Inscriptions.

He had written under the creation on the chest the names of "the angels of Dominations ('Dominations')." He made the figurine on a Friday. The angel of that day is Anhoel. His name he had written on the chest along with six other angel names.- On the forehead he wrote the name of the bishop. "All this to apply the laws of skill in this matter."

He secretly inserted the figurine into an opening in the wall of the upper floor of the tower of the castle of Arzence. It was to "work" only during the month of January. He had done all this under pressure from the lord of Apcher who wanted to get rid of the bishop.

In the course of interrogations, he confessed that he had encountered magic books on his travels - especially in Toledo and Cordoba. One of them was by the *King of Majorca*, well versed in magic, entitled *De naturalibus*, a work that the monarch himself had given him. In such works one learns to make magic figurines and states, among other things, that if people and animals step on them, they die, and that if they are merely touched, they are dangerous.- By the way, it was his first figurine: he was only a novice.

Explanation.- Pépin could not provide a true explanation. Therefore, de Rochas turns to *Paracelsus* (1493/1541) in his work *De ente spirituum*.- Apparently, the notorious occultist posits a traditional triadic nature - according to de Rochas -: the immortal soul; the material body and the "spirit. De Rochas translates by "agent nerveux," i.e. cause associated with the nervous system. We prefer to translate by "(occult) life force." This is present in the whole body - all parts included - and serves to spread the will of the soul over the whole body.- This is now explained by excerpts from Paracelsus' work.

Definition.

The "spirit," as Paracelsus describes it, controls all parts of the visible and tangible body. For example, that spirit has hands and feet "as thou" (as Paracelsus pithily says). If thou art hurt, then it is not thy body that receives the hurt but thy spirit, even though the hurt shows itself visibly and tangibly in thy body. That "stigma" (understand: mysterious symptom) is caused by your mind. If your mind is in bad shape so that your body is in bad shape, heal that mind and your body becomes healthy. If your mind is 'killed', it kills **YOU**.

Remark. - "Spirit" apparently means what in other occult parlance is called "etheric soul-body," which indeed constitutes the life force of the biological body as an intermediate term between the immaterial soul, its "astral soul-body" on the one hand and the biological body on the other.

Soul, angel, devil and spirit.

Spirit is a "power" through which the whole body can be affected so that it is subject to all kinds of diseases, for example. Here neither the devil himself nor any of his influences (inspirations e.g.) is the cause "for the devil is not a spirit" (*De ente* iv). Nor is an angel a spirit. Is spirit that which is active in the living "body" that is our mind, without any matter. That which survives in our dying is the soul. (Ibid.).

Spirit and diseases.

The mind causes disease in two ways.

1. Influenced by nature-given antipathy or other evil favoring things, minds work against each other beyond human will.

2. By our thinking, senses, will, we make spirits sick. In that case, it is we who seek to do harm. A firmly decided attitude of will is the mother of spirit that causes evil. (*De ente* v).

Lotsworp.

It is feasible for my mind to pierce or hurt someone else with my dagger and to do so without the aid of the body. In that case, my violent desire is the cause. A person who wishes to do harm to himself can - because the destiny depends on the mind itself - do to himself the harm he wishes for himself. It is also practicable that, thanks to my will, I fix the mind of my opponent in an image and thus transform him into a deformed or limping at will by means of wax.

Thus, it happens that images are inflicted with diseases such as fevers, falling illnesses, apoplexy (understand: violent bruising in an organ) and the like, provided at least these were prepared properly. (*De ente viii*).

Imagine a fight between a spirit and another spirit.-If a wax figurine is covered with earth and stones, then the man who is its target is restless and tortured, and this is where the stones were accumulated. He feels liberated when the statue sees the light of day. If one breaks a leg from it, for example, the person targeted experiences a fracture. The same goes for stitches and other injuries one inflicts on the figurine. (*De ente vii*).

Suppose one paints a picture of a person on a wall - if it resembles the person it refers to, then it is certain that all the blows and injuries one inflicts on the painted one will reach the target.

