

C.8-4 Introduction to New Age (new era)

Location

8. Courses from 1996 to 2000

- 8.1. Elements of Logic, 1996-1997 (EL1-EL92, 115p.)
- 8.2. Elements of methodology, 1996-1997 (EM1-EM71, 101p.)
- 8.3. Elements of Philosophy of Religion 96-97, ERF1-ERF335, 396p.)

8.4. Introduction to New Age, 1998-1999 (NA1-NA151, 180 p.)

- 8.5. Elements of Logic, 1997-1998, (EL1-EL99, 133p.)
- 8.6. Elements of Ontology, 1997-1998 (HM1-HM24, 30 p.)
- 8.7. Cosmology, 1997-1998 (K1-K52, 62p.)
- 8.8. Theology, 1997-1998 (TH1-TH42, 50p.)
- 8.9. Man as a biological being, 1997-1998 (BW1-BW42, 52p.)
- 8.10. Man as an Immortal Soul, 1997-1998 (OZ1-OZ37, 37p.)
- 8.11. Elements of Philosophy of Culture, 1998-1999 (CF1-F58, 70p.)
- 8.12. Elements of Cognitivism I, 1999-2000 (COGN1-COGN52, 68p.)
- 8.13. Elem . of Cognitivism II, 1999-2000 (COGN2.1-COGN.2.130, 157p.)
- 8.14. Element of Cognitivism III, 1999-2000 (COG3.1-COG3.58, 82p.)
- 8.15. Elements of Logistics, 1999-2000 (LOG1-LOG39, 49p.)
- 8.16. The social question as a cultural issue , 99-00 (SK1-SK100, 141p.)

Remark: *This course was provided with larger spacing than the text of the original course. References in the older version of this text therefore do not correspond to the current pagination of 'Word'. For this reason, the original pagination is displayed each time with the letters 'NA'. They stand for 'New Age', and are derived from the old page number.*

Introduction: *This course presents a collection of samples that make New Age understandable as a cultural phenomenon. New Age is a holism, a way of grasping the given and the demanded (the task) and realizing the solution. Religion is also interpreted as problem-solving. The various samples not only lead to generalization; gradually, we begin to recognize the common characteristics in the samples. But they also 'generalize'. The word 'generalize' is not really a Dutch word, but the activity referred to by it ensures that we gradually gain insight into the whole that is New Age. New Age, just like religion, solves a number of life problems.*

Content : *Click on the text below that you wish to read.*

1. All that is holism (1-16)	5
1. New Age (2)	6
2. Modern reason and holistic reason (3).	7
3. Bible and occultism, from a modern perspective (4)	8
4. Holism and religion (5)	10
5. Holistic Practice (6)	11
6. Bible and holism (7)	12
7. New Age (New era. Nouvel age) (8)	13
8. Holism(s) (9)	14
9. Ethical holism (10)	15
10. The religious question (from a modern perspective) (11)	16
11. A religious testimony by Max Planck (12)	17
12. The sufficient reason of religion(s) (13)	19
13. Pragmatic accountability (14)	20
14. The claims of a 19th-century rationalism (15)	21
15. Modernism (an immanentist religion) (16)	22
2. The religious question (17-43)	23
16. Traditionalism (a type of supernaturalism) (17)	23
17. Nature religion is not a “natural religion” (18)	24
18. What is a sect? What is a religion? (19)	25
19. Kierkegaard's Catechesis (20)	26
20. The essence of all that is 'holy' (21)	28
21. Religion is 'apocalypse' (apocalypticism) (22)	29
22. Religion is aretalogical: it performs miracles (23)	30
23. Prayer as a characteristic of religion (24)	31
24. The Magic Prayer (25)	32
25. The Holy Trinity in Christian Prayer (26)	33
26. Religion as sacrifice (27)	34
27. Spanish Catholicism versus Protestantism (28)	35
28. Postmodern religions and theologies (29).	36
29. Religious pluralism (“religious pluralism”) (30)	38
30. Pluralistic definition of religion (31)	39
31. Evidence (32)	40
32. What the Bible says regarding religion (33)	41
33. The Threefold Pentecost (34)	42
34. The primitively ancient concept of 'period' (cycle) (35)	43
35. The primitive-ancient concept of “(sacred) totality” (36)	44
36. The divine-demonic deceiver (37)	45
37. The 'contradiction' in the sacred, or the divine (38)	46
38. Demonic: hatred, persecution (39)	48
39. God's 'spirit' as the main condition of happiness (40)	49

40. False happiness through reversal of God's plans (41)	50
41. The sacred exposes (reveals, reveals) (42)	51
42 God: sympathetic or objectifying? Or both? (43)	52
3. Primitive religion (44-81):	53
43. Ethnocentric framework (44)	53
44 Three aspects that make up religion (45)	54
45. Irreligion as superstition regarding phenomena (46)	55
46. The perpetrator(s) (47)	57
47. A remarkable divine judgment (divine judgment, ordal(i)e) (48)	58
48. The Judgment of God, continued (49)	59
49. Fetishism (50).	60
50. Logical structures of magic(s) (51)	61
51. "Do ut des" ("I give so that you give") as religion (52)	62
52. Fear. Religious fear (53)	63
53. Ancestor worship (manism) (54)	64
54. The pagan girl (ghost phenomena) (55)	66
55. 'Kumo' in Papua New Guinea (56)	67
56. Out-of-body experiences (forms: 'doppelgangers') (57)	68
57. Throw of fate committed by unscrupulous magic (58)	69
58. Nahualisms (59)	70
59. An initiation (60)	71
60. Initiation, continued (61)	72
61. The python and the blind man (62)	73
62. The Python and the Blind Man, continued (63)	75
63. "Princely sin" (capacocha, capac hucha) (64)	76
64. The Thorough Pagan and Black Magic Training (65)	77
65. The song of the Ngil (66)	78
66. Primitive morality (67)	79
67. Bantu philosophy on ethical evil (68)	81
68. Bantu philosophy, continued (69)	82
69. Killing people as a point of honor (70)	83
70. Sexual magic (71)	84
71. Sexual magic., continued (72)	85
72. A pagan incantation (73)	86
73. A pagan incantation, continued (74)	88
74. "The green gioconda" (75)	89
75. Genesis or procreation religion(s) (76)	90
76. The spirit of procreation (77)	91
77. Satan, satany and satanism(s) (78)	92
78. Satan, satany and satanism(s), continued (79)	93
79. The paradox of the Eucharist (80)	94

80. The paradox of the Eucharist, continued (81)	95
4.-- Ancient religion. (82/98)	96
81. Religion is paying attention to the sacred (82).	97
82. 'Sacred' geography (83)	98
83. Food as 'sacred' food (84)	99
84. Primitive thinking: the myth (85)	100
85. Gaia. The primordial mother (86)	101
86. Themis, the primordial goddess of the Hellenes (87)	102
87. Odysseus's journey into hell (Homer) (88)	103
88. Odysseus' journey to hell (Homer), continued (89)	104
89. Incubation (healing chamber sleep, temple sleep) (90)	105
90. Nightly Demonic (91)	107
91. The Ethical Revolution of the Bible (92)	108
92 The Black Madonnas (93)	109
93. The myths (94)	110
94. Ancient theurgy (95)	111
95. Ancient theurgy. (continued) (96)	112
96. Once again: "primitive morality" (97)	113
97. The predominance of Western culture (98)	114
5. New Age (new era) - (99/150)	115
98. The Spring Point (99)	115
99. Occultism (hermeticism, esotericism) (100)	116
100. Le matin des magiciens (101)	118
101. A guru (102)	119
102. Castaneda. The 'guru' of New Age (103)	120
103. "No religion. Spirituality" (Paulo Coelho) (104)	121
104. The spirituality of "the alchemist" (105)	122
105. Alchemy (alchemy) (106)	124
106. Bioenergy (1047)	125
107. Soviet scientists and their influence on animals and humans (108)	126
108. Transpersonal Psychology (109)	127
109. Laya yoga, the occult structure of the (soul)body (110)	129
110. Laya yoga, continued (111)	130
111. Bone magic(s) (112)	131
112. Holistic healing methods (113)	132
113. Feng shui (space acupuncture) (114)	133
114. Psychometry: What an object can 'tell' (reveal) (115)	134
115. 'Channeling' (mediumship) (116)	135
116. "The little voice" (117)	136
117. Even a sacrament can be reduced to a large extent (118)	138

118. Shamanism (119)	139
119. Shamanism, continued (120)	140
120. The deity interpreted as male and female (121)	141
121. Astrology (122)	142
122. Astrology, continued (123)	143
123. Foundational research (124)	145
124. What card reading actually is (125)	146
125. 'Positive' thinking; (visualizing) (126)	147
126. The making of a talisman (127)	148
127. The suggestive look (128)	149
128. Witches/witchers (129)	150
129. Witches/witchers, continued (130)	152
130. Witches/witchers, continuation 2 (131)	153
131. Tantrism as a secret society (132)	154
132. Tantra (Tantrism), The wild 'I' (133)	155
133. Tantrism, continued (134)	156
134. Catherine Peyretone. The Cannibal of Montpezat (135)	157
135. The Man-Eater of Montpeza, continued (136)	158
136. 'Noula' (Anneke), the doppelganger (137)	160
137. Conscious withdrawal (138)	161
138. Vampirisms (139)	162
139. Vampirisms, continued (140)	163
140. Vampirisms, continued 2 (141)	164
141. Lorelei (142)	165
142. Love Magic (143)	166
143. Ethnopsychology, respectively. Ethnopsychiatry (144)	168
144. "Mind power" (145)	169
145. "And all who touched him (Jesus) were healed" (146)	170
146. Charismatic movement (147)	171
147. Miracle (definition) (148)	172
148. Miracle, continued (149)	173
149. The actual functioning of (scientific) reason (150)	174
150. "I didn't want to see" (Torey Hayden) (151).	175

C.8-4 Introduction to New Age (new era)

NA1

1. All that is holism (1-16)

Holism, especially in connection with religion

A series of cards, in fact samples leading to generalization and generalisation , follows which make 'elements' of holism, especially of New

Age as a cultural phenomenon, understandable. After all, holism is a way of grasping the given and the requested (the task) and of realising the solution. Religion is also interpreted as problem-solving.

2.-- *The religious question.* (16/42).

The typically modern reason effectively eliminates religion as much as possible. - 12/20: reason and contemporary religion. - 21/43: the sacred, object of religion, and the attitude towards the sacred. -- In particular: postmodern religious pluralism (29/32) and Biblical criticism of the non-Biblical saint. --, especially regarding the “harmony of opposites” (WB Kristensen) (33/43).

3.-- *Primitive religion.* (43/80).

Ethnocentric framework (43). -- Three main aspects: dynamism/ animism/ belief in causative agents (45). Irreligion as 'superstition' regarding phenomena (46).-- Then follow a series of phenomena (47/66): causative agents, divine judgment, fetishism, logical structures of magic, “do ut des”, fear, ancestor worship (manism), a pagan girl (ghost phenomena), kumo (Papua), out-of-body experience, out-of-body spirit as magic, nahualisms , initiation (snake woman), “the python and the blind”, capacocha (Tanta Carhua), black magic formation, the song of the ngil .-- Elements of primitive morality (57/70).-- Sexual magic (70/80): Dr. Kirkland, the Sardinian argia - dance, “the green gioconda ”, genetic religion(s), Satan, Satanism and Satanism, the paradox of the Eucharist.

A.II.2. -- *Ancient religion* . (81/97)

Some elements. -- The sublimity of certain places, sacred geography (gates of hell), sacred food (mola salsa), Narcissus myth , Gaia , the primordial mother, Themis as goddess of justice, Odysseus' descent into hell, incubation (temple sleep), nocturnal demonism, Canaanite religion, black madonnas, theurgy (higher spiritualism).

Note-- Transition from primitive, or ancient, religion to modernity (97/ 98).-- Ruthlessness, primitive and modern. Primitive nobility/ American coarseness.

NA2

1. *New Age* (2)

Defining New Age is impossible as it is in full becoming and evolution. However, phenomena can be listed that are usually interpreted as belonging

to NA. In relation to modern secularization, NA is regarded as a neosacralism , a resacralization , and at the same time as holism.

Vernal point (98). Occultism (99). Matin des magiciens (100). Guru (101). Castaneda (102). Coelho (103v.).-- Alchemy (105). Bioenergy (106). Soviet 'occultism' (107). Laya yoga (1090). Nei kung (bone magic) (111). Holistic medicine (112). Feng shui (113).-- Psychometry (114). Channeling (115). "The little voice (116). Incorporation (117). Shamanism (118ff.). Ann Lee, female Christ (120). Astrology (121/122). Card reading (124). Positive thinking (125). Making a talisman (126). -- Suggestive gaze (127). A witch: Petra (128/130). Tantrism as a secret society (131). Tantra of "the wild self" (132ff.). Catherine Peyretone , the witch of Montpezat (134ff.). -- Noula , the doppelganger (130). Conscious out-of-body experience (137). -- Vampirisms (138/140). Lorelei (141). Love magic (142). - Ethnopsychology , resp. ethnopsychiatry (143). "Mind Power" (144). Healing through touch (145). Charismatic movement (146). Definition of miracle (1478ff.). -- The actual functioning of scientific reason (149). I did not want to see" (Torey Hayden) (150).

Note: When one superficially reviews all those themes, the question arises: "Which element or elements are common to all those phenomena?" A first answer is: they are taken seriously by contemporaries and are experienced and interpreted (logically thought through) as supported by reality, albeit a non-secular or 'earthly' reality. There is, therefore, such a thing as a New Age doctrine !

Gradually, upon careful reading, or rather study, it will become apparent that New Age is an increasingly extensive phenomenon. That—it must be said—alarms true rationalists: some speak of a "new Middle Ages" (as if that time were so dark), of a "regression into primitivism." Also: the merging with religion(s). So that the sacred regains its rights. -- Please note: what the course offers is an introduction, preferably 'phenomenological', that is, descriptive (with as few value judgments as possible).

NA3

2. Modern reason and holistic reason (3).

By ' **reason** ' we understand the human capacity with which we:

a . Phenomena - facts, data, information, experiencing directly known realities (external perception, internal sensation);

b. to explain these from axioms—presuppositions, principles, 'elements' (in the ancient Greek sense), conditions of possibility—to make them understandable, to 'see through' them from indirectly known realities. The first aspect of 'rationality' manifests itself in phenomenology; the second in logic.

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

Is ' **phenomenon** ', that something that reveals itself, for the typically modern man, all that the average perceiving and perceiving person directly experiences with his senses in a more or less clear, verifiable manner.

Is ' **explanation** ' in the typically modern sense called anything that is a presupposition (axioms) on the basis of which sensory phenomena can be made understandable?

The typically modern specialized sciences (with the typically modern philosophies connected to them, whether modern physics, its masterpiece, or the specialized sciences operating according to the model of physics (think of medical science, for example)), are built up on the basis of purely sensorially perceptible data—'constructed', as some postmodernists claim.

Modern **reason** , insofar as it still bears witness to at least some degree of mental openness , assumes that it limits itself to a part (the 'secular' part, then) of total reality. It is therefore not holistic, referring to total reality, but reductive , i.e., methodically reductive : it reduces the given to what the average sensory experience perceives of it.

Paranormal experiences —external perception and internal sensations—remain either arbitrarily banished or just as arbitrarily neglected. Which is precisely what holistic reason refuses. It does not disregard reductive reason—conceived purely methodically—but transcends it on the basis of phenomena that go beyond or over average experience.

NA4

3. Bible and occultism, from a modern perspective (4)

Unhistorical . -- Let us take, for example, K. Deurloo, **Waar gebeurd (On het onhistorisch karakter van Bijbelse verhalen*)*, Baarn/Schoten, 1981.

Deurloo is a professor of Old Testament in Amsterdam. He argues that the Biblical stories are not historical (meaning: verifiable by average sensory experience) stories, but rather 'kerygma', proclamation in the form of narratives. As "striking examples" of his interpretation, he explains a number of Old and New Testament texts that he interprets not as eyewitness accounts, but as "literary works of art".

Admittedly, he admits that some 'reality' or other must have aroused very intense 'emotions', such that those moved by them attempt to convey them to others as the content of a message. -- But—this caused a stir in Holland—one lacks even the historical minimum. So that one gets the impression that all Biblical stories lack any historical basis. -- Deurloo represents the typically modern reason in its reductive form of interpretation. This focuses primarily on psychological and sociological aspects: thus on 'emotion'.

Unreal . To take We G. A. Larue, *The Supernatural, the Occult and the Bible*, New York, 1990.

Larue is a renowned Bible scholar (University of California). He argues that Biblical supernaturalism and contemporary occultism constitute "two sides of the same coin." Drawing on his typically modern axiomatics, he attempts to demonstrate how the Bible and occultism prioritize each other, demonstrating that mainstream religions cannot evade responsibility for the craziest and often dangerous eccentricities inherent in occult practice, such as channeling, magic, witchcraft and Satanism, astrology, faith healing, worship of the dead, near-death experiences, and out-of-body experiences.

Larue has one advantage: he sees that the Bible is incomprehensible without paranormal ('occult') knowledge and action (which 'critical', i.e., typically modern, Bible commentators who still attempt to 'save' the Bible rationalistically reason away). But he mistakes both the Bible and occult phenomena for two examples of the same 'alienation' from the purely sensually perceptible, or perceptible, 'reality', respectively. That is what typically modern reason does.

NA5

4. Holism and religion (5)



The following are a series of cards that further describe holism—that is, the sense of the totality of all that was, is now, and will be—in its many forms. -- To avoid leaving the problem of the “holism/religion” relationship in the abstract, we connect it to a Chinese holism whose founder explicitly claims that it is “not a religion.” Name: “falun gong” (wheel of the law).

Library st.: *Than. Wermus, InfoSud , Le Falun (Une révolution de velours venue de Chine), in: Le Temps (Geneva) 04.09. 1998, 41.*

Li Hongshi , the founder. -- Born on May 13, 1959, in N.-China (Chang-chun) into a family of intellectuals. -- At the age of four, he was shaped by more than twenty ' wisdom teachers ' (experts in holism). Notwithstanding the communist regime. -

1. Admittedly, Qigong (a holism) that activates the life force—a fundamental concept—was vulgarized during the Great Proletarian Culture Revolution (1965+ under Mao Zedang) “to improve the physical condition of the masses.”

2. From 1984 onwards, Li wants to go further: he wants to democratize the insights and knowledge that had until then remained esoteric—albeit passed down from individual to individual. To this end, together with his teachers, he develops a method that is **a.** Fast and **b.** digestible for modern man: ' falun '. In 1992, he launches it to the general public. And with great success.

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

Reincarnation . Rejection of the Western sexual revolution (rejection of, for example, homosexuality). -- Emphasis on daily life: switching off self-esteem and not repaying evil, processing trials to reach a higher holistic level,

helping for free as much as possible (earning money with Falun is forbidden) are samples from the book.

Three great axioms -- Zhen (truth, authenticity). Shan (benevolence). Ren (patience, tolerance).

NA6

5. Holistic Practice (6)

Five sequences of movements, or body postures, are performed in a gracefully calm yet somehow powerful manner (see photo on previous page) “to open the meridians (*note*: energy flows) of the body”. This is accompanied by a music cassette playing unsettling music.

The first movement is called “Buddha spreads his thousand arms open,” and the last is called “Strengthening the supernormal powers.”

Results -- Almost everyone claims to feel “an energy and a soothing warmth”. Many claim that “the heavenly eye” opens so that they see reality differently.

Cures are multiplying (which, incidentally, are being tested by medical faculties in China).

MW, a Chinese man employed in Geneva, recently returned from his country: “I no longer recognized my seventy-three-year-old mother-in-law: she could barely march; she resorts to faluno and has thrown away her medicine but remains in the lotus position for two hours.”

In parks, at offices, and at universities, countless people practice falu in China, but also elsewhere in Asia, America, and Europe. -- At 6 a.m. (sometimes at 3 or 5 a.m.), parks in China fill with workers and housewives, civil servants and teachers, pensioners and students, even politicians. Afterward, they go to work.

falun operates in an environment that does not seem particularly resoundingly enthusiastic: economic liberalism with its capitalist craze tears down age-old morality (and religion). Greed, the decline of traditional solidarity, and criminality stand out. In this context, falun preaches altruism.

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

Religion? -- There is no mention of a deity anywhere. Let alone a clergy; there aren't even any graduates in Falun , because “everyone is responsible for their own evolution. Everyone feels the energy themselves”.

We know that the concept of 'life energy' is central to traditional religions. This is also true of Falun . In that sense, Falun is most certainly a religion.

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

NA7

6. Bible and holism (7)

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

The people, at home with that holistic view, “sought to touch Jesus, for power went out from Him that healed all” (*Luke 6:19*). That is what the hemorrhagic tendencies do , in *Luke 8:44ff* ., to which Jesus replies: “Who touched me? (...). I felt power go out from me.”

In other words: Jesus applies the 'spirit' (power) omnipresent in creation to bring about fifteen healings and fifteen incantations (which are also healings) mentioned in the New Testament. In that sense, He situates Himself within an ancient tradition. Albeit in a unique, divinely Trinitarian way. In that sense, Jesus is a holistic figure.

Holism . -- The term is common. For example, Helvetia , the Swiss health insurance fund, published **La médecine holistique ** under the direction of Dr. St. Becker in 1991. Bioinformation therapy, humoral therapy, oxygenotherapy , Huneke's Neural therapy , Tibetan medicine, anthroposophical medicine, acupuncture, spagiry regarding plant active ingredients, reflexotherapy (foot sole treatment), phyto- or plant therapy,

homeopathy, biocybernetic medicine, microbiotherapy, orthomolecular medicine, and oligotherapy are each explained relatively extensively (with examples) , not by a medical professional, but by an expert .

In all the chapters, the concept of 'energy' comes into play, whether explicitly or implicitly. But without sacred entities (God, gods/goddesses, spirits, etc.). -- All types of healing— and they do heal!—go beyond established physical medical science and complement it if they do not replace it (where it falls short—whether provisionally or not).

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

NA8

7. New Age (New era. Nouvel age) (8)

Falun is merely one type of what is called 'New Age'. New Age is holistic, with or without sacred entities. Central to it is the concept of energy (however diversely interpreted: from physical (if one can even call that physical at this stage) to supernatural). Central to this is the emancipation of the masses. Specifically: whereas hitherto remained limited to ' specialists ' (experts on God's law, occultists) who kept their knowledge esoteric—beyond the reach of the masses—as a kind of secret knowledge, Falun , for example , emerges—with a method adapted to the general public: Falun considers the masses capable of handling energy in the form of ideas and practices. Falun democratizes. Whereas traditional Taoists and Buddhists reserved this for an elite, the entire New Age movement does the same in very varied fields.

Hence the reservations of established religions and occultisms . For example, the reservations of the Catholic Church not only regarding the charismatic movement—especially regarding the truly gifted within that movement—but also regarding all that constitutes “the proliferation of New Age.” Which is understandable, of course, given the fact that controlling the mysterious life energy (whether or not with sacred entities, which in their own way prove to be mysterious and difficult to manipulate) is

understandable. But not without a hidden axiom: the masses are not—never—ready for that!

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

From a Catholic perspective ... -- Moses already sighed in his time: “If only every human being could be a 'prophet' (seer)!” Prophets after him—especially Jeremiah and Ezekiel—foretell that the time will come when God’s life-giving power ('spirit') is poured out upon “sons/daughters, old people/young people, slaves/female slaves (*Joel 3:1/2; Acts 2:17ff.; 10:45*)”. The ancient charismata were a living realization of this: *1 Cor. 12:4/11; 27/30*. But St. Augustine, who died in 430, notes that those gifts had already died out in his time. In other words: the ecclesiastical authorities dominated the masses. Until secularization emancipated them today.

NA9

8. Holism(s) (9)

'Holism' was originally more common in Anglo-Saxon countries. 'Holos', ancient Greek: whole, -- total. -- Holism is "the doctrine according to which the totality (collection, system) as a totality - especially of all that lives - exhibits characteristics that are not found in the integrating divisor". (*P. Foulquié / R. Saint-Jean, Dict. vol. langues philosophique* , Paris, 1969-2, 323).-

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

Methodological holism . -- All holism is ultimately ontologically founded. After all, all that exists is the totality within which everything is situated. -- Holism can be characterized in three ways.

1. Reductionism. Attention and appreciation can be limited to layers within being.

1.1.-- Skepticism. -- Skepticism does not doubt. It limits its attention to all that reveals itself immediately, that is, all that is a phenomenon. In this sense, skeptical thinking limits itself to phenomenology. The Husserlian limits himself to the broadly viewed, especially inwardly experienced, directly given. The behaviorist limits himself to what behavior—from the outside, perceptible through the senses—shows. -- With this, one reaches a first link in reality.

1.2.-- Scientifics -- Rational thinking (and acting)—especially in the form of specialized sciences—transcends, by means of reasoning (logic), the direct given of phenomenology (and of skepticism). One practices deduction and reduction. In other words: instead of limiting oneself to what presents itself (phenomenological reduction), one demonstrates through reasoning.

2.-- Holism. -- With Descartes, and even more so with Locke, the modern sciences (including philosophy) limit themselves to all that is earthly given and logically perceptible regarding sensually observable reality. -- The holist is both trans-phenomenal and transrational: all that presents itself as given outside the domain of the earthly (secular) is also accepted as given and is deemed susceptible to reasoning.

NA10

9. Ethical holism (10)

Library st.: *E. Brugmans, Moral responsibility in a threatened world*, in: *The Owl of Minerva* v. 8:4 (1992: summer), 239/248-

The author starts from the concept of a “threatened world,” a concept that is constantly present in New Age. A world in which “progress” (one of the main modern values)—prosperity, general well-being—“turns into the opposite,” namely an increase in poverty, violence, and pollution, is a threatened world.

Behold the given fact. The question asked: “How to get out of this shift into the opposite?” Brugmans briefly discusses the restructuring of the economy (zero growth, for example) and the supplementation of human rights (besides individual and social rights, also other rights (to peace, a clean environment, cultural identity, and so on)) as ways out. But she focuses on the holistic way out.

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

Morality . -- As a given, holism is therefore “a real connection of everything with everything” (including man as an individual and as humanity). As what is asked—according to the author—holism is that all-encompassing connection as normative, i.e., regulating behavior . Thus, for example, opposing the morality of many moderns regarding 'progress,' which allows “man” to use “everything else” (matter, plants, animals, and the like) exclusively for his own benefit. In other words: the brutal subjugation of nature.

Note: The author opposes a single interpretation of holism. Burms and De Dijn accuse holists of upholding scientific knowledge as the firm foundation of morality. 'Science,' according to them, is merely an attempt to construct an ontology solely on a scientific basis, and—crucially—morality is something other than that. Brugmans believes that Burms and De Dijn are referring to only one form of holism, namely the scientistic form thereof. She maintains that her terminology involves a non- scientistic holism to which their criticism does not apply.

NA11

10. The religious question (from a modern perspective) (11)

It is undeniable: today, now that rationalism triumphs in all spheres of culture, the lingering question of religion(s) arises.

Library st. : *WG Hocking , Les principes de la méthode en philosophie religious , in: Revue de Métaphysique et de Morale* 29 (1922): 4 (oct . -déc.), 41, 453.-

Hocking (1873/1966) initially studied to become an engineer, but after reading *W. James' Psychology* fascinated him. We summarize his opinion.

1.-- A peculiar paradox.

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

2.1 - Religious Studies .

Rejecting religion massively and en masse is something our time—according to Hocking—is less capable of than our immediate predecessors. For we view religion less as a set of doctrines ('dogmas') and more as an undeniable fact.

The 'objective' study of religion that stems from this is one of the most recent specialized sciences.

a. It naturally begins with the pure description of the data.

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

b. The impressive phenomenon of 'religion' fulfills a number of roles ('functions') that will turn out to be equally significant. They can be vital. So much so that, before definitively dismissing religion, it is best to first fully understand which roles it plays.

2.2.- Rational religious studies.

a. Whether we like it or not, we live “in the grip of reason”. It is the guiding principle in our culture of modernity.

b . A religion that does not stand up to reason seems to be largely deprived of vitality. -- Rational-scientific thinking therefore tends to naturalize religion! Conversely, a naturalized religion is deprived of its essence. Reason today focuses on religion as an essential characteristic of human nature and especially on its cognitive aspects. As a result, current philosophies of religion proceed in a strongly psychological (Sabatier , Höffding) and, above all, sociological manner. -

Thus Hocking in 1922. Not much has changed today. The question is whether psychological, sociological, and ethnological reason is capable of truly grasping the essence of religion.

NA12

11 . A religious testimony by Max Planck (12)

(1858/1947) Bibl . st .: Max-Planck- Gesellschaft , *Forschungsberichte and Notifications* PRI 17/28 of 11.08.1978, Munich, 1978.-

The famous 1918 Nobel Prize winner in physics unleashed a revolution with his quanta theory. Here is his 'proof of God'.

As a physicist, and one who has served factual science his entire life insofar as it investigates matter, I stand with certainty above suspicion: I cannot simply be dismissed as a fantasist or a fanatic. From that perspective, I assert—following my atomic research—the following.

A. Energy. -- Matter in itself does not exist. All matter arises solely on the basis of an energy (force) that causes atomic particles to vibrate and lends them cohesion within the tiniest little solar system that is the atom. -- Now, in the universe, neither an energy endowed with intellect and reason nor an eternal, abstract energy has been found. Consequently, humanity has never succeeded in inventing a perpetual motion machine (note: something that moves autonomously without being moved from the outside).

B. Spirit. -- Consequence: we must presuppose in that energy a conscious spirit endowed with intellect and reason. This is the 'Ugrund', the fundamental presupposition, of all matter. Visible and simultaneously perishable matter is not the actual, the true, the real. For without that spirit, as we saw, that matter simply did not exist. The invisible, immortal spirit is the truth.

C. Being. -- But spirit in itself is impossible: every spirit is the spirit of some being or other. Consequence: we are forced to prioritize 'Geistwesen', spiritually endowed beings.

God. -- But beings endowed with spirit are not capable of existing of themselves (supported by their own capacity): they must be created. -- Therefore I am not ashamed to call the mysterious Creator by the name by which the ancient peoples of the earth from earlier millennia designated Him: God.

Note: From the given to the premise. If matter, then energy. If energy, then spirit. If spirit, then a spiritually endowed being. If created, then God. That is what the natural light of reason, departing from physics, can attempt to demonstrate.

NA13

12. The sufficient reason of religion(s) (13)

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

Steller, oc, 127, gives a table of ' justifications ' of religion. People who practice a religion do so, if they wish to justify the type of reality to which their religion corresponds, by appealing to:

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

2.1. A radically rationally justified step (“ the rationalistic theory ”),

2.2. Some form of non-radically rational step, -- with a margin of 'irrationality' (as rationalists say);- A certain insight (' insight '), which — according to Bochenski — seems to have to be 'supernatural' — receives no further explanation. Nevertheless: question any truly religious person and they will tell you that 'insight' is involved.

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

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

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

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

Note: As if there were no deductions and reductions at work in the direct justifications. But come on. One can, of course, cast a justification of religion in a deductive form. But as Bochenski himself says: to the extent that religion relies on hierophanies , they are not deducible.

There remains the reduction, which he interprets in two ways.

a. An earthly reality—a person with (great) religious authority, for example—functions as a fact that is only meaningful (justifiable) if it rests on objective 'sacred' reality.

b. The fact can, however, also be rationally considered in the form of a “religious hypothesis” which one tests while living a religious life. We will focus on this latter form.

NA14

13. Pragmatic accountability (14)

Another name—not favored by Bochenski —is “pragmatic accountability”.

A. Some experience or other —a sacred experience, of course—affects the mind (intellect and reasoning faculty, disposition and will).

B. An 'explanation' ('hypothesis') is sought. If conscious experience that comes across as sacred corresponds to some objective reality, then this must be verifiable by some kind of testing -

Let us consider Moses 'seeing' the burning bush. If it is truly Yahweh who reveals Himself in this way (hierophany , theophany), then this must subsequently be proven by verifiable facts (deduction from hypothesis). -- Or let us take the Magi who see “a star” in the east. They suppose (hypothesis) that this corresponds to “a prince” in Israel. Thereupon they proceed to Jerusalem and ascertain that “a prince” has indeed been born.

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

That the sacred reduction is not identical with that of the experimental specialized sciences, as Bochenski rightly emphasizes, is evident. This does not alter the fact that an analogous structure is at work. Moreover: scientists also take blind leaps that are not entirely blind, and act with insight and confidence, and rely on people with (great) scientific authority.

In other words: what rationalists label as 'irrationality' in religion is not so spectacularly absent in scientific research . The gap between emerging

religion and emerging academic science is not so radical. Reason is at work in both.

Divining cognition. -- 'Divining' is – according to the comprehensive Van Dale dictionary – determining, for example, the presence of water or metals by means of a rod – note: determining (observing) – but only performable by “persons susceptible to it”. It is quite possible that sacred knowledge, 'cognition', is of that type. In which case the emphasis – the decisive condition – lies on “persons susceptible to it, understand: receptive, accessible”. Only this fact seems to us to make the complex of factual characteristics of religious justification comprehensible. And perhaps also that of great researchers in the scientific field.

NA15

14. The claims of a 19th- century rationalism (15)

Library st. : JY Calvez, *La raison chez les catholiques français au XXe siècle*, in: J .Wilke and others , *Les chemins de la raison (XXe siècle: la France à la recherche de sa pensée)*, Paris/Montréal, 1997, 227 / 240.-

Steller, professor at the Institute Catholique de Paris emphasizes that French thought regarding reason and rationality coincides with Catholic thought without further qualification. This persisted until the 1960s in this century of the Church's positions on the subject during the course of the 19th century. Specifically: starting with the famous Syllabus (December 8, 1864) of Pius IX. We present the theses of a rationalism of that time that were rejected as radically contrary to Catholicism.

1.-- The godless reason. -

Human reason is the sole power of decision regarding truth/falsehood or moral good/moral evil, without taking God into account in any way. That type of rationality suffices to ensure the well-being of individuals and peoples. That rationality is radically autonomous, and its naturally given possibilities suffice.

Incidentally: that was called the 'liberal' speech back then.

2.-- The godless reason concerning religion.

That type of rationality suffices to create “all truths concerning religion.” After all, this type of reason is the sovereign rule or norm against which man can and must test his insight into all possible truths.

The Judeo-Christian Revelation .

The radicality of the pretensions of the rationalism of that time goes so far as to believe that divine—Judeo-Christian—revelation (let us say the Bible) is in itself imperfect—like all human products that exist on this earth—and thus coincides with the progress that is brought about “uninterruptedly and in all directions” by rationality. In other words: it is a rational product.

Reason conceived in this way is unequivocally religious reason, and thus theology, for example, or theological sciences are based on natural insight. They are either natural science or purely natural philosophy. Dogmas, for example, are creations not of a God who reveals Himself, but of human rationality.

Note: Anyone who knows even a jot of the Bible knows immediately that the Pope at the time could do nothing but radically reject such a speech.

NA16

15. Modernism (an immanentist religion) (16)

Library st. : *J. Bricout , Modernism , in: J. Bricout , dir., Dictionnaire pratique des connaissances religieuses , Paris, 1926, IV:1052 / 1067.-*

'Modernism', as the will to re-establish traditional religion based on axioms of modernity (or postmodernity), is very vividly present among Catholics and Protestants, Jews and Muslims, among others. Steller limits himself to Catholic modernism – 1896/1910 – as defined by the Pope.

1.-- Post-metaphysical phenomenism . -- Not (neo)scholastic ontology but a kind of agnosticism is the axiom. -- Reason is strictly confined within the phenomena, i.e. the data that reveal themselves and insofar as they reveal themselves . -

Consequence -- God and all that is divine, as non-phenomena, are unknowable—not even through scientific reason—not even through the works of God (*Rom. 1:20*).

2. The immanentistic reason . Notwithstanding that religions are natural (pagan) and supernatural (Biblical)—a fact. That must have a sufficient reason. Life is that reason. Religion is a form of life: in the inner being ('immanence') of man, in the depths of his unconscious life, a need for

God is at work. That is the religious feeling, the religious consciousness. God as revealing Himself causes that feeling and, as the revealed, is the object of it.

Faith, religion, is the expression of that. That is the origin, the sufficient reason, of all religions—including the Catholic: “Revelation could be nothing other than the consciousness that man acquired of his relationship to God” (*Lamentabili* 03. 07 1907). “The dogmas which the Church claims to have been revealed are not truths of heavenly origin but an interpretation of religious facts that the human mind acquired through an arduous effort.”

