

Text 6. The 'Homo religiosus ' (continued)

Text 6. The 'Homo religiosus' (continued)	1
6.1. Mystery Religions	2
6.1.1. Introduction.	2
6.1.2. Homo religiosus interpreted Biblically.	4
6.1.3. The Gilgamesh Epic as a mystery religion.	5
6.1.4. The superficial story.	7
6.1.5. The second journey.	9
6.2. Power and Sacred Orders	11
6.2.1. Sacred service.	11
6.2.2. Princes.	13
6.2.3. Black days	15
6.2.4. Kristensen decides:	17
6.2.5. The 'divine' deceiver.	18
6.3. Occultism, Magic and Paranormal Phenomena	20
6.3.1. Group Occultism.	20
6.3.2. Sensitivity.	22
6.3.3. Cartesian dualism on the way to dynamism.	24
6.3.4. The evil eye (the evil look).	26
6.3.5. Telepathy.	28
6.3.6. Teleboelie	30
6.3.7. Shamanism.	32
6.4. Body, mind and spiritual dynamics	36
6.4.1. The power word.	36
6.4.2. Erotic religion and the Bible.	38
6.4.3. Virginity	43
6.4.4. Transmigration of souls.	43
6.4.5. Power word	45
6.4.6. Ritus paganus	48

6.1. Mystery Religions

6.1.1. Introduction.

The university study of “the religious man” - homo religiosus - began in Switzerland, in Basel , in 1833.

Curious:

JG Muller gave lectures there “on the history of polytheistic religions” for years in the summer from six to seven early in the morning and with success! That those nonetheless coveted lessons took place so early shows how 'ashamed' the rationalism of the time was regarding this matter! - Yet let us outline what the religious man is.

Bibl.st. :

-- H. Pinard de la Boullaye , *L'étude comparée des religions* , Paris, I (*Son histoire dans le monde occidental*), 1929-3, II (*Ses methods*), 1929-3; III (*Tables alphabétiques*), 1931-3. - yet always An my information ;

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

Definition.

experiences the sacred directly, individually and socially, amidst living life, as infinitely surpassing the profane in terms of information and life force ('power'), is “homo religiosus ”. This became an object of study from the 17th and 18th centuries.

What figures such as F. Fénelon (1651/1715), P. Spener (1635/1705), J. Wesley (1703/1791), GB. Vico (1668/1744; *Scienza nuova* - va), Ch . Dupuis (1749/1809) , J.G. Herder (1744/1809), and F. Schleiermacher (1768/1834) have attempted to make clear is religion not as an “abstract system of dogmas” or as “statements to be believed in the name of the deity ,” but as an experiential reality.

The 11th century continues this in the footsteps of Egyptologists, Assyriologists , Iranists , and Indianists — contrary to the interpretations of positivists, evolutionists, and Marxists—with figures such as J. von Görres (1776/1848; myths, symbols, rites as expressions of religious experiences), the Roman tici (who placed life at the center instead of the abstract concept and 'dry' reason), F. Schelling (1775/1854), M. Muller (1823/1950; the founder of comparative religious studies), - the researchers into the 'origins' of the religious phenomenon (from 1880)

The four great ones .

Let them be mentioned briefly, all too briefly: *N. Söderblom* , *R. Otto*, *G. van der Leeuw* and *M. Elia de*

N. Söderblom (18866/1931), with are *Das Werden des Gottesglaubens (Untersuchungen über die Ursprünge der Religion)*, Leipzig , 1926-2, see three essential characteristics of the sacred:

1. animism,
2. dynamism (belief in power),
3. cause belief (' Urheberglaube ').

Fortunately, in a fourth chapter, he paid attention to magic as a form of religion (thanks to his living contact with the Swedish folk). *R. Codrington* (1830/1922; *The Melanesians*) was a decisive influence on him .

R. Otto (1869/1937 ; *Das Heilige* , Gotha , 1917) had an eye for the psychology regarding all that is sacred: religious experience is directly related to the ' numen ', the awe-inspiring.

G. van der Leeuw (1890/1950), with his * *Phanomenologie der Religion* *, Tübingen, 1956-2, shifts the focus to behavior towards the saint as a life force and is an outspoken dynamist .