Reason.- Through the will and mind of the one who paints, the spirit of the target penetrates the image.

Consequence: whatever harm you ask that man should suffer, he will suffer it if only you inflict that same harm on his image. This because thy spirit has fixed the spirit of the target in the image such that he is subject to thee. (*De ente ix*).

30. Similarity and consistency.

S. de Guaita, Le temple de Satan, Paris, 1891, is quoted.

1. Parable.

The more similar the figurine the more likely the fate throw will succeed. Thus one will "administer" all the sacraments - baptism, confirmation, anointing of the sick, - priestly ordination - that the target may receive. Drops of the anointing of the sick or pieces of a consecrated host reinforce this.

2. Coherence.

Nail remnants, a tooth, hair originating from the target are embedded. The effigy is covered among other things with a piece of fabric long worn by the target.

The photograph as a model.

de Rochas studied the relationship between a magnetized and the photographic plate of those days. According to *J. Lermine, L'envoûteur, in: Cosmos 1892*, the following occurs.

Between the body in front of the lens and the sensitive plate, a stream of particles springs from the matter of the photographed person. The chemical process captures those particles. Between the seemingly inanimate image and the living person an unbreakable connection is created. It is as if countless fibers connect the two.

Consequence.

If one strikes or tears the image, it acts on the photographed person who understands nothing about it: he suffers, complains, dies without knowing by what.

Shadows.

According to a witness, H. de Balzac (1799/1850) is said to have claimed that every body in nature consists of series of phantoms in endless layers one stacked on top of the other and this in all directions from which one can view a body. Each photograph captures one of those layers, extracts them and appropriates them. Consequence: with each photograph, the photographed person loses one of those phantoms that are nevertheless a part of his being.

Remark. - Models are never the original itself but in this case they approximate what clairvoyants see.

Remark. - Instead of a wax figurine, one can employ other things according to the Guaita.- For example, a toad. One gives the animal the name of the target. For the rest, one applies the same rites as those with which one works a wax figurine. One binds the living toad with pre-purchased hair (preferably from the target). One spits on it and buries it under the threshold of the target or at least where it must pass daily.

In South America, one applies that method in the belief that the target will die as suffocated as if the air around suddenly solidified and squeezed it as the earth squeezes the hapless animal.-

As an aside, even today missionaries e.g. establish that way of doing things.

Instead of a statue or a toad, one uses a hypnotized person. One pulls out of the biological body the fine material body and directs it - with a command, of course - at the target.

1. The exited particulate body penetrates the target and - the command - stops the heartbeat so that it suffocates.

2. The fine-material body is endowed with poisons in a fine-material state, penetrates the target and - the command - poisons it.- Then one re-enters the fine-material body of the hypnotized person and awakens him from his "sleep."-

Remark. - The flying angel can also be the soul of a deceased person that one thus summons and manipulates as mentioned above from a living person.

Opm. - One sees with this what "black" magic is capable of. If de Rochas' little book has any utility, it is this: to open the eyes to what our modern and postmodern contemporaries do not see, indeed, do not even want to see.

31. Nocturnal erotic-magic visits.

One of the most controversial but repeatedly identified by those in a position to know, beings are called "incubi" (male visitors) and "succubi" (female visitors) in Latin. Those visits are invariably erotic-magical visits, whether or not accompanied by occult conceptions.-A word on that.

Basic understanding.

An Italian theology professor of the XVIIth century, *Sinistrari d' Ameno*, in his work on "demoniality" says what follows. The devil - whatever he may mean by that - possesses two modes of sexual intercourse with human beings:

1. with magicians and mages he commits this only after solemn profession of faith by which one surrenders to demonism;

2. with people totally averse to such consent, men and women.- Sinistrari adds, "It is an established fact that from time to time children are born who are big, strong, brave, beautiful and wicked." (*F. Boutet, dir., Dict. des sciences occultes*, Paris, 1976-2, 182s.).