Note : Natural reason is incapable of a metaphysics that, for example, proves God. Nor can that same natural reason rigorously substantiate, for instance, Jesus as God through historical-scientific means, for natural reason is confined within phenomena, and thus all that is traditionally miraculous transcends phenomena is reduced to what even atheistic historiography of them can grasp. That is the radical powerlessness of phenomenon-bound reason.

NA17

2. The religious question (17-43)

16. Traditionalism (a type of supernaturalism) (17)

Library st. : JY Calvez, *La raison chez les catholiques français au XXe siècle* , in: J. Wilke et al. , *Les chemins de la raison* , Paris/Montréal, 1997 230s. -

Jos. de Maistre (1753/1821), L. de Bonald (1754/1840), and others posited a primordial revelation (at the beginning of the world), for without supernatural intervention from God, human reason is incapable of forming an understanding of God and His existence. This revelation lives on in the religious tradition (hence the name).

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

And indeed, as St. Paul, *Rom. 1/20* , says, through the created realities: “Since the creation of the world, the invisible perfections of God have been

knowable through the human mind, namely through his works (*note*: the things created by him)".

Moreover: precisely this religiosity based on natural rationality is a presupposition of man's susceptibility to a supernatural (not based on natural thought) revelation of God.

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

1. Reason is a very reliable source of knowledge.

2. Moreover: it helps in understanding the information provided by a supernatural revelation. -- Reason, insofar as it is pure reason, proves the foundations of faith. The same reason, insofar as it is enlightened by the light of faith, is capable of "the science of divine things" (religious studies, theology).

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

Note: The Church defends reason against both godless interpretations of it (see previous chapter) and supernaturalistic interpretations of it. Reason itself is thus purged of misconceptions.

NA18

17. Nature religion is not a "natural religion" (18)

Bibl . st .: *K. Leese , Recht und Border of the natural Religion* , Zurich 1954.-- Steller was professor of philosophy of religion at the University of Hamburg.

1. - Pagan fertility religions .

Let us begin with an example. – " Astarte is, just like the Babylonian Ishtar and the Anatolian-Thracian Great Mother (Cubele), the goddess of erotic love, the patroness of generative life. -- The great mystery of life seemed so worthy of veneration to these peoples that their origin and mysterious

influence could not be interpreted otherwise than as protected and guided by their own exalted deity. -- Unfortunately: this great, eternally true idea (...) has often become corrupted in practice.” (R. Kittel, *Die Religion des Volkes Israël* (1921)). -- With this text, we are in the very realm of what Leese calls 'nature religion'.

2. - Natural religion.

Expressed in the “ theologia “ naturalis ” is the natural religion— initiated by the Stoics (Zenon of Citius (-336/-264)) in the footsteps of Heraclitus of Ephesus (-535/-465) and predominant up to and including the 18th -century rationalist Enlightenment—severely rational, even to the point of the dead-ascetic. Thus Leese . For “the vital presuppositions of human existence—the nature around us, the biologically lower nature within us with its drives and emotional reactions—do not come into its own”.

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

J.G. Herder (1744/1803), a believer in God during his Bückeburger period (1771/1776), and Fr. Schleiermacher (1768/1834) in his **Reden über die Religion ** (1799), overcame the natural religion of the enlightened rationalist minds: not reason and moral laws, not innate abstractions and overly general 'truths'; but rather historically developed revelations—whatever that may be—as well as the singular, intuition , and feelings predominate in the religion which they actually designated as 'nature religion' (let us think of the romantic sense of nature) . Eros easily takes the place of ascetic charity (agape).

NA19

18. What is a sect? What is a religion? (19)

Library st. : A. Morelli , *Lettre ouverte à la secte des adversaires des sectes* , Bruxelles, 1997.-

The author is a professor of Church History . chrétiennes contemporains (ULB). As an expert, she was part of the Parliamentary Commission of Inquiry into Sects. -- Let us consider the main aspect, namely the proposition that, from her point of view, there is 'actually' no distinction between a sect and a religion.

Definition. -- It is repeatedly stated: “There is no single criterion (*note* : means of distinction) to distinguish a sect from a (major, 'historical' religion”. Oc, 85: “If the Commission did not arrive at a definition of the concept of 'sect', how can it draw up a list of sects?” -

Note: On closer inspection, she—the writer—emphasizes the fact that the major, established religions—especially the Catholic one in which she grew up—have monastic groups, some features of which indeed bear a strong resemblance to certain features of the sects. For example, regarding rituals, structures of authority, mortification, finances, clothing, recruitment methods, lobbying , etc.

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

Tolerance . -- Since there is no definition, the position of cult hunting is thoroughly undermined. Hence the title of the booklet: the persecutors of the cults have no logical basis. Therefore, she advocates for a tolerance that is as great as... the established tolerance towards the traditional major religions.

“Rational viewpoint”. -- The writer is a militant of “ secularism ” (oc,13). She calls herself “the rationalist I am” (oc,35). “Poor atheist” (oc,51), -- “unbeliever who has long since lost sight of God” (ibid.). —

Consequence: when viewing religions and sects “from the outside” (as a rationalist , she believes in this external approach as the valid method), her religions and sects come across as 'bizarre' and 'irrational' (the latter was to be expected).

The Moon Sect , Hare Krishna, charismatic movements, Temple Solaire, etc., stand on the same irrational—but tolerable—footing. One thing: nowhere does she define 'reason' (rationality). How, then, does she know its 'list' (extent)?

NA20

19. Kierkegaard's Catechesis (20)

Bibl . st .: H. Friemond , *Existenz in Liebe nach Sören Kierkegaard* , Salzburg/München, 1965, 26/31 (*Die Methode Kierkegaards*). -- S. Kierkegaard (1813/1855) starts from a statement.

(Danish) Christendom harbors illusions regarding its Christianity. It therefore considers it self-evident that virtually anyone can call themselves a 'Christian,' because it dilutes the essence of Christianity to such an extent that anyone can imagine themselves a Christian.

When Kierkegaard, as a Lutheran, reads the Bible and there—unadulterated—comes to know the Christian life, then it is clear to him: we live in a delusional Christianity.

Kierkegaard is essentially a rhetorical writer: he wants to communicate his discovery of the essence of Christianity to beings who suffer from delusion regarding themselves and their true essence. -- To introduce Christianity is to attempt to communicate something to beings who are convinced that they are Christians, while—upon closer examination—they are, at best, realizing a kind of conscientious paganism. (Oc 30).

Catechesis. -- Introducing true Christianhood requires an appropriate method, namely indirect communication. For by directly attacking the illusory nature of actual Christianhood, one reinforces the deception and immediately embitters it even further. Nothing requires such careful treatment as deception if one wishes to bring it to self-awareness as a deception.

Catechesis must therefore first seek to establish contact—contact of understanding—with such pseudo-Christians before bringing up the religious, and in particular the Christian as the Bible expresses it. Kierkegaard does this in his so-called aesthetic works.

Note -- But then the pseudo-Christian must evolve from an aesthetic, morally free stage to an ethical, conscientious stage, in order to ultimately discover what religion -- especially Biblical religion -- is, and thus evolve to the religious-Biblical stage. Which then leads to an essential definition of religion and Christianity. Kierkegaard is dismissed as 'irrational' by rationalists, but on closer inspection it appears that they do so not in the name of 'the' reason, but merely in the name of their very limited reason.

20. The essence of all that is 'holy' (21)

Library st.: N. Söderblom , *Das Werden des Gottesglaubens* , Leipzig, 1926. 2, 180f..

Steller refers to the Belgian Jesuit Delehaye , who has masterfully traced the history of the meaning of the term 'sanctus'.

'Holy' was originally a religious, not a 'moral' term. – Even today – according to Söderblom – a religious meaning of the term 'holy' cannot be separated.

“Holy” means “all that transcends nature”. -- That can be a miracle (which the commission asks about in its investigation into “signs and wonders”).-- That can be moral heroism showing that someone—despite all opposing circumstances—knows how to behave properly. “In that case, the memory of the sacred clings with power to her love for humanity and her striving for purity” (oc, 180).-- That can be—in the revealed religions (Judaism, Christianity)—'divinity', the attribute of the deity conceived as a person (Yahweh), as persons (Holy Trinity).

To a certain extent—as religion and belief in God moved in a conscientious direction—the term 'holy' became identified with 'conscientious'. “But 'holy' has never become a purely moral term” (ibid.). Even when it appeared that way, the traditional sensibility and the life force at work within the term 'holy' have asserted themselves time and again.

“The word ‘holy’ unconditionally and involuntarily prevents that language use which acknowledges a religion blunted to mere moralism” (ibid.). Even when in Old and New Testament usage ‘holy’ is identified with “morally upright”, ‘holy’ is still not simply ‘conscientious’. Even in I. Kant, saturated with Protestant moralism, ‘erhaben’ still sounds like more than merely ethical. If ‘holy’ is pronounced of a conscientious life, then it signifies precisely the religious-metaphysical background of that moral life.

Söderblom concludes that the term 'holy' provides much better access to the essence of religions than the term 'deity' (however one may interpret it): religion is being open to all that is holy.

21. Religion is 'apocalypse' (apocalypticism) (22)

Library st.: St. Reinach, *Cultes , mythes et religions* , III, Paris, 1913- 2, 284/292 (*L'apocalypse de S. Pierre*).-

Steller gives an accurate definition: as the ancient Greek term ' apokalupsis ', related to ' alêtheia ', exposure, revelation, states, an apocalypse is a revelation of facts occurring in the other world that escape ordinary (understand: purely earthly, secular) knowledge.

Note : The best-known Apocalypse is the last book of the New Testament. The current understanding, however, confuses ' end-time apocalypse ' with 'Apocalypse' per se" (which constitutes the accuracy of Reinach's definition).

Mantic giftedness. -- 'Mantic' means "the ability to see the other world (whatever that may be)" (seeing gift) .

Reinach : it is the representation (description, story, account) presented by a 'privileged' person of a 'face' (vision).

Note-- 1 Sam. 9:9: "In former times in Israel, when consulting God, people used to say: 'Come! Let us go to the seer.' For what is called nabi , prophet, today was formerly called roeh , seer." A gifted person possessed "an observer" (*Isaiah 21:6*), who was "a second self" (*A. Bertholet , Die Religion des alten Testaments* , Tübingen, 1932, 110, b).

Cosmology -- The view of the universe, based on the apocalypse , is threefold, as all religions worthy of the name know, and as, for example, *Exodus 20:4* says:

- a. the earth, the land of the living,
- b.1. the heaven(s) and
- b.2. the underworld ('waters', Sheol).

Note-- *Philippians 2:9/ 10* says that Jesus, as the glorified one, rules over all that is in the heavens, the earth, and the underworld ('hell'). His earthly mission, his Ascension and his descent into hell (" descent into hell"), are situated therein .

The pagan apocalypses . Reinach . -- Besides the Old and New Testament apocalypses, there are the pagan ones. For example, in Hellas , in Orphic and Paleo-Pythagorean circles, which drew the attention of the

ancient Greeks to “the other world.” - Homer , in his *Odyssey* , and Virgil, in the *Aeneid* , describe a descent into hell. -

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

NA23

22. Religion is aretalogical : it performs miracles (23)

Library st .:

-- *Th. Achelis , Die Religionen der Naturvolker im Umriss* , Leipzig, 1909, 35/65 (*Offenbarung and Wunder*);

-- *S. Reinach , Cultes , mythes et religions , III* , Paris, 1913-2, 293/301 (*Les aretalogues dans l'antiquité*).

-- In *Mark 6:1/6* it reads: “Where does all this come to him (Jesus)? What is the sophia , the wisdom (*note* : supernatural insight), that has been given to him? What is the dunamis , the miracles (*note*: supernatural deeds) that are performed by his hands? Is he not, for he, the carpenter, the son of Mary?

-

The pair returns, for example, in *1 Cor. 1:25* : “Christ is to Jews and Greeks (...) *dunamis* , life-force (*Gen. 6:3, Luke 8:46*), and *sofia* , wisdom”. -
- Which means that *apocalypticism and aretalogy* merge.

Note: Indeed: what extra-Biblical religions know in their natural but above all purely supernatural way regarding miracles and wisdom, Jesus exhibits, admittedly also in a natural and supernatural but—notably—in a supernatural way: healing in the sense of *Tobit 3:16* , namely, removing both diseases and possessions.

S. Reinach .-- ' *Aretè* ', usually translated as 'virtue', actually meant “that which makes someone virtuous, viable, capable of solving problems”. In Latin: *virtus* . Reinach emphasizes the striking superiority inherent in 'miracles'. He refers to *Matt. 13:58* . -

Incidentally: in the language of M. Eliade , ' *kratophany* ', the manifestation of life force of a higher, sacred, divine, or God-given nature.

The term ' areté ' was used in that sense “long before the triumph of Christianity”. As an ancient inscription testifies. Zeus panhēmeros , Zeus active as day through, and Hekate , the dark supreme goddess who strikes from afar, have saved a city from many great and lingering emergencies. In which the “ most evident acts of power (aretas -- inherent in the divine life force (tēs theias dunameōs), to reveal themselves”.

Note -- The term ' aretalagos ', miracle teller, is “harmony of opposites” (W. Kristensen), which is at times neutral, at other times meliorative or pejorative (the latter in the sense of “maker of all too unbelievable things”). A combination that can, moreover, apply to all basic concepts.

NA24

23. Prayer as a characteristic of religion (24)

Library st.: Fr. Heiler , *Das Gebet (Eine religious-historical and religions-psychological Untersuchung)*, Munich, 1921-3.-

The beginning of the work is unmistakable: “Religious people and religious scholars, theologians of all confessions and directions agree: prayer is the central phenomenon of religion.” (Oc, 1). -- Heiler quotes S. Kierkegaard: “The religious is so secretive that one, like a young girl, can turn red when someone catches us praying” (oc, 26). In other words: uncovering the essence of prayer in a scientific manner is very difficult, unless indirectly

Attention that leads to dialogue .

One prays when one focuses on a higher being, but in such a way that one enters into dialogue with it. Cf. Heiler , oc , 486/495 (*Das Wesen des Gebets*). Where 'higher' means 'holy'. An emphasis on its sacred essence is given the definition of its being in the statement of the great Church Father John Chrysostom: “Nothing is more power-laden (' dunatōteron ') or more equatable than prayer” (oc, 495). In other words: the mysterious life force, the core of all religions, manifests itself most strongly in the course of prayer.

A model.

J. Jahn, *Schwarzer Orpheus (Moderne Dichtung african Völkerboth Hemisphären)*, Munich, 1954, 90 (*Guy Tirolen , Gebet one Negro boys*). —

The opening reads: “Lord, I am so tired. I came into the world tired. And I have already walked far since the crowing of the rooster and the road is so steep to the school. (...). I would like to enter the cool ravines with my father

as long as the night still sails through the magical woods where, until the dawn breaks, the spirits pass by timidly. (...)."

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

That living in two worlds simultaneously is typical of all religion and especially of all prayer: one simply speaks with the invisible higher 'holy numina', entities, just as one speaks with fellow human beings on earth.

As Don Camillo, in the famous films, speaks to Jesus on his cross: "You see surely that I can hardly bear it alone." When prayer becomes too 'solemn', one may begin to suspect it. An essential core of intimacy seems inevitable.

NA25

24. The magic prayer (25)

Worship (recognizing it as a higher or supreme entity), giving thanks (for favors received), asking forgiveness (for committed crimes, i.e., unscrupulousness), and begging (i.e., asking for favors) are among the most frequently mentioned contents of prayer. However, we will focus particularly on typically magical prayer. Why? Because it is regularly claimed that magic is arbitrary and does not pray. And therefore does not belong to religion!

The magician calls out. —

Alf. di Nola, La prière, Paris 1958, 29.- "Oh! You who control power, you, spirit of masculine energy, - you can handle everything and without you I can handle nothing, -- I am nothing. I who am devoted to you (*note* : thanks to initiation rites), I who am surrendered to you. From you comes my strength, my power. You have bestowed upon me the gift, spirit of power. I call upon you. Enter graciously into my magical song. For you ought to obey me, for I have granted you what you have asked, O spirit. For the sacrifice was offered, -- offer yourself offered in the forest. -- Spirit, I am at your disposal; you are at my disposal. Come." -

Note: One sees it: prayer is radically magical, that is, attuned to the mastery of the mysterious life force with a view to a certain goal to be achieved. And yet, how religious in the sense of 'awareness of dependence'. Religion is not simply quietism, that is, allowing oneself to be carried by a

numinous power without an active sense for grasping data and those asked , and the solution thereof.

Prayer, for it is as St. John Chrysostom says, *dunamis* in the sense that through direct contact—here with the spirit of magic in question—communication and interaction regarding life force take place simultaneously.

The sacrifice, in the forest (perhaps a girl who was sacrificed), is power-bearing but too weak for the goal to be achieved. Therefore, the magician calls upon his spirit of magic, which, as higher, 'holier' (in the original sense of more power-laden), fuses—dynamizing—its life force with that of the suppliant and their offering.

Faith. -- “Faith lives in the hope—sometimes in vain—that the deity grants the rain. Faith is a gentle trust—sometimes in vain.” Thus speaks a poet (Gold Coast). Without active faith, one does not pray uninterruptedly. As Magi do, for example (although they seem to live only by their own authority in their speech).

NA26

25 . The Holy Trinity in Christian Prayer (26)

The work of redemption stands or falls, according to the New Testament and the Church Fathers (33/800) as well as the great theologians, with the Holy Trinity. Without going into this in detail, we will outline the role of the three divine persons in practical prayer.

Axiom *Genesis 6:3* , where it is said that if one lives conscientiously, one will experience God's Spirit (life force), implicitly compels the incorporation of prayer into a conscientious life. Prayer that involves contact with the deity.

Praying the Triune God. -- That one must pray without ceasing is evident from *Luke 18:7, 21:36* . Which entails uninterrupted contact with God.

1. The Holy Spirit. -

Rom. 8:26ff. -- “The Spirit comes to help us in our weakness. For we do not even know what we ought to ask to pray properly. But the Spirit himself intercedes for us in (*note:* for creatures like us) unutterable supplications.”

2. The Son (Jesus).

Rom. 8:34 . “The Christ Jesus—the one who died,—what am I saying? Who rose again and is immediately “at God’s right hand” (*note*: glorified)—who intercedes for us”.

1 John 2:1. “We have an Advocate with the Father, Jesus Christ the righteous (*note*: conscientious)”. -

Heb. 7:25. “Jesus, the high priest, is able to definitively save those who approach God through him. He who, living eternally, intercedes on their behalf.

3. The Father .

Rom. 8:27 . “The Father who searches the hearts knows what the Spirit (*note*: and the Son) desires and that his (*note*: their) intercession on behalf of the saints (*note*: God-friendly) that is what he intends.

Ephesians 3:20 “The power of the Father works in us favorably, infinitely beyond all that we can ask or think.”

The great tradition rightly states that the dogma of the Holy Trinity stands radically central to a well-understood Christianity. From that Trinity erupts all 'spirit', all divine life force, the source of well-being. In prayer, we do not merely call upon that source: it works within us without us having access to it.

NA27

26. Religion as sacrifice (27)

Bibl . st .: *W. James, Varianten van religie ervaring (Een onderzoek naar de mensen aard), Zeist, 1963 (// The Varieties of Religious Experience (1902)).* -

The book is not a theory of religion, but a theory concerning man as susceptible to “religious experiences.” We consider what James identifies as highly characteristic of religion, namely, religion as a willingness to sacrifice. At the center, James places the Sublime, that which the Bible, for example, calls Yahweh or the Holy Trinity. A “higher-earth emotion” is the willingness to make sacrifices for that 'Sublime'. With this, he seems to identify the very essence of religion.

Disappointment thoroughly surmountable . - 'Sacrifice' only makes sense in the background of frustrating experiences. -- People easily react to

frustrations with denial (“That can’t be right”), anger (aggression: “Why is this happening to me? I won’t accept something like this”), things (“I’ll behave myself: who knows, maybe I won’t escape it anyway!”), despondency (“It is fate: nothing to be done about it!”).

Note: -- *In this regard* , see E. Kübler -Ross, **Lessons for the Living** (*Conversations with the Dying*), Bilthoven, 1970, 48/140. -- For W. James, true religion distinguishes itself from all such 'reactions' that do not arrive at genuine willingness to sacrifice.

James —“For religion, serving ‘the highest’ (*note*: the sublime, the holy, the divine) is never a yoke. Religion has left dull submission far behind. A willingness, capable of assuming every shade between joyful serenity and spirited delight, takes its place”! (Oc, 27).

Christianity. -- “While mere rational exhortation (*note*: typical of Stoicism, for example) requires an effort of the will, Christian conduct is the result of inspiration by a higher-earth emotion (*note*: the sense of serving the sublime) which is present without effort of the will.” James means the haughty, rigid Stoic effort of the will, of course.

We find this “happiness in the absolute and the eternal” nowhere except in religion. (Oc, 32). This form of 'happiness' outwardly accepts evil as a form of sacrifice, but inwardly knows that evil has been overcome for good.

Conclusion. -- For James, it is certain: one cannot escape disappointments, not even the atheist, but the truly religious person 'sublimates' them on the basis of his contact with the sublime.

NA28

27. Spanish Catholicism versus Protestantism (28)

Library st. : D. Baisset , *La diffusion du protestantisme and Roussillon (Le choc avec un catholicisme marqué par la religiosité hispanique)* , in *Le Roussillon (De la Marca hispanica aux Pyrénées orientales . (VIIIe / XXe siècle)*, Perpignan, 1995, 341/ 367.-

Statement: “The religiousness of le Roussillon is truly the antithesis of Reformed worship.

Spanish religion.-- Profound veneration of Mary and the saints (including relics) as a solution to problems stands out: starting from, for example, epilepsy (St. Paul), kidney stone and intestinal cramps (St. Liborius), headaches (St. Valentine), or ward off lightning (St. Barbara) or rain (St. Gaugericus).-- Prayers, yes, but above all visible practices accompanied by display, such as pilgrimages, processions, and a large number of celebrations (secular feasts hardly apply),-- not without light effects and masquerade (carnavalesque).

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

Note: It is not so much the Holy Trinity that takes center stage (it forms the background); rather, it is the intermediate figures, the saints with Mary, a woman, at the head. In other words: true folk religion.

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

The ' disenchantment ' (secularization, worldliness) of world and life. -- Steller refers to *Max Weber, Die protestantische Ethics und der Kapitalismus* (1904),-- a work that identifies Protestantism as a factor in ' Entzauberung ', desacralization, desecration, of the world and of life.

1. The Catholic hierarchy. -- It views dances and outward works of devotional practices rather as a remnant of pagan religions. It emphasizes a 'dogmatic' praxis (aligning with the major dogmas).

2. Protestantism. -- This came over mainly from France. -- Veneration of saints, including the veneration of Mary, was rejected. As a solution to the problem. The Eucharist was interpreted in a modern way (transubstantiation); grace and justification were reinterpreted . -- This was the typically modern 'religious' reason that prevailed.

NA29

28. Postmodern religions and theologies (29).

A decisive 'foundation' to decide once and for all regarding the sacred, the divinity (regarding the one or non-one God), amidst the opinions of modern

reason, is nowhere to be found. What remains, as Derrida says, is to conclude, on the basis of the differences ('différences') of opinions, to postpone ('différer') a unanimous and definitive opinion.

Following S. IJsseling, **Apollo, Dionysos, Aphrodite and the Others (Greek Gods in Contemporary Philosophy)**, Amsterdam, 1994, **E. Berns et al., *The God of Thinkers and Poets**, Amsterdam, 1997, was published by friends of IJsseling.

Fragmentation. -- The buzzword of the postmoderns! IJsseling recounts some 'adventures' of Greek deities as a mirror for modern man, for in the myths of the Greeks 'god(heid)' exists only in the plural. That is the well-known Greek polytheism. These myths ought "to protect us from identifying ourselves with one God and one story". Amidst our multiculturalism, this sounds 'relevant'.

Nevertheless. -- Nevertheless, **a**. Greek thinkers (related to Plato) and **b**. the Bible have presented the one God—transcending all subordinate, since not actually creative, deities. Among other things, as a logical necessity. Or as a revelation. Certainly in light of criticism of anything that is rather easily labeled as a "divine being" among "the peoples" (pagans) and in Israel.

The preface by Berns, Moyaert and van Tongeren, oc, 7, states: "The philosophical and Biblical traditions appear not to have lost their persuasive power in postmodern fragmentation".

We will say no more about the rich and very diverse book. -- Well, this. -
- Perhaps the moment has arrived to quote *1 Cor. 12:4/6 in this course*:
"There is certainly a diversity of charismata (spiritual gifts), but it is the same Spirit (third person), -- diversity of servitudes, but it is the same Lord (Jesus as the second person), -- diversity of works, but it is the same God (first person, the Father) who brings all things into all."

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

NA30

29. Religious pluralism (“religious pluralism”) (30)

Library st.: A. Denaux , *The Uniqueness of Jesus Christ in an Age of Religious Pluralism* , in: *Collationes* (Flemish Journal of Theology and Pastoral Care) , 28 (1998): 1 (March), 29/53.

We confine ourselves to the propositions of the sacred pluralists . -- To begin with: Biblical Christianity arose amidst an ancient world in which a multitude of religions created a de facto pluralism. It quietly found its way there.

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

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

1. Rejection of the exclusive type of religion. -- 'Exclusive' practically means: “Extra ecclesiam nulla salus ” (S. Cyprianus (200 258)), di “Outside the church there is no salvation”. Let it not be forgotten that the baptism of desire already makes one a member of the church without explicitly knowing it: the relationship with God in conscience is decisive.

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

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

What, then, 'liberating' (' soteria ', Lat.: salus , salvation) or soteriological power does a religion possess? In this regard, one remains very vague concerning the definition of 'salvation' or 'liberation', which can actually be 'anything' (from yogic well-being to Marxist politics).

30. Pluralistic definition of religion (31)

Denaux -- The common axiom that always takes precedence states: the sacred, the object of religion, is “an ineffable mystery”. This implies, epistemologically (in terms of epistemology), that we—the people on this earth—do not know the sacred except partially. That knowledge is situated in a religious experience. In principle, this is accessible to everyone. It is expressed in a multitude of religions, all of which are merely samples within the totality of the mystery of the sacred.

Viewed in this light, without further specification, this is a fact established by religious studies. But let us examine it in greater detail with Denaux .

Basic religious experience/ shaping thereof .

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

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

In other words: that wordplay (understand: manner of speaking) has no real value, except for its emotional significance. That is precisely what makes it a 'myth'! This is an unreal way of speaking.

One sees that a certain secularization of the myth (R. Bultmann) emerges here in the background. This 'language game' therefore has no ontological value. It “floats” detached from the experience, which, being 'inexpressible', cannot be cast into forms—language, for example, with logical scope.

Incidentally: how one moves from such a vague experience to 'soteriology', deliverance from problems of a concrete nature, is and remains very much the question: one does not solve problems on the basis of an ineffably vague religious experience.

NA32

31. Evidence (32)

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

1. 'God'—whatever that may mean in the language ('language games') of the pluralists—we prefer to speak of “the sacred”—transcends our earthly capacity infinitely.

Consequence: true knowledge, 'cognition', is highly questionable. Certainly when one considers the multitude of religions, each with its own definitions of the sacred. Hence the pragmatism of the pluralists : “Let us limit ourselves to practically achievable results, called 'soteriology'. Whatever those results may be.”

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

Incidentally: E. Troeltsch (1865/1923) already pointed this out in 1902. -- Question: “How does one know that every judgment is limited if one possesses only a limited insight into the matter ?” As a premise, a general judgment must already be present in order to be able to pronounce the limitations of our judgments (whether general or judging other religions). -- Better expressed: if our judgments are merely samples—inductive—this does not yet mean that they are worthless and apply purely pragmatically. There is an essential knowledge even in knowledge of samples. The whole in which they are situated—those samples—is present within it, indirectly.

2.2 . Every claim – including that of Jesus – to universal power of redemption actually leads to oppression. -- This is where, wherever one has a community – a people of God, for example (“ Gott with us ”) – convinced that it possesses “the truth”. Faith, once it suffers from communitarianism, indeed easily leads to religious imperialism. But on the other hand, within

such communitarian systems regarding religion, there are always people who oppose them and act tolerantly, even if they are, for example, convinced of Jesus' all-encompassing salvation .

If faith is essentially—as S. Kierkegaard underscored—an “individual/God” relationship (a people consists of true believers and pseudo-believers), then belief in the Holy Trinity as Savior (and not in “Christianity” as actual Christendom as saving) does not lead to intolerance and misunderstanding.

NA33

32. What the Bible says regarding religion (33)

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

It concerns the correct interpretation of *Deut. 18:9/12*, a text that 'critical' theologians and fanatical Bible people idolize in order to reject all paranormal science and occultism as irresponsible. -- The author notes: the impossible confusion regarding the translation of the Hebrew original text. Here it is:

Deut. 18:9. When you have entered the land that Yahweh your God gives you, then you shall not learn the same abominable practices of those nations.

Deut. 18:10. Among you you will not find anyone who makes his son or daughter pass through the fire (*note: Levit. 18:21* human sacrifices). Who practices divination or who observes times (**Deut. 18:11.** perhaps cloud interpretation) or a sorcerer (*note: perhaps a snake charmer*) or a witcher (*note: who practices black magic*).

Deut. 18:11. Or someone who casts lots by tying knots . -- Or someone who practices clairvoyance via an ob (plural: oboth) or is a seer via a yiddeoni (just like ob, oboth , and always associated with them, a clairvoyant object). Or a “ doresh el hammethim ” (*note: one who consults the soul via a corpse*).

Deut. 18:12. For whoever commits such things is considered an abomination by Yahweh, and precisely because of these abominable practices Yahweh drives those nations out before you.

Behold – rendered as accurately as possible – the interpretation – the author's translation.

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

Note: The typically Biblical reason is crystal clear: whoever sins in those pagan practices shows that he is 'flesh', turning away from Yahweh and his Decalogue, such that Yahweh, with his 'spirit', his divine, supernatural life force, no longer considers himself responsible for such 'abominations', those practices seeking salvation outside of Yahweh, as *Gen. 6:3 already* states very clearly. As, in the same terms, centuries later, St. Paul repeats: *Gal. 5:16/24*.

NA34

33. The Threefold Pentecost (34)

Library st.: *S. Augustinus, Sermo in die pentecostes*, in: *Chr. Mobermann*, *Annus festus*, Nijmegen/ Antwerp, 1935, 155v. - We provide the translation of what is important in this context.

We celebrate the day on which the Lord Jesus Christ, once He was glorified by His Ascension, sent the Holy Spirit (the Holy Spirit).

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

John 7:37/39 says: "If anyone is thirsty (*note*: is in trouble looking for a solution), let him/her come to me (Jesus). For whoever believes in me, streams of living water will well up from the depths of the soul." With those words, Jesus meant the Holy Spirit (Holy Spirit) whom all who would believe in him in the future would receive. For the spirit (the Holy Spirit) was not yet given, since Jesus was not yet glorified (*note*: abundant source of the Holy Spirit (Holy Spirit)). -- Thus literally the Gospel.

St. Augustine then reflects on the Biblical account of the first mission of the Spirit (*Acts* 2:1/4 ; cf. 10:44ff. (concerning Gentiles); 19:5 (concerning Johannites)), which involved glossolalia, the supernatural ability to speak a variety of languages.-- “For just as after the Flood (*Gen.* 6:1 / 9:17) self-willed ungodliness (...) built “a high tower” against the Lord, whereby mankind, as deserved reward, fell into linguistic disunity so that every group spoke its own language in order not to be understood by others, so humble religiosity (...) brought the divergent languages into the unity of the church”.

Note: It is clear that St. Augustine further elaborates here on the prophet *Joel* 3:1/2 (reprised by Peter's interpretation of *Acts* 2:17ff.): God's spirit (life force) will descend upon all people “in the last times” with his charismata (socially intended paranormal, supernatural gifts) that will characterize young and old, man and woman, slave and female slave. That is Biblical 'pluralism' regarding religion.

NA35

34. The primitively ancient concept of 'period' (cycle) (35)

Bibl . st. : WB Kristensen , *Collected Contributions to the Knowledge of Ancient Religions* , Amsterdam, 1947, 231/290 (f . 245/248). See here.

The report of the saeculum feast in -17.-

At or near the underground altar of Dis Pater and Proserpina , deities of life (wealth), nocturnal sacrifices were made, but on this occasion directed to the goddesses of fate (Parcea (Greek: Moirai ; -- the Eileithuiai (goddesses) of life and death of the earth) etc.). Outside the saeculum —or festival of the turning of fortune— the same occurred, but by driving in a sacred nail which, for the ancient Romans, was the visualization (symbol) of the inexorable fate established by the deities.

Turning point (period).-- For the ancient Romans, for example, no era was closed without further ado. For, for instance, Dis Pater and Proserpina were the deities of the power—life force—of the earth that causes everything to fall and to rise (oc, 248).

In other words: the end of an era or saeculum ('century') is simultaneously the beginning of a new era. That was the meaning of the saeculum festival (and, in a subdued manner, of the nail).

Fear . -- When Dis Pater and Proserpina caused the old saeculum to transition into the new, they revealed themselves as “the dreaded deities of fate” (oc, 247), -- in the sense that, like all demonic deities of paganism, they made destruction the preconception of the demonic life, which admittedly endured but encompassed rise and fall. This was contrary to earthly-human preconceptions. Fear was the atmosphere.

“Divine order of life”. –

The ancients— *note*: in the footsteps of the primitives—did not mean by this a scientific 'law of nature', but rather fate determined by deities.

'Fatum', fate (Greek: Moira), encompassed servitude – 'religion', that hopeless subjection to the demonic order of life. This flawlessly included death (= ruin) in nature (cosmic) and in humanity (fate-related). Connected to this were – according to Kristensen – “anxious moments”. Such moments occurred during celebrations of turning of the destinies in the liturgy, at the changing of the periods ('peri.odos : cycle).

Conclusion. -- Not absolute despair. Not absolute hope. But an endless alternation of hope and despair. Jesus breaks that cycle with his redemption.

NA36

35. The primitive-ancient concept of “(sacred) totality” (36)

Library St.: *WB Kristensen , Collected Contributions to the Knowledge of Ancient Religions , Amsterdam, 1947 (vrl . 267/290).* -- The diachronic expression (previous chapter) of the demonic life is the cycle.

Let us now consider its synchronic expression, that is, the totality. This is ... the harmony (understand: joining together) of opposites.

The imperishable, pagan life encompasses the opposites, rise and fall, successively, in the period, and the same opposites combined in the totality.

Note: The pagan undercurrent upon which the Bible acts with the radically conscientious supreme being, Yahweh, Holy Trinity, with the Decalogue (“Ten Commandments”), is discussed in *Gen. 2:9, 2:17, 3:5 , and 3:22* (the tree of knowledge (being radically at home with) regarding good and evil, typical of “the gods” (*Gen. 3:5*: “You shall be like gods who know good

and evil”). *La Bible de Jérusalem* clearly adds that this knowledge, being at home, is autonomy regarding moral values, whereby “God is dead” and His moral law is a “dead letter”.

Kristensen . -

Almost all ancient cultures are keenly aware of the harmony of opposites, but the Babylonian-Assyrian data are “particularly numerous” (Oc, 267).

In Anu (Anu , the Babylonian cosmic deity, father of the Seven Gods), all energies (types of life force) are united. “He was the universal determiner of destiny: good and evil proceeded from him” (oc, 272). Thus, Labartu , the demon of sickness, is repeatedly called “ Anu’s daughter” (i.e., the agent of his side of misfortune). In other words: Anu creates good and evil. Is a 'totality' that manifests itself periodically.

Demonic. –

“ Anu ’s nature (*note*: choice that had become second nature) was demonic “in the religious sense of the word”, i.e. unfathomable and unpredictable” (ibid.). The unscrupulous are unpredictable indeed. That is precisely why Biblical religion casts out that type of being.

“Human wishes and ideals (*note* : as we understand them now, roughly): were no law for the world leader. (...). His will was the fate that instilled in people as much confidence (rise) as fear (fall). He was the god of totality and was therefore always called “the father of the Seven Gods” (ibid.). -- Pluralistic theologians take this into account little or far too little.

NA37

36. The divine-demonic deceiver (37)

Library st.: WB Kristensen , *Collected Contributions to the Knowledge of Ancient Religions* , Amsterdam, 1947, 105/124 (*The Divine Deceiver*). We transcribe the introduction.

Definition -- A demonic-divine primordial being has deceived mankind with a fatal consequence valid for all time. This does not prevent the same people from viewing him not as an enemy—merely—but as “the special ruler”.