M. Elia de (1907/1986), partly influenced by *R. Pettazzoni* (1833/1959; *The Supreme Being*) and *G. Dumézil* (1898/1986; *L'idéologie tripartite des Indo- Européens* (1958)), offers a kind of summary with his *Traité d'histoire des religions* (1949). He places the concept of ' hierophany ' (derived from its Orthodox origins) at the center: because the sacred manifests itself (in objects , plants, animals, people, symbols, myths, rites, archetypes, initiations), the open person grasps the sacred directly.

For *Eliade* – in *Le sacré et Le profane* (1956), 172 – the sacred is the ultimate damper on the freedom of the irreligious person, who thereby proceeds to the desacralization of world and man.

So much for a brief outline regarding the homo religiosus . Some—the God-is-dead theologians, for example —propose in contrast “the man of faith” who, detached from primitive, ancient, medieval 'religiosity' and under

modern and even postmodern influences, advocates a kind of fideism that, for the homo religiosus, means nothing more than an emaciated religion.

6.1.2. Homo religiosus interpreted Biblically.

Let us begin with *Numbers 11:14* , where Moses cries out: “I cannot handle all these people alone; it is too heavy for me!” Seventy prophets are provided with God’s spirit (life force).

In *Numbers 11:29*, Moses cries out: “May all the people of Yahweh be prophets, because He caused His life-giving power to descend upon them!” – This means that Moses grants every individual the right to be a 'prophet', God's confidant and inspired one.

This corresponds to *Joel 3:1/2* , where the gift of God's life-giving power is bestowed upon sons and daughters, old men and young men, male and female slaves. This is what is literally adopted by Peter in *Acts 2:17/18* on Pentecost in Jerusalem and interpreted as the fulfillment of Joel's prophecy. The entire people, therefore!

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

Forgiveness of sins/ individualization/ internalization.

Jeremiah 31:30/34 states it clearly: “I, God, will forgive their sin. No one need to say to another: ‘Get to know God (*note* : have an intimate relationship with)’. All, great and small, will know God. He will put the law in their innermost being.”

This is literally adopted by *Hebrews 8:8/13* as valid for Christianity already from those days. *Ezekiel 11:19/20* and *18:1/32* actualize what Jeremiah predicted, emphasizing the internalization (“a new heart”) and the gift of “the new spirit” (life force) of God.

It is not surprising that, for example, *John 14:23/26* in Jesus' first farewell discourse states that if one makes his word (message) true out of love, one is loved by the Heavenly Father and by Jesus: “We will come to such a one and make our dwelling in him.” Which is predicted a little further on regarding the Holy Spirit as Helper.

Conclusion

There is no doubt: Biblical religion knows a homo religiosus who experiences God individually, intimately,—amidst that life that makes “the commandments” true.

That realization poses severe problems is evident from the accounts of ascetics and mystics. They are right in the thick of it: themselves—individually, intimately—confronted with the Holy One Himself, yet not without the “elements of the world,” as *Galatians* 4:3 and 4:9 call those who control this world; not without “flesh and blood” (understand: earthly humanity) and “dominions and powers and rulers of this darkness,” as *Ephesians* 6:12 calls them. It becomes occult! So much so that the “priests, wise men, prophets” or the “prophets, wise men, scribes” do not yet become superfluous, who, provided they themselves possess direct contact with God, regarding homo religiosus, can lead the way.

6.1.3. The Gilgamesh Epic as a mystery religion.

Library st. : WB Kristensen, *Collected Contributions to the Knowledge of Ancient Religions*, Amsterdam, 1947, 1/14 (*The place of the Flood story in the Gilgamesh epic*).

The city of Uruk (Oeroek) was situated in Lower Mesopotamia. According to legend, Gil Gamesh was once its first king around 2700 BC. The city had always been a major religious center with a radiating culture.

Gilgamesh is the central figure of Sumerian-Akkadian epic poems with the theme of attaining immortality, which were developed into a single epic in the eighteenth and seventeenth centuries BC.

Structure.