Succuben.

According to *C. Rager, Dict. des fées et du peuple invisible dans l' occident païen*, Turnhout, 2003, 883s. (Succube), a succube - literally "underlayer" - is a female demon who commits sexual intercourse with a man at night.

Medieval texts testify: noblemen e.g. saw very beautiful women enter their rooms with sexual intentions at closed doors and windows.

Incuben.

According to the same dictionary, o.c., 489 (Incube), an incube - literally "upper cube" - is a demon who commits sexual intercourse at night with women. In medieval texts, such beings are designated by a multitude of terms: *dusius*, *faunus*, *ficarius*, *homo silvestris*, *larva*, *pilosus*, *satyrus*, *silenus*, *sylvanus*. These are Latin terms that emphasize an aspect. So e.g. sex needy (*ficarius*, *satyrus*), nature spirit (*faunus*), forest dweller (*homo silvestris*, *sylvanus*), nocturnal black-magician (*larva*).-

The dictionary states that among the ancient Romans, these figures were spirits of nature (mean: in its occult dimension) but over time - under pagan and especially Christian influences that linked eroticism with demonism - were labeled "demons," "devils."

Merlin the Magician.

The said dictionary sees in Merlin the Magician a "child" of that kind of gender community since he is described as the son of a woman and an incubus.- o. c., 648/653 (*Merlin l'Enchanteur*), gives a long explanation from which we reproduce a portion.

Merlin's mother - according to the Breton novels - was very beautiful but did not want to marry believing that if she is in bed with a man, she will die. In a text dated 1215/1230, it says that she finally goes to bed with a stranger after the latter convinces them that she will enjoy his body but never see him. They become the parents of a child who is unpredictable and depraved. Satan hopes to make it his servant but fails: his mother feels remorse and in her repentance she delivers Merlin from the demon. Yet - as the text always says - Merlin retains something of the bestiality of the nocturnal visitor (he is so hairy at birth that it frightens his mother), of the omnipresent presence, of the ability to change form and the knowledge of the past proper to the supreme lord - from God he receives, from childhood, gifts such as wisdom and prophecy. - In other words, Merlin remains a dual being.

Remark. - The fact that "nocturnal horny visitors" have been mentioned over and over again since ancient times as well as the fact that experienced occultists - albeit somewhat vain inventionists - interpret such things as possible, should give us food for thought. The fact is that still today in our modern and post-modern world there are people living whose reliability cannot be questioned who report nocturnal visits. For example, "a luminous figure, female, with a beautiful body of mist or fog" who appears preferably at night. As a result, the wife wakes up exhausted, as it were. This exhaustion then exposes the aspect of "larva," empty-sucking ghost.

32. Vampirism.

Bibl. st.: C. Rager, *Dict. Des fées et du peuple invisible dans l'occident païen*, Turnhout, 2003, 933/ 939 (Vampire (Mort-Vivant)). -

The exposition is long. We bring out the essentials because the essentials are relatively easy to grasp.

Definition.

The vernacular and literary-artistic definition reads, "A dead person - to sustain himself in the other world - sucks out the blood of the living." That is pretty much the gist. This one is valid because all experiences with vampires contain it.

Note that the term "blood" must be understood as "blood soul," better still, "blood soul matter," present in the biological blood, and as the basis of successful life on earth and in the other world. That is the stake.

A hard-to-test tradition states that vampires are essentially men with a preference for blood souls of - preferably young - women, while women would prefer blood souls of men.

Primal.

Writer notes that an epic dating from the third millennium B.C. in Chaldea tells how the goddess Ishtar threatened to summon the dead to "devour" the living. The term 'devour' means "to steal the life force." The term "life force" is the key concept.

In ancient times, Egypt, Greece and Rome also had an analogous phenomenon. For the Greeks one thinks e.g. of lamia or the empusa.

Unspoiled corpse.