1. Babylon. --

Ea is closer to the ancient Babylonians than the rest of the gods and goddesses: he is regarded as their creator and protector (he saved life from

the Great Flood, for example, which was total destruction), but through a cunning deception he once subjected all people to death.

2. Egypt . -

Set was worshipped as a god but tricked Osiris, the ' god-man ', into death. Apap , abhorred as a demon, is all deceit and wickedness, -- in conflict with Re as the serpent of darkness, the “father” of the children of Apap .

3. Greece. -

The god Hermes is the cunning deceiver and thief, worshipped in rites where robbery and theft were permitted. He is “the friend of the dark nights”. He once deceived mankind once and for all, but is regarded as a savior who causes blessings and abundance to appear among those same people.

4. India. -- In the Vedas (an ancient religion), Varuna is the trickster whose cunning and deceit believers fear. But he is at the same time the most exalted god in the ancient Indian pantheon, as the maintainer of the eternal order that life displays. His essence is “extremely mysterious”.

Note -- Kristensen cites *Genesis 3:1/24* (The Fall of the First Humans Under the Influence of “the Serpent”). He says: “To the Israelites, the serpent was the deceiver. The serpent was the wise and cunning spirit of the underworld. Once perhaps worshipped as a divine being, but in the times known to historical science considered an enemy.”

Note -- Kristensen does not mention the Satan worshippers or Satanists.

Divination . -- All ancient religions know that at least a portion of the divine soothsayers are inspired by “the divine deceiver”. - Kriswordt . -oc, 107: “ Ea granted Adapa great insight, the ability to “proclaim the law (usurtu , order) of the land (i.e. the gift of divination). (...)”.

NA38

37. The 'contradiction' in the sacred, or the divine (38)

Library st.: WB Kristensen , *Collected Contributions to the Knowledge of Ancient Religions* , Amsterdam, 1947, 273v. -

Besides the Babylonian Anu , the Greek Zeus , the Fortuna in Rome, the Indian Varuna , and once even the Persian Ahura Mazda (who encompassed

both spirits) exhibit the demonic nature as sovereign (understand: autonomous) determiners of destiny: “Salvation and calamity originated from them. Downfall and rise, the contradictions that constitute the enduring life of the world (...). The will of these gods was fate, the (expressed in Greek) Moira , -- divine but also human”. (Oc, 273).

Note: The 'god' in the Book of Job exhibits similar characteristics, at least in some passages.

Conscience. - Those highest deities were not conscientious ('just' or 'righteous') in our sense. “By their conduct, they betrayed the laws which they had established for people (*note*: not for themselves).” In other words: double standards!

Sacred awareness. -- The sacred (divine) in the demonic sense is on the one hand fascinosum (fascinans), ascent, and at the same time on the other hand tremendum , decline. “The ancients were fully aware of this contradiction in the divine essence. Some of the most impressive pieces of religious literature bear witness to this (...): the Book of Job, -- the Babylonian Lamentations, bound to Prometheus”. (Ibid.).

Surrender is religion . -- “The poets of these works have renounced every attempt to arrive at a (*note*: what we now call) 'rational' or 'ethical' solution to the riddle (*note*: mystery to arrive at fascinosum et tremendum . They have accepted the 'divine' reality in humility, despite all objections associated with it.

Without any doubt, that was also the attitude of the great multitude. (Ibid.). The pagans had their own, human conception of morality and divinity. But in fact, in their faith and rites etc. —the manifestations of the divine— they faced the blatant contradiction just described. “Justice and wisdom were for all the ancient peoples simultaneously 'cosmic' concepts, 'divine' realities that transcended human insight and sense of fairness (reason)”. (Ibid.).

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

NA39

38. Demonic: hatred, persecution (39)

Ethnologists note that, instead of the originators who ordered nature and the world once and for all, “moody, unpredictable beings” take center stage in all pagan worship. -- The Bible addresses this, in its own way, of course.

1. The Psalms

It is striking that a portion of the psalms is time and again an expression of hatred and persecution. -- For example, *Ps. 143 (142)*: “Lord, listen to my prayer. (...). The enemy pursues me, smashes my life to the ground. Places me in darkness: just like those who entered eternal death. The breath of life within me falls silent. My heart, deep within me, is seized by fear. (...)”. Many psalms speak in this way or in an analogous style. -- The question arises: “How is it that the friend of God is hated and persecuted time and again?”

2. Traditional theology .

Library st.: E. von Petersöorff, Daemonologie , 1/II , Munich, 1956/1957.-
- Steller represents Scripture to the Church Fathers (30/800), the great traditional theologians.-- Once, somewhere early in cosmic history, a fall of the 'angels' (in the Bible ' sons of God ' , 'saints') occurred. “Original sin made of Lucifer, Satan, and of the fallen angels demons” (oc, 1:77).

Well then, God adjusts his plan of salvation and education: “Mankind is destined to replace the demons” (oc, I: 89 ff.). This fundamental truth—in the version of St. Thomas Aquinas (1225/1274), a leading figure of the Christian Middle Ages): *Sent. II, d. 9, a. 8; I qu . 23, a. 6, ad 1; I qu . 63, a. 9, ad 3; I qu 108, a. 8*—is one of the few propositions that was virtually never disputed, yet was advocated with rare unanimity by both Church Fathers and theologians.

The hatred and persecution by invisible beings—either directly or through earthly humans inspired by them—finds its explanation in this proposition. The earth is the place of the (final) judgment, that of the great segregation between people usable by God—for conscientious—and people not usable by God—for unscrupulous—people. The latter then deserve the biblical name ' belial ' , unusable because unpredictable within God's plan of salvation.

Note -- What is called “the sacred” is certainly not as simple as 'easy' thinkers imagine.

3 9. God's 'spirit' as the main condition for happiness (40)

The Bible is formal on this matter: only if one lives conscientiously does one possess God's life force (spirit, ' ruah '), and only if one possesses God's life force may one expect happiness.

The counter-model. *Genesis 6:3* is explicit: “(Considering the unscrupulousness of mankind) that my spirit (*note*: life force) shall not be responsible for man, for he is flesh (*note*: unscrupulous)”. Thus Yahweh speaks when confronted with the moral decay just before the Flood. The Flood, which is a disaster caused by the lack of 'spirit' of mankind at that time.

Note-- A small-scale model gives *1 Kings 1:17/24* . -- The prophet Elijah lives with a widow. Her young son falls ill and dies: “What is there between me and you, man of God? You have come to me to remind me of my faults and to cause my son to die?”

In other words: due to her unscrupulous past behavior, the widow lacks God's life force; her little son shares in that deficiency: he dies. Her faith in the connection between “sin/ lack of 'spirit'/ misfortune” makes her see clearly.

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

Confession and penance . -- The widow “confesses.” This is her salvation. After all, this allows Yahweh to grant forgiveness and thus make his 'spirit' available again. With the happiness that normally follows.

The penitential psalms (*6; 32(31); 51(50); 102(101); 143(142)*) express the chain of “regret and remorse/penance (repentance)”. Indeed: regret (disappointment, frustration) arises following misfortune. If the conscience comes through strongly enough, that regret is accompanied by remorse, that regret for the lack of conscience that one deplores. With continued

repentance, this can lead to repentance (the rejection of the evil committed). With the will to repent (restoration).

Note : The Songs of Yahweh (*Isaiah* 42:1/9; 49:1/6; 50:4/11; 52:13/53:12) show someone who is conscientious but takes upon himself the atonement of others (he has no luck as a substitute for others).

NA41

40. False happiness through reversal of God's plans (41)

There are people who live without conscience and yet are happy! That paradox receives a biblical explanation in *Ezekiel* 13 .

1 .-- False prophets. -- Ezekiel is given “the word of Yahweh.” Jewish men act as seers ('prophets': *1 Sam.* 9:9) on their own authority, 'autonomously', without Yahweh's 'spirit' and thus from their own 'spirit' (life force).

Consequence: where Israel's situation was threatened by “unleashed elements,” they raised false hope through their “vain faces and deceptive predictions.” Also: Yahweh takes them into account. Sooner or later, He strikes them in their souls.

2 .-- False prophetesses .-- Jewish women act arbitrarily - in fact, inspired by evil spirits.-- Ribbons are sewn around wrists, headscarves are made “to win souls”.

Note -- The soul is the seat of God's 'spirit' (life force), which is apparently the stake in black magic practices: unscrupulous seers twist God's life force into its opposite so that anti-godly behavior, unscrupulousness, is visible.

Incidentally: as long as Jesus has not returned at the end of time, this sin against God's spirit is tolerated by God.

Where Yahweh foresaw disaster, deceitful inspirations infiltrating it make witches in Israel fearful (a traditional black magic procedure, incidentally). Where Yahweh directs the conversion of a conscienceless person, female magicians —just like their male counterparts—bestow a life force ('spirit') so that he does not acquire “life” (understand: God's life).

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

Also ... -- They lie to the people of God, -- the people who fall for it. -- Also: Yahweh takes those women into account: sooner or later He does not spare the souls of the false prophets/prophetesses who unscrupulously capture souls. He liberates the souls captured by them sooner or later through His 'spirit'. -- Then those involved will realize that Yahweh rightly says of Himself: 'I am' (*Exod. 3:14* ; -- *John 8:24*), 'whom I act in judgment and assert myself as the final judge'. That takes place at the latest on the day of the final judgment, by the fire of judgment (*Matt. 25:41*).

NA42

41. The sacred exposes (reveals, reveals) (42)

In *1 Sam. 9:9/11* it is stated that the name 'seer' was later replaced by the name 'prophet'. And indeed: *John 4:17/19* tells us that the Samaritan woman , when she experiences Jesus' clairvoyance, says: "I see that you are a prophet."

The unveiling of what is 'hidden—let us say 'occult'—is characteristic of the peculiar 'seeing' inherent to sacred figures—they are sacred precisely because they consciously or unconsciously "uncover things." Both pagan and biblical.

Elijah and the woman. -- "The son of the woman of the house fell ill. The illness became so severe that he died. -- Then the woman said to Elijah: "Man of God, what am I doing with you now? You have come to live with me to **a**. expose my unscrupulous behavior ('sins') and **b** . cause my son to die."

1. The question regarding a cause . -- From *John 9:2* it appears that the mentality of the time (or rather: axiomatics) inquired about the occult or non-occult causes of miscalculations. A man born blind passes by. Jesus' disciples ask the question: "Rabbi, who sinned? He or his parents? So that he was born blind?"

Let us not forget that, for example, *Exodus 20:5ff* . says that Yahweh "punishes the fault of the ancestors in the descendants." Cf. *Jeremiah 31:29*, *Ezekiel 18:2* . -- The woman of the house wonders—apparently based on an intuition—whether the presence of a man appointed by God does not have

something to do with “the punitive action” that passes from parent to descendant.

2. The stripping bare . -- 'Holy', power-laden people—whether they consciously want it or not—strip bare. -- Let us read *Luke 2:34 ff* . Symeon to Mary: “This child (Jesus) must provoke the descent and ascent of many in Israel . It must be a sign of contradiction—moreover: a sword (*note*: painful event) will pierce your (Mary's) soul. All this so that the secret thoughts of many hearts (*note*: both conscious and unconscious soul life) may be exposed.” -- The confrontation of Jesus with people “strips bare”, as in Elijah's case. -

Note -- The later charismatic movement, in *1 Cor. 14:24ff* ., recognizes this as well: “An unbeliever or uninitiated person will be examined by all (who 'prophecy'), judged by all: the secrets of his heart will be laid bare.” -- The truly holy 'reveals'.

NA43

42 God: sympathetic or objectifying? Or both? (43)

Library st.: KO Apel, *Szientistik , Hermeneutik , Ideologiekritik* , in: KO Apel et al., *Hermeneutik and Ideologiekritik* , Frankf.aM ., 1971, 7/41.

A model. -- Oc, 39 (43). Let us consider the relationship of the doctor to a patient, -- especially that of a psychotherapist to, for example, a neurotic. --- A disorder, for instance, becomes clear. Relying on, for example, a psychological theory (in fact, an axiomatics), the caregiver knows the quasi-physical 'explainability' (' Erklären '), indeed, the predictability of the process of repression (unconscious) or suppression (conscious) of a factor in the patient. That is ' scientific ' . In this sense, the person cared for becomes a 'object' viewed from a distance .

At the same time, provided that the caregiver is moved by compassion and is therefore 'hermeneutically' oriented, he seeks to resolve the quasi-physical process: not only by means of medicines ('chemistry') but also by establishing understanding and conveying his conception of the factor to the intellect of the person being cared for, so that the latter gains a grasp of his problem: from a distant object, the person being cared for becomes a 'fellow human being' whom one 'understands' (' Verstehen '). That is hermeneutics.

One sees that both attitudes—the quasi-physical and the hermeneutic—are not necessarily contradictory. Could there be a single conversation between people in which both are not at work? However sympathetic we may be, we objectify (turn into an object of observation) the conversation partner in the course of communication and interaction. This objectification, however, is very often not 'said' (the 'unsaid').

Apel wants to extend this duality to the humanities in general. To the history sciences. Good.

But let us view, Biblically, the relationship to Yahweh (OT) or the Holy Trinity (NT).

Ps. 6 . -- “Grace to me, Lord, for I am at the end of my strength. Heal me, Lord, for I am confused. (...). But you, Lord, how long? Turn to my case and deliver my soul (...).”

Does one not thereby get the impression that “the Lord is and must be simultaneously sympathetic and objectifying, given the sinfulness, i.e., the deficient conscientiousness, of His creatures? In any case, if one prays the majority of the psalms, it is advisable to take both the hermeneutical and the objective into account.

NA44

3. Primitive religion (44-81):

43. Ethnocentric framework (44)

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

Library st.: *G. Van Overschelde , Among the Giants and Dwarfs of Rwanda , Tielt, 1947, 159ff..* -- The author is a missionary.

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

Ethnocentrism . -- The Batutsi lived in the high mountains “proud and self-satisfied”. Their land was, according to their mythical thinking, “the first

land in the world, the center of the earth”, the former earthly paradise where the first humans had lived.

Imana .-- Imana is the supreme being, unique in his kind, perfect, omnipresent, almighty, creator of all things (oc, 242/259). He is indeed the God of all peoples, yet he is “first and foremost” “their God”. On the soil of the Batutsi he had placed the first humans, and every day he still showed them his affection. The myth: “When he had observed the surrounding peoples by day, he returned in the evening to his beloved Rwanda ”.

Ba.tutsi .-- The Batutsi were the first to emerge from the creative hands of Imana , and therefore they are the “best and most beautiful people.” They regarded their skin color—black—as the normal color of humans. The color of whites is a transitional color, like newborns whose color changes to black within a few weeks. They interpreted white color either as a sign of illness, as 'albino color,' or as racial inferiority (like the Arabs who destroyed everything with fire and sword in the countries surrounding Rwanda).

' Imfura ' .-- That means 'civilized people', who stand at the forefront of nations in thought, knowledge, and action. The Batwa , the inhabitants of Kivu , the Bahutu from the forest region of Rwanda, were called abanyamisozi , savages.

Note: Here is an extremely brief sketch, but sufficient to convey a sense of what many peoples thought (and still think) of themselves. Communitarianism (community axiomatism) from the very earliest times has invariably given rise—usually based on religions—to ethnocentrism and what goes with it: racist tendencies, ethnocides , xenophobia, and the like.

NA45

44 Three aspects that make up religion (45)

Library st.: N. Söderblom , *Das Werden des Gottesglaubens (Untersuchungen über die Anfänge der Religion)*, Leipzig, 1926-2, vrl . 157ff.

Steller (1866/1931) was Archbishop of Uppsala and professor in Uppsala and Leipzig. In the indicated pages, he attempts to gain a comprehensive view of what constitutes religion as a whole.

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

a. 'living' inorganic, organic, and human beings that are worshipped as life-emitting : springs, trees, animals, -- humans, where the object of worship is not so much their 'soul' but the life force (' mana ') that they give off and radiate;

b. souls of deceased animals and people (venerated for the same reason as above) edm ..

2.-- Dynamism . -- In the footsteps of the English missionary *RH Codrington* (in 1891, in: *Melanesian Anthropology and Folklore* , and already earlier, in 1878, in a letter to Max Müller), Söderblom sees in the term *manatheorie* (theory concerning mana or life force, 'power') the representation of a given very fundamental to the concept of 'religion', namely (the belief in) the mysterious life force that accompanies all religion. To limit the handling of ' mana ' (Greek: ' dunamis ' ; Latin: *virtus*) to magic and to separate it from religion seems to Söderblom to distort the facts. As is already partially evident from the reason for animism.

3.-- Causative belief . -- In German ' Urhebertheorie ', from the primitives onwards, belief in ' Urväter ' (founding fathers) or 'causers' is established.

If ' mana ' is a property of certain inanimate things (at least for us Westerners), of souls and spirits, the cause who arranged everything must possess ' mana ' to an excellent degree as its origin.

The Holy . -- **Oc, 162ff.**, Söderblom states that, however weighty the belief in a God,-- in gGod , --n (gods, goddesses) may be in matters of religion, the concept of 'holy', distinguished from 'profane', is far more decisive. Piety can exist without express belief in a deity, but not without belief in "something holy". This applies to both the archaic and the later, 'higher' religions. Thus, for example, for Söderblom, "holy ceremonies" are religion insofar as they are treated "with veneration".

NA46

45. Irreligion as superstition regarding phenomena (46)

Primitive religion according to W.-E. Hocking.

Library st. : *W. E. Hocking , Les principes de la méthode en philosophie religious , in: Revue de Métaphysique et de Morale 29 (1922): 4 (oct. -déc.), 452s.. -- Hocking (1973 /1966) was a professor at Harvard University.*

1. Primitive religion . -- Viewed on the surface, it is a proliferation of feelings (shiver, fear, dismay, resentment, boldness toward formidable powers), rites, and taboos.

2.1. True intuition . -- The rawest cry, an expression of religious horror, for example, is metaphysically just as interesting as the quiet intuition of an evolved mystic. For even in such a cry from a primitive, intuition is at work that points to realities, namely real powers which, insofar as they are recognized as present in nature, are universal and, insofar as they are situated within a social context, are historical.

2.2. 'Denial' as refusing to resign oneself to ... -- The intuitive religion of the primitives can be interpreted as a decisive 'no' that opposes the given threats that physical nature directs against man, who wishes to control it—indeed, to devour it.

Sickness, mutilation, bleeding, death -- the biological crises that are eros and the birth of a child: what are they other than threats to nature?

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

It is not religion—it is irreligion —that reacts superstitiously to natural phenomena. Religion is what? It is the invincible form of disbelief of the human mind in its confrontation with the phenomena, the immediately given things. It is the certainty that the deepest realities do not reside in the phenomena but rather in the invisible.

In other words: it is the radical unbeliever, for example, who superstitiously becomes absorbed in the phenomenal world. That is precisely what religion refuses, stemming from its primitive proliferation that can so irritate the rational person.

NA47

46. The perpetrator(s) (47)

As the first of a series of phenomena (47)

Library st.: N. Söderblom , *Das Werden des Gottesglaubens* , Leipzig, 1926-2 93/156 (*Die Urheber*).

The originators or all-fathers (' Allväter ') constitute the third aspect of the primitive religions. "The common and fundamental—as expressed in the myths—remains to be explained the origin of things" (oc, 96).

Incidentally: the concepts of 'cause' and 'cultural hero' ('cultuurheros') overlap. "In both cases, it is about explaining the origin of institutions, things, and creatures" (oc, 109).

1.-- Work of *creation*

Oc, 121f .. -- As a rule, the primordial beings called 'causers'—they are the object of songs in religious-magical 'mysteries' (*note*: sacred rites, usually reserved for initiates)—have arranged the mysteries themselves, but they have also established the fundamental rules (prohibitions and commandments) of society. These origin beings created the world of things, plants, animals, and humans (either by 'making' or by 'generating'), yet not without the ordinances and prohibitions and commandments. "A certain conception of an unbroken order in nature and the human world is connected with the belief in origin beings" (Oc, 121). Indeed, in contrast to the moody powers (harmony of opposites, Kristensen).

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

2.-- "*Deus otiosus* " (faint god).

'Deus', Latin for 'god(ity)' ' Otiosus : Latin for "in need of unemployment, vacation", lazy.-- Indeed: from their work of creation or procreation, the original beings no longer concern themselves with the cosmos and humanity.

Note -- Unless in very exceptional emergency situations and responding to prayer. -- P. Schmidt, the Catholic expert on the primitives, says that in few cases a kind of firstfruits offering to the highest beings is made, but rarely. But prayers are often directed to them. The original beings have today departed "into the distance": to an "other land," remained in a 'heaven,' gone to live beneath the earth, transformed into stones, trees, into holy sacred

objects! -- They have been displaced by other, closer and more dangerous - powerful beings (deities, nature spirits, ancestors).

NA48

47. A remarkable divine judgment (divine judgment, ordeal (i)e) (48)

Library St.: Attilio Gatti , *The Wild Black Heart* , Amsterdam, 1958, 106/115 (*The Fire of Truth*).

Is 'judgment by God' a test of strength (an ordeal by fire or water, a duel) called such that a 'divine' (whatever that may be) intervention exposes the truth?

Axiom: "The deity saves the innocent." Gatti , an ethnologist, is in Narwa , in the Serengeti (Tanzania), with 9 whites and 33 Black Africans. Nine dollars were stolen. After screening , Shaffi , Ali, Idi , Issa , Asmani , and Baruku remain as suspects. Mohammed, a cook, refers Gatti to "a great mganga " (*note:* magician), Mwadana , who applies the fire of truth. What strikes Gatti throughout the entire course of the ceremony—he who has seen many magicians at work—is that Mwadana proceeds without masquerade or ritual display, thus soberly. Which proves that the essence of magic lies elsewhere than in ostentation or 'liturgy'.

The Hot Nail . -- After everyone denies guilt, Mwadana heats a nail about 20 cm long in a hearth and takes it out in the shape of a knife. -- He takes a cloth from his gourd and smears his left hand with a greenish liquid (a mixture of plants):

Axiom: "The dawa (...) protects innocence. Guilt exposes to the fire," he says. -- Three times he presses "the sparkling blade of solid fire" against his left palm for seconds, places the nail back in the fire. Rubs the right hand over the left palm: "A flawless, matte brown left palm" remained!

The ordeal by fire. -- One by one, the suspects are subjected to the test of strength. -- He demands an oath "by Allah and all that is holy," that they have nothing to do with the theft. He lightly spreads the dawa over the left hand and presses the nail hard against it. As soon as the last man has submitted to the test, Mwadana beckons all seven around him. He subjects each palm to a thorough examination, either by pressing the fingertips into the flesh or by rubbing. Each time, he raises his eyes—he is kneeling —and

looks intently into the eyes of the man whose hand he is holding . -- Each palm shows three streaks of light discoloration. Not a single one, however, shows the large blister, the mark of guilt.

NA49

48. *The Judgment of God, continued (49)*

Mwadana keeps rubbing the palms—one after the other—and then starting all over again. Suddenly, he slaps four hands away while beckoning the men to withdraw. He then focuses on the three remaining hands: those of Shaffi , Asmani , and Idi . Shaffi then lets out a dull growl: “You are hurting me, old man! You know that I am innocent. Yet d...”

The magician springs to his feet in one surprisingly agile leap: “Confess your guilt!” he snarls, pointing his right index finger straight into the servant’s face. “Say where you hid the money. Say it! Now!” The other two hastily tried to push aside: “Stay!” To Asmani and Idi : “You both committed perjury too. Look!”

The divine judgment. -- “I saw it with my own eyes at the time. Every one of us who was there did too. From Shaffi ’s hand grew a huge blister, slowly but terribly, which merged all three discolorations into one, and then pulled upwards and inflated into a hideous deformation of the hand. The same—though to a lesser extent—was the case with the palms of Asmani and Idi.- ”

We saw it and the three victims saw it: thus from their own hand grew the justice of the fire of truth. It was such a merciless, terrifying justice that they stood as if paralyzed and could not close their hands to conceal the horror.” (Oc,114).

The only one undeterred is Mwadana himself: he drove his index finger hard into Shaffi's chest: “Say 'Yes!!' Say 'Yes!!' That you stole the money!” Shaffi had endured everything and everyone. Now, however, he shrivels up. With bulging eyes, he stares at the blister that has grown to monstrous dimensions. “Yes,” he whispered hoarsely.

“I took the money.” Thereupon Mwadana grabs Idi 's deformed hand and snaps: “You, you helped him.” To which Idi replies: “I helped hide it.” Asmani likewise confesses: “I only saw it (...).”

Mwadana to Shaffi : “The money. Go and get it!” With his head bowed, he retrieved it from under a large rock, close to Gatti ’s caravan . In the presence of everyone—to warn them— Shaffi returns the three banknotes to Mohammed.

“That evening we were all rather quiet.” For reasons of what a small, old, dark mganga of the Digos had shown regarding clairvoyance.

NA50

49. Fetishism (50).

Bibl . st. : H. Trilles , *Chez les Fang (Quinze années au Congo français)*, Lille, 1912, 198/220 (*Le fétichisme*).

Steller, a Catholic missionary and expert on primitive religions, was active in Gabon, West Africa.

Negro -African religion . -- Ontology. -- Every thing—mineral, plant, animal, -- human, -- spirit—is 'alive', albeit in an imperfect way, yet real. Moreover: every being harbors within itself a mysterious, influential power or (life) force.

This can be used at times benevolently and at other times maliciously by 'experts ' (who practice magic).

Theology . -- In a mysterious atmosphere that no Negro -African wishes to explore, the supreme being, Nzame , is situated -- the invisible, Almighty. He is 'up here' (“in the heavens”). Although he is the true Ruler, he is nevertheless idle: he has been resting since he created all beings “somewhere in the beginning” .

Note-- Deus otiosus . -- The mysterious life forces or influences have been placed in things by Nzame .

Pneumatology. -- In ancient Greek, 'pneuma', Lat.: spiritus, means spirit, besides life force, also entity (spirit). -- Situated between Nzame and earthly reality are countless spirits, each leading a part of reality. Their power, life force, depends on and is primarily dependent on the domain they lead. Thus, there is the spirit of the waters, the winds, the rains, the fire, -- trade, -- war, -- ailments.

Note-- Trilles emphasizes the fact that, according to the Fang , the intermediate beings are essentially malevolent, indeed, committing evil for the sake of committing evil. Others—the Bible (*Gen. 2:9; 2:17; 3:5; 3:22*), W. Kristensen —state that they are either the one benevolent and the other malevolent, or a 'harmony' (mixture) of good and evil.

Fetishism. -- A model. -- According to many magicians—fetishists—pleuritis is caused by both the malevolent spirit of pleuritis and the bone of a fish species that one touches. -- The fetishist knows the spirit in question, is friends with it, -- knows the 'influences' in the fishbone, -- offers (if necessary, a human life) as a votive offering something that contains life force suitable for combating pleuritis (both its spirit and the bone). The offering is partly eaten and partly burned, whereby the burnt remains (ash, bones) are made into a fetish, a power-charged object that cures pleuritis.

NA51

50. Logical structures of magic(s) (51)

Library st.: *G. Welter , Les croyances primitives et leurs survivances (Précis de pale-opsychologie)*, Paris, 1960, 66/92 (*La magic*). -

Drawing on *J. Frazer* (1854/1941) and *The Golden Bough* (1890/1915), Welter asserts that magic adheres to one basic axiom: the law of sympathy, namely: “By virtue of an invisible fluid (life force, energy), beings (things, plants, animals, humans, spirits, deities) act upon one another even at a distance.” It is clear: dynamism (axiom of the life force) is the basis of the connection—the sacred connection of things.

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

1. Law of Similarity . -- The like (original) acts upon the like (model). -- Basis of mimicking or imitative magic. Frazer also calls it 'homeopathic' magic.

Appl . Model. -- In Russian country estates, the newlyweds spent their first night next to the stable (to serve as a model, an example, of the animals' fertility). The last sheaf at the end of the harvest is 'venerated' as an example for the next harvest. -- A photograph of someone is charged with power .

2. Law of Cohesion . -- What touches something else acts upon that other thing. Basis of infectious or contagious magic. Better: contactual magic.

Appl . model. -- Bodily remains—they were once one with the person: hair, especially pubic hair, lice engorged with someone's blood—contain a fluid contact with the person such that one can act upon that person via those remains. -- A sick person is rubbed with a packet of herbs that is thrown onto the road to transmit the disease to whoever steps on it. The diseased fluid is transmitted via the herbs.

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

Sacrificial magic. -- One eats the meat (or a part of it), for example, to absorb the life force present within it. It is as if, for instance, a deceased powerful chieftain is still active through that part of him.

One prepares beautiful, nutritious dishes—on a platter, for example, one places them under a tree in whose shade a deceased person liked to dwell, to 'feed' their soul (with the occult energy in the food).

NA52

51. Do ut des” (“I give so that you give”) as religion (52)

Library st.: Dr. P. Julien, *Campfires along the Equator* , Baarn, 1993, 61/76 (*The fire of Gbarnga*).

Steller, an anthropologist in West Africa since 1926, noted at the time “the encroaching influence” (oc, 61) of Islam in certain parts of Africa. -- He prioritizes as a major factor “the remarkable connection of Islam with the Negro mentality with its animistic-fetishistic background” (oc, 70). Or “the natural kinship of the Negro mentality with the mindset of Islam” (oc, 72). Let us consider just one sample.

Gbarnga -- Situated in Liberia. A fairly large village. At some distance, more or less isolated, the residential and business district of Mandingo traders . Steller visits that district. -- The impression: on the ruins of an old

settlement, a new village seemed to be under construction. Indeed: upon closer examination, it turns out that the district was struck by “a disaster.”

No ordinary fire. -- If all the Muslims—the neighborhood residents—had left the place homeless, then this was due to “the nadir of an economic crisis which had plunged all of Liberia into great poverty” (oc, 75). The Muslims were left with large stockpiles of goods that became unsaleable “since there was practically no money left in circulation in the interior” (ibid.).

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

It was the end of the dry season. At ten or twelve points, on a hot afternoon, flames leaked past the thatched roofs—completely withered by the blazing sun—so that soon the entire Muslim village was ablaze.

A large number of natives stood watching, first from a distance, then to save something, but nothing of value emerged. The Muslims had ensured that none of their sacrifice would fall into foreign hands.

Before the fire was finished, the Mandingos had moved away, -- with expressionless faces “while the beads of the prayer beads—a kind of rosary introduced into Africa by Islam—slid through their fingers” (oc, 76).

They had - in order to receive more - 'sacrificed' their possessions (according to the author).

NA53

52. Fear. Religious fear (53)

Library St.: Dr. P. Julien, *Campfires along the Equator* , Baarn, 1993, 20/23.

Steller, with a group of Negro -Africans, climbed the dreaded Mount Kunon in Sierra Leone . Up to the sacred site where ancestral souls are worshipped. But the inhabitants say that towards the summit live “demons that God himself made , -- “ very bad devils ”, very evil devils.

“I sat at the foot of a tree: completely impressed by the strange charm of the place (*note*: where the sacrifice to the ancestors had just taken place). (...). The natives were preparing to descend to the village. The eldest: “Let us go (...). In his eyes lay the fear that I would go higher after all. (Oc 20v.).

Steller selects a few of the strongest men and begins the climb. It proved not at all difficult, for time and again a way up is found. At a certain point, they work their way up the mountain flank using hands and feet, inside something resembling a narrow chimney.

During that journey, Julien learned what role fear plays in the primitive mentality (understand: axiomatics). With every step higher, the fear of the natives increased: trembling, the men stand still—falling down on the slope, shaking all over their bodies. Suddenly, a sob: one of the porters, a big fellow, bursts into tears, shaking and chattering his teeth. Moments later, all the porters are crying.

Steller then climbs up himself, leading the way, but not without forcing the rest to follow him. He grabs one, but the latter screams so loudly that he lets go. The black one then hurls himself with a dangerous leap into the nearly vertical 'chimney' from a moment ago, plummets to his death, but races down the slope with wild leaps. Followed by all the others.

Alone with his hunter, Steller covers the last few hundred meters. The summit of the Kunon is a small plateau, partially covered with low bushes. Wild pigeons fly around. Nothing else.

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

The fear of the spirits around the summit was so deep among the population that only rarely did natives climb any part of the way up the mountain.

NA54

53. Ancestor worship (manism) (54)

Library st.: Dr. P. Julien, *Campfires along the Equator* , Baarn, 1993, 13/23 (*The devils that God himself made*).

Steller, an anthropologist, undertook a series of expeditions – 1926+ – in West Africa (from Senegal to Gabon).

The terrifying mountain . -- Central Sierra Leone. Mount Kunon : “No human had ever been on that mountain.” The narrator, curious, investigates. -- “My hunter stopped: ‘I hear the natives saying that they are now approaching their place of sacrifice’.”

The place of sacrifice . -- A small, dimly lit plateau. Tall trees on all sides. On one side, however, an inaccessible cliff face. In front of that cliff face, a small pond. Full of dark water. An extremely large boulder had crashed into it. On either side: two small offering temples of roughly hewn logs and palm leaves. They were very dilapidated.

The ritual. -- Woodcutters who were helping Steller—full of fear, incidentally—go to the pond. They bend over the dark depths. Wash themselves. Remain standing by the water with their faces—silent—turned toward the rock. -- An older man raises his voice. Calls out with a subdued sound, to which the others respond with murmuring. -- “They are calling their ancestors,” says Steller’s hunter. -- The elder calls out again, but louder, followed by murmuring once more. Meanwhile, the men stand motionless, staring into the water. To which comes the elder’s calling again, followed by murmuring in response.

The sacred food . -- The older man steps forward slightly and throws handfuls of rice into the pond. A second throws some cassada . A third throws bananas. -- Thereupon fish emerge from beneath the boulder. About twenty of them. They reminded one of catfish but were—according to the author—more monstrous. Yes, repulsive. Large.

The ancestors . -- These were the ancestors. The spirits or souls of the dead went to this pool “where they lived on as fish.” (Oc, 20). From time to time, but rather rarely, some elders went there to make offerings.

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

Incidentally : The author, a Westerner, noticed nothing of the demonic beings 'wandering' around the summit.

54. The pagan girl (ghost phenomena) (55)

Library st. : *Extract d'une lettre de Mgr Chatagnon , vicar apostolic of Sutchuen southern* (1898), in: *Revue du monde invisible* , Paris, 1907, 1908, 1355.

It happens in China. -- Delolme , a Catholic missionary, observes that in Kia-tin, in a girls' orphanage next to the church and his home, “a multitude of things” — “si ordinaires en Chine ” — occurred: strange sounds, displacements, and sometimes the disappearance of objects.

Note -- Poltergeist, called ghost phenomena.

One day: while the orphans—girls—were attending mass, all her clothes disappeared beneath the floorboards without the boards being unnailed . A big girl of eighteen had recently been admitted. The 'devil' (*note*: according to the clergyman) took the books away from her to burn them: several were pulled out of the fire while the rice was boiling.

Delolme applied holy water and medals of St. Benedict, yet the phenomena increased. Time and again, fires (heavenly fires) broke out in the house, both from the outside and from the inside (including areas where no one could reach). The damage was not extensive.

One night, a part of the gate of the house burned down. Thereupon, “a multitude of heathens” flocked in. The sub-prefect sent experts who interpreted the phenomena as originating from malevolent spirits , siao-chen-tse . Rumors circulated that they even attacked Christians and Europeans, whose reputation was that they did not fear them.

The rumor grew: it was said that the orphanage , the church, and the priest's house had all been burned to the ground. It became tragic.

Delolme suddenly realized that it might well be “that big girl” who was the cause: she always knew with unerring knowledge where the missing objects could be found . Moreover, she had been admitted to the orphanage against her will . Her parents had had them admitted out of necessity. -- The girl was sent away for a while: suddenly all phenomena disappeared. It became quiet in the orphanage . -- That is the missionary's account, literally.

Note: The interpretation of the phenomena is multifaceted: the missionary says “the devil”; the Chinese sorcerers say “ siao-chen-tse ”. Others—occultists—say “mysterious powers of a girl in her puberty”. In any case, it is unusual and not so rare.

NA56

55. ' Kumo ' (kumo) in Papua New Guinea (56)

Library st.: J. Sterly , *Kumo (Hexer and Hexen in Neu -Guinea)*, Munich, 1987.

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

Model . -- Oc, 348 (*The Witch Mayugl*). -- 29.11.1985. -- Sterly on her way, sees people in a wide circle in front of the police station. In the center, Mayugl , a woman of around forty. On a stool. Very quiet. Staring straight ahead. With nothing remarkable about her. -- Ten meters from her: a black chicken. Tied up. -- Behind her, two policemen and several prominent members of the Giglkane (a tribe). -- Everyone was silent, barely whispering anything.