The epic is written on twelve tablets. The first eight deal with the friendship and heroic deeds of Gilgamesh and Engidu, up to and including Engidu's death and Gilgamesh's mourning for his friend. The rest of the tablets speak of the fear—amidst his grieving sorrow—of his own death: “My friend whom I loved has turned to the earth. Must I also—just like him—one day lie down, never to rise again for all eternity?”

The fear of death holds him in its grip. The text that follows recounts the attempts to escape fate and find eternal life, the hallmark of divine beings. He

decides to seek out his father, Utnapishtim , whom Kristensen calls “the Babylonian Noah (Noë)”.

Reason: Utnapishtim saved himself from the 'flood', understand: death, and was deified. After great difficulties, he reaches his father and asks him how he “came among the immortal deities and experiences life”. Utnapishtim answers with his story of the flood as well as with the transfer of various means to become immortal.

But for humans and human-deities, that eternal, deified life is inaccessible. Well, Gilgamesh is 2/3 god and 1/3 man! The epic therefore has a tragic ending: the desired outcome falls definitively out of reach.

Discussion

Kristensen attempts to find arguments for his thesis that the flood story does indeed have an essential place within the entirety of the epic. We follow him in this, but shift our concern to the exodus from death to life.

The opening of the text reads: “ Gilgamesh : he saw everything and he came to know it; in the depths of wisdom (...); he beheld the hidden and the mysterious; he traversed the distant road (...)”. He first travels through the earth-mountain (*note*: the earth); then he crossed the waters of death; finally, he saves himself from the floodwaters. In three 'journeys' through the regions where the dead reside—forever—(earth-mountain, waters of death, floodwaters), Utnapish Tim managed to save himself through death. Gilgamesh attempts to do this over again. Yet with a tragic ending.

Wisdom.

An epithet of Utnapishtim reads “the most wise”. Within the axiomatics of the epic, 'wisdom' means “insight into the mystery of resurrection from the dead on the basis of initiation”. That initiation consists not so much in mere knowledge, but in knowledge acquired by traversing the regions where the dead reside forever, so that one reaches the light of eternal life “in the east ten”, the region of the dawn.

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

That sacred experience is described in the epic in mythical-symbolic language. Myths recount sacred phenomena—such as an initiation—and do so in veiled terms. Take, for instance, the opening, where it speaks of “depths of wisdom,” “the beholding of the hidden and the mysterious,” “the far way.” The far way is the course through the regions of death—a kind of descent into hell. Along its course, one beholds that which is hidden from the masses—what we call the 'occult'.

Such a sacred experience bestows wisdom, not general insight, but insight into the way out of death towards life. With this introduction in mind, we will now delve into certain parts of the epic—guided by WB Kristensen .

6.1.4. The superficial story.

1. Gilgamesh is the part-divine, part-human builder and warrior who knows all things on land and at sea. To rein in his system of oppression, the god creates Anu Enkidu , a wild man who initially lives among the animals. Soon, however, he is initiated into the urban way of life by a noble, frivolous woman. He travels to Uruk, where Gilgamesh awaits him.

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

3/5. Together they march against Humbaba (Huwawa), the guardian of a cedar forest appointed by the deities.

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

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

8. Gil Gamesh mourns the death of his friend, who receives a solemn funeral.

9/10 . Gilgamesh undertakes the dangerous journey: he wants to reach Utnapishtim , who survived the Babylonian flood, to learn from him how to escape death.

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

12. A sort of appendix recounts the loss of ' pukku ' and ' mikku ', things that Ishtar —according to a Sumerian legend—gave him as gifts. Enkidu returns and promises to return those things and gives Gilgamesh a grim account of “the ways of the underworld”.

That is as far as the text somewhat conveys the demonism, which implies the existence and way of life of beings—on earth and in the other world—that tend to make one sense of the harmony of opposites.

“ **Harmony of opposites** ” means that ethical good and evil are interchangeable, that health and sickness turn into one another, and that salvation and damnation depend on the arbitrariness of the beings involved.

A religion that honors such beings as the rulers of the cosmos creates a fundamental sense of uncertainty and unpredictability regarding the fundamental values of life . Giving life and killing are equivalent. Love and hate intertwine. It is therefore no coincidence that, for example, Enkidu lives among animals to begin with! Or that Ishtar offers love , makes other gods pay for the rejection with death, only to then offer pukku and mikku in return .