One of the nadoodse characteristics of the fact that the buried person is a vampire consists in the discovery that his corpse does not decay in the grave. In archaic Greece, there was the custom of exhuming the buried to verify whether or not they were decaying.

Distinction.

One does not confuse "werewolf" with "vampire. Both are concerned with life force yet the werewolf is an outcast - preferably at night - while the vampire is invariably a deceased. What also insinuates similarity is that when the werewolf dies, he possibly becomes a vampire and a vampire may take the form of a wolf.

Ethically, both types of people are substandard: conscience is their weak side. Something they clearly demonstrate in life and after death. This also explains why they lack the necessary and sufficient good life force.

Legends.

Legends and myths depict vampirism in a multiple-hidden form as e.g. in the following vampire story from Poland.

A child vampire in the guise of a small pale ghost with closed eyes haunts graveyards. If a horse comes near him, the child jumps on the horse and bites the animal's neck until its blood is exposed. If the horse is ridden, there is only one way out for its rider: jump off his horse, grab his dagger, make a cross in the earth with it while calling on the little monster to weaken. One should not take the method of combat literally: the description suggests that one should apply a method of an unusual nature. Nothing more.

Appearances.

If the vampire is seen - with the biological eyes or with the mind - , he/she appears to take on guises. Among others, that of a (large) cat. Which is still established today.

Harmony of opposites.

Author mentions the Slovenian Kresnik who is sometimes referred to as a "good" vampire. An ancestral figure with vampiric features defends the community against vampires from elsewhere who are described as man-eaters and generators of unsavory weather. Against the witches who have "stolen" the grain or wine fortune, understand: the life force that gives fertility to cornfields and vineyards, for the benefit of other communities, the Kresnik fights in the other world.

Conclusion- Those who wish to understand the phenomenon of "vampirism" must have prioritized the central role of the life force with a view to happiness.

33. Lycanthropy (werewolfery).

Bibl. st.: C. Rager, *Dict. des fées et du peuple invisible dans l'occident*, Turnhout, 2003, 580/586 (*Loup-Garou*).-

'Lycanthropy' means "to be a werewolf." And 'werewolf' is a metonymy because 'werewolf' stands for 'werecat', 'werelion', 'weretiger' and so on. Which we now explain briefly, beginning with an incident that is still occurring today.

Model.- C. Petronius (20/66) in his moral novel *Satiricon* recounts: the young Niceros was on a march with a soldier during one night and suddenly sees him transformed into a wolf and fleeing away emitting wild cries.

Definition.- The medieval interpretation reads, "If a human being shows the ability - exercised preferably at night - to leave his biological body and assume the form of an animal, then he/she is a werewolf."-**Definition.**

The Romantics specify: what leaves the body is the 'double' (in animal form), i.e. a fine material image of the human being exiting therein. One also says "shadow" or "phantom."-

As an aside, apparently this out-of-body experience often occurs without the person in question realizing it.

Kentrekken.

Certain phenomena allow one to determine whether lycanthropy is a fact. - Thus the person who has been outcast as a werewolf "dreams" that he/she e.g. eats hares, rabbits, cats. He/she leaves a smell of sexually aroused animals in the morning in the room where he/she slept that night of exit. Whoever is a werewolf is often beautiful as a man or especially as a woman and thus attractive to the opposite sex which - unsuspectingly - experiences that one is greatly exhausted by it: one has to do with a 'lorelei'. Which shows the true nature of lycanthropy: treacherous theft of life force and immediately of happiness.

Ethical.

The behavioral characteristics of the werewolf and vampire are pretty much the same because both types of human lack thorough conscience and thus good life force.

Materialization.

If a particulate body - e.g., the outgoing phantom of a werewolf - suddenly or gradually becomes a biological body, this shows "materialization."-

A story in Limousin, France, makes this sense.-.

A gentleman had as his wife a witch. One day he goes hunting where a large wolf throws herself at him but he manages to chop off one of her paws. He stashes it in his hunting bag. Back home, he discovers that the paw is a beautiful, white hand. And what else does he notice: his wife, in her cloak, hides her arm without a hand! He thereupon realizes that she exits at night in materialized form.