In response to a question from Sterly : “ Ambulance kumo ” (= a witch). -
- The chicken sat squatting on the ground with its neck tucked in. After a few minutes she began to tremble, tried to get up, to flap her wings but tumbled, -- fell, lay there, seemed dead.

One of the policemen picked it up: “The chicken is dead.” Someone then cut the animal open, while the people crowded together out of curiosity but kept their distance from Mayugl . *konduangl demkane bolkwa* ” (She tore apart the entrails of the chicken).

Meanwhile, a policeman spoke with the woman: “She claims that she struck three times” (*note:* with her thinking as Cumulative). That proved to be true, for the liver, one of the 'beloved' organs of Cumulatives , showed three tears.

Sterly complains bitterly that “the whites” (scientists at the head) never seriously address the reality (it is his term) of kumo .-- Oc, 141ff., he defines kumo as the penetration of a force—life force, naturally—occasionally, for

those who 'see', in the form of an animal—into a victim such that the target's own life force (situated in the soul, naturally) is destroyed.

With visible effects—oc, 143f.—a whole list of ailments, including death. Central, as in all archaic religions, is the life force in the soul: “ Ye kuiamo taia ongwa ” (the life force of the victim has vanished).

Oc, 349ff., Sterly refers to the Russian Nina Kulagina , under the direction of Dr. Sergeiev , who, by concentrating, made a frog's heart stop, under scientific control. What paranormal scientists call 'psychokinesis' (PK).

NA57

- body experience (forms: 'doppelgangers ') (57)

Library st.:

- J. Sterly , *Kumo* , Munich, 1987, 94ff. (Doppelgänger);
- C. Ginzburg , *De benandanti (Witchcraft and fertility rites in the 16th and 17th centuries)*, Amsterdam, 1986 (frl . 44ff.). -

The basis: the life force, strengthened, dynamized by means (e.g. witches' ointments), under the influence of the power of thought, emerges.

1. Sterly .-- Kumo , magic, exhibits two forms that move rapidly, floating and flying. The out-of-body soul or the phantom:

- a.** assumes the form of an animal, called “the young” or “the child” of the magician(ess) among the Simbu ,
- b .** assumes human form (yagl kumo : masculine; ambu kumo : feminine) of the human being itself.

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

During an out-of-body experience, “the biological body lies rigid and becomes chilled in the dwelling” (oc, 94). The Simbu are formal: “It is the magician (or magician) himself who leaves (preferably at night), not a ghost” (oc, 95).

Three young men stumble upon Thomas Siwl and his sister Mume at night . The latter, surprised, is said to have then transformed herself into her kumo , a pig, and fled.

2. Ginzburg . -- The landscape is mainly Friuli (Northern Italy). -- Both the witches and the benandanti (opponents of the witches) do not leave the biological body “ but the spirit, leaving the body behind” (Oc, 44). They leave after having anointed themselves with ointment and transformed themselves, for example, into a cat, leaving the body behind (Oc, 45).

The spirit (*note:* apparently the part of the soul-body that has left the body) wanders around (ibid.). They leave the body behind and assume a similar (soul-)body (oc, 46).-- Ginzburg : the out-of-body experience and its “completely real, even though only the spirit participates in it” (oc, 48).

The resemblance—at such vast distances in time and space—is more than striking. There can be no rational doubt, but rather unbiased doubt: besides the coarse (physical, biological) substance, there is an 'ethereal', 'fine', 'subtle', 'spiritual' matter that is exceptionally strongly subject to thought and imagination combined.

NA58

57. Throw of fate committed by unscrupulous magic (58)

Library st.: A. de Rochas (1837/1914), a French professional soldier who studied paranormal phenomena in as scientific a manner as possible and investigated them experimentally (within 'the possibilities'), gives in his *L'envoûtement*, Seclé sd ., 41s., what follows.

A person highly susceptible to hypnosis (pp) is brought into deep hypnosis (the strong form of suggestion or induction) such that the very subtle layer in the life force of his soul—called the astral (soul) body—leaves the biological body on command ('out-of-body experience') and is directed at a person designated as an enemy, the target.

Black magic thus works in at least two ways.

1. The out-of-body 'phantom' (astral body) penetrates the target that was presented in order to—having penetrated—suffocate the victim, for example by inducing cardiac arrest.

2. The phantom—charged with the life force or 'radiance' of material toxins—poisons the target.

Note: Just as one can cause the life force of a person to exit, so too can one immediately cause the life force of a poison to exit and detach it from the material poison. The two detachments make the life force manipulable. That manipulation is the work of magic.

Conclusion. -- Once the throw of lots has been executed, the soul power is recalled into the biological body of the pp. and he is awakened from hypnosis.

Note: In primitive cultures, especially within the framework of manism (ancestor worship), to prevent leakage, one invokes the life force or ghost of ... deceased persons who are known to be 'pliable' (willing even to commit crime). One then proceeds as described above.

Note: De Rochas , oc. 34, even cites a text by *St. Thomas Aquinas* (1225/1274; the great philosopher and theologian), *Summa theologica* p. 1, a. 2: "Every idea in the soul is a command to which the organism obeys. Thus, a conception in the mind causes in a body either intense heat or cold. It can even cause or cure illness (...).

St. Thomas lived in a time when the prejudices of later aggressive materialism (the French 18th century) did not yet exist. Although St. Thomas is already beginning to show signs of modern rationalism regarding paranormal phenomena.

NA59

58. Nahulisms (59)

Library st. : *RP Trilles , Chez les Fang (Quinze années de séjour en Congo français)*, Lille, 1912, 228ss. --.

nahual ' in Central America is called ' elangela ' in Gabon, where Trilles was a missionary from 1892.

An elderly chief offers night lodging to Trilles and his catechists in a large tent. -- Suddenly, around two o'clock, I hear a rustling of dry leaves by my bed. My mosquito net, which completely surrounds me, is shaken and pulled. And suddenly, it becomes deathly quiet. -- Extremely cautiously, I step outside the net, but it was so dark that I could see nothing, so I light a torch. For a peculiar smell was wafting around, -- a smell I recognized. Behold: a

coiled snake, a black one nearly three meters long, of the kind whose bite is fatal within three minutes, lies still close to my bed, its head already raised and swaying, its eyes sparkling with rage, ready to strike.

I grab my rifle and shoot, but the torch goes out and the weapon is diverted from its target. “Do not shoot, missionary, for by killing the beast you would have killed me. Fear not: the snake is my elangela .” Thus spoke the head. He throws himself on his knees beside the snake and takes it in his arms, pressing it against him. The animal behaves completely calmly throughout. It is carried away and laid down where the old man sleeps while being caressed. “It is just a mistake.” The snake was accustomed to sleeping with him. When she saw that a stranger was lying in his bed, she became furious. — So much for the story.

Note: This practice is called nahualism and is widespread in primitive cultures. In a ritual, a wild animal—not a tame one—is magically lured out of the wilderness and slowly reveals itself. A cut is made in both the animal and the initiate so that a blood exchange takes place, for the blood of the one is inoculated (into the ear, for example) into the other. From then on, there is a parallel course of life : if one lives and dies, the other lives and dies simultaneously. The choice of animal depends on the primary intention: if one wishes to kill, one chooses a dangerous predator, for example.

In other words: the exchange of human and animal life. Life that plays a leading role in primitive cultures, but in a sense that is very 'occult' to rational, Western people.

NA60

59. An initiation (60)

Library st.: A. Gatti , *People and Animals in Africa* , Antwerp/Amsterdam, 1953, 159/187 (*The Women and the Python*).

Steller, an ethnologist who spent many years in Sub-Saharan Africa, meets a healer and her successor and witnesses part of the initiation. - In the northern part of Natal (South Africa), in the Xosa Mountains, lives Twadekili , a virgin woman, in a kraal, together with a giant python (6 meters). Whenever she faces a difficult case, she involves the python.

Note -- This coexistence is actually a synchronization of life : when Twadekili dies, the snake dies with him. Both are then buried in the middle beneath the hut of the successor—in this case Ramini—who sleeps above that spot from then on: the spirit of the deceased and that of her python thus remain in and around the successor and **her** snake.

The Successor . -- About twenty-three years earlier, a baby is born into the family of a Xosa Kaffir. He is a healer himself. Suddenly, Twadekili—she knows it—appears in the hut of the future mother. Shortly thereafter, she comes out with the baby and hands the girl to the father. -- “This person baptizes your daughter Umkulu-Mkulu (*note* : The supreme being of the Xoasa) with the name Ramini . Raise her with care, for she will become a great female python . When the moment comes, I will come to get her.”

When Ramini is about eight to nine years old, her father keeps her in the hut and engages in long conversations with her. Other healers who visit must impart 'knowledge'— primeval wisdom—to the girl. At the age of twelve, Twadekili comes to fetch her on the orders of the spirit of the previous python woman over whose grave she sleeps. This farewell to her parents is accompanied by a solemn liturgy: Ramini becomes “the daughter of” Twadekili (*note*: acquires the same second nature as her predecessor).

For years, lessons follow daily for hours in the hut, together with the snake, involving rituals, the preparation of drinks (herbal concoctions), and the chanting of magical words.

Thus approaches the day when Ramini becomes 'ripe' as a 'we woman' and receives from Umkulu-Mkulu the counseling snake that becomes her 'we companion '. Once thus far—initiated—she begins to treat simple cases in her own hut until the day her predecessor dies, along with **her** python, and she becomes a full-fledged healer.

NA61

60. Initiation, continued (61)

The finish. One day Gatti becomes aware that the completion of the initiation is near: “When the moon is full, her eyes see many things that happen in Xosaland . Other eyes, too, can see the same things if they belong to someone who is as watchful, patient, and silent as the moon” (thus Twadekili).

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

“My pocket calendar showed the time of the full moon: 12:51 a.m. (...) 12:53 p.m. (after midnight) (...). Something moved in the black darkness behind the hut. (...) A woman: gliding stiff and bolt-straight across the ground; her arms stretched taut in front of her. She crept between the huts. (...). It was Ramini . (...). She passed very close to me. I saw that her eyes were open but stared fixedly ahead. (...). Then I began to understand that she, whether consciously or unconsciously, was striding towards the army of snakes.”

Note -- The snake lair is an accumulation of gigantic granite blocks and gnarled trees whose branches formed a dense green. This dark, soundless place was never visited by humans and only rarely by animals. The pythons live there.

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

The next morning: a tremendous throng of men and women streaming in. In front of her hut, Twadekili danced a dance of joy: “A new female python is born!” The whole crowd merrily joined her and sang the praises of the supreme being: “ Thanks be to Umkuli-Mkuli ! Thanks be to Umkulu-Mkulu !” One then raises the index finger of the right hand to the sky: to thank the sky god.

NA62

61. The python and the blind man (62)

Library st.: A. Gatti , *People and Animals in Africa* , Antwerp/Amsterdam, 1953, 177/181.

Steller questions the true method of proceeding with the next “sensational healing”.

a. *Twadekili , a female python*

In Natal (South Africa), she is visited by a Black African with inflamed and swollen eyes.

Bent deeply forward, feeling the ground with his white cane, he reaches the healer and Gatti (in conversation). She: “The rooster is ready.” The initiate Ramini indeed comes out of her own hut with a white rooster.

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

Muttering magic words, Twadekili performed movements until suddenly a knife beheaded the rooster, a stream of blood flowing over the face of the motionless patient. Ramini returned with a wooden platter on which a fairly thick porridge of boiled herbs was placed; a handful of it was smeared onto the blood-stained eyes.

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

There the python rose higher and higher until its head was at the same height as the blind man. She controlled the snake, for once her head was at the level of the man's head, she remained still except for the constant flashing of the tongue.

Thereupon Twadekili stops keeping up with them with her gaze (*note*: magnetic gaze), takes a calabash of clear water, and begins to speak to the blind man (she neglected the snake): first slowly, then faster and faster until the voice reached a shrill, hysterical tone. Suddenly she fell silent. Only to immediately cry out “The python!” with a hyper-shrill scream while throwing the cold water from the calabash against his face.

Again she screamed: “The python! There he is!” Right in front of your face! Look at the python! The python is coming at you!” The man panted, shook his head, quickly ran his hand over his eyes, opened them, saw the snake, and slid down to the ground. -- Twadekili sighed then. Looked at Gatti with a very weary look. Smiling.

62. The Python and the Blind Man, continued (63)

Thereupon Twadekili turned to face her python, which had remained motionless in its place. It began to retreat very slowly, gliding downwards almost imperceptibly. Until the animal lay curled up completely in its nest in a dark corner: its eyes sparkling.

c. - We went outside .

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

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

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

It should be noted: Umkulu-Mkulu is the supreme being worshipped by the Xosa —a sky god, to whom healing is ultimately attributed.

It is as if what the author sees and depicts is merely the foreground, while in the background, the spirit of the preceding healer, together with the spirit of *her* serpent, under the guidance of the supreme being—the * Urheber* (to use N. Söderblom's words)—are actually at work.

Incidentally : Gatti, as a good ethnologist, rejects the term 'miracle' – it resembles one (he says, *oc*, 177) – and limits himself critically to "sensational event" (*ibid.*). That is 'rationalistic'. But he overlooks what those who do it – Twadekili, Ramini, the snake – and undergo it in faith – deep faith – the

blind – themselves say as those immediately involved. But then again: a rationalist always knows better than those involved themselves.

NA64

63. “Princely sin” (*capacocha* , *capac hucha*) (64)

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

In 1954, two Chilean workers “in search of a treasure” in the Andes, on the summit of Mount Plomo (17,716 feet), discovered a young boy (8 to 9 years old) who had once been ritually walled up, perfectly preserved in the ice.

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

People did not believe the Inquisition .

Oc, 33.-- Hernandez Principe, a member of the Spanish Inquisition around 1621, mentions—just like Cristobal de Molina —the holocaust of “carefully selected children” (oc, 30) among the Incas. The blindness of the intelligentsia was once so great that its true historical value was not discovered until 1978 by Thomas Zuidema.

Auntie Carhua .-

Principe based the account of the facts on the description of a converted magician, Xullca. Rique . The inhabitants of Ocros (South America) worshipped a Tanta as a goddess. Carhua, who, according to local tradition, was sacrificed a few centuries earlier (estimated around 1430) by her father, Caque Pomo (who wanted to obtain a prominent position in society), to “the Sun” (understand: the deity) on a high mountain after a months-long, strictly prescribed rite (a series of celebrations from village to village). She was walled up alive on Mount Aixa . Tanta was still Carhua was consulted (health problems, agricultural problems) through magicians who, through ecstasy, absorbed “the spirit of the goddess” and conveyed *her* solutions “in a falsetto language” to people in need.

Note: The Bible is very familiar with this practice. -- *Deut. 18:10* (one of the mantic practices consisted of sacrificing one's child (boy, girl) through the fire (holocaust, total burning) to the deity Molek). Apparently with analogous intentions: problem-solving of all kinds!

In *Genesis 22:1/19* (Abraham, who first had to sacrifice Isaac only to learn from “the angel of Yahweh” just in time that this was “an abomination” to Yahweh), it becomes clear that the Yahweh religion fundamentally disapproved of this.

NA65

64. The thorough pagan and black magic training (65)

Library st.: *H. Trilles , Chez les Fang (Quinze années de séjour au Congo français),* Lille, 1912, 190s

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

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

Such children have bad examples constantly before their eyes, live amidst the most abhorrent depravity, and are therefore corrupted to the core in a short time. They have “seen it all,” are familiar with every gruesome human perversion, and are therefore willing to commit any crime.

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

Irrepentant . -

Such children often arrive at the mission: dragged along by a friend, sometimes also curious about the unknown that is the mission. Sometimes they survive until the baptism thanks to a deep pretense that deceives their masters. They always return from the mission even more malicious than when they arrived. “La formation chrétienne after sur them none (Christian formation has no hold on them) .

Note -- Is this not living 'proof' that occult formation reaches a layer in the souls that current catechesis does not even suspect, let alone address? This seems to result in such catechesis cultivating only superficial Christianity. Thus, facts such as the Islamization of major Christian regions—as the de-Christianization of the once “so Christian” West—can be explained.

NA66

65. The song of the Ngil (66)

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

Steller stayed in Gabon from 1892 onwards, with the Fang . Father Trilles is further known as one of the first specialists on the Pygmies (he lived with them in the jungle). -- The song that follows is sung by the ngil with the choir while dancing. He expresses his superiority. “ Yô , Yô ” means “Long live, vivat”.

180 QUINZE ANNÉES AUX PAYS NOIRS
CALLING SONG OF THE NGIL, CHANT D' INCANTATION DU NGIL

Hier volgt een uittreksel.

160

QUINZE ANNÉES AUX PAYS NOIRS

CHANT D'INCANTATION DU NGIL

La Nuit.

Par les étoiles ou le crépuscule la vie - ti - me sé - par - te, Des es - pirs ac - cabs

Le Chœur.

de la nuit, qui vont pas - ser la vie - ta fe - st, Sans se - ri,

La Nuit.

Es - pirs des morts qui s'ont pas - sé au - del à - ces fa - ces sé - ri - res.

Le Chœur.

Mais qui s'est pei - né au - co - re plus sé, l'a - si lu des - ve - des les - res.

La Nuit.

Le fleur des lar - ves et des am - pins.

Le Chœur.

Le fleur des lar - ves et des am - pins.

La Nuit.

Le fleur de la grand ce - pin.

Le Chœur.

Le fleur du grand ce - pin.

La Nuit.

Es - pirs de la nuit, sans leur es - pirs, con - pas - ter - vers.

Le Chœur.

Nous pas - ter - vers.

La Nuit.

Tot, mes fils, suis gar - dé, tot, sans fils, suis gar - dé ses - jours.

Note: The ngil, or black magician, always carries a skull containing the ashes (along with the rest) of some human sacrifice. The spirits of the dead who did not find eternal rest but wander—at night in the jungle—are the guardian spirits of the ngil . He summons them through the melody and the lyrics.

NA67

66. Primitive morality (67)

Library St.: *J. Hall, Sangoma* , Utrecht, 1995, 185v..

Hall, an American writer, was initiated as a sangoma, or healer, in Swaziland in 1988. For the Swazi people, the sangoma is a healer of high esteem.

Incidentally: the occupying British had willfully and indiscriminately condemned “the entire traditional culture” (oc, 185) and immediately banned sangomas, and ‘évolués’ had followed in their footsteps and done the same.

Umtsakatsi (black magic) is not sangoma.

As is the case among primitives just about everywhere in the world, so too in traditional Swaziland: the population possesses such a moral flair that it distinguishes unscrupulous occult practice— umtsakatsi —very clearly from conscientious healing. -- One day, in 1990, Hall, through “bone throwing” (a mantic method), ‘sees’ ‘death’ together with ‘violence’ (which means murder).

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

Another sangoma said: “They say that it has a powerful effect on the prosperity in your life. If you use it, you can acquire much livestock and many women. If you are a woman, you will become your husband’s favorite wife.”

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

Here we touch upon the ethics of primitives who know the radical distinction between good and evil. Claiming that they are amoral as primitives does not hold water. What would they say of the eighty million dead whom the communist states rationally eliminated?

67. Bantu philosophy on ethical evil (68)

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

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

Ontology for the Bantu is wisdom regarding reality. 'Reality' is life force. Their ontology is dynamic . God, the spirits, people, and the like are essentially life (life force). Morality is commensurate. What builds up life force is good; what breaks it down is evil.

1. The Bantu state that contempt for God, ancestors, good spirits, practicing unscrupulous magic that creates doom, lying and deceit, theft, adultery, and other sexual misdeeds are “i bibi ” (it is unscrupulous) because such acts corrupt the life forces.

2.-- Let us consider types of unscrupulous behavior.

2.a.-- Someone is incited or provoked by fellow human beings through unscrupulous behavior.

Tempels becomes angry because the inhabitants of a village had not furnished his dwelling. He lashes out in insults and threats. -- To which ' kufingulula '.

The village chief: “ Kokilokosyanya (withdraw your ill-considered and malicious words so that after your departure the village does not suffer misfortune (*note:* in its life force) ”.

It counts as an “act of a man” (not as a “human act”: the action springs from impulse.) “ Bulobobwamukwatwa ” (Impulse has taken hold of him. “ Nakwatwa nsungu ” (I am carried away by rage).

In other words: external circumstances 'act' within such a person. Yet, although innocent, such a person can impair the life force.

2.b.-- In a Baluba village, there is a deformed little goat. The people say: “The owner had better kill the animal, for it will attract misfortune (*note*: regarding life force) upon all the herds.”

In a village, someone is accused of “evil influence,” which manifests itself in the sickness, indeed, in the death of fellow human beings. This is done without any proven transgression or malicious intent. Sickness, death, and the like are signs of a lack of life force. Such an accused person, in that mentality (axiomatics), hardly defends himself—submits himself to seers , elders, and sages, up to and including a 'judgment by God' (*ordalie* , i.e., an occult test of strength).—Lifeless things, plants, animals, and people can thus “ *bya malwa* ” (suspected on the grounds of ominous phenomena observable only by seers , at least in many cases). –

NA69

68. Bantu philosophy, continued (69)

Tempels: “Such practices of the Bantu remain incomprehensible to European judges. I think I have found a sufficient reason in the philosophy of the Bantu.” -- This explains why they carry the sick outside the village to care for them in the wilderness or in the forest until they are healed. Even newborns radiating misfortune were formerly thrown into the river (as a threat to the life force of their fellow human beings). In such cases, the Bantu act “in a state of legitimate self-defense” (regarding life force). Not out of unscrupulousness.

2.c.-- In a village, after his death, the hut and all the contents of a buloji , a ruthless sorcerer, are burned. Unless the community has killed him first themselves. -- How to understand something like that?

As in *Psalms* 59 (58): 3, where “blood men as workers of doom ” is spoken of, so too here.-- The muloji , mfisi , ndoki , di, the radically depraved one, who dwells on casting fate (sickness, injury, miscalculation, death) upon fellow men or their possessions and the like, is, in the eyes of the Bantu, acting from a thoroughly destructive life force, which radically erodes that life force.-- The baluba call such a thing sacrilege. This manifests itself in nsikani , the perverse will that causes evil with premeditation.

Dislike of fellow men, hatred, envy, jealousy, slander, and libel, even excessive or false praise, are disapproved of as a form of killing of life force. As a softened form of buloji directed at someone who is envious, one says,

“Do you wish to kill me? Do you have the buloji , the black magician, in your heart?”

Neutralization . -- ' Kulobolola ' . - The black magician is not only guilty towards the community, plants, animals, and possessions included. He is also guilty towards 'God', as creator and protector of the life forces.

Consequence -- Black magic must be eliminated in conscience—in legitimate self-defense—by killing , after trial, and even burning. Rites in which the entire group participates. For black magic is regarded as the evil par excellence.

Conclusion . -- Let one therefore not be too quick to say, without thorough investigation, that primitives are 'uncivilized'. Their culture is simply different.

NA70

69. Killing people as a point of honor (70)

Library st.: Dr. P. Julien, *Campfires along the Equator* , Baarn, 1993, 167/179 (*The Beast of the River*) -.

In 1935, the writer—an anthropologist—arrived in Upper Volta (now part of Ivory Coast), where, in an immense savannah, the Lobi people live in ' soukkalas' : mud dwellings, not clustered in villages but dispersed according to very non-authoritarian families.

A model. -- Two young men hunting in their area spot a stranger, a Birifor , by a brook, whom they simply pierce with their heavy arrows once he comes within their reach. As a stranger, they leave him lying there and go to their soukkala to tell of the deed.

A number of young girls hear the story: with their stomping sticks they make their way to the scene of the murder. There they work the corpse into “an unrecognizable mass” (oc, 170) and drag it on a rope to a gathering place where “a big party” is being organized.

Peculiar sense of honor . -- “In the Lobi region , murder—(*note*: what we call murder)—is hardly, if at all, considered a crime” (oc, 169). A human life has little significance there. The tribes are cruel and murderous.

A young man sees no 'objection' (*note*: 'taboo') whatsoever in eliminating any fellow human being—man, woman, child—with whom he has neither quarrel nor displeasure, with a few arrow shots. Whether the victim lives in his vicinity or is a stranger who happened to end up in his region is of no importance. To stand out, to acquire the coveted fame of a killer of men, of that important man, is either the conscious motive or the unconscious drive (who can determine this if the axiomatics—ethnologists call this “primitive mentality”—are instilled from childhood).

A young girl wants only as a future marriage partner—of this she leaves no doubt—someone who has become a murderer through “bloody deeds” (oc, 170).

Note: To the Jews who want to kill him (*John 8:40*), Jesus says that they “have the devil as father, the giver (*John 8:38; 8:44*)”, precisely because they act murderously toward Jesus, who listens to his heavenly Father. He is called the devil “slayer of men” (*John 8:44*).

NA71

70. Sexual magic (71)

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

The book cites the psychoanalyst N. Fodor who in *Fate* (1964: January) *Dr. G. Kirkland* , for years Government Medical Officer in Southern Rhodesia (Zimbabwe), cited as “a highly trained observer”.

This was what I saw . -- Clearing in the forest. Bright moonlight. Pleasant night atmosphere. -- Natives in a circle. Women on one side, men on the other. -- They are consuming a kind of stinking meat. Drink! Drink! For no native is capable of anything ' psychic ' (*note: paranormal*) *without being drunk. When the required degree of drunkenness was reached, “ the” began fun ”* (the fun).

1. To begin with, a performance of sexual perversion. Drinking ever more. Until finally:—which took a great deal of time—the combined effects of sex and liquor had turned the people involved into a nearly insane gang.

2. Then the nanga (magician) stepped into the middle of the circle. He began to dance. As he danced, the sound of his voice gradually became more

animalistic, until finally it was indistinguishable from that of a jackal in its rutting state . -- Meanwhile, all the natives were stark naked. -

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

Their cheeks hung flabby. The men's lips drooled and slurped like those of animals. They licked—crawling around—each other like dogs. They howled after the mating sounds of jackals. -- The nagga fell into a degrading madness, fell to the ground, lay on his belly in the sand, writhing, shaking his limbs as if during an epileptic seizure.

Meanwhile, there was the perfect imitation of the jackal rut. Nothing animals do—masturbation and homosexuality included—was absent, along with the accompanying sounds.

Note: One should not think that these 'primitives' do not know what they are doing. They know that true black magic must stir up (dynamize) and mobilize the animalistic layer within the human soul. Thereby, they summon animalistic spirits that are appeased by sex and are willing to participate in all kinds of good and evil deeds.

Ps. 72 (71):9 calls the whole of the animal deities, spirits and such “the beast”. Not surprising when one sees them at work above in an inspiring way.

NA72

71. Sexual magic., continued (72)

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

A young girl —around seventeen as far as I could tell at the time—and a man crept into the circle. What they did, I cannot really say. The previous animal imitation had succeeded, but this was extraordinary. I rubbed my eyes incessantly. A creepy feeling came over me. (...). There was a strong dose of fear involved, but—you will laugh with me—if I called my feelings 'supernatural'.

Note : The doctor apparently shared the sacred awe inherent in such rites.

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

Note-- This is an example of dematerialization and rematerialization .

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

There is an important point here: they continued their sex again and again as dogs can, not humans: the girl – the female jackal (call her what you will) – squeezed the male penis hard (*note*: penis captivus). Finally, they ran off into the forest, coupled together.

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

Note -- A. Bertholet , **Die Religion des alten Testaments **, Tübingen, 1932, 131, ad a, says: “The kingdom of God resembles a man (and son), while the kingdoms of this world (*note*: in the Biblical sense) resemble animals”. -

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

NA73

72. A pagan incantation (73)

Ch . Keysser , Aus dem Leben der Kaileute , Neuhausz (Deutsch Neu - Guinea in: R. Thurnwald , Die Eingeborenen Australiens und der Südseeinseln , Tübingen, 1927, 19, states that according to the Kai (past century), the 'spirit' of a deceased Kai (a tribe) – after biological death – also 'dies', after which that spirit becomes an animal and is even related to

insects. -- This assertion may seem absurd, but it refers to a widespread phenomenon.

Library St.: Clara Gallini , *La danse de l'argia* (*Fête et guérison en Sardaigne*), Lagrasse , 1988 (/ / *La ballerina variopinta*).

The book introduces us to an exorcism in Sardinia that has now largely died out, namely due to modernization.

Note: The phenomenon – known throughout the Mediterranean as tarantism (tarantulism) – revolves around the ' argia ', plural: arge , the name for species of poisonous insects, especially the *Latrodectus tredecimguttatus* , a spider that causes a very painful state of poisoning in humans through its sting or bite. -- Apart from the biochemical aspect, ancient Mediterranean cultures view this as an occult phenomenon, which we will now briefly outline.

The myth . -- Gallini calls this the explanation given by the peoples. In an incantation song, for it reads: “(...). Return beneath the earth into your dark world and do no harm to anyone” (oc, 111). The argia is, in fact, an “anima mala” (bad soul), an “anima cundannada ” (damned soul) who takes revenge on a living person for her profound unease in the “other world.” And immediately seeks 'deliverance' from the hellish conditions from the surroundings (“the exorcising group” (oc, 103/115: le corps exorciste)” in the form of a ritual requested, indeed, demanded by the argia , via the bitten/stung person who speaks in her name. Whereupon the bitten person is healed.

Note: The myth primarily states that the argia is the soul of people who refused to venerate Jesus in the host on the Feast of the Blessed Sacrament. Whereupon, after biological death, they transformed into an argia and enter a *latrodectus* in order to stab a living person at the appropriate moment.

Who exactly? -- Oc, 107. -- Girl, marriageable girl, married woman, senora (woman from the city), student, peasant woman, cantadora (singer), sonadora (musician), dancer, prostitute, adulteress, -- also farmer, priest, etc. “The wicked are like us (...)” -- ordinary people!

NA74

73. A pagan incantation, continued (74)

'Possession' . -- Oc, 39/94 (*La possession*). -- The bitten person “possesses the argia within him”, “possesses the soul of the argia within him”. Immediately, the stung person has the 'sentidu', the (liver) urge of it. It is precisely this that drives the argia, and immediately the possessed person, to guess the life history of the deceased but frustrated 'someone' in a series of 'interrogations' or in a series of 'behaviors'. Until the argia is 'satisfied' and expresses this through the sick/possessed person by his sudden burst of laughter.

'Carnival'. -- Oc, 178 and passim. -- The usually authoritarian demand of the unfortunate soul in the bitten person is then met with sexual talk and obscene rites (which are otherwise strictly banned, except during carnival) as well as satires and role reversals (men/women) (oc, 167/181). This is done to create an atmosphere livable for the Argia (which points to the level of its morality). - Dances of all kinds and music naturally belong to this atmosphere creation.

Ernst. -- “Dance out your 'paza' ('straw', that vanity, nothingness) so that you, argia, become freed from your evil” behold what the bitten one and especially the villagers involved who help carry out the exorcism according to ancient—pagan—custom, in word and deed. The stakes (oc, 117/139: *L'enjeu*) are, after all, both the consolation of the soul, the argia, and the healing of the bitten one. With the active cooperation of the argia, who thereby relives the essentials of her past earthly life.

Result: the exorcists —primarily women—or men in feminine clothing and roles—engage in a power struggle (with the life force) in the form of threats, curses, and uttering death threats—which culminates in praise, prayers, and expressions of pity. Until the argia expresses her satisfaction by causing the bitten person, as a completely healed individual, to burst into sudden laughter.

the argia as dough being baked into bread, -- 'burying' it via its victim in a sack (with the head sticking out) in the dung heap or the earth. -- 'Submerging' it in a bowl of water can be part of it.

Pagan . -- There is hardly any mention of healing saints or Nostra Signora (Our Lady) and Jesus. The “*deus supremu*”, the supreme god, is mentioned only once. In a negligible role. It is not surprising that the Sardinian episcopate forbade priests from participating in such a thing.

74. “The green gioconda ” (75)

Library st. : S. et R. Waisbard , *Mirages et jigs de la selva* , Paris, 1958, 196s. -

The Waisbard couple explores the Peruvian Amazon . They enter the territory of the Shipibo Indians of the Rio. Tamaya .

Her eyes fixate on ours. One must suspect a kind of 'perversion' in her. -
- The strangest of all the Indigenous women we have ever seen. “The Green Gioconda, ” Monique whispers. Her attire is entirely jade green. She is the only Indigenous woman dressed in green in all the rancherias of the Rio. Tamaya .

Moreover, everything about her is mysterious. The smile that is both soft and voluptuous. The long, long, thin, aristocratic hands. The eyes follow us uninterruptedly. -- “Why is she dressed in that radiant green? Why is her left arm bare and her bolero has only one sleeve? Why does she wear no jewelry—not a single piece—like all the other Indians? Not even the liana around her ankle! No geometric figure on her clothes? -- Who would be her master and lord?”

One fact is crystal clear: the Green Gioconda lives in isolation.

They do not seek out women. -- “Did she commit such a major transgression that she was cast out? Or: is she a kind of ruler who considers herself above the little man in the jungle?” Her tambo is located a few meters from the other tambos : that kind of 'banishment' intrigues us greatly.

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

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

Note: The book has a photo of her. “The gaze heavy and clouded. An enigmatic smile, a bare arm, an artist’s hand. The Green Gioconda stirs the masato , an Indian drink made from boiled cassava that is chewed, spat out, and fermented by women—the Shipibo are matriarchal. It is the drink of orgiastic celebrations.”

NA76

75. Genesis or procreation religion(s) (76)

Let us briefly touch upon an aspect often minimized by 'specialists': the genetic influence of religion(s).

In the Bible, we find the term ' tôledôt ' (*Gen.* 2:4 (the 'descent history' of heaven and earth when they were 'created'); 6:9; 25:19; 37:2). In *Ephesians* 3:14, Paul speaks of the Biblical replacement of the pagan ' genesic ' religion by “the Father who gives his name to all 'patria', name-bearing generation, in heaven and on earth”.

Genesis Religions . -- Bibl . st. : A. Lefèvre, *La religion* , Paris, 1921, 145/168 (*Le culte de la generation*); 248/262 (*Les génies*).

Steller begins by stating that this concerns an artery of non-Biblical religions. However, to bring it to life, here are a few examples.

Oc, 147 . -- In France, upright stones are found almost everywhere, to which a magical power regarding male life force and procreative ability is attributed. Infertile girls and women 'embrace' them in secret.

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

The menhir of Bourg -d'Oueil (Jura) is a stone around which people perform round dances. The girls and women embrace it “in a well-defined” (*note: in an erotic*) manner.

The “ Pierre de Poubeau ” is honored on Shrove Tuesday in the form of “expressive dances”.

Oc, 149. -- The female life- and generative force (which is actually the same thing) was 'worshipped' in the form of rounded, flat, or grooved (sheathed) stones, as well as in those of sacred groves, marshy depths, or abysses.

Note: Lefèvre emphasizes: this is found all over the globe.

Male and female procreative spirits . -- Let us begin with what the ancient Romans said on the matter . -- According to them, every man possessed a genius and every woman a iuno , representations of Jupiter and Juno , the Roman deities of descent. (*P. Grimal , Dictionnaire de la mythologie grecque et romaine* , Paris, 1988–9, 165 and 244).

Note: Gods and goddesses, after all, possess a highly generative 'spirit' (genius, iuno), which is active during every process of fertilization. Thus we now understand why the 'pagans' regarded sexuality as so sacred.

NA77

76. The spirit of procreation (77)

Pagans saw them just about everywhere: in inorganic things (the procreation rocks among the Australian Aborigines, for example), in plants and animals, in people, and, as mentioned, also in institutions (cities, society as a whole—the Roman Empire, for example).

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

The stakes . -- Dynamism is once again the key. -- From the absolute primordial couple (Gaia and Ouranos among the Greeks, for example) through the couples of smaller groups (peoples, tribes, families, for example) to the parent couple of an individual, the fertilization energy is at work, a particularization of the broader life energy.

Ancestor religion. -- Every individual, every group worshipped in their own progenitors (couples) the energy they had received from those procreating beings and which they passed on to their descendants (Lefèvre, oc, 161). Although the deceased progenitors had left the land of the living, that (purely biological) death did not affect the phantom, the Soul with its soul-body of a subtle or fine-material nature: the ability to procreate (transmitting in the former biological body) based on their (procreation) energy continued to operate from the other world.

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

Note: Lefèvre notes that the term 'genius' has 'procreation' as its root meaning (cf. Genus (Greek: genos ed)). The manes , ancestral spirits, also called ' penates ' or ' lares ' (good) and ' larvae ' (evil), were called ' genii ' and ' iuones ' respectively . They were considered the sign of eternal cosmic life.