The first journey.

The road is situated outside all known regions: Gilgamesh goes to Mount Mashī, at whose entrance the two scorpion-people “guard the daily rising and setting of the sun”.

At the western horizon, the two sit chest-deep in the underworld . To - Gilgamesh ’s question about the way to Utnapishtim (which is supposed to inform him about life and death), the two answer: “No one has found the way through the mountain.” Such a journey takes twelve double hours. It passes through the deepest darkness. Incidentally: it is the path of the 'sun' that sets there to rise on the other side in the east.

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

Let us note that only after death can one meet the Scorpion people, for the people who arrive before them are on their way to the realm of the dead. Yet—and this is mythical— Gilgamesh passes through the earth mountain and arrives in the east at the break of day. There lies the wondrous garden of the deities, whose trees bear fruit of precious stones.

According to our current intuition, Gilgamesh should now meet the flood hero. No: a kind of repetition of the first journey through the mountain follows now. The report that he has reached the shore of the sea sets in motion the second journey of initiation. Just like the passage through the earth-mountain, crossing the waters of death is an image of the journey through the underworld.

6.1.5. The second journey.

Sabitu , the virgin goddess of wisdom , dwells on the shore of the sea: she closes the entrance to Gilgamesh , but under the pressure of his threats she gives in. He asks her how he is to find Utnapishtim : the path leads over the sea he sees before him. But—according to Sabitu —only the sun, mean: the sun god Shamash , can manage that crossing.

Ma w.: through the realm of the dead! Just as the sun through the mountain of the earth, so now also over the waters of death, understand: the sea of the underworld!

Sabitu gives as goddess of wisdom Gilga Mesh advises stepping into the boat of the skipper of Utnapishtim , the flood hero, and crossing with him. Kristensen decides: the flood hero's skipper must be closely associated with, if not merge with, the sun god Shamash, for only the sun god can cross the sea .

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

As a myth, it sounds like this: water and darkness existed “in the beginning.” Every night is interpreted as the eternal repetition of the initial state. But, just as the light of life was once created from the dark waters of death , so every morning is the eternal repetition of the creation of the light of

life. Moreover: the annual floodwaters—also a fact in Babylon—are a mythical repetition of the waters of creation from the beginning.

The third journey.

The Floodwaters are thus, from a mythical perspective, the representation of the water of the underworld in the beginning. The Floodwaters are called 'Apsu', the common name for both the subterranean waters and the waters of disorder in the beginning.

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

The mystery.

The rescue of Utnapishtim in the ark is called "the mystery of the deities" in two places. In a third place, it is called "a secret." The 'mysterious' is—as interpreted within the myth of those days—the ascent of the light of life from death. Ancients interpreted the daily sunrise or the spring revival of plants as a repetition, understand: the visible presenting of what was "in the beginning," namely, that life rose from the waters of death in the underworld.

Incidentally: Utnapishtim's statement concerning the herb of life mentioned above is also called "a mystery": it was the visible and tangible representation of the primordial life in the beginning. Furthermore: Utnapishtim's skipper is called "mystery of the god of the west" or "mystery of the god of the great mountain (the earth mountain)". His second name is "the servant of Ea". But Utnapishtim is also the special servant- protection of Ea, who is the god of the underworld waters and of 'wisdom'.

Decision

The epic with its threefold journey describes, in symbolic-mythical terms, a way in which the man who dares can acquire initiatory knowledge. In that sense, Gilgamesh is "the son of Utnapishtim", a reissue of Utnapishtim. Tragically, as a part-human, he does not escape death.

Note - One cannot escape the impression that the descent of Jesus "into hell" (understand: into the underworld of those imprisoned there, namely those of the Flood and the destruction of Sodom and Gomorrah), followed

three days later by his resurrection, is situated in the same sphere of reality. That Easter event is the path that Jesus demonstrated through death and the underworld to the light of life of the eternal resurrection. Jesus framed the problem in radically new terms and offered a radically new solution, yet this was in line with what the ancient mystery religions sought to achieve in this regard.