One may dismiss this as "fiction. And I'm sure that's true in many a case. But that type of storytelling is so universal that the question arises, "Couldn't that be true?"

Credible - albeit rare - people vouch for its truth.- To this correspond stories about how to defuse such - perceived as sometimes very harmful - exits.

One of them was depicted in an American film and is titled "Silver bullet." It seems that such a materialized outcast, among other things, becomes harmless after one shoots him/her with a silver bullet.

'Stories'.

When one examines what is written about werewolfery, one is struck by the boundless variety of variations on all sorts of details. So-called traits by which one can recognize a werewolf, possibly from birth. Thus, a child showing the beginnings of a tail is said to be a werewolf; so is a child that once weaned regains its breast; so is the seventh of seven sons. One simply does not believe these "kent traits. They belong to the mythic-legendary concealment of reality. However, the role of these 'traits' is to draw attention to the fact that one may get such 'traits' in one's mind when confronted with a possible werewolf: it is as if an authority, in this mythico-legendary way, is telling one: "Watch out! It's a werewolf!". One does not believe naively but one keeps in mind that such 'fictions' set one on the road to truth.

34. *The White Lady (autostop lady).*

Bibl. st..

-- D. Audinot, *Les lieux de l'au-delà (Guide des fantômes, dames blanches et autostoppeuses évanescentes en France, Belgique et Suisse)*, Agnières, 1999; - -.

-- C. Rager, *Dict. des fées et du peuple invisible dans l'occident païen*, Turnhout, 2003, 227/233 (Dames blanches).

Model.- The Hohenzollern in Germany are the descendants of Tassillon, Count of Zollern (+800), a branch of whom made up the royal and imperial dynasty of Prussia and Germany. Like many other houses in Germany, the Hohenzollern had their own family "white lady," i.e. a female phantom dressed in white robes. Characteristic of the Hohenzollern was that although she appeared in white, she appeared with black gloves and masked. She appeared at midnight to announce the death of the head of the family or of a realm major.

Her first appearance dates from 1486 in the castle of Plassenburg near Bayreuth. In 1812, she appears to Napoleon in Bayreuth. She then appears in 1840, 1850, 1888. The last German emperor, Wilhelm II, mocked her, but in response to her appearance he nevertheless had his residences in Potsdam and Berlin fortified.

Definition.- A phantom "post mortem" (after the death of the woman whose phantom it is) that materializes (becomes grossly material to one *degree* or another is a white woman.

Character.- According to Rager, o.c., 227, most white women are "benevolent" but "unpredictable," indeed, feared. This indicates that they are usually ethically questionable and exude a life force that is underwhelming and fond of that of the living.

Stormbound.

Audinot, o.c., 126s., mentions.- Craponne-sur-Arzon (Haute-Loire) has the debris of a castle on the south side of a mountain. The east side of the rubble reveals a rock form that the people of the region call "la Chaise à la Dame" (a kind of seat in the rock). During nighttime storms, a beautiful luminous mist-like female form resides therein. If someone meets her materialized and asks her for directions, she points him out. Helping lost travelers seems to be her main concern.

As is the case with many white women, she speaks weeping and complaining. No one knows the reason for it but one suspects that the rubble of the castle has something to do with it.-.

In passing, all the caves in the circumference of "the seat" exhibit fairies and related phenomena.- What Audinot notes is that white women often show themselves in the course of storms "with their electromagnetic force fields" (according to proposer who is under the impression that they need (among other things) energy to show themselves).-

Remark. The term "nature religions" refers very explicitly to the connection between sacred phenomena and certain natural forces. Which makes Audinot assume

that the White Lady of Craponne-sur-Arzon is some pre-Christian nature entity.

Car Stop Lady.

Near Perpignan on the district of les Abricotiers between Perpignan and Canet on the Mediterranean Sea in a turn appeared several times a car stop lady.