Note: Lefèvre, oc. 248, states that the Greeks gave the name ' daimon ', meaning procreative and thus blissful spirit , to such beings. Thus, Socrates had his ' daimon '. Let us consider ' eu.daimonia ' (successful destiny thanks to one's own daimon) and ' kako.daimonia ', failed destiny due to a malevolent spirit of fate or genius, respectively iuno .

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

NA78

77. Satan, satany and satanism(s) (78)

We will be brief on the matter and give the essentials. -- In *Job* 1:6, - 2:1/13 (Satan as destroyer of earthly happiness), 'Satan' is one or more ' sons of God ' (higher spirits or 'angels'). As such, he belongs to God's ' court council ', those higher, mighty beings with whom God governs the universe. Satan is an 'adversary' (*1 Chron* . 21:1; -- *2 Sam* . 19:23), both as a tempter (the 'serpent' in *Gen* . 3:1ff.) and afterwards as an accuser (*Ps* . 109 (108): 6 ; *Matt* . 4:1 (diaolos , 'devil')). - There, briefly, is what the Old and New Testaments say.

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

Consequence: this earth (and even the entire cosmos) are the gates of hell (*Matt* . 16:18) that 'corrupt' the sphere in which we all live (which, upon thorough investigation, gives the impression of absolute emptiness (mataiotes)).

The battle. -- “Jesus, tempted by Satan in the desert, dwelt among 'animals' (*Mark 1:13*). Against Him, served by (*note*: conscientious) angels, rises the head of the evil forces (*note*: life forces and beings), Satan or the Devil. The stake in the battle is man, who is saved or lost.

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

Steller makes it abundantly clear, rendering the Bible as it was written, that 'holy' (sacred, consecrated) history is a struggle.

NA79

78. Satan, satany and satanism(s), continued (79)

This fundamental structure of “this world” implies that Jesus does not enter a universe (including Earth) governed solely by divine providence, but also by an increasingly powerful Satan . Yahweh (OT) and the Holy Trinity (NT) only enter into our 'darkness' (*Luke 22:53*) as a result of struggle (*Ephesians 6:12*) with “the elements (*note*: to be placed first: life forces and beings) of this world” (*Galatians 4:3; 4:9; Colossians 6:8; 6:20*), i.e., all those mysterious 'sons of God' (higher, powerful beings) who control the Earth as it is, to a very high and, according to the Bible, ever-increasing degree.

The beast. -- This summarizing term for all that is 'adversary' appears in *Ps. 72 (71): 9* (and *11*), in *Dan. 7:11/12* . -- Alfr . Bettholet , *Die Religion des Alten Testaments* , Tübingen , 1932, 131, after , says: “The kingdom of God resembles a man just as the empires of the world resemble animals.” The author says this as a commentary on *Dan. 7:9/14* (*the Last Judgment*).

Suddenly , “with the heavenly clouds” (*note*: not from the underworld realms of Satan) comes someone with the appearance (*note*: understand: with the essence) of a human being, to whom all power is bestowed. Jesus applied this text to himself. After all, he is the one who will liberate the

universe, the earth, and the earth's population (*Rom. 8:19/22*). When he returns in glory. We now find ourselves in an intermediate phase.

Satanism(s). -- We define 'Satanism' as the will and practice to take upon oneself as guidance all that is Satan and Satan . -- This occurs in endlessly varied ways.

We will briefly touch upon one of them. - *J. Lignières , Les messes noires (La sexualité dans la magie)*, Paris, 1928. The author says: black masses seem to be the rite par excellence by which one invokes Satan and his satanic nature as the power that controls this earth. The immediately desired (desire is the motive or driving force par excellence (oc, 112; 194)) is “ the succès dan l'ordre matériel” (oc, 13). In all black magic, “ un” plays certain sexualism ” plays a role (oc, 17) and one addresses supernatural beings (' élémentals '), earthly beings, higher and lower. One seduces them by creating “ an attractive atmosphere ” (oc 20). The ' sexualism ' emphasized by the author plays a leading role in this. In order to do so through “ nudity ” (Oc, 23).

Note: What the Bible conceals (for reasons of caution) becomes clear here: Satan, as animalistic, can be seduced by sex.

NA80

79 . The paradox of the Eucharist (80)

To understand the Eucharist, one ought to situate it within the language of the Bible. Let us begin with neutral language: 'Flesh' (muscular system) and 'blood' are distinguished from 'bones' (solidity) in animals and in humans.

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

Soul and 'spirit' (divine life force).

The soul (nefesh , psuchè) makes flesh and blood into something living (*Gen. 2:7*). Yet the soul generates only natural (normal and paranormal (supernatural)) faculties. The life it establishes is **a.** accepted as a brute fact, **b.** purified, and **c.** elevated on a supernatural level by God's spirit (ruah , pneuma), which generates the “eternal life” actually intended by Yahweh, or the Holy Trinity, respectively.

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

Flesh and blood. -- Let us distinguish between pejorative and meliorative language use. -

a.-- Pejorative. -- *1 Kings 22:38*: “The prostitutes bathed in King Ahab’s blood” (to gain strength). -- *Ps. 16 (15):4* : “I will never pour out the blood libations (of the Gentiles)”. Cf. *1 Cor. 8:1; 8:7* (flesh and blood offered to idols).

Especially *Matthew 16:17*: “Peter’s insight into Jesus’ true nature did not come through flesh and blood (*note*: situated within the gates of underworld beings, as *Matthew 16:18* insinuates), but through Jesus’ Father who is in heaven” (for flesh and blood are merely soul while the Father is 'spirit'). In *1 Corinthians 45:50*, “flesh and blood” are equated with 'corruption' and “kingdom of God” with 'incorruptibility'.

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

Consequently, a thoroughly new life force (*ruah* , *pneuma*) enters into the life force of the Bible, which saves the past-biblical one from the grip of unscrupulousness and ' *sheol* ' (the underworld).

NA81

80. The paradox of the Eucharist, continued (81)

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

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

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

Note: This concerns the glorified flesh and blood of Jesus, of course, which carries 'spirit' within itself and bestows 'spirit', divine supernatural life force, through communion. That is the famous 'transubstantiation' (transformation of bread and wine into Jesus' flesh and blood). Cf. *Ps. 16 (15): 9/10*.

' Communion' (fellowship, participation). - Paul compares.

a . - 1 Cor. 10:19 . - “The meat that is offered to idols (in pagan temples). It is to demons (evil spirits) and not to God that it is offered. Now, I do not want you to enter into ('communicate') with the demons”.

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

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

The reason. — As *Gen. 6:3* —the axiomatic text of the entire Bible—says: demons represent, on account of unscrupulousness (“harmony of opposites” (*Gen. 2:9, 2:11, 3:5, 3:22* : knowledge, which are at home in good and in evil)), “flesh (and blood)” (understood as unscrupulousness and thus merely natural life (soul) and decay, whereas Jesus represents 'spirit', divine life force (*ruah , pneuma*) (cf. *Gal. 5:16 16/*)

Judgment by God .

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

1 Cor. 11:30 --“Therefore there are many sick and diseased among you, Corinthians, and many have died.” As *Gal. 6:7* says: “God is not mocked.”

Note: The black masses of the Satanists are of such a supreme degree of desecration: they desire the holy life-force of the Lord without the fullness of conscience that is its absolute condition. Again and again *Gen. 6:3* !

NA82

4.-- Ancient religion. (82/98)

81. Religion is paying attention to the sacred (82).

Library st.: *K. Leese , Law and Border of the natural Religion , Zurich 1954, 195. -- Seneca of Cordoba (1/65), Letter 41, says what follows.*

If your path happens to lead into a forest with a dense stand of old trees reaching above average height, which obstruct the view of the sky due to the extensive intertwining of their mutually crowding branches, then the proceritas will silvae , the elevation of the forest, the secretum loci , the mysteriousness of the place, the admiratio , the wondrous, of this dense unbroken realm of shadows, not failing to leave in you the fides to provoke numinis , the belief in divine rule.

If you fall upon a cave that reaches down deep into the rocky mountains situated above—not made by human hands but created by natural forces to such a striking extent —then quaedam religionis suspicio , a kind of sensing of the sacred (divine), to sail through your soul.

The sources of great streams are sacred to us. Wherever a mighty stream wells up in a surprising way—we do not know from where—altars have been erected. Hot springs are objects of veneration, and many still waters have acquired a kind of consecration thanks to their shady surroundings or their unfathomable depth.

Behold, in translation, the text of Seneca, who, as a Stoic, was influenced by Poseidonius of Apameia (-135/-51; precursor of Neoplatonic thought).

Commentary . -- Leese . -- There is not, on the one hand, experiencing nature (forest, cave, stream, hot spring, etc.) and, on the other, belief in deities as something totally separate. Rather, there is an experience of nature that is simultaneously sacred and reveals the sacred (of the ancient deities) through things of nature.

Thus we understand St. Paul, *Rom. 1:20* , where he—but this time Biblically and not ancient-Stoic—says that the invisible perfections of God, the Biblical God, are knowable through “his works,” that is, the created things. -- Whoever is not (completely) secularized still experiences something of that primitive and ancient religiosity in their inner life.

NA83

82. 'Sacred' geography (83)

Library st.: *WB Kristensen , Collected Contributions to the Knowledge of Ancient Religions , Amsterdam, 1947, 254/260.*

“The Greek cities that were called Pulos , access, were called “gates of hell”. (Oc, 255).

“You are Peter, the rock, and on this rock I will build my church, and the gates of hell shall not prevail against it,” said Jesus (*Matt. 16:18*). - What does the expression mean?

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

Sokaris , Osiris, ptah , Sebek , Anubis, Neit , Hathor, the Nile god Hapi are always conceived to include “the wall (domain)”. The temple of Sebek , the crocodile god, is called “the wall of Sebek ”, or: “In the wall of Sebek, Ptah rises radiantly to the south of his wall”. -- The secular (earthly) walls are simultaneously 'sacred' mythical walls.

Now, the chief deities of Memphis were deities of the earth and the underworld ('hell'). The city was their visible dwelling place (domain, area of operation), but their actual dwelling place was the realm of the dead. The city and its citadel—both called the wall—are the visible present-day representation (“ similitudo”) . participata ”, resemblance and coherence) of “hell”, the underworld.

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

Demeter (the chief goddess), Dionysus , the Cabeiroi , and Harmonia with her son Poludoros (Plouton) ' lived ' within Thebes. Demeter's sanctuary stood on the citadel (Kadmeia) and was called “the island of the blessed”, i.e., the land of 'eternal' life.

The poet Pindar (-518/-438) says that the deceased, beloved by the deities, attain imperishable life “in the citadel (' tursis ') of Kronos (*note*: a supreme god) on the island of the blessed”.

Note well: not only Thebes' citadel but the entire city was the visible representation of the 'other' (situated beneath the earth) world. So that the inhabitants actually lived in the underworld, already now on this earth. Immediately we understand better what the church actually meant in Jesus' spirit.

NA84

83. Food as 'sacred' food (84)

Library st.: WB Kristensen , *Collected Contributions to the Knowledge of Ancient Religions* , Amsterdam, 1947, 291/314 (*The Riches of the Earth in Myth and Cult*).

Main axiom in this regard : the subterranean deities are the source of the earth's wealth, primarily the supply of foodstuffs (plant and animal food, which are 'sacred' as such).

The slaves/female slaves . - Cf. oc, 201/229 (The ancient conception of servitude) . -- The sanctity of, for example, the prisoner of war was not abolished when he/she was taken into 'service' as a slave/female slave after he/she had been crowned or bought “sub corona”: he/she remained dedicated to the deities, -- in Rome to the Lares familiares (family spirits) and to Saturn, who was equated with Dis Pater, the source of underworld life. Saturn himself was depicted as a slave in the temple at the Capitoline Hill in the form of a bound slave. That being bound signified the dead state (decline) from which life arises (ascent).

Divine blessing rested upon the labor of the slaves/female slaves as intermediaries between the deity and men. They gathered the riches of the earth in storehouses and granaries and prepared food for the family on the hearth, where the earth's fire burned—that is, the sacred hearth fire.

Mola salsa. -- The Vestal Virgins , virgins who guarded the sacred hearth fire/earth fire of the Roman people, prepared the mola salsa, a mixture of ears of corn ground in a ritually coarse, primitive manner (plucked in an equally ritual manner during the new harvest) and salt dissolved in water, - which was likewise ritually processed. The mola salsa was named after the

penus Vestae , the storehouse of the goddess Vesta, goddess of virgins, brought.

The ancient Romans regarded in the mola salsa the sacred, energy-charged , prototype of all food. “Every food was sacred because a divine energy—the energy of self-renewing life—was active within it.” (Oc, 309). But the mola salsa was an outstanding bearer of divine power. After all, the rites for its preparation aimed to bring the divine energy in this type of food to an unhindered unfolding— 'dynamization ' . As a 'pure' embodiment of the ascending life of the subterranean deities, it could serve as a ' consecratio ' for other offerings.

NA85

84. Primitive thinking: the myth (85)

Bibl . st. : P . Grimal , *Dictionnaire de la mythologie grecque et romaine* , Paris, 1988-9, 308 (*Narcisse*), 312 (*Némésis*). -- We follow one of the versions of the Narkissos myth .

Narcissus (Lat.: Narcissus) is descended from the god of the Cephissus River and the nymph Leiriope . At his birth, the blind seer Teiresias says : “The child, if he does not gaze at himself, will reach a great age.” -- As he grew up, Narcissus , because of his beauty, became the object of love for countless girls and nymphs (nature spirits). But he never reciprocated. -- The nymph Echo (Reverberation) also fell in love with him. Without achieving anything. Having become despairing, she grew lonelier and lonelier, -- thinner and thinner. Until only a lamenting voice remained of her as an echo.

Nemesis. -- Nemesis is the goddess who is “the vengeance of the deities,” -- especially where transgression— 'hubris' —occurs that would disturb the divine-demonic order of the universe.

The rejected girls and nymphs then turn to Nemesis. She executes an ' atee ' , a divine judgment, or rather: divine vengeance as a restoration of order. She waits for a scorching hot day. Narcissus goes hunting and falls prey to intense thirst. He bends over the water of a spring and “stares at himself”. Thereupon he falls fatally in love with his own reflection in the water. He becomes indifferent to the surrounding world and dies on the spot. -- Where he died, a flower springs, the narcissus. -

Note -- In a Boeotian version, it is a young man, Ameinias , who falls in love with Narcissus and kills himself with the sword that Narcissus has made for him. -- This shows that the myth can take many forms.

Structure. -- Steering-related: normal behavior regarding love; deviation therefrom; restoration. Nemesis' role in the universe is situated within this.

The stakes. -- A myth is, of course, a story. In the sacred sense—and not as a literary pastime—the stakes are the life force: Narcissus , through his stubbornness, exhausts Echo's life force (who, through her exaggeration, also helps to exhaust her own life force). Nemesis does not punish Narcissus just any way: she targets his life force; the source of his life and his happiness. But that is religion.

NA86

85. Gaia . The primordial mother (86)

Library st.: CJ Bleeker, *The mother goddess in antiquity* , The Hague, 1960, 25ff. (*The Primordial Mother*).

Let us consider a theme that still attracts the attention of religious and cultural historians, as is evident from *R. Fester et al., Woman and Power (Five Million Years of Prehistory of Woman)*, Helmond/Antwerp, 1980 (// *Weib und Macht* , Frankf . a. M., 1979).

The Hellenic model . -- For the ancient, indeed, archaic Hellenes, ' gè ' or ' gaia ', earth, besides what we today call “the earth”, was also the visible counterpart of “the oldest deity”. *Hesiod* , the poetic thinker (-800/-700), in his *Theogonia* (literally: origin story of the deities), the myth tells.

“In the beginning” (which simultaneously means “in the temporal beginning” and “as lasting origin” or “as lasting (principle) origin from the beginning of the universe”), there was only 'chaos' (emptiness). Suddenly, within the empty space, Gaia , the Earth Goddess, and Eros, the erotic god, 'arisen'. Thanks to a meager intervention by Eros, Gaia 'generates'. Ouranos , the Sky God, her equal. Then she orders the “empty space” or 'chaos' (do not confuse with 'disorder') “the high mountains and ' Pontos ', the Sea God”.

Together with Ouranos, she gives birth to six male and six female Titans (to be interpreted as “wild, uncultured gods and goddesses”), three Cyclopes (one-eyed monsters), and three hundred-armed monsters.

Note -- Let us not forget that people like Hesiod were simultaneously 'seers', mantically gifted, and did not simply invent things when they expressed their 'insights' regarding the universe—that is, “all that was, is now, and ever will be” (an ontological concept)—in poetic language. In other words: what Hesiod 'sees' (perceives) truly reflects the primordial state of the universe. At least, as his manticism perceives it.

Demonic. -- The all-encompassing Primordial Goddess is a 'demonic' being in the sense of WB Kristensen : she is 'double-hearted', as Bleeker says. She “gives and takes” (good and bad). She is personified in “Pandora’s box”, the receptacle in which the earth, think: the Earth Goddess, stores “both life and death” (Bleeker, oc, 28) as her 'gifts'.

Note-- “Mother Earth”, -- As *G. De Schrijver states in Pachamama (Mother Earth and the struggle for democratic rights in Peru)*, in: *Streven* 54 (1986): 3 (Dec.), 223/236, in Peru the Earth Mother is still revered with fear and hope among rural people. Just as in India, for example, or elsewhere.

NA87

86. Themis, the primordial goddess of the Hellenes (87)

Library st.: *F. Flückiger , Geschichte des Naturrechtes , I (Die Geschichte der europäischen Rechtsidee im Age and im Frühmittelalter)*, Zollikon -Zürich, 1954, 17/34 (*Themis*).

Steller distinguishes two layers in the sacred foundations of the oldest, archaic Hellenic legal system: ' themis ' ('Themis') and ' dikè ' (' Dikè '). Themis is ' chthonic ' (= telluric, earth-bound), Dikè is 'olympic', light-bound .

Themis, the primordial goddess , in/above Themis, the legal being.
-- Themis, the primordial goddess , is a 'mother goddess', titanic (uncultivated) in nature, -- “daughter of” (equal in essence) of Gaia , the primordial goddess par excellence, and her primordial offspring , Ouranos (literally: the Sky). “She is sometimes even equated with Gaia , Mother Earth” (oc, 29).

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

Her legal system, Themis. -- She is visibly and tangibly present and active in her 'domain': first of all blood kinship (marriage, abundance of children, blood revenge (following the murder of father/mother, sister/brother, e.g. hospitality), then primal religion (rituals, especially domestic rites (sacrifices), hospitality, -- swearing oaths). All this concerns earthly, indeed, earthbound life.

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

Goddess of Fate. She exposes all that constitutes the 'wisdom'—obscure wisdom—of clairvoyance (oracles, healers, etc. (especially all that is enrichment or impoverishment)), for she possesses the 'alètheia', the revelation (if it corresponds with her whims), regarding destinies.

Uxoric law. -- If it concerns a dynasty, then *her* representative is the queen. She—and not the male ruler—is the principality. Thus, Odysseus only became ruler through his marriage to Penelope.

Conclusion. -- One sees that the Primordial Goddess is, as it were, the foundation.

NA88

87. Odysseus' journey to hell (Homer) (88)

Odysseus, prince of Ithaca (present-day Theaki), descends into the underworld of the ancestors to consult the soothsayer or seer Teiresias. (Cf. 1 Sam. 28:3/15 (Saul consults Samuel)). Upon his arrival (at a place on earth suitable and sanctified for that purpose), he sacrifices a ewe and a ram, both black-haired. -- We simply read the account of *Homer, Odyssey XI:1ff*.

1. Thus, after I had summoned the multitude of the dead in supplication, I seized the sheep and slaughtered them both over the pit (*note*: low altar): dark blood flowed out , and from the Erebus (*note*: dark underworld) many souls of those who had fallen asleep at that time rose up.

Brides and young men came, as well as old men burdened with sorrow and still childlike youthful girls with an early sorrow in their hearts. Many also came forward who had been wounded by bronze lances: men fallen in war with blood-stained armor. -- They crowded closely together from all sides around the sacrificial pit, -- with gruesome cries. Pale horror seized me. I then quickly gave orders and urged my good companions to skin and burn the two sheep, felled by the gruesome ore (*note*: knife, sword), while loudly invoking the deities as well as the high power of Hades (*note*: the Underworld) and the terrifying Persephoneia (*note*: Lat.: Proserpina, the consort of the god Hades, or the God of the Underworld). Meanwhile, I myself quickly tore the sword from my hip and prevented the swaying heads of the dead from approaching the blood before I consulted Teiresias . -

Note : Sharp metal objects, if properly aimed with thought, repel souls, phantoms, and spirits. For these are attracted not by the biological blood, but by the life force that surrounds the blood like an aura and acts in a 'nourishing' (invigorating) way.

2. Then the spirit of Teiresias , the Theban seer, appeared with a golden staff. He noticed me and began: "Noble son of Laertes , resourceful Odysseus, why, wretched one, have you forsaken the sunlight and come here to see the dead with the place of their sorrow? But step back and remove the sword from the sacrificial pit, so that I may drink of the blood and proclaim to you truthful things ." Thus he spoke. I stepped back and put the silver-plated sword back into its sheath. He drank of the black blood. Thereupon the illustrious seer began (...).

NA89

88. *Odysseus' journey to hell (Homer), continuation (89)*

3. There I sense the soul of my deceased mother. Yet she sits speechless by the blood. She does not wish to look at her own son. She grants him not a word. -- "Tell me, Prince (*note*: Teiresias), how would she recognize me, -- see that it is I? So I spoke.

Immediately he answered and said to me: “I express it to you in clear words and make it clear to you: whoever among the deceased allows to drink of the blood will speak to you without falsehood; but whoever you refuse this will vanish again in silence.” Thus spoke the soul of the princely Teiresias and thereupon quickly disappeared into the House of Hades. This after she (*note*: Teiresias ' soul had predicted my fate.

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

So far, three excerpts that offer a glimpse into what the archaic Greeks did when they summoned the dead, enriched with sacrificial blood soul energies (the female ewe and the male ram), to learn their fate—especially their future fate.

Note: -- Enlightened minds—rationalists of a modern ilk—dismiss Homer 's story as 'fantasy', a totally invented imagination. This is because they have not practiced this praxis themselves and therefore judge as outsiders.

Modern spiritualists attempt to imitate this. Often without success, resulting in deceptive transmissions of so-called spirits (preferably of the family or celebrities).

Note how Homer 's text states very clearly that

- a.** matter, here: blood,
- b.** charged with life force (Gr.: *dunamis*),
- c.** susceptible to the transmission of 'deception-free' information

constitutes the triple structure of a descent into hell, i.e. a 'seeing' into the underworld.

Indeed, Odysseus, like most archaic rulers, must himself have been a seer. Otherwise, he simply could not 'see' the shades, the seer Teiresias , or his mother. -- Homer presupposes an audience familiar with 'seeing' and its sacred conditions.

NA90

89. Incubation (healing chamber sleep, temple sleep) (90)

Library st.: CA Meier, *Antike Inkubation and modern psychotherapy* , Zurich, 1949. -- We take away the most important thing.

***Incubation* . —**

' Incubare ', in Latin, means “to sleep in the healing chamber”. In ancient Greek, this space or place was called ' katabasion ', a place one enters by descent. Indeed, usually subterranean beings—deities, daimones (between deities and lower beings in living beings), etc. —appeared (' epiphany ', epiphany , entry) (domain) there in response to the prayers of a sick person. The primary means of communication between the healing beings and the sick person was the dream, but specifically a therapeutic dream (indicating diagnosis and therapy). The dream content was subsequently acted out in the sanctuary. Or: healing occurred * with * the dream, or the dream initiated it. In other words: one slept in the subterranean sanctuary to be inspired (a form of hymnomy).

***Similia similibus* . (sympathetic) –**

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

In other words: the pagan higher beings are “harmony of opposites”. They cause illness and – if favorably disposed – they heal. “Salvation and calamity originated from them,” says WB Kristensen . And the ascending life and the descending life come from one and the same source, those demonic beings.

***The fundamental rule.* –**

The oracle of the Olympian god Apollo regarding the matter it read: “Hōtrosas iasetai ” (He who caused the ailment shall heal it). -- Immediately we are dealing with a mystery religion: the one who 'sees' (mantic) is the incubator ; that which he/she 'sees' (perceives paranormally) is the dream (the healing process); the ' musterion ', the sacred act or 'mystery', is the healing process in progress. -- That was called ' mystical ' healing.

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

90. Nightly Demonic (91)

Library st.: A. Bertholet , *Die Religion des alten Testaments* , Tübingen, 1932, 9 and 13 (Dämonistisches). Bertholet is convinced that the following 'words' (histories) have to do with “higher, divine beings” (el, elohim). We read with him.

Gen. 32: 25/ 32. -- Jacob was left alone. -- A man wrestled with him until the dawn, and when he saw that he could not handle Jacob, he took him by the hip joint so that it was dislocated. The man: “Let me go. The dawn has already broken.” Jacob: “I will not let you go unless you bless me.” He: “What is your name?” “Jacob.” “From now on you shall no longer be called Jacob but Israel (literally: fight, divine being), for you wrestled with an Elohim , a higher being, and overcame.” -- Jacob: “Your name?” But the man: “Why do you ask my name?”

Note-- *Exodus 3:13ff., Psalm 54:3, Judges 13:17ff.* betray that knowledge of the name (name and role) grants power.

And the man blessed him on the spot. -- Jacob affixed the name Peniel (literally: face of a divine being) to that place, “for—so he said—I have seen an Elohim , a divine being, face to face and survived it.”

Since then, he limped on his hip.

Note: The “man-in-flesh-and-blood”—a cubit or elohim —was apparently a demonic being that Jacob, as a believer in Yahweh, wanted to question—in an incarnated and therefore deceptive form.

Job 4:12/16 (18) - Eliphaz . -- I also had a fleeting experience. I heard the rustling of it. (...). A breath swept over my face. The hair on my body stood on end. Someone rose up. (...). Silence. Until a voice became audible: “Is there one mortal at peace with God? (...). Even in his servants (*note:* angels) God has no confidence and to his angels he provides convincing proof of fault (...).”

These two texts from the Bible, in its oldest sections, are remnants of very primitive Israel. Among all primitives, the night (*John 13:30* , “It was night”) is the hour of the demonic, partly good, partly evil, “divine, understand: higher, mighty beings” that “visit” people in the depths of sleep (*Job 4:13*).

Not that such a thing happens often. But the rumor concerning it is already sufficient to cause "fearful tremors and shaking" (Job 4:14).

NA92

91. The Ethical Revolution of the Bible (92)

Library st.: *K. Leese , Law and Border of the natural Religion , Zurich, 1954, 295ff.. -- In pagan religions, insofar as they were nature religions, the encounter with the sacred in nature easily aroused eroticism. Steller outlines the Biblical revolution in this regard as follows .*

The Near Eastern Semitic religion of the Canaanites was one of farmers and vineyard keepers. -- the supreme god was Baal, present in the many local Baals , the Lords or owners of fertile places or objects, such as trees and forests, springs, ponds, lakes, and streams. His worship preferably took place on 'heights' (hills, mountains) under the open sky. People offered fruits and produce of the land. Phallus-shaped memorial stones, erected next to the altar, symbolized the fertility of the god, as it were, visibly represented. The young bull was furthermore also his symbol.

added the supreme goddess, Asherah (Phoenician: Astarte , Babylonian: Ishtar , South Arabian: Athtar , Syriac: Athar or Atargatis). She is the life-giving —and life-destroying (what WB Kristensen calls "harmony of opposites") goddess of plant and animal, as well as, naturally, human fertility in sexual praxis and eros. The symbol is the naked woman holding her breasts with both hands.

Sexual religion . -- Among the Babylonians, Astarte was called "the hierodul of the gods": constantly searching, as an unmarried woman, for "her baal," her beloved and husband. Her symbol is the Asherah , the "wooden pole" that represents the sacred tree, a symbol of fertility.

The consecrated ones . -- In the service of the goddess stand men and women (Heb.: kedesh , Greek: hierodoule) who, as us men and us women, engage in sacred sex in the temples in honor of Baal and Astarte . The sacrifice and sacrificial meal included wine drinking, dancing with music, intoxication, and ecstasy.

The Yahweh Religion . -- Outside Israel and within Israel (syncretism), the prophets were confronted with such a religion. With their own

shrewdness, they exposed the demonism of nature-religious practices. They introduced—attempted to introduce—Yahweh, Supreme Being above all deities, with the Ten Commandments, the conscience.

NA93

9 2 The Black Madonnas (93)

Library St. : S. Cassagnes-Brouquet / J.-P. Cassagnes , *Vierges noires (Regard et fascination)*, Rodez , 1990-2.

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

Hypotheses.

a. The 'scientific' explanation (some chemical reaction caused the statues to turn black; the smoke from burning candles; ritual washings with wine on a sponge; accidental blackening that was imitated) proves irreconcilable with the facts.

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

c. The 'Celtic' ('Gallic') hypothesis, which claims that the Black Madonna is a Christianization of the ancient Celtic fertility goddesses, seated on a throne, breastfeeding a baby. - This 'mother goddess worship' is much more widespread than in the Celtic region. The fact is that these goddesses share quite a few points with the Black Madonnas: animals are associated with them (Epona , protector of the dead, is accompanied by a horse; named ' Brigantia ' (Brigitte), she is worshipped as a fertility goddess of women and animals); miraculous wells associated with the mother goddess were believed to possess healing powers; as ' paritura ', who is about to give birth, the mother goddess protects women in labor.

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

d . That leaves the 'ancient' (especially Greco-Roman) Mediterranean hypothesis: the Greek businessmen, for example, who landed in Southern France (Marseille, Nice, and the like), brought their goddesses with them. Massalia, Marseille, was dedicated to Artemis of Ephesus . Artemis, Diana, is “ Potnia” Theron ”, the queen of animals (wild animals), goddess of the successful hunt, moon goddess (like Epona), fertility goddess, with Hera (Juno) protectress of women in labor. -- Characteristics also exhibited by the Black Madonnas.

NA94

93. The myths (94)

-- What do the traditions surrounding the images tell us? The myths, varied as always, exhibit well-defined common features.

a. They are found, brought to the church, yet mysteriously they return to the place where they were found, into nature.

b. Blackberry bushes, springs, caves (open earth) - not churches, for example - are sites where findings are made.

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

d . Seasonal migration (' transhumance ') and travel (in the high mountains), amidst rural people, are a constant feature. -- Everything points to an ancient nature religion.

Appl . Model. -- In Sarrance (Aspe Valley , Pyrenees) the myth goes: every day a bull waded through the mountain stream ('gave') and knelt before a black stone depicting a Virgin Mary. The statue was carried as far as Oloron , but at night it returned to where it had been found. Thrown into the water, it floated on the surface. It became a pilgrimage statue : “ Notre -Dame-de-la-Pierre” (also, because of the color, “ Notre -Dame-de-la- Sarrasine ”; -- the sarrasine is a plant, “ le blé called " noir "): one begged from it for the fertility of women and animals.

The problem . -- All true religion is grasping a problematic situation and solving it. -- What problems are presented to the Black Madonnas?

1. Cures for diseases and ailments . Especially incurable ailments (which, for example, doctors could not treat). What – according to the authors – was particularly established in Rocamadour: *Livre des miracles de Notre - Dame* (1172). The unknown author proceeds “with great accuracy and a

sense of truth.” In Rocamadour, ailments of madness – including melancholias – were cured.

2. Fertility problems (women, landscape (including the animals)). In Cucugnan (Pyrenees), the “*Dei genitrix* ” (literally: the one pregnant by God) is worshipped. In Sarrance, she was worshipped as the fertilizer of the landscape, which was a barren desert.

3. Sailors' problems . Still the same in Rocamadour, although far from any sea.

4. Liberation problems . The (war) prisoners (those taken captive by Islam) were the object of pilgrimages.

5. War problems . When Charlemagne threatens to lose the war in the Pyrenees, he turns to Notre Dame de la Victoire in Thuir . The Crusaders follow his example.

NA95

94. Ancient Theurgy (95)

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

He defines **Theurgy** – Gr.: theourgia – as “ God-believing magic practiced by educated people in later antiquity”, among whom there were certainly those who spoke and worked from their own experience.

He continuously compares theurgy with spiritualism as it has been prevalent in our country since the 19th century: spiritualism is intentional contact with the souls of the deceased (not with high deities, theoi , or higher spirits, daimones , as the theurgists desired).

Otherwise, Dodds is right: quite a few paranormal phenomena occur *and* in ancient theurgy. and in contemporary spiritualism.

ER Dodds , *The Greek and the Irrational* , Berkeley/Los Angeles, 1966, 283/311 (*Theurgy*), deals very philologically-historically with the origins and forms of theurgy , especially in relation to Neoplatonism (250/600).

The pioneer: Ioulianos . -- The first who can be called ' theurg ' seems to be a certain Ioulianos (Lat.: Julianus), about whom very little is known. He lived under Emperor Mark Aurelius (161/180). He distinguished himself from the ' theologoi ', those who speak of divinity: he invoked them and acted upon them, and perhaps even created them.

Incidentally: nowadays, such a 'creation' (by means of subtle matter) of invisible entities is called the creation of "artificial elementals".

Oracle chaldaica -- Ioulianos left behind works that fall under the Latin name " oracula chaldaica ", Chaldean oracles, have been preserved at least partially. Which certainly exerted great influence. Ioulianos relies on revelations (apokalypseis) of 'deities', about which Dodds says that they were originally "bizarre and "Bombastic ", "obscure and incoherent" have been raised to a slightly higher level only by being turned into verse.

Note-- Dodds is a rationalist, and so we leave his value judgments on the matter to him.

Forms of communication and interaction . -- The late antique theurgy communicates with higher beings either through media, persons suitable for this purpose, or through images in which magical objects are placed.

NA96

95. Ancient Theurgy . (continued) (96)

(1) ' Eiskrisis ', annexation . The theurgist , as ' klètor ', summoner, or ' theagōgon ', master of a deity, seeks suitable persons for this purpose—called 'media' in our current usage—to incorporate a summoned deity or daimon . Such a ' dechomenos ', receiver , also called ' docheus ' or ' katochos ', seized or even possessed, is then the mouthpiece of the controlled deity. This can occur either in a trance (' apolysis ') or in full consciousness (' parakolouthèsis ').

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

(2) ' Sunthèma ' or ' Sumbolon ', charged object . -- The ' teletè ', initiation, can also take place via an image besides through a person.

Charged objects—stones, plants, animals, -- incenses—that are ' sym (et) isch ' (responsive) to a deity or higher daimon , are hidden within an image of the deity or daimon (only the leader knows them). Once consecrated, the image serves as a “speaking image” and mouthpiece.

Signs (' *dunameis* '). -- Let no one think that the people of that time did not ask for 'proofs', or rather: 'signs', signs of power or life force, that is. These vary: levitation, changes in the volume of the medium, light phenomena, fluid emanations (now called ' ectoplasmas ' or ' teleplasmas '), and so on.

The perceptions, or sensations thereof, are either ' autoptic ' (mantic) (there are those who 'see' or 'feel' them with the 'third' eye, i.e., their paranormal ability) or ' eoptic ' (the others believe the representations of what the ' autoptoi ' see).

Note: What Dodds does not seem to realize is that hylistic pluralism is involved: all occult phenomena stand or fall with subtle matter ('bio-energy').

Note: Neoplatonism is also called ' theosophy ', that philosophy which is holistic, which supplements Greek enlightened rationalism with (called by rationalists) 'irrational' data and axioms.

Proclm of Constantinople (410/485), a Neo-Platonist (Athenian school), says: “ Theurgy represents a life force that surpasses all human wisdom. It encompasses the blessings of divination, the purifying (' catharsis ') powers of initiation. In a word: the achievements inherent in possession by deities.”

NA97

96. Once again: “primitive morality” (97)

Library st. : *Christian Dedet , La mémoire du fleuve , Paris, 1984, 438s.*

Steller knows both the West and, above all, Negro -Africa through and through. He was weighed and raised in Gabon to parents of part French and part Negro -African descent. At the end of his life, he muses.

“In the bush, the wilderness, I always prioritized the idea that life is beautiful, full of good things. Above all, for a long time I thought that man is the brother of man. -- Later I realized that there were just as many unreliable people in Gabon as elsewhere.”

But it is certain that, if a Negro -African cop catches you in his net at a certain moment, he will be ashamed afterwards: if you see him later, his head will bow down. For he has committed a vile act because he was in distress.