6.2. Power and Sacred Orders

6.2.1. Sacred service.

Library st. : WB Kristensen , *Collected Contributions to the Knowledge of Ancient Religions* , Amsterdam, 1947, 201/229 (*The Ancient Conception of Servitude*), 291/314 (*The Riches of the Earth in Myth and Cult*).

Let us begin with the basic insight (oc , 204).

The world and life within it as 'sacred'. - The social life of all ancient peoples rested—more than has ever been the case since (following desacralization)—on a sacral or 'holy' basis. The larger and especially smaller social groups—the families, the ' gentes ' (groups of families), and even larger groups—were religious systems with their own worship ('cultus') and sacral regulation of interests. The state was first and foremost 'sacred': legislation, institutions of a public nature, and decisions of general interest came into legally valid existence after consultation with om 'omina' (divine instructions).

Kristensen :

The idea of a “civitas dei” (a divine state) was known to the ancient peoples, and the realization of that ideal was pursued in an impressive manner.

If a fundamental misunderstanding regarding primitive and ancient cultures prevails among many modern and postmodern minds, it lies in the disregard for the sacred that primitives and ancients (and medieval people)—in a word: premoderns—upheld.

Problem.

The slave, or female slave, stands “outside ordinary law”. - Platon calls the slave “a difficult possession to handle” (“ chalepon”) . ktêma ”) and recommends humane treatment based on purely practical grounds (*Laws*). Aristotle considers the slave a possession among all other 'possessions'. Although nevertheless a “ ktêma “ Empsuchon ”, an animated possession,

was for him a kind of subhuman animal (*Politica*). The Roman Cato holds Platon's opinion (De agr .).

Such interpretations of service already betray a desecration of the service that naturally appeals to modern and postmodern tastes.

The sanctity of service.

The fact is that in the oldest Greek and Roman culture, male and female slaves in many cases participated in domestic and public worship. Above all, they were affiliated with the religion of the family. They “stood outside ordinary law” indeed, but not outside law per se: they stood within sacred law.

Wealth.

Deities of the underworld were the givers of wealth that made its life-giving force present. Wealth, as a life given by a god, was therefore 'sacred'.

Moreover, it was an ancient belief that only those devoted to the underworld deities could bring the wealth of the earth among mankind.

In Rome, these were the slaves—they managed the family's wealth—the king—he stood sacredly as guarantor for the country's prosperity—and the vesta linen or Vestal virgins. The latter were dedicated to the underworld deities. They maintained the hearth fires of the Roman people and served in the storeroom of the goddess Vesta (the “ penus Vestae ”), the visible and tangible presenting of what Kristensen calls “the mystery of the life of the earth”.

Slaves.

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

Slaves were beloved by those deities to such an extent that they could represent them: at the celebration of the Lares , they—and not the free people—were the main characters.

Reason: the servitude of slaves is held in special favor by the Lares . Slaves played the leading role in the celebration of Saturn. Saturn, the god of the abundance of crops, was himself interpreted as a slave: in the temple near the Capitoline Hill , a statue of a bound slave represented him.

Incidentally : That being bound meant descent into hell, from which cosmic life arose. The liberation of Saturn and the slaves at the annual celebration of Saturn represented a resurrection. That meant the divine wealth in all its earthly forms, which was provided by the god and the slaves as intermediaries between the other and this world. That is mystery religion.

6.2.2. Princes.

Saturn was both slave and king: traditionally he is called “Saturnus rex,” and at the Saturnalia , the celebration of Saturn, he was represented by a slave.

By way of comparison: the holy man (priest) of the goddess Diana in the sacred grove at Nemi was named “rex nemorensis ” and was also a slave. His sacred symbol was a tree branch which he had acquired in a battle and which represented the resurrection life of the earth (understand: of the underworld deities) . The day of the founding of the temple of Diana nemorensis , the Diana of Nemi , was called “ servirum dies”, slave day .

Vestal Virgins

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

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

Generation energy

Ancients attributed generative life force to the earth fire. Thus, the god of that fire was the 'begetter' of earthly life.