Saturday 20.10. 1981 around 10:30 p.m. M.S. is driving home from Canet. Suddenly he sees in the light of his car the silhouette of a beautiful young woman beckoning. At that time and place something normal. M.S. stops: "Where are ye driving?" he asks. "To Perpignan." "Get in." She takes a seat beside him. He looks at them closely: silent, between thirty and forty, with headscarf, white, vest, sweater. Ball shoes on their feet.

Suddenly just before the turn les Abricotiers she says kindly, gently, "Careful! There is a very dangerous turn here". M.S. slows down. He looks beside him: the seat is empty! He is horrified, turns back to see nothing! - He signals this to the gendarmerie: there they knew! Dozens of fatal accidents had occurred there since long - Audinot mentions numerous similar "apparitions", all somewhat similar.

Statements.

Of course, one can dismiss all this as imagination e.g.. It strikes Audinot that modern-rationalist "explanations" shortchange the facts. After all, he adheres to this one: "a post mortem presence with complete but transient materialization of a soul unconscious of its real situation" (o.c., 39).

35. *Evil Dead.*

Bibl. st.: E. Jobbé-Duval, *Les morts malfaisants (Larvae, Lemures)*, Paris, 1924-1, Chambéry 2000-2.

Steller was a professor of law at the Université de Paris. He has studied what ancient Romans thought regarding dead people appearing unsavory to the living. We give the essentials because this is still topical for those engaged in occultism.

Roman religion of the dead.

Among the ancient Romans, the worship of the dead was motivated first by fear and only then by the desire to please them. After all, the dead live on after death, albeit to a lesser degree, but really. Especially those who had died an abnormal death were feared.

Terms.

1. Manes.- This word designates all the dead without distinction.

2.1. Lemures.- This word means the evil dead.

2.2. Larvae.- This is synonymous with lemures.- The term "umbra errans" (umbra exerrans) meant "death specter that wanders" and is practically synonymous with larva and opposed to "quiescens anima" (soul that finds rest). In principle, larvae were eternally restless creatures that could be seen sailing by in the wind.- As a scare word for children, the evil dead were called "maniae.

Other evil spirits.

Larvae are not "striges. These are evil spirits that appear as nocturnal birds (owls e.g.). They were feared especially as bloodsuckers (vampires). They were the favored spirits of black magic just like larvae.

Hecate, originally a Greek goddess, was the princess of larvae as a moon goddess at home in the underworld. She leads the larvae in the wind followed by her angry dogs.

Non-normal deaths.

The larvae were to be sought among the class of the non-normally dead. We list: non-ritually buried, mutilated dead, unburied, drowned, restless dead, prematurely dead (children, mothers in childbirth), violently killed, tortured; dead who were denied a funeral, suicides, hanged, crashed, killed by lightning.

Location

Larvae were the enemies of the other dead whom they scorned and bullied. Proximity to graves and pyres was considered "to be avoided" due to the presence of larvae that spied on the other dead to bully them.

Location

Resting souls were worshipped both publicly and privately during the "feralia" and "parentalia" (celebrations).- Larvae were considered "to be excluded.

Magic role.

Defixio.- This black-magic rite had a target - someone one wanted to strike - that

one "bound" (defixio) while forcing an evil spirit (larva, striga) to perform this work. One wrote the name of the target on a lead plate ("tabella, defixionis") that was rolled or folded (which one often pierced with a nail).-

A formula accompanied this, as e.g., "That the cruel Necessitas (*note*: the goddess Necessity) always precedes you who carries in her bronze hand the giant nails and torture clamps."

In passing: "tabellae defixionis" is translated several times by "magic tables." Also: one does not confuse "clamping" (defixio) with the ordinary curse without the aforementioned substructure.

Necromancy.

This rite consists of subduing the spirit of the evil dead person so that he answers questions or even performs black-magic tasks. This succeeded all the better if the dead person's corpse was available.