In the West, however, you see people who know no need, who lack nothing, yet still seek to steal from you. They are accustomed to it. Because vice prevails. They will say to you: "Business is business." At which point one would like to shoot them, but then one thinks: "They are not even worth such a thing."

The world of today is killing Negro -African culture. (...). "Les curés " (the priests) in the past had the merit of speaking about divine law. Who talks about that anymore? Stealing, killing: that is becoming normal. There is no respect left. -- It happens that it is precisely the poor Negro -African without 'upbringing' who, in his logic, says to the white man: "One should not do such a thing. That is not good. That is not for you".

Initiation to survive .

Immediately following this text, Dedet elaborates on the bwiti initiation, which is still well known in Gabon to this day and is described somewhat more extensively (except, of course, for the 'mysteries' that must be kept secret, as in all primitive initiation rites). Why? Because he, as a bwiti initiate, knows from personal experience that such a person, under the influence of iboga (a hallucinogenic root), "the plant that provides insight," has seen so many things during the course of his rites that he/she "is no longer surprised by anything" once he/she arrives, for example, in a modern city with its deconstructive atmosphere. It is clear from the entire—otherwise very fascinating—book that Dedet "survived" thanks to his bwiti initiation.

NA98

97. The predominance of Western culture (98)

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

Primitive nobility . -

ac , 62. -- Hall did not consider the ancient Swazi custom of not looking elders directly in the eyes a slavish form of reticence, but rather “refreshing in a certain sense.” Especially because of the contrast with America “where egalitarianism is used as an excuse for bad manners.” “Now that I lived here, I was also reminded of how foul-mouthed Americans are. I had not yet heard a single English-speaking Swazi spew the foul language that Americans regularly fire at one another. SiSwazi (the language there) has no equivalent for these words.” In this, Hall sees a symptom of a kind of spiritual well-being of the local culture.

The deterioration.

Once, after a harsh initiation into a primitive culture, Hall was able to observe its decay. “The evidence was everywhere: the jungle in which we dug up our (healing) roots was disappearing; influential religious groups, unable to attack one another, found in the sangoma an easy target that they could condemn as satanic because communication with the dead took place. The dominance of Western culture expanded through science, materialism, commerce, and industry, all of which stood hostile to the 'anachronism' of the traditional healer. More and more patients appeared in the middle of the night, in the dark, because they were ashamed to consult us. (oc, 253).

Note: Hall is formal: “There are—what he calls—spiritual forces.” He has found something which, as a Westerner, he had not known existed: “magic on earth.” (Oc, 254). Sangomas truly heal. Even where Western medicine is powerless. He experiences the degradation caused by the West all the more painfully. “What would happen if the connection with these forces were severed?” (Ibid.).

NA99

5. New Age (new era) - (99/150)

98. The Spring Equinox (99)

Library st.: *The era of verse* (*Pourquoi tout va profondément changer*), in *L'autre monde* , Paris, hiver 1994 / 1995.-

Instead of 'scholarly' expositions on the New Era, we deliberately choose a special issue of a fairly well-known magazine that is typically New Age. After all, far too many intellectuals—rationalists, Catholics, and the like—write

about something they only know by heart. These fall under the adage “Worüber man nicht reden kann , darüber” soll man schweigen ”.

The main theme is “the transition from one epoch to another”. Specifically, as based on “the gravitational pull of the sun and the moon exerted on the earth, as well as on the movement of the earth in cosmic space”. This astronomical phenomenon is based on the almost imperceptible displacement of the vernal equinox (precession movement of the equinoxes). – So much for pure astronomy.

The vernal equinox, i.e., the place where the sun rises at the moment of the vernal equinox, traverses a zodiac sign—always viewed from our Earth, and thus geocentrically—in more or less 2,160 years. Consequently, it traverses the 360 degrees of the horizon in 25,920 years.

Hiparchus of Nikaia (Greek astronomer) discovered the movement in -128. The Age of Pisces began in the year 1 of our era and would end in 2160. So says one opinion. The Age of Aquarius follows this and is gradually ushering in. That is then “the new era” or New Age (*Nouvel Age* in French).

The very special issue of *L'autre monde* stands or falls on the assertion—the axiom—that shifts in human culture correspond to shifts in the vernal equinox. “According to some for about two centuries and according to many—their number is increasing—for a good century, the cosmic phase has also been a reality specific to human history” (*R. Amadou, L'ère du verseau (Mythe et réalité)*, in: *L'autre monde* , p. 60).

In other words: this is where scientific astronomy transitions into controversial astrology or stargazing.

The entire issue attempts to employ elements from our culture (technology, medicine, bio-communication, genetic manipulation, sciences, religions, myths, 'gurus' , etc.) to substantiate that typically astrological thesis.

NA100

99. Occultism (hermeticism, esotericism) (100)

These terms are in circulation. Some identify them; others do not -- *Dr R. Fréigny , Les sciences occultes* , in: *M. Verneuil , Dictionnaire practice of sciences occultes* , Monaco, 1950, 11/41, believes that occultism is the

'primitive' – confused, ill-considered – form of hermeticism, which he defines as occultism insofar as it relies on initiation.

Both—occultism and hermeticism—are then two forms of esotericism, which reserve the object of what occultism and hermeticism pursue for strict initiates.

Note-- All this from +/- 1880.

'Science' -- Frétigny knows, of course, that the term “occult sciences” is not to be understood in the sense of the rationalistically conceived term 'sciences'. His clarifications regarding the difference are rather hesitant. Science foresees. Science achieves results. These are the two most striking characteristics he feels compelled to cite.

Five domains (objects). -- In those occult wisdoms (a better term than 'sciences'), Frétigny sees five types.

1. The strictly scientific direction. -- From, for example, traditional astrology (of which he, oc, 35, says that “no two astrologers agree regarding the interpretation of a theme, where it is always intuition based on a multitude of prescriptions”), the scientific astrologer wants to move towards a strictly scientific astrology.

2. The psychic approach . -- This takes as its object the study of paranormal abilities. In this, with M. Verneuil , he believes that manticism, the ability to see, is central .

3. The mantic direction . -- That seems—Frétigny ’s text is obscure—to be manticism insofar as it rests on a substructure ('support') that is the occasion (' prétexte ') for 'seeing'. Thus, for example, in pendulum dowsing.

4. The magical direction. -- This takes as its object the (desire to) influence something (person, object) with occult means.

5. The philosophical-religious approach -- This attempts—starting, for example, from traditional myths—to arrive at a kind of metaphysics or ontology of the universe, including what the “occult sciences,” or at least practices, can teach us.

Conclusion . -- The esoteric domain is so complex that any classification is flawed. But ... it is better to work with an improvable classification than with no classification at all. After all, this provides a beginning of order.

NA101

100. *Le matin des magiciens* (101)

Library st. :

-- J. Bergier , *Je ne suis pas une légende* , Paris, 1977, 203/211 (*Le matin des magiciens*); -

-- J. Dumur , *Entretiens avec Jacques Bergier* (*Le dernier des magiciens*), Lausanne, 1979, 53s.

With *Louis Pauwels*, Bergier wrote '*Le matin des magiciens* ' , which was published in 1961. Since then, over two million copies have been sold (of which over four hundred thousand in the Soviet Union).

Incidentally : Bergier speaks eleven languages, including Hebrew and Russian. He was a university professor at the age of sixteen. He is also a speed reader .

"Everything *Le matin des magiciens* tells is true, but it is far from representing everything."—Indeed: the book reveals rare things. We let Bergier speak.

After World War II (1940/1945), all governments that fought Hitler allowed me to consult their "FF files". "FF" is an abbreviation of the English "*File and Forget*": "Place in a file and forget".

Such files deal with things that people do not understand. All governments have them, and I am one of the rare few who have been able to consult them all.

Consequence: that amounts to quite a lot of intelligence! -- After all, I rendered a number of services during World War II. Because of that, I was able to treat the leaders of the intelligence services as my equals. -- The FF actually deal with matters that do not concern national defense, and so everyone has had me consult them. They contain truly strange things. In them, I found the material for *Le matin des magiciens* and ... for about fifteen other books.

Note: A number of readers claim that *Le matin des magiciens* sells fantastic things. Bergier, who is aware of this, responds by citing his true sources.

A worldwide success . -- *Le matin des magiciens* is one of the foundational works of New Age. -- “Had you arrived half an hour earlier, you would have seen a young man buying three dozen copies of *Le matin des magiciens* to distribute among his friends,” said the manager of Brentano's , Fifth Avenue, New York, paperback department, to Bergier .

A Russian astrophysicist organized discussion groups to discuss the book as soon as excerpts in Russian had appeared in *Science and Religion* (a Soviet journal).

NA102

101. A guru (102)

Library st.: *AJD, Le Mahatma Agoumya Paramahansa et ses powers occultes* , in: *Revue de monde invisible* 1907/1908, 126/130.

We deliberately choose older examples to prove that the issue of occultism primarily began in the 1880s ^{and} does not date from a century later with New Age.

Steller gets *The Progressive Thinker* (Chicago), who devotes a long article to a Hindu who caused a stir in New York. Paramahansa is guru, wisdom teacher . It is called ' mahatma ' (literally: maha , great, atman , soul), a title reserved for “great masters” in the East. Let us think of Mahatma Gandhi, for example -- Paramahansa is at home in the Vedas, the sacred scriptures in India.

The thinker

He had barely arrived in New York when a doctor—a well-known one—asked him for an audience: he wanted to test the power Paramahansa claims to have over his pulse. Out of respect for mutual friends, the guru received the doctor. He stopped his heartbeat. Until the skeptical doctor—stunned—begged him not to continue, for fear that he might have killed himself . -- That amused the guru greatly.

Whereupon the guru replied: -- His will was 'absolute'. He worked together with “a force that controls everything in this world”. Thanks to “the source of knowledge”, all knowledge is open to him, as well as all power thanks to “the omnipresent will”. -

Note -- Such abstract concepts are sometimes used by Eastern thinkers. They are brimming with untestability .

The thinker

The Chicago paper exposes a harmony of opposites. On the one hand, within his demonstrative demeanor, he behaves with an 'Eastern' calm and inner peace. But on the other hand, he is “subject to terrible fits of rage as soon as there is a... semblance of disregard for his 'dignity'. Specifically: a friend of the author of the article in *The Thinker* , who is one of his students, confides in him: “While to the outsider he looks like everyone else, namely irritable and restless, his inner peace remains pure and unblemished (...)”. Such behavior is only understandable to those who have attained his degree of wisdom (says the student).

NA103

102. Castaneda . The 'guru' of New Age (103)

Carlos Castaneda (1925/1998) was Brazilian but emigrated to the USA. He studied ethnology at the University of Los Angeles.

1968. With a book— *The Devil's Herb and the Little Smoke* —he suddenly became world-famous. It is the 'story' of his encounter with an old Indian in Mexico, Juan Matus , who initiated him into an occult world more than two thousand years old by means of hallucinogenic drugs. Through ecstasies and panics, he 'saw', for example, giant insects or transformed into a raven.

He penetrated our Dutch-speaking area on the basis of *C. Castaneda* , **De lessen van Don Juan** , Amsterdam, De Bezige Bij, 1972, and id., ** Een aparte werkelijkheid** , in 1973.

Note: In certain groups of Native Americans, the knowledge and cultivation of drug-containing substances was at a very high level (cf. *Furst , Flesh of the Gods*). One should therefore not confuse the use of psychedelic substances with a 'primitive' or even degenerate way of life. Castaneda is considered one of the proofs of this. This does not prevent *Timothy Leary* ,

**The Psychedelic Experience **, Amsterdam, 1969, from giving rise to reservations.

In other words: not every 'expansion of consciousness' based on the Amanita Muscaria , nightshade, thorn apple, poppy, etc. guarantees only sublime experiences, so-called peak experiences. -- Castaneda, in any case, sees in it the "highest degree of wisdom and knowledge," which taught him to know "various states of "the particular reality."

Welcome. -- Thanks to the psychedelic (literally: states of the soul (psuchè)) showing (dèloo)) generation, or rather low down among the beatniks and hippies of the sixties, Castaneda became a bestseller. He has millions of followers around the world. After 1968, he continued experimenting and published nine more books, translated into 17 languages.

His anthropological colleagues, however, found a mixture of ethnology, paranormology , and Buddhism in it. Moreover, they never found the Yaqui Indian Juan and accused him of fiction.

"Death is the greatest form of joy. That is why one postpones death until the end of life," said Castaneda . He died as he lived: withdrawn, secretive, mysterious. In California. His ashes were scattered in the Mexican desert.

NA104

103. "No religion. Spirituality" (Paulo Coelho) (104)

Library st.: Paulo Coelho , in: *Le courrier de l'Unesco* 1998: march, 34 / 37.--

We summarize the interview. - P. Coelho , **L' alchimiste **, Paris, 1992, by the Brazilian writer Coelho , has become a worldwide success with approximately ten million copies sold to date. Together with the subsequent works (including the romanticized biography of the prophet Elijah (*1 Kings 17/19*) in **La cinquième* montagne* (1998) led him (Nov. 1997) to become "Special Counsellor (on 'Paths of Faith' (especially regarding religious wars))" to the Director-General of UNESCO.

1. The 'existentialist' freedom of the former hippie and leftist.

Rebellion —not for life or without sufficient reason or restraint, but against the fear of any change that slows down the paving of the individual path—is Coelho's main motto.

' **existentialist** ' insofar as—as J.P. Sartre advocated at the time—man is defined as an essentially free being. This prompts a conscious attempt to relativize thrownness, that is, the factual situations that define our way of existence, in order to know oneself to be 'free' in relation to them.

The struggle, by waging that type of freedom, begins within one's own family: "My mother has always resisted my personal destiny." -- "I was raised by the Jesuits. That is the best way to lose the faith completely because God is imposed upon you. I left the Catholic faith precisely because it was imposed upon me."

Note: Who does not recall the life stories of countless young people, especially those of rock and pop figures? With this, Coelho bathes in the anarchist climate of today.

'**Religion**'. -- Coelho has his own definitions. -- 'Religion' is, in his terminology, merely the collective aspect of his 'spirituality'.

At certain moments, one feels a need, for example, to pray or worship in a group. "Yet it is not that religion that shows us the way to God." "According to the Bible, one ought to accept God as Father. I am rather inclined to fight against him (...) to get closer to him little by little."

Conclusion. -- It is clear: typical modern individualism (albeit in its postmodern degree) is at work here.

NA105

104. The spirituality of "the alchemist" (105)

According to one interpretation, the traditional alchemist is indeed working with, for example, metals outside of himself to transform them, while in fact it concerns the transformation of himself. Coelho states that he found the basic structure of **The Alchemist** in **One Thousand and One Nights**: *a hero seeks a hidden treasure far from himself in order to (re)find it within himself*. -- Coelho transfers this model to 'spirituality', i.e., individual religion.

Following the individual 'legend' (as he puts it). -- In rather magical-poetic language, Coelho introduces us to four main themes in the book.

1. *The individual legend* . -- This is seeking “transcendence” (understand: the sacred) or 'God' (whatever that may be in Coelho 's vague language) in an arbitrary manner, outside of the rabbi, the imam, or the priest.

2. *The world soul*. -- The world is more than what, for example, purely physical sciences see. It is an all-encompassing intangible whole, which is the world soul.

Note: With this, Coelho uses a traditional term that actually denoted the omnipresent fluid in the cosmos. Immediately, this is the name for his holism.

3. *The language of signs* . -- The 'dream' that 'connects' each of us with the world soul can feed on the signs with which the path to 'God' is strewn. Signs that assure us of direct contact with 'God'.

4. *Following one's own heart* . -- Guided by the dream that connects us with the whole, it is necessary to follow one's own individual path .

Behold—in his own terms, as much as possible—the message Coelho has to offer. As an anarchic writer, he has an aversion to people who allow themselves to become entrenched in a secure social position and 'forget' the whole in which they actually live as spiritual beings. Hopefully, he does not do this as an advisor to UNESCO!

Note: As Biblically-minded believers, we can refer to *Jeremiah 31:29/34* , where the great prophet predicts an era in which people will be able to 'know' God directly (without religious teachers) (have an intimate relationship with Him), because God Himself will be present in their souls. Had Moses not already cried out before him: “Oh! If only the whole people could be prophets (intimate friends of God) because God grants them His 'spirit' (life force, inherent in all who have an intimate relationship with God)”? Which is also stated in *Joel 3:1/2* .

NA106

105. Alchemy (alchemy) (106)

Library st. :

-- J. Bergier , *Je ne suis pas une légende* , Paris, 1977, 167/180 (*La sainte alchimie*);

-- J. Dumur , *Entretiens avec Jacques Bergier* (*Le dernier des magiciens*), Lausanne, 1979; 70ss. (*L'alchimie*).

Alchemy appears to have been an ancient physical activity that knew how to keep its 'secrets' well guarded. We limit ourselves to J. Bergier (1912/1978), a graduate of the Faculté des sciences and the Ecole nationale supérieure de chimie , at home in research work (1947: first patent on the electronic cooling of nuclear pillars).

1938.-- Helbroner convinces the very skeptical Bergier , who called alchemy 'superstition', of its reality by referring to the Society of Nine Unknowns in India, who had provided Yersin with the formula and samples of serums against plague and cholera. Bergier subsequently turns to alchemy (and becomes acquainted with Fulcanelli).

Bergier : alchemy is a true science in the sense of “activity regarding matter and energy, formulable in structural formulas and capable of testable predictions”.

“I had developed a general theory regarding the alchemical experience. The Czech Academy of Sciences adopted it, which produced the necessary catalytic (chemical process-influencing) product (“the philosophical stone”) and sent it over. – I repeated the experiments: I converted sodium (Na), in ordinary table salt, into a rare metal, beryllium (Be, formerly glucinium). – After six months of such a process, I concluded: beryllium is the basic component of emerald. The foundational document of alchemy is called “The Emerald Tablet”. – Which explains why the ancient Egyptians had helmets made of beryllium bronze.”

Bergier . He refers to wave mechanics, which states that a physical entity cannot be localized in the ordinary way: for example, electrons outside the atom are also located within the nucleus. Consequence: the nucleus can be reshaped by means of chemical processes (Mössbauer).

Note-- Creating gold alchemically turns out to be far too costly: it is simpler to find it in nature.

Elixir of Life . -- “Something like that most likely exists. Eugène Consiliet claims that he met 'immortals' on the basis of such an elixir coveted by the alchemists.” Thus Bergier .

NA107

106. Bioenergy (1047)

Library st.: G. Hadjo / R. Sünder , *La nouvelle frontière de l'invisible* , Paris, 1991.

Bioenergetics is situated at the intersection of all that applies to occult matter, energy , and information, on the one hand, and established physics, on the other.

The Kirlian effect. -- The incident is known in limited open circles.

1939.-- In Krasnodar, the Russian electrician Semyon repairs Kirlian investigates the electricity in a hospital. Suddenly, a discharge passes through him from the newly repaired high-frequency generator. It does not harm him in the slightest but generates a beam of colorful radiation. -- The next day, he repeats the experiment: he places his hand on a photographic plate. That evening, he and his wife Valentina discover that the hand is perfectly depicted but surrounded by a belt of radiation . -- Later, the Kirlians try it out with plant leaves, for example.

Bio-energy. -- This 'electron photography' (Navratil in 1889) reveals a kind of law: “A biological body (plant, animal, human), if situated within an electromagnetic field (produced by an electric generator), acts upon its radiation”.

Modulation. -- The radiations vary depending on the state of the biological body. In the case of humans: good or bad health, psychological balance or imbalance, complete calm or emotional shock, being in love or not , etc. , cause the magnitude, colors, and direction of the radiations to differ ('modulation').

Information. -- Although the laws governing can differ from individual to individual—the same red color, for example, can mean something different to one individual than to another—nevertheless, provided they are

interpreted by an expert, bio-energetic photographs provide genuine information.

Welcome. -- Established specialist scientists —with exceptions (e.g., Rémy Chauvin)—do not possess the necessary open-mindedness (= the necessary and sufficient axioms) to interpret bioenergetic phenomena faithfully (oc, 20/24). However, the USA and the former Soviet states do have pioneering figures and institutes (often not far from state security) that engage in—what Anglo-Saxons call—“ bioenergetic analysis.”

NA108

107. Soviet scientists and their influence on animals and humans (108)

Library st. : JP Girard , *Psychic , Le pouvoir de l'esprit sur la matière* , Paris, 1996, 193.

Steller, a highly gifted psychokinetic pioneer, finds himself in Bratislava (June 1983) amidst Soviet scientists. Among them Yuri Shestov .

In a hospital center, the effect of electromagnetic radiation on consciousness was investigated. Using an oscillator with its own frequency (18 kHz (kilohertz)), modulated by various kinds of unpredictable sounds. -- If this device is brought into the vicinity of patients, it induces in them what resembles religious or mystical experiences.

If one acts on rats with an electromagnetic generator, one succeeds in **a** . causing cardiac attacks in susceptible rats, **b**. reducing hypoxia (oxygen deficiency) in oxygen-deprived rats. Girard immediately learns that similar experiments were successfully performed on humans who were subjected to severe electric shocks.

Influence of political leaders through paranormal means.

Oc, 184/185. -- On 04.10.1985, Girard was asked to join Mikhail. To exert a favorable influence from a distance by means of paranormal influence .

“I refuse. -- Nevertheless, I was asked the same thing on November 20, 1985, when M. Gorbachev met Ronald Reagan , then President of the USA,

in Geneva. Another refusal. It concerned a joint influence of several ' psychics ' (*note*: English for paranormally gifted people) in Europe and the USA.

It appears that, if one limits oneself to the facts, that influence was successful. In particular: an analysis of Gorbachev's behavior over the following weeks reveals a genuine change in behavior that was hardly foreseeable at the time. Historiography will have to determine the ' psychic ' element .

Note: What strikes Girard , who knows something about the subject, time and again, is that state security agencies—including the KGB and the CIA—are intensively engaged in paranormal science at a scientific level, and especially in the ways in which people can be influenced through those channels.

NA109

108. Transpersonal Psychology (109)

Bibl . st. : E. Pigani , *Interview (Stanislas Grof, La dimension spirituelle de la psychology)*, in : *Psychology* 65 (1989 : mai), 22/25.

New Age expands consciousness. But this prioritizes an 'expanded' psychology. Just one example.

Note -- Prague 1956: Dr. St. Grof investigates the effects of psychedelic drugs ('psychedelic', meaning drug-expanding).

1967/1973 at Spring Grove Hospital (Baltimore, USA): as the person responsible for psychiatric research , Grof continues the research. -- With a small group of professional psychologists (Abraham Maslow), he founds the Association for Transpersonal Psychology

Transpersonal

1. 'Person' is used here—not as with the personalists , but—in the very narrow sense of “the self insofar as it is situated within the narrow world of everyday or unilaterally rational activity.” Grof's psychology transcends this, and thus ' trans.personal ' is called transcending the narrow self of everyday life.

2. Established—very rationalistic—enlightened psychology (psychiatry, psychotherapy) stands 'exclusive' to everything that transcends the horizon (understand: the axioms) of modern, secular fall sciences, or at most reaches a 'reductive' rather than an 'instaurative' interpretation of it. Transpersonal psychology is inclusive: it is open to:

a. natural science (quantum theory (Planck), relativity theory (Einstein))
-- molecular biology and genetics, -- information and communication sciences, -- ecology,

b. but also for paranormology and mysticism.

Grof: “Just like the mystics, we can reach exceptional levels of consciousness. Without being abnormal because of it” (as rationalists so easily claim).

Humanistic. Yes, transhumanist psychology . -- Humanistically oriented psychology, particularly in California, aligned itself in the years after 1960 with movements that include the spiritual dimension of the soul. The ASC (altered states of consciousness) such as yoga, Buddhism, Sufism (Islamic mysticism), Kabbalism (Jewish mysticism), etc. What transhumanist psychology provides.

One cannot fully characterize New Age without pausing to consider that type of understanding of the soul life.

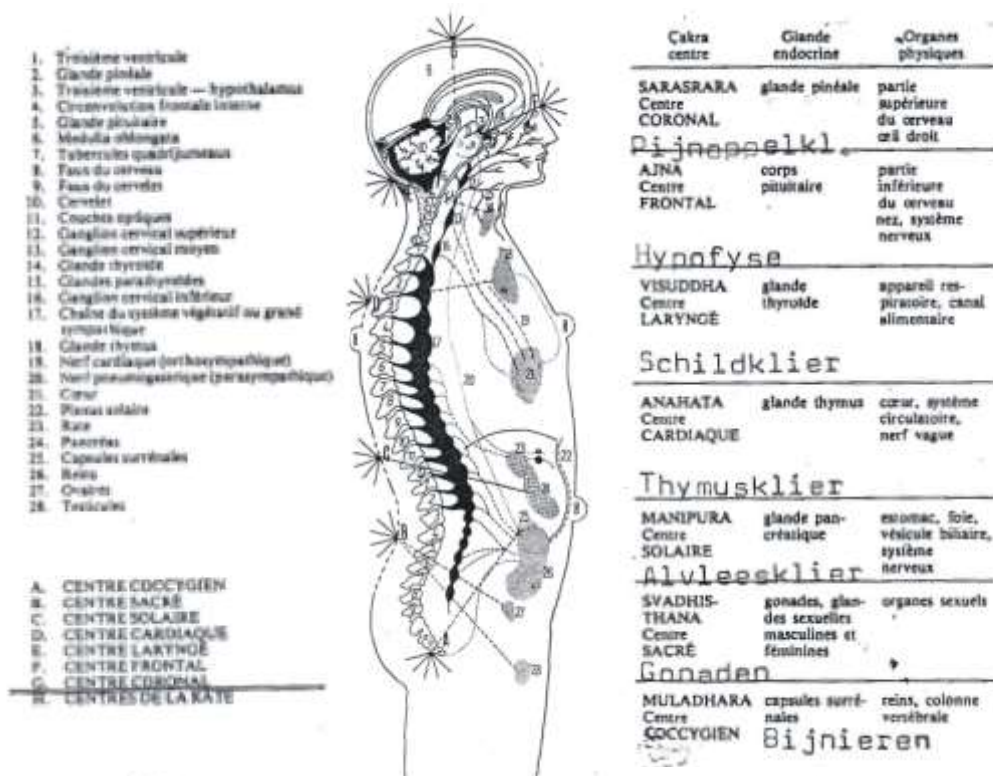
NA110

10 9. Laya yoga, the occult structure of the (soul)body (110)

Library st. : M. Cocquet , *Les çakras* (*L'anatomie occulte de l'homme*), Paris, Dervy , 1982.

Steller adds the Eastern names. For the book is a simplified representation of laya yoga (yoga of the chakras). -- The Eastern term, which is usually not Dutchified, means 'wheel', or rather 'spinal canal' (because the chakras are channels through which the (soul) body or 'phantom' (ethereal body of the soul) communicates with the universe (in both directions). In the East, an image of this is often provided, a ' padma ', lotus flower (if intended actively), namely in the form of an imaginary flower.

Number. -- Easterners and Theosophists see seven: crown (coronal), forehead (frontal), throat (laryngé), heart (cardiaque), solar plexus (solaire), sacral (sacré), coccygeal (coccygiene). A Japanese school— shigon —skips the sacral but pays attention to the shoulder chakra and the chakras in both knees. Still other stretches consider the crown and forehead to be a single chakra. -- These are the principal chakras. There are also intermediate and lower ones. One often limits oneself to the principal ones.



110. Laya yoga, continued (111)

Note-- Cocquet's diagram shows a two-part spleen chakra (H).

Incidentally : a medieval exorcism attaches importance to the spleen.

Prana -- The system of chakras (or shakras) is considered an occult respiratory system that exchanges ' prana ' (' pra ', outside, and 'na', life breath) with the environment of the biological body, indeed, with the universe. In such a way that, if, for example, a chakra does not function (properly), the biological body, at least after a certain time, exhibits ailments.

To properly understand the sacred, the object of religions, one must prioritize prana , the omnipresent (God-given) life force. As stated (in our general ontology): it is a subtle, ethereal substance that is an equally ethereal energy (force, life force) and contains a structure (information). Clairvoyants 'see' it. Clair-sensitive people (sensitives) 'feel' it.

Note-- In the Bible, prana is mentioned as ' ruah ', usually translated as 'spirit' (think of spirits) - *Gen. 6:3; Gen. 6:17* - or as ' nefeshr soul (estof) that makes the biological body into a living body - *Gen. 2:7* -. See also *Ps. 6:5* and especially *Ps. 16 (15):10*. In *Wisdom 12:1* it reads: “Your incorruptible 'spirit', life force, is in all things”. Our soul body literally 'breathes' in God's omnipresent life force or “holy spirit”.

The soul body controls the biological body. Cocquet , oc, 14, states that the chakras control the endocrine glandular system, bring it about, and must keep it healthy. Whether the nervous system also controls that same system, as he claims, we leave to him to decide. There is, of course, influence.

Soul-body and consciousness . -- Life force is influenced by our thinking, -- consciousness, attention (intentionality). Especially in the sense of “positive thinking”. The Eastern samayama system encompasses trataka , learning to focus attention on a single given. This develops threefold: dharana , the intensified degree of trataka , -- dhyana , its meditative step, -- samadhi , the highest degree of meditative consciousness.

In the combination of laya yoga (consciousness practice) and tantra (sexual meditation), the life energy of the sex, kundalini , rises upwards.

Note: Our Western concept of dying to oneself (asceticism) and mysticism (meditatively penetrating to the other world) concern the same soul-body , but in our culture, this was almost never discussed further.

NA112

111. Bone magic(s) (112)

Library st.: *M. Chia / M. Chia , Nei kung de la moelle des os , Paris, Trédaniel , 1991 (the American original dates from 1988).*

No kung is a Taoist method whose origins date back to the 7th century BC in China (Laotian). -- “ Nei "Kung " means "to work with inner energy." In Chinese, "to work with tsji (sji , shi). The life energy within and around us is central. Breathing exercises are not involved. Instead, there is concentration of consciousness and cherishing visualizations, together with—typical of bone (marrow) magic—profound knowledge (preferably scientific) and sensing of bodily and soul processes—especially insofar as the bone marrow system is at stake.

Note - We leave a whole set of opinions of both authors to their account and limit ourselves to what makes sense to us Westerners.

Something about the skeletal system.

Bones act as highly permeable 'breathes' to allow oxygen, food, blood, and life energies to enter and exit. This occurs through the skin, muscles, and tendons. -- Red blood cells are produced in the 'longer' bones—armbones, femurs, tibias. White blood cells are produced in the 'shorter' bones—skull, shoulder blades, sternum, pelvis. Both types are produced in the marrow.

Bones, if healthy, contain more red marrow that produces blood cells, while the yellow marrow produces fat. The 'fat' is located in the middle of a bone, whereas the red marrow is located at both ends.



The older one gets, the more space the yellow marrow (fat) takes up. -- The Taoists realized long ago that aging can be counteracted by influencing the 'breathing' of the bones with consciousness and its control of ' chi ' (life force) above all (diet, for example, is of course also important). That is precisely the axiom.

Oc, 26s., says: "The care of the life force is the main goal of Tao (Chinese: ' daoe ', ' daü ') insofar as it is healing." Acting with the inner power (nei In kung , this axiom is concentrated on the bone marrow system, such that more red marrow is produced and yellow marrow decreases. -- We will not go into this further here, given the very complex method(s). This concerns 'the principle' or axiom.

NA113

112. Holistic healing methods (113)

Library st. : JV- Manevy , Nouveau (*La médecine holistique*), in: Vital (Paris 106 (1989: juillet), 45.--

During the past spring, holistic medicine was front-page news. Especially on " le Congress of Medicines showers de Lausanne" (Mednat). Also based on le Salon des médecines sweets from the Porte -de-Versailles (Paris) But the magazine tells more.

The first holistic clinic. -- The first clinic in the holistic sense opened its doors in the Château de Cambous (near Montpellier).

a. It is a fact that "healers," magicians, esoteric practitioners—quacks as well—capitalize on the apparent shortcomings of established medicine. In this, a resurgence of obscurantism (backwardness) is becoming apparent.

b. Therefore, true physicians turn to an expansion of medical training: they become homeopaths, acupuncturists, mesotherapists , osteopaths, naturopaths , phytotherapists , and aromatherapists. They employ music, light, and colors as therapy. They learn "the new dietetics." " A medicine that réconcilierait la science et l'empirisme (*note:* pre-scientific experience), le rationale et irrational , le savant et le mage ".

In other words: hard-nosed, strongly physics-oriented medical science combined with "soft/alternative/natural healing methods". Typically New Age and holistic.

Note -- Reference is made to *P. van Dijk, Geneeswijzen in Nederland en Vlaanderen*, Deventer, 1976-1, 1986-7.

Acupuncture, anthroposophical medicine, auriculotherapy, cell therapy, chiropractic, Christian science healing, electro-acupuncture, enzyme therapy, faith healing (around the Pentecostal movement (charismatic movement)), homeopathy, hydro- and balneotherapy, iridology, herbal medicine, manual therapy/medicine, massage, Mazdaznan, medical astrology, naturopathy (about forty methods), neural therapy, Eastern medicine (including macrobiotics, shiatsu, acupressure, yaya, do-in, tai chi), paranormal medicine, nutritional therapies (around Moerman and many other forms), folk medicine, yoga therapy, -- a compilation chapter in which, for example, Ayurveda, sophrology, autogenic training, Tibetan medicine, etc. are discussed.

A curious percentage of the population consults both medical science and alternatives.

NA114

113. Feng shui (space acupuncture) (114)

Library st.: *I. Cerboneschi, Le Feng Shui*, in: *Le Temps* (Geneva) March 26, 1998. For a thorough study: *A. Thompson, Feng Shui*, New York (St. Martin's Griffin).

The New Agers introduced this trend in the USA, as did several celebrities. None other than President Bill Clinton transformed the famous Oval Room in the White House according to Feng Shui. England followed (Feng Shui for Modern Living is the magazine), France, Germany, Switzerland. Such as in Geneva, where Piaget International has its headquarters (watchmaking) – under the influence of the general manager who lived in Hong Kong for five years, “where Feng Shui is part of daily life” feng designed it with shui (changing office doors, placing plants, moving walls, positioning the desk so that the east is on one's right). British Airways did even more: the new headquarters was radically feng furnished according to the Shui (the glass roof alone cost 250,000,000 pounds sterling). -- One can see it: New Age is spreading.

A definition . -- Feng Shui (pronounced: Fong) Shoi or also Fung Shway) corresponds to what in India Vastu Shastra , and in our country it is called geobiology . The term translates to “Wind and water”. -- Your house or office, for example, is situated within a (cosmic) configuration. When your house or office is not properly situated within that configuration, it disrupts the correct, harmonious flow of ' chi ' (also: chi or shi), the omnipresent life force. -- After all, the earth is a network of energy flows—acupuncture teaches the same, but on a small scale, regarding our body—which one ought to stimulate in order to achieve 'fullness' or 'harmony'. -- This prevents, for example, depression, arguments, and a bad living or working atmosphere.

Feng Shui uses mythical animals as symbols of life force. For example, the tiger or the dragon, whose veins correspond to the earth's energy lines (think of the "telluric currents" of geobiologists).

Note: Some laugh at it; others take Feng Shui seriously. Among the latter, some adopt only the elements palatable to Westerners (quite a few architects), while others incorporate the entire religion or—if you will—mysticism as well, thus 'orientalizing' it. Consequently, more than just yoga or acupuncture has drifted over from the East.

NA115

114. Psychometry: What an object can 'tell' (reveal) (115)

Library st. : A. Puharich , *Les états seconds* (*Biologie du paranormal*), Paris, 1976 (//Beyond Telepathy (1962)).

Estates “seconds ” means “paranormal states” of gifted individuals regarding extranatural (and – in a Biblical context – supernatural) abilities. These can be classified into:

a. Paragnosy (divining knowledge) and **b . parergy** (divining and influencing material (and other) things). Puharich , as a specialist scientist , attempted to arrive at a biological theory on the matter . -- Let us consider what he states regarding psychometry, knowledge through an object, oc, 49ss.

1958 .-- *Peter Hurkos* (1911/1988), formerly a sailor and house painter, discovered in 1941, after a serious fall, that he was supernaturally gifted. He

is the author of *Psychic* (1961). -- He is presented with a sealed cardboard box containing 'something'. We summarize his 'findings' somewhat briefly.

1. It shattered. Explosion.
2. Long ago. I hear a strange language. It is very old.
3. It has something to do with water. -- I don't know what it is. -
4. I see a dark color.
5. It is not linear; however, it is irregular.
6. It has the shape of saw teeth. Very sharp.
7. Three people have had it in their possession. I am certain that Ducasse did not buy it. It was given to him as a gift.
8. It was repaired.
9. It is a memento.
10. I am certain that the owner of this cylinder is dead. Not Ducasse . He is doing well.

The assessment. -- The late Dr. St. Smith (Univ . of Washington) donated to Dr. Ducasse (Univ . of Brown) the object. Ducasse entrusted it, in a hermetically sealed package, to Mr. Loring to allow P. Hurkos to perform psychometric testing. It was a small terracotta jug. Broken but glued together. Originating from the ruins of Pompeii , which was buried under the ashes of Mount Vesuvius in 79.

Approximately correct. Whether it was a jug could not have determined to Hurkos . — “Claiming that he knew more than Ducasse does not hold up.” Thus Puharich , who posits the hypothesis: Hurkos possesses the ability to make Ducasse ’s mind ‘vibrate’ (*note*: to reveal information) via the object (in a closed container , moreover) that he held in his hands. -- One now sees what “divining knowledge” is: it resembles cognitive probing.

NA116

115. 'Channeling' (mediumship) (116)

Library st.:

- E. Pagani , *Channels (Les mediums de Nouvel Age)*, Paris, 1989, 19s.
- J. Verweyen, *Die Probleme des Mediumismus* , Stuttgart, 1928, still uses the established word 'medium' (mediator):

“Mediumism, whether as general occultism or as spiritualism, belongs as a partial phenomenon to a current trend today (*note*: 1928) that can be

designated as mysticism (*note*: a healthy form of religion) or as mysticism (*note*: the questionable form of religion)". Verweyen, as a professor at the University of Bonn, devotes an extensive, high-level philosophical book to the phenomenon of 'medium(n)ism' or the mediating role regarding religious and occult information. After all, 'meson', Latin: medium, meant an intermediate term, a link, a connecting channel. This latter meaning is found in the New Age buzzword ' channel ', which actually means 'channel',

Pagani . -- Taking into account *Jon Klimo , Channeling (Investigations on Receiving Information From Paranormal Sources (1987)* defines ' channel ' (let us use that buzzword for now) as someone capable of **a.** receiving and **b.** transmitting information (understand: insight, truth regarding given 'data') that originates from a level of consciousness (awareness) different from that inherent in our everyday form of consciousness. The state in which a channel receives and transmits is either a trance state (ecstasy) or a meditative state in which a person called a channel transcends his (ordinary) self and its form of consciousness (*note*: expansion of consciousness) such that that person encounters the consciousness of other beings (encounter) or allows energy sources located outside of him to penetrate his body.

In the latter case, the channel is the instrument, the channel, through which energies from outside him/her manifest themselves.

Note -- Which actually also applies to the consciousness of other beings (who manifest themselves via the channel). Such that fellow human beings - whether or not occultly gifted - can detect information and energy , etc.

Note -- Contact with the consciousness of other persons living on Earth or with the unconscious and subconscious parts of those persons is not part of channeling . For example, telepathic contact.

M. aw: the ancient Greek term ' apokalupsis ', Lat.: revelatio , takes on a new guise in channeling . Typical of New Age.

NA117

116. "The little voice" (117)

Library st.: Eileen Caddy , *La petite voice (Meditations quotidiennes)*, Barret - le- Bas, 1994 (// *Opening Doors Within , The Findhorn Press , The Park, Forres (Scotland), 1986*).

If any point on the globe ever attracted (and still attracts) New Age followers, it was Findhorn in Scotland, known for—and even controversial—regarding its vegetable garden which, to the astonishment of the locals, nevertheless succeeded in the meager sand.

However, this concerns one of the three founding figures: Eileen. Caddy was indeed one of the three who founded the Findhorn community. (She was still living there in 1994, incidentally). Address: Findhorn Foundation, Accommodation Secretary , Cluny Hill College, Forres iv ORD, Scotland.

An inner voice. 1953. -- Eileen receives a message for the first time, and from within at that. A peaceful little voice inside her is the source. -

Note -- The phenomenon of the “inner voice” is much more discernible than the average person suspects. Most who have such a thing remain silent, of course, so as not to be dismissed as 'abnormal' or 'boasting' or something like that. -- Eileen herself calls that voice “the inner god(heid)”.

The Message . -- The book contains 365 messages from the voice. Good for a daily meditation. In very simple language. At first glance very biblical, but accessible to every modern person with religious needs. Hence the success.

06.07.-- “Establish your faith and your trust in me and realize that I will never fail you or abandon you”.

02. 05 .-- “Without love in the heart you cannot continue this 'spiritual' path, for love is the key”. -- These two excerpts set the tone: the inner God(heid) and love.

Holistic.

21.03 .-- “Spring is here. The new era (New Age) is here”.

26.10.-- “There is not just one way that is the right one while all other ways would be false”. What holistic pluralism expresses.

14.08.-- “Just as you contribute to the whole with your gifts and specific talents, so too does every part of the puzzle of life that, once put together, constitutes the perfect whole”.

13.08 . “Learn to think of others, share with them, provide them with what you would like them to do for you”.

NA118

117. Even a sacrament can be reduced to a great extent (118)

Library st. : F. Sagnard , intr., Clément d'Alexandrie , *Extraits de Théodote* , Paris, 1970.

St. Clement of Alexandria (c. 150/215), a Platonizing Church Father, read a work or works by an otherwise unknown Theodotus , a pupil of the Egyptian Gnostic. Valentinus , whose teaching spans the period between 140 and 160. Clemens recorded excerpts from it, sometimes mixed with his own comments.

Gnosticism. J. Ries, *Gnosticism* , in: P. Poupard et al., *Dictionnaire des religions* , Paris, 1984, 644/658, states that 'Gnosticism' or simply 'gnosis' (which means 'insight', here even “deeper insight”) is such a diverse phenomenon that a strict definition is impossible.

In the meantime, it has been established that:

- a.** Gnosis is religion but deepened into the occult domain,
- b.** Gnosis is practically always ' anticosmic ' (rejection of this dark world in the name of the other, light-filled world. Characteristics also found in New Age. -- So we read.

Excerpt 83. -- It was normal to approach baptism with joy. -- But often unclean spirits (akatharta) descend into the water at the same time as some catechumens pneumatata). They accompany the baptized and with him they receive the mark (note: occult mark). Something that makes those spirits uncontrollable from then on. - With this, fear mixes with joy. - So that only a pure person (katharos) now enters the water, there are fasting periods, supplications, prayers, laying on of hands, genuflections, for in this way the soul is saved from “this world” (...). - The influence of the unclean spirits also explains why there are immediate temptations: they spring from the bitterly disappointed spirits from whose grip the soul has been released (...).

Note: That Theodosius , as someone endowed with gnosis, 'sees' such a thing (with a paranormal vision), is normal within gnosis. For gnosis is

precisely a religion developed into the paranormal (for the sake of sacred knowledge).

baptized Christian Catholics testify to a sacrament of baptism that strongly contradicts the expectations harbored by Biblical revelation. It is as if a mysterious factor 'x' is dismantling the entire system of the sacraments. The de-Christianization that is visible to everyone must surely have an explanation somewhere that transcends the sociological one.

NA119

118. Shamanism (119)

Library st. :

-- M. Mercier , *Chamanisme et chamans (Le vécu dans l'expérience magique)*, St-Jean-de- Braye , 1987-2;

-- E. Dodds , *The Greeks and the Irrational* , Berkeley/ Los Angeles, 1966, 135 / 178 (*The Greek Shamans and the Origin of Puritanism*).

-- As is evident from Mercier , oc, 159/181 (*Le voyage*), the author himself practices the 'journey' (understand: soul journey or out-of-body experience) characteristic of shamanism. That is the reason why we prefer to let him speak regarding a practice that is central to New Age.

Steller brings in Ivar Lissnar , *Dieu était déjà là* , Paris, 1965, to: “*Shamanism is the set of many millennia-old skills regarding:*

a. The soul, the human psyche, and

b . The manifestations of living nature.

In this universe, the shaman must first be at home before being able to handle real miracles.

In other words: magic, the maker of 'miracles', has as its origin “being at home in the universe”, i.e. the underworld, this earth and the celestial spaces.

Geographical domain . Northern Siberia, where the Siberian or Altaic peoples are situated (e.g., Samoyeds , Tungus), is considered the cradle. However, the Lapps, the Eskimos , and the Alaskan Indians exhibit very similar traits in this regard . The North American Indians and the archaic tribes in Indonesia and Oceania also approach that religion.

Incidentally : shamanism goes hand in hand with all kinds of religions.

Incorporation and rapture. -- The shaman/ shamaness is a ' channel ', a medium. -- During incorporation, spirits enter the body of the shaman. However, whereas for non-initiates (who survived the rigorous testing but with great damage, resemble them) such an incorporation results in possession, the shaman radically controls his incorporated spirits.

The spirits make use of him but do not abuse him. In this regard, the shaman is accompanied by guardian spirits. -- During ecstasy, the shaman's out-of-body soul 'travels' into the underworld or into the heavenly realms (ascent to hell and heaven), for example, to heal a sick person. In this 'dissociative' (departing) state, the shaman receives energies (and in formation, of course) that allow him to (help) heal a sick person. Such impressive magical feats have been established by absolutely reliable eyewitnesses (e.g. , Shirokogorov and Rasmussen).

NA120

119. Shamanism, continued (120)

The Shaman . -- Oc, 33s..o -- Shamanistic mythology says that the “first shaman” who appeared on earth was a woman. That, originally, the “wonderful powers or abilities” were in the hands of the feminine element.

The Yakuts , Ostiaks , Buryats , and Tungus —among whom shamans were numerous—were of the opinion that the shaman is undeniably superior to the man in safeguarding the health of the clan and curing well-defined diseases (e.g., mental disorders).

However, among the Siberian populations, there are fewer female shamans than male shamans. Reason: the woman is less available in practical matters. It is her strict duty to do the housework (her shamanism is not accepted as an excuse). Furthermore: she is frequently pregnant. She, too, has periods of 'impurity'.

The myth that the first shamanically gifted person is a woman could explain why a curious adornment appears on the clothing—the liturgical attire—of the male shaman: a pair of curved metal discs, suspended from the chest. Where, on women, both breasts are.

Note-- Probably as a visible present position of the first shaman who is still working. And indeed through female and also male shamans.

In many shamanistic groups, this mythical fact manifests itself in a surprising way. -- Great importance is attached to the gifts that are particularly developed in homosexuals.

Note: This connects to the myth of the androgynous, the hermaphroditic first or primordial man.

Further surprising signs: among the Chukchi there are the “gentle people,” a special class of shamans to whom the deities, who authoritatively impose the calling of shamanism, have commanded to dress as women and imitate feminine forms of behavior.

Among the Tonga, the shamans dress as women, have their hair cut like women, and rub themselves with ochre like women.

Conclusion. -- It appears that shamanism and feminine life force go hand in hand very closely. It is not surprising that observers—Russians in particular—noted that shamans, faced with a very difficult task, e.g., put on the panties of a sixteen-year-old girl before carrying out the task.

NA121

120. The deity described as male and female (121)

Library st. : Susan M. Setta , *quand the Christ est une femme (Théologie et pratique dans la tradition des Shakers)*, in: NA Falk / RM Gross, *Le religion par les femmes* , Ed. Geneva, 1993 (// *Unspoken Worlds* (1989)), 351/ 368.

The book comprises twenty-four articles that highlight the sacred role of women in religions (from the oldest to the most recent). We focus on Shaker theology.

Shakers. 1747. -- Jane and John Wardley founded a base group in which ecstasy (' enthusiasm ') played a leading role (which did not proceed without trembling and shaking, hence the name 'shakers').

End-Times doctrine. -- The classic Bible is the pedestal. But reinterpreted in a radical feminist sense. Shaker eschatology claims that the

return of 'Christ' is approaching. 'Christ' first appeared centuries ago in the historical figure of Jesus. Shakers expect the same 'Christ' in the person of a woman. To complete the redemption.

Ann Lee (**1736/1787**). With her husband, Abr . Stanley, Ann Lee became a member in 1758. She began as an ordinary pupil. However, she soon claimed, based on “divine revelations” as a medium, that she was the second and thus female 'Christ'.

Mind you: Ann was highly gifted in the occult; she was a healer and, above all, possessed an overwhelming gift for fathoming the true intentions of (sometimes hypocritical) fellow human beings. Which significantly underpinned her authority.

Since Eve and her fall, which dragged “the man” Adam along with her, woman has been subject to man. With good reason. Yet Ann Lee, as the end-time revelation of 'Christ', would push through equality and undo the first sin (a sin of sex) within the framework of “the Kingdom of God on earth”. -- Thus, in time, Ann Lee came to be interpreted as co-redeemer with Jesus.

Theological foundation . -- Shakers go back to *Gen. 1:27* (*5: 1/2*). -- “God created man in his own image. (...). As male and female he created them.” According to the Shakers, this is only possible if God himself is both male and female.

Note: Originating in England, Shakerism was further developed rigorously in the USA in the aforementioned sense. To this day, it exists in the form of communes.

NA122

121. Astrology (122)

The term “New Age” is of astrological origin. That alone could be a reason to pause and reflect, for the proposition is that we are gradually entering “a new era,” planetarily and perhaps cosmically speaking.

But there is more: astrologers claim that, based on our individual star sign—that is, the zodiac sign in which the sun is located at the exact moment of birth—supplemented by as much other data as possible, they can 'divine' (guess) "quite a lot" (character, fortunes).

We do say 'divining', because “ astra inclinant sed non dictant ” (celestial bodies tend but do not impose). In other words: eventualism (“It might possibly be so”).

As *D. Martin, Psycho (Une question de karma)*, in: *Femina* 22.11.1991, 66, states regarding Hindu astrology (which places a different emphasis than ours), that “only pieces of information come out of a horoscope”. In terms of logic: **a**. Samples, **b** . which provide a partial knowledge of the totality of what is being asked (character, fortunes).

Geocentrism

Since Galileo, physicists (astronomers) in particular have mocked the geocentrism of astrologers. As if they were unaware of this! After all, astrologers consciously identify themselves, cosmically, with astronauts who have always situated themselves somewhere within the physical universe. Practically speaking: we experience the universe of physicists “from Earth.” Therefore, all samples taken from that very limited standpoint and point of interpretation regarding, for example, our character or our fortunes (or those of plants, animals, or things), are subject to reservations. All astrologers have known this very well for centuries.

Fatalism? No! Eventualism ? Yes! -

As an astrologer himself says on a piece of paper (an advertisement): “It is wrong to believe that ‘Astrology’ (*note*: with a capital letter) could predict for you what is destined to happen. It only says what might possibly – possibly – happen. For man, for example, is also free and helps build his own destiny!”

Note: There are, of course, fatalistic astrologers as well, but generalizing from their perspective, as many scientists do, for example, is incorrect even purely inductively. Most astrologers are well aware of human freedom, not to mention all the other character and fate factors that they usually fully understand.

NA123

122. Astrology, continued (123)

A horoscope. -- The average astrologer or stargazer, if asked for a brief definition, will define a horoscope as “a reflection (*note*: model) of:

- a.** a character (personality structure) and
- b.** combined with a number of fortunes (life-course tendencies).

So one has heard it from the mouth of the average astrologer: fate tendencies . Not fates, unless one understands by that to mean potential fates. As is usually the case with clients, who are generally very well aware of the possibility.

Conclusion . -- Character analysis combined with fate analysis, revolving around:

- a.** date of birth,
- b.** place of birth,
- c.** moment of birth (i.e., as precise as possible the moment of birth).

“Revolving” does not mean “ totally identical with”! As critics all too often believe. Every astrologer, unless you wish to test him, will ask you for as much non-astrological data as possible. What does that entail almost always:

- a.** astrology is just
- b.** supplemented or supplementable with non-astrology.

Or: pure astrology is in fact very rare. If only because, upon your entry, the astrologer, merely as an observer of human nature, already deduces “a thing or two” from your outward appearance and your words, and thus mixes this with astrological intuition. – Even though he will claim time and again that he proceeds in a 'pure' astrological manner. That is a rhetorical aspect: to create a certain objective impression, independent of his subjectivity. Which is more a matter of creating an atmosphere of trust than of “objective science”.

Note: Now that the correct picture of astrology has been sketched (what critics attack is usually a caricature), we can pause for a moment to consider the sometimes enormous influence of astrology.

An example.

After the death of President Fr. Mitterrand (1916/1896), it leaked out that the notorious French astrologer Elisabeth Teissier had “assisted him in his political decisions” for years. In his own words, “he wanted first and foremost to get to know women.” Yet, in the meantime, he tested the decisions he had to make—outside of any astrology or anything else—against what she, as an astrologer, thought of them based on her horoscopes. -- Others still do this today: doctors, businessmen, lawyers, -- indeed, scholars (who usually

discreetly keep this secret out of human consideration towards colleagues who, being too strongly prejudiced, would “expel” them from the scholarly community).

NA124

123. Foundational research (124)

'Critical' reason sometimes penetrates traditional astrology as well.

Library st.: *Dr. M. Millard , Cases from the Practice of a Medical Astrologer* , Amsterdam, Schors, 1984 (// *Casenotes of a Medical Astrologer* (1980)).

The author is a doctor but also an astrologer. A pediatric cardiologist who has a large collection of horoscopes of disease cases behind her. -- Her friend, J. Addey , writes an introduction. we pause to reflect on this.

1. Two main directions . -- Astrologers possess a substantial corpus of traditional information. The 20th century is seeing an astrological revival that lives off of it.

However, a number of astrologers state that the traditional information contains “too many doubts and distortions.” They are inclined towards a radical re-establishment .

2. The authors ' position.

a. Great respect for Millard's work;

b. yet he wants an astrology “with as few assumptions as possible”. In other words: he challenges the axiomatics of astrology. He is in favor of “an open position regarding the re-evaluation of the fundamental astrological rules” (oc, 8).

Despite my deep conviction that astrology is in need of a drastic re-evaluation and fundamental research, I have never been able to side with those who consider it wiser to reject the tradition.

If a large number of horoscopes in this book (Elisabeth Teissier “ If Millard’s work) – in combination with the accompanying case histories – were to serve only to convince me that we still know very little and need to re-examine the fundamental principles of our profession, then this book has already amply achieved its goal.” (Ibid.).

Conclusion . -- That is what a true connoisseur of astrology says. -- Let us summarize.

- a. Astrology is practically never pure astrology as stated above.
- b. Her axioms are very fluid (“We still know very little”).
- c. Nevertheless, it is a fact that astrologers, if expert in the field, sometimes provide very striking information. To deny that is to deny the sunlight.
- d. Where does that knowledge come from? From a more or less paranormal intuition (it is divination).
- e. Deities may play a role in this, and truly successful astrologers are inspired beings – except for true judges of human nature. It is not without reason, for example, that ancient Greece spoke of astro.theo.logie and not simply of astrology.

NA125

124. What card reading actually is (125)

Let us bear in mind that an animalistic, and therefore human-primitive or primal layer, still lingers in man.

The antelope—long before sensitive scientific instruments know anything—flees the approaching hurricane. A pigeon, a horse: hundreds of kilometers away they find their way back home (even at night). Long before the seismograph 'detects' an earthquake, the dog already starts howling.

The primitive forms of knowledge apparently lie on the extension of such “exceptional abilities” (exceptional in modern humanity).

we listen to those who practice card reading .

J. Pancrazi , La voyance en héritage , Paris, 1992. -- The women of that family tree use the tarot system (78 cards). -- “These cards are those of my grandmother. (...). The thousands of reworkings have erased most of the figures. (...). Their shape is no longer rectangular but irregularly oval.

It took more than a century to transform—what we, seers, call—“our foundation” (“notre support”) in this way. -- Sometimes clients (...) have asked me how I could still read the cards that (...) are without a drawing. (...). “The cards are merely a means to calm our concentration, to focus it. Something that provides us with the necessary time to catch the fluid (life

force) that everyone radiates. -- One might as well use a crystal ball, coffee grounds—as others do. That is of no importance. (Oc, 22.)

One ought to be able to handle the repercussions of such an ability (Elisabeth Teissier , to divinate characters and destinies with the cards). Many women of my family who lived as seers did not reach that stage: a lack of resilience (' fragility '), intense passion: some of them were, as it were, drugged by the practice of 'seeing', for they knew no boundaries, using up their powers without realizing it. Other family members (...) although gifted, refused. They did not want to burden themselves with the load that inevitably afflicts all those who consult them every day. For divination, seeing, amounts to living through the suffering of others.”

Indeed: the majority of problems are burdensome: a broken marriage, unemployment, disappointments, etc.—not to mention illnesses—radiate a negative fluid . The sight pulls that she has to process.

NA126

125. 'Positive' thinking; (visualizing) (126)

Library st. : *Shakti Gawain , Techniques de visualization créatrice ,* Geneva,' 1978-1, 1988-6.

Note-- 'Positive' thinking can be found in A. Comte (1798/1857) - Cours de philosophie positive (1830/1842) - to align (scientific, fact-based thinking) or with Fr. Schelling (1775/1854) - Positive Philosophy - connection (thinking in myths and revelations, starting from actual religions).

Here, in New Age, it is about the technique that employs an inwardly conceived content of the imagination as accurately as possible to achieve what is truly desired. In doing so, intentionality consciousness is activated (dynamization). One focuses on something as sharply as possible to see it realized. “Your life is your work of art” (oc, 184).

Phaseology -- Four phases are distinguished.

a.1. Set your will to a result to be achieved (e.g., finding work, improving health, changing mindset). Start with easily achievable goals. A form of pragmatism!

a.2. Create as accurate a representation of it as possible in your imagination, as if the result had already been achieved. The future is in the present. As detailed as possible.

a..3. Focus frequently on that result. During calm moments. In the course of a (possibly Eastern) meditation. -- Without tensing up, but with attention (intentionality).

b. Nourish the result to be achieved with positive energy. Your life force in this matter is essential. Otherwise, it remains abstract thinking. - Exclude all doubt, at least when you concentrate. Say with your inner mind, "The result is already there." "I have already come this far." "It is near." That is called "positive thinking."

Process. -- The perception of the result to be achieved often changes due to human situational evolution. If the result no longer interests you, bury it and change the perception.

Note-- Like Joan Wester Anderson, *Quand les miracles arrivent* , Paris, 1995 (// *Where Miracles Happen* , New York, 1994), 21/72 (*Les miracles de la prière*), demonstrates, true religious supplication is invariably "positive thinking" in the above sense.

NA127

126. The making of a talisman (127)

Library st. : J. Pancrazi , *La voyance en héritage* , Paris, 1992, 90. -- Julia Pancrazi can be situated within the family tree that has repeatedly shown gifted women since 1830. Augusta , Florence, Anne, Yolande and Clemence , Jeanne: all women, all gifted. Card readers, palm readers, -- on occasions spiritualists , as well as makers of talismans. -

We all know how some contemporaries a priori despise such people without ever having seriously examined what they actually are and do. Something we are not going to do now.

Talisman . -

From the Greek ' telesma ', sacred rite. According to **le Petit Larousse en couleurs **, Paris, 1991: any object (or even an image) created in a ritual manner, with the intention of bringing good luck (' lucky object '). - In the

wake of New Age, one can now buy, for example, 'lucky stones' (*Proverbs 17:8 (magic stones)*) at markets for even a few hundred francs, unless cunning people ask thousands for them. To exploit people's lack of knowledge. -

We give the floor to her:

“The fetishes or talismans were made behind closed doors. For hours, my mother and her sisters—in deep silence—charged the objects, which were supposed to bring good luck and ward off misfortune, with her 'fluid,' life force. (...). Later I learned that the veined pebbles came from Saudi Arabia and Yemen. That the women of the family had long known a trade through sailors (Marseille).”

“To every man who had to go to war—family member, next of kin—the women entrusted a talisman. Naturally, they all mocked it. Yet not a single one left it at home. They all returned. (Oc, 90).

Bastien 's departure (as a soldier), I created my first fetish. Two small stones (...). I added a few grains of coarse salt to it, as well as pieces of oak leaf (things known for their beneficial effects). I still remember Julia's advice: “Sew it into a small bag, but above all, do not use nylon or colored fabric, because such things prevent the 'radiations' (*note:* the life forces accumulated in the talisman that create happiness and destroy misfortune) from working through.” The wearers of it had to work this into their clothes. – Clémence kissed every letter sent to the front profusely and kept it on herself all night, “to charge it with fluid.”

NA128

127. The suggestive look (128)

Library st. : H. Durville , *Le regard magnétique* , Idégraf , 1987.-

Steller offers a number of practical pieces of advice in this regard . However, what interests us most here is his distinction between two types of suggestion:

a . the magnetic and **b**. the hypnotic. Here is how he, oc, 38, characterizes the difference.

The hypnotic gaze is hard, brutal, 'inquisitor' (*note*: operates like the ecclesiastical inquisition), controlled with arrogance, and seeks obedience first and foremost, while in doing so wounding feelings and invading the inner workings of thought like a burglar.

The magnetic gaze (*note*: at least as H. Durville defines it, for the magnetic gaze can also be applied differently) is full of gentleness, testifying to a certain sublimity. (...). It does not wish to command but to persuade (...).

Fascination . -- Steller, oc, 33, distinguishes more than one type within hypnotizing: “The penetrating and brutal gaze of the hypnotizers - especially of those who wish to fascinate - is a very real phenomenon”.

Note: Fascination is a stronger degree of hypnosis. The grip on both conscious free will and the unconscious and subconscious soul is much greater with fascination, because the penetrating gaze works.

Hypnosis. -- Oc, 30. -- When we hypnotize a person, we bring him/her, if he/she consents (for the person always retains his/her free will), into a state of passivity (' passivité ') to some degree. We destroy his/her will (“ Nous”) . “Let us destroy his will ”). (...). The hypnotized subject is an automaton, which is all the more willing the more trust he harbors in the hypnotizer. (...). As long as the PP wishes to remain in that state, he will not arrive at any decision-making (*note*: that originates from him alone). (...). Hypnosis resembles dreams in every respect (...).

Magnetism. -- Occurs, of course, also during hypnosis, especially the fascinating hypnosis, the transfer of life force - “les effluves magnets ” (the magnetic or life-force-containing emanations –, then the transfer of life energies primarily takes place during magnetization. Whether this occurs through pure physical presence (aura, radiation), laying on of hands (yes, also laying on of feet), or other direct or indirect touch (think of clothing), life force moves.

NA129

128. Witches/ witchers (129)

New Age, New Era, encompasses the phenomenon of the “witch/ witcher ”. Let us focus on just one example.

Library st.: Interview: Hexe Petra S., in *Cosmopolitan* 1985: 10 (Oct.), 30/35.

We are not so much interested in the punk-like type that Petra is, but rather in certain very accurately depicted characteristics. These are also established, for example, by C. Ginsburg, **De benandanti** (**Witchcraft and Fertility Rites in the 16th and 17th Centuries**), Amsterdam, 1986, pp. 41ff. Thus, we are dealing with a tradition.

Incidentally: G. Graichen, *De nieuwe hekserij* (*Conversations with Witches*) Baarn/Antwerp, 1987, deals with the tradition that has been reviving since ± 1975.

We are listening. In 1985, Petra Singh is “a 21-year-old Münchnerin”. Known in the disco and punk world.

1. Her type of being a witch is “being herself”. With all that that entails, even killing if necessary. Or causing illness. Or inflicting misfortune. Which includes that 'conscience' in, for example, the Biblical sense leaves Petra completely cold, 'cool'.

2. Her type is furthermore exercising “magical power”. As evidenced by what manifests in telepathy, going to the witches' sabbath, or casting lots, for example.

3. Furthermore, her type is to be a 'herb woman'. Knowledge of plants is an absolute necessity for her. In order to “fly to the Sabbath”. Which, incidentally, is very traditional.

The witches' sabbath. - Very rarely. One rubs oneself with a witch's ointment, from the waist up to the neck. The biological body is, as it were, brought to a standstill because the soul, in its astral (*note*: extremely fine-material, subtle, soul-body or phantom) body, exits, leaving the body. Remains as a connection with the biological body “ein ganz thin thread” (a very thin thread, the silver cord, see *Ecclesiastes 12:6*)

Note : Ginzburg observes the same.

a. Once out, one can enter into flowers and trees, and also into people. But

b. one can also go to the Sabbath, which is a gathering of those who have left the church.

Note: Petra prepares the ointment from herbs herself. (Dynamizing the life force by means of the life force of herbs) She receives the prescriptions from spirits upon whom she concentrates in the mind. She has “ ein "Geist , eine Frau", as a personal spirit. This spirit lived around 1500, was a lesbian, and was condemned and hanged by the Inquisition at the age of 24. From her own spirit of all people, she receives "many valuable prescriptions" regarding dosage. Too little does nothing; too much can cost you your life.

NA130

129. Witches/ witchers , continued (130)

The throw of lots. -- “Everyone can turn to me (*note:* to receive energy). However, I curse no one whom I do not hate myself. That is the rule. -- what someone does with that energy—good or evil—(harmony of opposites (Kristensen)) is no longer of Petra’s concern.

A witch, of the Petra type, is a herbalist whose willpower and energy (*note:* occult and energy) have increased particularly strongly (dynamization). That is precisely the twofold instrument with which she operates. Especially when someone “does something to her.” “I take revenge.” I exercise revenge by concentrating insanely strongly on the person in question. I visualize (*note:* imagine in my mind) what I am doing to him—e.g., an accident, an unfortunate fall , etc. I keep this imagined but insanely strongly desired event—fate—uninterruptedly before my eyes. I think about it incessantly. Until the event occurs.—Behold her description.

Three years ago in Berlin . -- A complete stranger laughed at her punk look. -- “I stayed cool. I let him hurl a mob of insults. Twenty minutes later, I was so fed up that I wished I had killed him.

So I followed the man. He lived only two streets away. For fourteen days I crept after him, while 'boring' my gaze into his back (*note:* the magnetic gaze). Finally, one afternoon, he came out of the house. He wanted to cross the street. I concentrated like a madman. And lo and behold: he waited until a car approached. He drove straight into the car. The result: a concussion. And a broken leg: a quadruple fracture extending up the thigh. I have informed myself.”

Homicide. -- In London, she was being followed by someone for thefts in department stores. "I was so furious because he had reported me that I almost suffocated. I concentrated (...). At night I stood under his window and 'shot' my hate energy directly at him. (...). About three weeks later, the man fell down a flight of stairs resulting in a broken neck.

According to Petra, it takes an average of two to three weeks for a 'curse' (*note*: unholy fate) to take effect. Until then, one must concentrate on cursing until the natural protective layer around the target is full of holes. Only then is his life energy exhausted and "a fate" befalls him.

NA131

130. Witches/ witchers , continuation 2 (131)

Sex? -- "Already before my relationship with a man. I started very early: at twelve and a half I began my first 'relationship'. I didn't skip anything in this regard in the years that followed: men, women, "everything was involved" . Today, however, I feel ancient and clear-headed. -- (...).

Man is bisexual according to his true destiny. Yet nothing in that area has given me lasting satisfaction. A good, spiritual friendship means essentially more to me: I have become totally asexual.

Incidentally: she lives with her 'boyfriend', Jorgen . He is a year younger than her. " Unsere Relationship ist eine rein geistige " (Our relationship is a pure spiritual relationship).

Kabbalah. -- "I would like to unravel the Kabbalah, the great work of Jewish mysticism. No one has succeeded in doing so until now. -- My mother is a Jewess who knows a number of prominent rabbis with large, valuable libraries. Occasionally I am allowed to go there and pore over (...). -

Note: The major difference with traditional witches—usually folk women—lies here: New Age is in the process of re-establishing the tradition . Nowadays, everything neo -sacred is more developed compared to the past.

"My father is a fantastic man: a fairly high-ranking employee in a government agency (...). I love him madly. -- My mother herself also already possessed " special " Kräfte " (*note*: special energies). She is a clairvoyant woman and she is also good at cursing. I have witnessed that three or four

times. The curse has always worked. -- The difference with my mother: I know who I am; she never came to realize that she is a witch."

Note: With this, we touch upon the shift between unpretentious giftedness and conscious occult culture.

Note-- Petra. -- "The current trend (*note*: regarding occultism) is very clearly moving in the direction of black (*note*: unscrupulous) magic. That is, after all, "much more interesting" and "a real nerve-wracker. " ist stronger ". The small number participating in black masses (*note*: demonically inverted masses) are clearly real witchers or witches". Yet Petra warns: "The use of drinks and witch drugs is simply " extrem dangerous ".

One must know how to get rid of the demons one has summoned. (...). One can – for lack of skill – lose one's mind. That happens quickly. (...)"

NA132

1 31. Tantrism as a secret society (132)

Library st. : S. Hutin , *Les sociétés secrets d'hier à aujourd'hui* , Ed. J. Bouilly , 1989, 173/178.

Hutin is intellectually gifted but does not simply subscribe to the dogmas of the established intelligentsia.

One type of "secret society ". -- What is a secret society? According to the author, who delved into the subject thoroughly, its defining characteristic is not the desire to hide from public opinion. Rather, it is the holding of meetings (inaccessible to non-initiates) in the form of rites known only to initiates. -- Thus, the Sicilian Mafia differs from an ordinary fraternal brotherhood through its secret rites.

Types . -- There are political, legal, professional, philosophical, religious, and secret societies. -- Let us briefly consider the Tantric.

Tantrism . -- Within Hindu and Buddhist axioms, a religion developed, particularly in Tibet, that situates 'awakening' (expansion of consciousness) in the unity of feminine and masculine life forces, which comes to full fruition in rites, ideas, and especially sexual union.

According to Hutin, analogous tendencies occur within Jewish Kabbalah and some Christian secret societies, whereby the Bible is, of course, interpreted in a particular idiosyncratic way.

Kundalini .-- Thanks to sexual intercourse—with a sacred background, in which the identification of the tantric couple with some divine couple plays the leading role—“the wondrous energy” (oc, 174), called 'kundalini', literally comes to life (force) (dynamization).

All people unconsciously possess this energy (at the base of the lower back), but only through ritual activation does this 'serpent power' come to full development. It then forms the basis of a higher human type.

Two main types:

Right-handed Tantrism practices strict asceticism (mortification) and 'sublimates' (elevates to a higher, sacred-intellectual level) sexuality.

The left-handed person wants to achieve mastery of the sexual, occult life force through the opposite (at least seemingly).

Both forms can be limited to a single couple or work in a group.

Note: - Hutin was once accused by 'intellectuals' of assuming that “higher beings” enter the members during the secret rites.

NA133

132. Tantra (Tantrism), The wild 'T' (133)

'Tantra' means 'teaching (system)' in Sanskrit. Tantrism, based on Himalayan, Jainist, and Buddhist axioms, aims to achieve “salvation” (of the soul in the first place) through esoteric and magical practice, -- especially sexual practice.

Such a theme naturally provoked a great deal of literature of dubious quality, -- alongside technical works such as, for example,

-- PB Randolph, *Magia sexualis* (*Sublimation de l'énergie sexuelle, force dynamique de la nature*), St-Jean-de-Braye, 1991 (// *Magia sexualis*, Boston, 1872).

-- If we dwell on Margo Anand, **La magie du tantra dans la sexualité**, *Paris*, Trédaniel, 1997, it is because the author knows Tantrism perfectly (although she establishes it in her own way). Above all, with her, we emphasize “the wild self,” in which she sees the foundation of Tantric mysticism (especially in the form of meditation (in the Eastern style)) and

Tantric magic (or in the form of exorcism (the exorcism of evil beings and energies)).

Incidentally: she is at the origin of the SkyDancing Institutes spread throughout many countries . This is one type of tantra, invented by her, in which those involved, in the course of a sexual ecstasy elevated to profound meditation, have the impression of “ dancing (Dance) in the heavens (Sky)”.

The divine madman . (paranormally gifted) -

She sees her historical epitome (of “I wanted”) in Drukpa Kunle , a sexual magician who lived in the 15th century (oc, 131ss.). Even today, he is described in songs and stories in Tibet, Bhutan , and Nepal. -- We give her two 'stories'.

Story 1. -- At the market in Lhasa (capital of Tibet), Drukpa calls Kunle from: “Listen everyone to me! I am Drukpa Kunle, who am here today to help you work out your salvation . So tell me quickly where I can find the best wine (spirited drink) and the most beautiful women.

Silence. Annoyance. Yet an old woman: “The most beautiful women live in the land of Kongpo . Among her , Sumchok , still a virgin and extremely beautiful.” -- He departs immediately and finds Sumchok serving food to a powerful tribal chief. In her honor, he recites songs in which he promises her, in veiled terms, a higher type of 'insight'. Whereupon she sings out her longing for the Buddha-level of insight in an enthusiastic song.