Protection entities

Such rites invoked the life force of Hecate who was invoked e.g. at graves. Hermes chthonios (Hermes as a subterranean god) was also often invoked and as identical to Hermes trismegistos (the thrice-highest Hermes), a later interpretation of the classical Greek god Hermes.

Here's some insight into what ancient Romans thought about the evil dead and what unscrupulous magic did to these dangerous beings - we repeat: whoever does occult work - e.g. diseases, miscalculations of all kinds, helping to solve fears - would do well to heed this - what is now called - "psychogenicalogy" of the Romans.

36. Witchcraft.

Bibl. st.: P.-E. Buss, *Les archives du Château de Neuchâtel ont livré le secret des victimes de l'Inquisition*, in: *Le Temps* (Geneva) 01.11.03, 15.-.

The article refers to some of the results of the research that J.-D. Morerod, medievalist, prof at the Université de Neuchâtel, carried out with his students in the archives of a castle.

Between Neuchâtel and Grenoble, the Inquisition began its investigations between 1400 and 1450. It left an image of the witch involving "broom, crooked nose and magic potions."

Morerod was largely able to uncover the truth thanks to a very valuable treasure. Rodolphe de Hochberg, Count of Neuchâtel, between 1450 and 1500, wanted to find out what stages the investigation of the domini went through. He obtained the French translation of all the documents of the file.

Methods.

The Dominicans came into a village. They went to Mass or performed in a public place to incite the population to snitch. Suspicious behavior was carefully recorded. If several denunciations applied to the same person, this set in motion the merciless machine, often ending in the flames of the stake.

Confessions.

Again and again the accused confess, "Yes, I participated in the Sabbath. Yes, I have seen the devil. We committed fornication and returned on our flying brooms". Morerod: "During the interrogations one celebrated you or one threatened to do so. Under those conditions, in the long run I too would have confessed".

The typical accused.-

Morerod especially wanted to know what type was wanted.

1. Those who practiced fortune-telling or acted as healers were the first targets. "Often they were those who knew 'the secret' as there are still today in the region." Thus Morerod.

For example, Rolin Borguygnon from Cormondèche. He appears in many witness statements as a kind of soothsayer. Interrogated, he confessed some of the imputed facts: "Yes, my knowing is diabolical. Yes, Satan instilled it in me". But he strongly denied having participated in any Sabbath.

2. Other cases lie outside the type just mentioned.- One such influential man - a former mayor of Neuchâtel - was condemned to the stake because those in power in Neuchâtel wanted to get rid of him. He is first on the list! Perhaps his confessions as a "sorcerer," as in the case of many victims of the Inquisition, were enforced under torture.

Evolution.

In the second part of the XIVth century, the ecclesiastical judges sought to bring the accused back into the Church: if a judged person looked recoverable, he escaped the stake. The situation changed in the XVth century: the Inquisition became stricter: confessions or not, the accused were burned at the stake. So much for the witch hunt.

Please take a moment to reflect on what a witch actually is.

C. Savage, *Sorcières*, Paris, 2000, 8, summarizes, "The witch invariably came across as a character with an often malevolent 'power' (*note*: occult life force), evolving over time. She flew on a broom (*note*: meaning she moved outside her physical body in an out-of-body state), took the form of an animal (*note*: in an out-of-body state, the ability to take on a form at will is normal), performed "journeys" in the mind (*note*: this refers to movements as an out-of-body person). She visited the dead (*note*: an ability that e.g. also shamans possess), cast lots (*note*: such is the exercise of evil power), cured diseases."

We have given the necessary explanations in parentheses so that a true image of the - in Savage's book female witch comes to mind, - an image that breaks with the caricature that is common. This does not mean that this absolves the witch - object of the Inquisition - of guilt: Savage's book defends them on principle. Which from a Biblical standpoint is not possible without serious reservations. That the Inquisitors themselves displayed demonic traits, thanks to the accounts, is not in the slightest doubt.