NA134

133. Tantrism, continued (134)

He lures the chieftain outside the castle: he has the beauty all to himself, who offers him tea. But he takes her by the hand, stretches her out in her master's bed, lifts her shirt “and beholds her lower mandala” (tantric: geometric drawing representing the universe and serving as the infrastructure of meditation). He places his sex against hers, performs union.

When Pressure Pa Kunle wants to leave; does she want to go with him? He takes them into a cave, teaches them to meditate, and then leaves them alone. Sumchok devotes herself to meditation: after four days, she frees herself (= Buddhism) from the disappointments of life and thus attains—in

“a luminous body” (a kind of fluid phantom within her)—the Buddha state of expanded consciousness. (Clairvoyant, sensitive, sensitive, magic).

Story 2 . -- A family whose home was plagued by demonic creatures begs Drukpa Kunle to exorcise them. He asks the people to make an opening in the door at the level of his genitals, to leave him there alone with a few barrels of wine. Naturally, he performs a magical incantation ritual. In the evening, he gets drunk and sings in a raw, loud voice so that the demons are attracted. Since they cannot get inside due to his ritual, they become furious: “Let us in. This house is ours!” He orders them to stand before the door.

Thereupon he thrusts his “glowing lightning of wisdom ” (phallus) through the opening and shoots his energy-charged sperm at them. At the stroke, they submit: peacefully and obediently, they place themselves at the service of the well-being of the family, which henceforth lives in peace in the home.

Interpretation of the two stories. -- The first emphasizes mysticism (sexual energy as the basis of meditation);

The second concerns the magical application (sexual energy as a means of solving problems).

The life force insofar as it is sexual (whether or not activated (dynamized) by sex) is the energetic basis of the two, meditation and magic.

Margo Anand -- Opinionated (and even partially rationalistic), she reduces even the demons of Tibetan folk belief to mere 'psychic' energies. She recommends the “wild self” of sexual desires as the source of her type of tantrism. Kali, the Indian goddess, -- the Greek menads (Dionysian women), Medea , the sorceress (medea) serve as other models of the female “wild self”. -- Which even the Buddhists do not readily agree with, of course.

NA135

134. Catherine Peyretone . The Cannibal of Montpezat (135)

Library st. :

-- J. Durand , *Les Sorcières , Pont-Saint-Esprit , Mirandole , 1990, 63 / 71.*

-- M. Anand , **La magie du tantra dans la sexualité **, Paris, 1997, 157, states that “shamans derived life force, insight, and esoteric knowledge from a power animal.” According to her system, she views this as part of “the wild

self”: during sex, one imagines becoming an animal and becoming one with an animal.

The traditional witches experienced something analogous in any case, as is evident from the following excerpt. We present it somewhat abbreviated.

Note: Durand is a skeptical historian who describes a Catherine according to Inquisition documents: “L’ogresse de Montpezat ” (a man-eater). A title referring to the rites—whether or not during the witches’ sabbath—that involve the eating of babies.

Incidentally: Montpezat lies southeast of Puy -en-Velay, north of Thueys (Ardèche). In the Vivarais .

1490/1519 -- Catherine, full of resentment against everyone in Montpezat , is looking for medicinal herbs in Le Roux. As usual, she went around muttering (cf. Petra 130). This time she had it in for Champalbert , her neighbor. -- At the Col du Villaret (le Coulet) suddenly sees a black hare blocking the way, its long ears pricked up with flaming eyes. “Catherine, you have something against your neighbor. I will provide you with a powder. You will use it to kill his cattle.” The ‘ hare’ (in fact, a manifestation of a malevolent demon) provides the powder as well as a black stick to touch the cattle. “Do as I tell you. Once you possess ‘proof’ of my power (life force), you will return here. I expect you here.” --Catherine carries it out.

A week later. -- She is back. The ‘ hare’ was back too. “Catherine, if you wish to renounce God who recreated you in baptism and take me as your lord—my name is Barraban (fictitious name)—then I will make you a rich lady and avenge you on your enemies.”

She agrees: she draws a cross on the earth and crushes it with her feet. “Our pact is sealed immediately.” The ‘ hare’ imposed upon her the desecration of a host following Easter, which she had to spit out again in the middle of the graveyard. She: “I will do it.” Thereupon the ‘ hare’ transforms himself into a demon with a human appearance. He immediately united with her (from then on, occultly speaking, she is a witch).

NA136

135. The Cannibal of Montpeza , continued (136)

The demon became a 'hare' again: "Now you are mine with your body but (cf. 131, Petra: I live with someone, but there is nothing between us) also with your soul. Physically you shall never again belong to a man". Unless she usually committed sodomy with the 'devil' at night during the diabolical gathering (*note*: the witches' sabbath) (...)" (says the Latin account). Barraban adds to this: "In place of the host you shall eat human flesh, -- the flesh of the children that the persons (whom I shall instruct) will provide for you in the course of the Sabbath celebrations in which you shall participate to venerate me".

"Thus the witch-man-flesh-eater of Montpezat was endowed with supernatural and malevolent powers which she realized according to the precepts of the black hare." Thus the author's interpretation, oc, 67. To make her opponents sick or even cause them to die, the demon made use of her left hand (precisely: he positioned himself on the top of it). With it, she touched the left side of the victim.

Conclusion. -- The demon, in the form of a black hare, was truly her power animal. In this she resembles the shamans/ shamanesses who, however—at least according to the relevant folk traditions —harbored no malicious intent. Whether they also became one with the power animal through a ritually fluid manner is the question.

In any case: in many traditional healing methods, animal life forces sometimes play a very decisive role. Like in Northern Siberia.

Touch. -- Here again, for the umpteenth time: the transfer of life force—for good or for evil—occurs through touch. Albeit with a ' power-laden ' stick. Touching is commonplace in the relevant traditions . Jesus also touches: through the laying on of hands, for example.

The Sabbath. -- The Sabbath is first and foremost a ritually fluid event based on out-of-body experiences. That 'children' were devoured there means, first and foremost, that the souls of these children who had left the body were 'devoured'. As a result, they were normally found dead in a mysterious manner.

For decades, Catherine was considered a ' masque ', a witch. She sowed fear throughout the entire region. On September 25, 1519, she was arrested by the Inquisition. She confessed everything, including that people ate

children during the course of the Sabbath. On October 12, 1519, she was burned alive... according to the customs of those times.

NA137

136. ' Noula ' (Anneke), the doppelganger (137)

Library st. : Chanoine Gombault , *La ' Noula ' de M. de Rochas* , in: *Revue du monde invisible* , Paris, 1907/1908, 153/167.

In *Annales des sciences Psychiques* 1907: June, Colonel de Rochas quotes a letter from a Russian, a young widow. -- Here are the most interesting excerpts.

"I am twenty. My husband has died. For five years, the doctors have understood nothing of what I observe." When she is alone, i.e., not in active conversation with anyone, she sees as totally real but imperceptible to others, except, by exception, "someone else" who **a.** differs from me but **b** . in silence imitates even the slightest gestures I make. I am blond-haired: she is brown-haired. I am thin: she is plump;

A photographer takes a picture of her and notes with surprise that a mysterious figure, vague but discernible, is standing beside her. -- Result: those around her label her insane.

"It is terrible when one hears someone else breathing when I am in bed." - "My husband didn't see them either, but when he came into my room and I was asleep, he saw 'a vague figure' vanish."

In a subsequent letter, the Russian woman said: "I have always lived with this doppelganger. I call her ' Noula ' (Anneke). When I was a child, I did not see her, but time and again I had the impression (...) that I was not alone. (...). But I saw Noula when I became a young girl."

Steller cites an analogous case that gained notoriety: Emilie Sagée (in Baltic Russia). -- "One day, the students (of the girls' school where Emilie worked) saw her professor working at the blackboard, and with her her lookalike making the same gestures and the same movements.

On another occasion, forty-two pupils witnessed it: they were gathered in a hall and saw Emilie's doppelganger before her, while they saw the real

Emilie picking flowers in the garden with remarkably slow and heavy-looking movements. (...). A pupil stepped right through the shadow, which then vanished, whereupon Emilie's picking of flowers resumed with her own lively movements." (From: *The Fantasm of the Living*).

Note how, while the shadowy doppelganger is present, the person to whom that shadow belongs proceeds thinly or at least wearily, indeed, exhausted.

NA138

137. Conscious withdrawal (138)

(Journey in the astral, out-of-body projection).

Library st. : J. Bergier , *Je ne suis pas une légende* , Paris, 1977, 221/231 (*Par- delà the invisible border*). -

The short chapter recounts, just like that, one thing after another. One episode is significant.

Around 1950, Bergier searches , at home in strange matters (" le fantastique "), the physicist Coustal , who claimed that he regularly performed "the death experience" (out-of-body experience) on his own initiative. Coustal suffered from Parkinson's disease (a tremor). Notwithstanding that terrible illness, Coustal attempted to fathom the phenomenon of 'out-of-body experience'. One of his experiences—'experiments', if you will—deserves special attention. He 'projected' (caused to leave his body) his soul into the hall where a meeting of the UNESCO Council was taking place.

In that 'projection' he tugged at the goatee of a famous rationalist. " Coustal – or the spirit ('esprit') of Coustal or the soul of Coustal – 'saw' (*note*: in this type of out-of-body experience the person retains both full consciousness and memory at the same time) the scientist leap up. Thereupon he gave a very accurate account of this event". (Oc, 224).

The incident was confirmed to Bergier by people who participated in the meeting in question.

Bergier .-- "Since it is merely a human testimony, it does not function as scientific evidence" (ibid.).

Note-- Bergier makes a remark that might one day be of importance. After meeting Coustal, who was afflicted with Parkinson's disease , Bergier noted analogous cases: “I now consider myself capable of asserting that anyone who ventures into out-of-body experiences runs the risk of one day being afflicted with Parkinson's disease.” (Oc 223). Established medicine claims that an injury to the brain and nervous system is the cause. In no case is it psychosomatic. “I draw no conclusions whatsoever,” says Bergier , “for it cannot be ruled out that such injuries are caused by 'spiritual' (*note: situated in the mind*) phenomena (which medical science does not—not yet—recognize).”

Bergier believes that something like this – “like hundreds of other phenomena” – should be scientifically studied.

Note-- Bergier , although deeply interested in the occult, remains radically academic. Which is typical of the best part of New Age.

NA139

138. Vampirisms (139)

'Vampire' can mean “bat, native to tropical America (and e.g. Indonesia), insectivorous but if necessary feeding on the blood of dormant mammals”. 'Vampire' can also mean “man or woman in whom bloodthirstiness and sexual perversion go hand in hand” (such as *R. Delorme , Les vampires humains* , Paris, 1979, 17 says) so that the court catches and tries them.

Incidentally : “Peter Kürten , the vampire of Düsseldorf (1883/1931), always had success with women to which his vampiric behavior was not unrelated” (oc, 91): when his execution approached, numerous women crowded at the entrance of the prison to have love letters, flowers, and poems delivered” (oc, 86). 'Vampire' can also mean “a living but especially a deceased person who (from his grave) haunts women (or, if the deceased was a woman, men) in the first place at night, so that they see their life force fading away”.

In other words: someone who—living or dead—has it in for the overall life force or fluid of others. 'Vampire' can also mean “someone who exhibits a skin condition caused by porphyria” (as in *D. Starenskyj , L'allergie au soleil* (*La photosensibilité , les porphyries et la carbotherapie* , Richmond (Québec)/ St - Fargeau Ponthierry , 1986, explains). An unusual amount of porphyrins (= a type of molecule) in the tissues plays a major biological role.

Fluidic vampirism . -- We are interested here in the third (and somewhat fourth) type. Main work: R. Ambelain , *Le vampirisme (De la légende au réel)*, Paris, 1977 Ethnologically we recommend A . Douglas, *The Beast Within* , London, 1992 (subtitled “ A History of the "Werewolf" reveals that the vampire is studied primarily as a living being that has left its state at night.

Ioanna proves that this continues after the fall of communism. Andreesco , *Où sont passés les vampires ?*, Paris, Payot , 1997, in which the leech, called ' moroi ' in Romania, is discussed in interviews.

Note -- The reader should please put the fantasies of filmmakers (think of the Dracula figure) out of their head. There is far too much sensationalist and unhealthy tendency at work in such representations. However, the film *Silver Bullet* by Daniel Attias (USA 1985) can be recommended.

NA140

139. Vampirisms , continued (140)

“The alukah , bloodsucker , has two daughters: ‘Deliver me! Deliver me!’ For there are three insatiable things (...): Sheol (the underworld, 'hell'), the barren womb, the earth which can never be satisfied with water (...). (*Proverbs 30:15ff* .). The 'hell' or underworld is, as it were, the foundation of this world which bears the name “gates of hell” (*Matt. 16:18*), that city over which the powers of evil that have their sights set on the life forces of creatures 'reign'.

This fact becomes tangible, at least to the sighted or the sensitive, especially at dusk, as *Ps. 59 (58):7* says: “They (the blood people) are there again and again in the evening. Like a dog they growl. They make the city unsafe.” And *Ps. 59 (58):16* adds: “They are there; hunting for food. As long as they are not satisfied, they growl.” R. Ambelain , oc, 22s., rightly cites this excerpt from Holy Scripture.

St. Augustine, Apuleius , *The Golden Ass*, says: “ Apuleius says that the souls of men are 'demons'. That after death they become lares , insofar as they are benevolent, lemures or larvae , insofar as they are malevolent. That they are called “dii manes ”, as divinely revered souls of the deceased, insofar as one does not know to which type they belong”. With this, the saint merely proves that he is familiar with the concepts of the ancients on the subject .

Vampires in the strict sense.

The most terrifying of the moans or spectres of the dead are those which, emerging from their graves (for they are still connected to their mortal remains, which are not truly dead), search the surroundings, insatiable as hell itself, for life force, especially insofar as it resides in the blood (called 'blood- soul-stuff ').

They preferably target young people or blood relatives (their ex-wives, for example, or their mistresses in particular) during sleep. If the bloodsucking lasts long enough, the victims develop anemia and the like and die of exhaustion.

Once buried, these victims in turn become vampires, because they too become insatiable (due to blood mixing). This is called *Ambelain* , "the chain of vampires".

It happens that the victim becomes aware of the danger through the first nightmares, such that, thanks to adapted rites, the vampire is repelled, 'exorcised'.

NA141

140. Vampirisms , continued 2 (141)

Black magicians, suicides, those excommunicated by the churches , blasphemers, the violently killed , those who have not received a ritual burial, occultists, and the like are preferably considered candidate vampires.

Verification. -- Those who 'see' vampires in the stricter sense say that they re-enter their grave shortly before dawn, -- not walking but 'sliding'. -- Once that grave is designated in this way, for example, the community proceeds to exhume it. If the remains are found intact, supple, with burial linen containing beautiful red blood (*haimatodrosia*), the heart is pierced or the body is beheaded and burned. At least in the Balkan countries.

One method of testing consists of bringing a horse (whether or not ridden by a naked young man who has not yet had sexual contact) to the suspicious grave: if the animal begins to sweat and tremble, this is seen as a sign that beneath that earth a truly dangerous vampire has the starting point of his nocturnal out-of-body experiences.

Grave life. - Ambelain , oc, 195/200 (*La vie possible in the tombeau*) speaks of animals—e.g. frogs—that are found alive in rocks (for example, when workmen in quarries stumble upon them). They live there for centuries without air! -- There are also known people—called 'saints'—who live for years without food (except, for example, the Holy Host). So that, according to Ambelain , the blood-dripping, well-preserved corpses of vampires of the most dangerous kind become 'more probable' through such discoveries.

Living 'vampires'. -- Oc, 201/206 (*Le vampirisme des vivants*).- Even the living 'suck dry'. One becomes aware of this because, after prolonged contact (a long visit, for example, or a prolonged treatment), one feels remarkably 'dead tired'. Without any noticeable reason!

Some aging people radiate something similar. As a result, they feel attracted to “young life,” especially during intercourse. The young thus prolong the life of the aging population but weaken themselves through that transfer of life force.

An example: *1 Kings 1:1/40*. King David grows old (and 'cold'). The courtiers provide him with “an exceptionally beautiful girl” (Abisjag) who serves him and sleeps with him (without union) ... to prolong his life. Thus Ambelain , oc, 201.

NA142

141. Lorelei (142)

Library st.: *R. Foncke , One Hundred German Ballads in Original Version* , Antwerp, 1944, 105; 35. A Lorelei is a ballad-like woman. What ' ballad-like ' means will become clear from what follows.

*A. Mussche , *Nederlandse poëtica**, Brussels, 1948, 177, states that the ballad—as he defines it—is a poetic form practiced mainly in the northern countries.

Let us add to this that it is a story, and thus a sequence of omen and sequel. For example, a knight meets the witch Lorelei (omen), upon which he falls in love with her (sequence). -- The typical ballad-like story regarding Lorelei is that she is a woman who eroticizes (omen) in the form of a harmony

of opposites: the immediate sequel is the downfall of anyone who touches her on an erotic level.

Conclusion : the witch as a witch eroticizes to kill. Eros and Thanatos merge.

Jos. von Eichendorff (1788/1857). -- This romantic poet has expressed the tragedy for us in ballad form.

“E ist clean late . It is clean calt. Was reitest du einsam through the forest ?

The Forest ist long. You are alone . Du, beautiful Braut , ich Führ ' dich heim”.

Grosz ist der Mënner Back and List. Of Pain my heart broken ist .

Well irrt das Waldhorn her und hin . Oh Flieh ! Du weisst nicht, wer I am”.

“ So reich decorated ist Rosz and Weib . So wunderschön der junge Leib

.

Now kenn ich you ! God steh ' mir bei! You are that hexe Lorelei !

You know me wohl . Von hohem Stein schaut still mine Castle deep in them Rhine .

Es ist clean late . It is already cold. Coming nevermore aus diesel forest ”.

Note : Die Nonne exhibits a similar structure—sweet omen/tragic sequel: she visits the count in the convent out of love, but “she offers him a small golden cup.” “Er hat kaum ausgetrunken , springt ihm sein Herz entzwei ”. Whereupon she sweetly orders him to the ground.

Note -- Eichendorff also wrote *Die Waldfrauen* . The hunter, below, falls in love with one of them, jumps off his 'steed' to go retrieve them at the castle: “ Weisz No one where he stayed . A forest woman is one type of Lorelei . Typically, occultly speaking, the Lorelei , if you approach her erotically without *her* consent, drains you of your entire life force. A process that usually takes place unnoticed by the victim. Which the three mentioned poems posit as “the unsaid.”

NA143

142. Love Magic (143)

Library st.: R. Arvigo , *Sastun* (*Mon apprentissage avec un shaman maya*), Paris, 1995 (// *Sastun* (*My Apprenticeship with a Maya Hailer* (1994)).

Rosita is a well-known American ethnobotanist in Belize. Don Eliji. Panti , a traditional healer— H'men , a wise man inspired by Maya spirits — initiates her into the healing practices of Ix. Chel , the Maya goddess of healing. --' Sastoon '. -- In Maya. -- Sas: light, pure, mirror. Toen: rock, epoch. Together: sastoon (English: sastun , zasztun , sastoon).--

It is an object, e.g., a piece of quartz, that serves as a foundation for manticism (clairvoyance) and magic (occult induction). Think of the pendulum or crystal ball. “ Sastoon , Sastoon , thanks to your infinite life force...” is a common introduction to a Mayan prayer.

Maya erotic magic.

O. c., 168/170. -- A man shows a photograph of a beautiful girl: “I want her to be mine.” -- Don Elijah performs an encanto (French: enchantement) on the photograph. With his sastan : “Carry this upon your heart for nine Fridays while you repeat: ‘You are mine. Come here. Sit down. And stay.’”

The reaction of a modern woman.

Rosita Arvigo : “What does that mean?” Do you do such a thing often: play with your magic on women for the benefit of men?” -- “Yes, mamasita . Often. But an encanto , a throw of lot, works for only six months: the time allotted to him to prove that he is worthy of his girlfriend. At the slightest fit of rage, for example, the magic shatters. (...). I am only offering him a chance to show his worth.”

“But she can still get pregnant in the meantime (...). I do not like your way of doing things ! Do you also cast lots for men?” -- “If a woman asks me, yes. However, it is rarer (...).

“I knew that H'men to engage in seductive canto since time immemorial. For me, it was settled: I never do such a thing. Such a practice is contrary to all my feminine principles.

Note: Now that she had come to know his conscientiousness, she stayed with him. Yet she is naive: beneath a veneer of Catholic morality often lurks a deep paganism in such ' exemplary ' we-men and we-women who fundamentally perpetuate the pre-biblical tradition. However, this is only exposed in borderline situations involving, for example, his aging (less self-control) or violent rages.

14 3. Ethnopsychology , resp. Ethnopsychiatry (144)

Library St.: Ch . Wooding , *Healing Spirits (Ethnopsychiatry as a new direction within Dutch anthropology)*, Groningen, 1984.

The book deals with the transcultural (cross- cultural) treatment of 'functional' (non-organic, based on lesions of the brain and nerves) disorders.

By ' ethnopsychology ', the author, who has a relevant practice , understands the study of the inner life insofar as it is interwoven with the view of man and the whole that characterizes the metaphysics of non-rationalist, non-Western cultures.

Incidentally : Parisian ethnopsychiatrists such as G. Devereux (*Mohave Ethnopsychiatry and Suicide* , Washington, 1961) establish that about 80% of the world population still thinks metaphysically and that, as a result, typically Western psychiatry threatens to fail in the treatment of people from such cultures.

This is particularly evident in the treatment of migrants coming from outside Europe. -- The “traditional healing methods” are much more efficient in this regard . That is why they are called ' ethnopsychiatry '.

Wooding's book is not a simple book, both in the exposition of the axioms and in that of the ' case studies ' (samples from his practice). Nevertheless, this.

Oc 72/ 77 (The spirit that thought itself god).

A Surinamese woman ends up with Wooding . -- After a long story (clinics, operations mostly, yet without real cure) in the Netherlands and Suriname, Wooding proposes summoning one of her 'winti' (an invisible being is called 'winti'). (*Note*: what might be called a form of 'spiritism' here) “since the winti know exactly what is going on” (oc, 75).

In other words: the practitioner simply works his way into the woman's metaphysics. She agrees. He performs the ritual with the bowl of water. A small bowl is filled with water almost to the brim and placed in the woman's hand. The therapist asks questions. If the answer is affirmative through the

bowl, the bowl tilts over and water spills out. If the answer is negative, nothing happens.

Steller began by asking the winti if one of them wanted to enter the body ('incorporation'). Slowly the bowl tilts. "After two or three minutes the woman's face changed and I interpreted that as a sign of possession ." (Oc 75) Thereupon the "question-answer" communication continues until a therapy is indicated by the spirit (as with the ancient Greeks).

NA145

144. "Mind power" (145)

Library st.: *E. M. Monahan , The Miracle of Metaphysical Healing , West Nyack (New York), 1978-2.*

The author begins by saying that "positive thinking" (understand: hopeful thinking) is indeed discussed in many works—it is one of the main themes of New Age—but almost never in the context of "the power that can handle anything, in our mind". To the She devotes her book to the energized mind and its techniques.

A brief sketch to convey what she means. She sustained a head injury in an accident: not only was she left blind, but she also immediately suffered from epilepsy (up to about ten seizures a day). Four years later, another accident: her right arm had been paralyzed ever since. -- For all three aspects, after various scientific treatments, her incurability was established.

"Metaphysical healing." -

Monahan, the term 'metaphysical' stands for 'alternative'. -- After five years of "banging her head against the wall," her decision is firm: "I will once again become 'a completely independent individual '."

"Since my childhood, I had heard the stories told of people who, when doctors and medicine offered no more hope, " received miraculous healings " (were saved by miraculous healings). I had always been interested in " the occult" (the occult). (Oc, 3).

The writer then set to work. She asked two friends if they would help her develop relevant techniques . Ten days later, the healing process had already begun: blindness, epilepsy, and arm paralysis disappeared.

“I immediately had so many reasons to be grateful and a multitude of things to think about. I had discovered secrets specific to metaphysical healing and my decision was firm: I would make those secrets available to every man, woman, child on this planet”(ibid.).

The author subsequently earned a degree in psychology and sociology from the University of Tennessee. In true American fashion, she pushes through her will: she triumphs over the powerlessness of both medicine and positive thinking, which takes no account of “mind power”—the mysterious but, once technically mastered, efficient mental force.

NA146

145. “And all who touched him (Jesus) were healed” (146)

We can introduce this short chapter with this text from *Mark 6:56* .

To understand what really happens, we read *Luke 8:46* : “Who touched me? (...). Someone touched me, for I felt a ' dunamis ' (Latin: virtus), power, go out from me” (after a woman who had suffered from a hemorrhage for years touched the hem of Jesus' garment).

What the Biblical people of that time still knew is coming to light again with New Age, although usually very arbitrarily (not proceeding from the Holy Trinity).

Library st. : *Guide des techniques du toucher* , Geneva, 1989.-

This seemingly worthless little book draws our attention to some twenty-two techniques for the transfer of life force. We list them: foot reflexology (Dr. W. Fitzgerald/ Eunice Ingham), lymphatic drainage (Em. Vodder), polarized energy (Dr. R. Stone), shiatsu (shi = finger; atsu = pressure) (W. Oashi et al.), Californian massage, metamorphosis massage, Ayurvedic massage, Trager (Dr. M. Trager), healing touch (JF Thie), kinesiology (Dr. Goodheart), Korean relaxation, Reiki (rei = life force; ki = individual life force) (Dr Usui), biodynamic massage (Gerda Boyesen), baby massage (Dr. Fred. Leboyer), initiation massage (Alejandro Jodorowski), Rolfing (Ida Rolfing), postural integration (Prof. Jack Painter), ortho-bionomy (Dr. AL Pëuls), chiropractic (DD Palmer), ethiopathy , osteopathy (Dr. Still), do-in (do = method; in = life force) (J.-B. Rishi ; J. Rofidal).

It is impossible to share anything specific in this introductory course that sheds real light on each of these twenty-two touch-based methods. What does stand out, however, is the generally philosophically and scientifically unthoughtful nature regarding their axiomatics. The focus is primarily on grasping a (physical and psychological) problem and being able to handle its solution.

Speculations usually do not interest their initiators . Which is unfortunate in a sense, because as long as the axioms are not thoroughly mastered, one does not really know entirely what one is doing. Consequently, it usually remains limited to 'recommending' (without referring to the inevitable failures). But anyway: let us think 'positively' and energetically!

NA147

146. Charismatic movement (147)

St. Paul , in *1 Corinthians 12/14* , elaborates quite extensively on the spiritual gifts—as a bishop. He begins with the Holy Spirit, the Lord (Jesus, the Son), and God (understood as : the Father), who are each active in their own way in the charismata . Paul thinks in a radically Trinitarian way . Charismata concern 'wisdom' (higher insight), 'science' (catechetical giftedness), 'faith' (to a remarkably genuine degree), healing power (paranormal giftedness but radically Trinitarian), prophecy (clairvoyance, as *John 4:19* clearly states), glossolalia (speaking in unknown tongues), and the interpretation of glossolalia. In another place, he mentions performing miracles, healing powers, miraculous beneficence, guidance regarding ecclesiastical organization, and tongues (*1 Corinthians 12:28ff*).

For anyone somewhat familiar with Scripture, it is clear that *Gen. 6:3* clarifies everything here in the reverse sense. -- Yahweh sees that actual humanity is becoming 'carnal' (sinful, i.e., conscienceless). To which he responds: “That my spirit (*note*: divine life force) should not simply be responsible for man insofar as he is flesh.”

In other words: if unscrupulous (to a transgressive degree), then there is a withdrawal of God's spirit, that of His ever-saving life-force, which has as its main condition: the Decalogue (Ten Commandments), a popular summary of conscientious behavior. As Peter himself says in Jerusalem: what the

apostles speaking tongues present as a spectacle is the realization of Joel's prophecy.

Spectacle. -- In Jerusalem there were those who mistook the glossolal apostles for drunkards at too early an hour ! Let us read *P. Beijersbergen, Obstacles* , in: *Building the New Earth* (Eindhoven). 1975: Sept 18/23.

In **New Covenant ** 1975: July, a writer, *M. Drahos* , recounts her development regarding the charismatic (in Protestant circles: Pentecostal) renewal. On the one hand, she considered people to be truly moved by God. On the other hand, she was convinced that one can only be 'religious' "if it has all been unraveled and reasoned out in an intellectual way." Her son: "Your faith is no faith at all unless you reason with your heart." Whereupon the mother—"a little wounded in her pride"—began an examination of conscience regarding her degree of faith. Then the tide turned in her heart.

NA148

147. Miracle (definition) (148)

Bibl . st. : *C. Hirshberg / M. Barasch , Guérisons remarquables* , Paris, 1998, (// *Remarkable Recovery* , New York, 1995). We consider oc, 51/56 (*Miracle*). Defining remarkable healings is an almost impossible task.

Authors rely on *Shapiro* , in: *Eye, Ear, Nose , Throat* , 1967: Oct .. Dr. Shapiro begins by recalling St. Peregrin, the patron saint against cancer, who himself recovered from it.

He then discusses the famous healing of Sister Gertrudis . Hospitalized in New Orleans on December 27, 1934. In the last few months, she had deteriorated rapidly and suffered greatly: high fever with vomiting and shivering. She was cared for by Dr. J. Nix, whom she had already operated on for her gallbladder. Diagnosis: pancreatic cancer (the pancreas was three times larger than normal). A tumor that could not be operated on.

The sisters of the Congregation for Charity directed their prayers to Mother Seton , the foundress: in novenas they asked "to spare the life of Sister Gertrudis so that she might continue to serve God". The sister began to feel better, gradually recovered, left the clinic on February 1, 1935, and resumed her work on March 1, 1935. She died suddenly on August 20, 1942, at which time the autopsy (36 hours later) – performed by Dr. W. Siebert –

showed that the cause of death was a massive pulmonary embolism. There was no trace left of her pancreatic cancer.

Note: What is the true cause of the healing here, which doctors describe as a “remarkable healing”? The prayers with the very clearly defined request? Her own positive thinking? Or the two together? Or something else?

Ann O'Neill. -- At the age of four, she was admitted to the clinic due to severe lymphleukemia during Holy Week 1952. -- At the time, the disease was completely incurable. Now about 73%. -- At a certain point, her parents wrapped the child in a blanket and took her in the rain to the grave of Mother Seton , where nuns were praying. -- A few days later, there was no trace of cancer left in her blood.

Note -- The Vatican had the case investigated and, nine years later, requested that Ann undergo a painful bone marrow biopsy to test the cure. The biopsy was supervised by S. Farber, professor of pathology at Harvard University (known for the first effective treatment for leukemia).

The Pope then declared the healing genuine and canonized Mother Seton : she thus became the first American female saint.

NA149

148. Miracle, continued (149)

The statement

Stellers see more than one.

1. Scientific . -- M. Sacks, Ann's physician, one of the most outstanding hematologists in the USA, testified before the Vatican court that, given the bleeding wounds in the neck and back, her anemia, and a fever of over 40°, she could not survive such a deadly disease.

2.1. Psychological . -- All who experienced it remember how deeply Felixana O'Neill, Ann's mother, was attached to her little daughter. Dr. J. Healy, for instance , still remembers very clearly her unwavering faith (meaning: conviction): “She never doubted—not even for five seconds—that Ann would recover.” (Tamara Jones in *The Washington Post*, April 3, 1994). She was pregnant for the third time. Yet she watched over her child day and

night—wiping her feverish little forehead—and did not leave her until she had to go to the maternity ward.

Note: What would now be called positive thinking in New Age may be one of the causes of the 'remarkable' healing. 'Positive' here means “imagining the outcome favorably” (which is a form of visualization, where one keeps the child as healed before one’s eyes through the imagination).

2.2. Biological . -- When Ann was seriously ill, she contracted chickenpox and severe pneumonia.-- Several doctors are asking themselves whether precisely that was not Ann's resistance system (' immune system ') - in the language of French doctors “ the terrain ” - stimulated in such a way that a -- very mysterious, healing energy was released. However, the fact that such a type of remission never lasts argues against this.

Ann O'Neill now . -- Anyway: Ann is now (1995) a hairdresser and a mother, yes, a grandmother at forty-six. She has serious problems behind her and very recently had to deal with a divorce and the murder of her eldest son by a sixteen-year-old.

She attends Mass several times and goes to Mass twice on Sundays. She claims: “During Mass, I feel electrified.” She attributes this mysterious phenomenon to “the Holy Spirit.” Otherwise, Ann lives like everyone else.

Note: The 'electrification' she perceives seems to indicate that she is 'sensitive' (clairvoyant). Also a New Age phenomenon.

NA150

149. The actual functioning of (scientific) reason (150)

Let us begin with a witticism by W. James.

Every new learning goes through three phases.

1. They are attacked by dismissing them as absurd.
2. Then one accepts them as true, but without much significance.
3. Finally, its true meaning is acknowledged, and its opponents claim to have discovered it.” –

Although a figure of speech, what James says is still repeated daily. Even, yes, especially in academic circles.

Dr. Larry Dossey . -- In the preface to *C. Hirshberg / M. Barasch , Guérisons remarquables* , Paris, 1996 (// *Remarkable Recovery* , NY, 1995), 7/ 13, says Dossey what follows.

At the beginning of my career, I saw a case of lung cancer with metastases disappear without medical treatment. I then questioned two of my professors.

1. The one: "That happens." He left.
2. The other: "That is the natural course of the disease".

Although surprised by the remarkable nature of the healing, both reassured me more or less.

a. Like my professors, I considered myself, as it were, threatened by such phenomena. Realizing that I could neither explain nor control them, I did not want to dwell on them any longer. For "a cancer that disappears on its own" reminds the doctor that he does not know everything. In doing so, I adopted the classic attitude of the medical profession: pretending they do not even exist.

Today, I consider such an attitude unworthy of a scientific spirit. -- With a substantial minimum of scientific curiosity, anyone studying with a scientific mindset could seek and find a veritable gold mine of indications for a treatment in the "spontaneous remission" of cancer. However, just like the placebo effect, such remarkable cures are a weak point in the theory.

Dossey is Director of Alternative Medicine, co-president of several alternative medicine organizations, and former head of the clinic at Medical City Dallas Hospital . Which means he knows something about it.

Note: "Most human errors are not so much due to the fact that, starting from true presuppositions, they reason incorrectly, but to the fact that, starting from incorrect— *note: open* to correction —judgments or presuppositions, they reason correctly." (Logique de Port-Royal).

NA151

150. "I didn't want to see" (Torey Hayden) (151).

"She went bent over" (*Luke 13:11*). With this sentence as a motto, we summarize *T. Haden , L'enfant qui ne parlait pas* , Paris, 1992 (// *Ghost Girl* (1991)), on.

Torey Hayden , a world-renowned psychologist specializing in autistic children, was given a class of “difficult children” in Pecking , Canada, in 1987, including Jade, who “went hunched over” and did not speak .

The fact. Hayden takes care of the child after class hours. At school. So that eventually he lets go of his secrets. Jade talks about Tashee , a little child who met a gruesome death.

A large portion of the stories unmistakably refer to the practices within a section of the occultist groups (oc, 220). For instance: blood rites (with “the power that the group acquires thanks to the sacrifice of a six-year-old child”); “666” (in *Rev. 13:18* the name of Satan); the throat-throwing of Tashee with a long sacrificial dagger (decorated with a kind of crescent moon) and other things that the child could not produce on his own.

What was requested (the interpretation).-- Oc, 221.-- The Pecking and Falls River police took what Jade said seriously. After all, the remains of children are often found (in the USA). However, all possible investigations yielded nothing.-- Hayden sees three hypotheses.

a. Psychological hypothesis . -- She herself is a professional psychologist. The social workers and psychiatrists are thoroughly convinced: it is a psychologically and psychiatrically explainable case, respectively. Namely: abnormal behavior.

b.1. Pedophilic hypothesis . -- What Jade says about video (and her sheer terror of filming), as well as about 'magnetoscope' (rare at the time), points to pedophilia and pornography (child pornography, that is).

b.2. Satanic hypothesis . -- Hayden prefers the pedophilic hypothesis. But she confesses:

a. ignorance regarding occult phenomena,

b.1. Specialist blindness (specialized obsession (McLuhan)): “a certain blindness”. “I interpreted all behavior in terms of (*note*: scientific) psychology and psychiatry”. “I did not want to see”. (Oc, 219).

b.2. “I was still young and my career was fragile. (...). It seemed dangerous to me to put myself at risk as a specialist in this way.” (Oc, 220).

Rarely has someone from the scientific world been so “honestly confessing”.