A virgin mother was the partner of the god of fire. One story goes: in the dwelling of King Tarquinius (-534/-509), a phallus appeared on the hearth which fathered the future king with the maidservant Ocrisia . The phallus was interpreted at one time as the lar familiaris , the male household god, and at another as Volcanus , the god of fire. Now, Ocrisia was the Vestal Virgin in the royal household. All Vestal Virgins were interpreted as the consorts of the god of the hearth .

According to Kristensen, who cites Pliny the Elder, the “ sacra show popul romani ”, the objects of the Roman people, which the Vestal Virgins guarded

and worshipped in Vesta 's temple and to which the “deus fascinus ”, the divine phallus, also belonged, contributed to this.

Moreover, they were appointed as holy virgins, ' amatae ', lovers, by the “ponti fex maximus”, the high priest. Consequently, they wore the headdress of brides. In case of infidelity, they were buried alive, left to their true—mystical—husband in the earth .

“They were the brides of the god of the underworld, the procreating god in the hearth fire, and not—as has been believed—of the pontifex maximus who indeed—like the king—represented the god but was not married to the virgins” (oc , 308).

During the consecration, the holy virgins offered their hair or a lock of hair. In ancient terms: in the hair she resides the life force (one need only think of Samson). Through the offering of hair, that life force was dedicated to the deities from whom it originated.

Just as the male and female slaves gathered the riches of the earth in storerooms and granaries and prepared food for the family on the hearth, so the Vestal Virgins performed acts of worship for the benefit of the Roman people.

Thus they prepared the “mola salsa”, a mixture of coarsely ground grain and salt dissolved in water ('salsa'), to be used in offerings. In a ritual manner, they plucked the necessary ears of grain from the new harvest, dried and ground the kernels into coarse flour ('mola'). In a ritual manner, they likewise processed salt. - They brought the mixture to the penus Vestae , the consecrated storehouse in the temple. The ferdera or ferdera were sprinkled with this mixture and thus 'sanctified'.

Ancient Romans designated mola salsa as the 'sacred' epitome of all foodstuffs. - “Every food was sacred because a divine energy was at work in it, the energy of self-renewing life, but mola salsa was the special bearer of this divine power.” (Oc , 309).

The ritual form of its processing was intended to safeguard the unhindered unfolding of the divine life force . Which is precisely what is lacking in the purely profane preparation of food and drink.

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

Kristensen : the existence of the Roman state depended on that. - Moderns and postmoderns can hardly imagine such a thing because they live within a desacralized or desecrated axiomatics.

6.2.3. Black days

The front part of the storeroom was open to the Roman matrons during the celebration of Vesta. Those days were called "dies nefasti", black days, days of misfortune, those days of unpleasant feelings (depressed mood, indeed, anxieties). The greatest caution was required in daily activities.

Reason: those days were the days of the ancestral souls, indeed, of the subterranean deities. The openness of the storeroom was the present representation of "the gates of hell" that were open. Eerie beings—the deceased (cf. Halloween), hell spirits—emerged from the earth among the people. The attitude of mortals was twofold : they were welcomed because they helped decide the fertility of the earth; they were requested not to stay long on account of their demonism (harmony of opposites whereby they begat good and evil).

Gates

A society—a village, a city—was regarded as the visible representation of the underworld with its ancestral souls and its deities. The gate or gates that provided access were immediately the entrance to that other world under whose influence the society stood. The realm of the dead and the spirits of hell was regarded as a society, a city, a fortress, or the like. This manifested itself in the society on earth. "The Greek cities called 'Pulos' were named 'gates of hell' after such gates." (Oc, 255).

Incidentally

The Bible also knows that expression. On the Capitoline Hill in Rome stood an old gate that always remained open, the "porta pandana". She stood close to the tomb of Tarpeia, the Vestal Virgin who had opened this gate to the Sabines, who were enemies, and had thus 'betrayed' her homeland. She was therefore buried alive beneath the shields of the enemies of the state.

Nevertheless, she was worshipped every year by the Vestal Virgins with fers. She was apparently not regarded as a criminal but as a 'saint', and her

image could also be seen in the temple of Jupiter stator (one of the titles of the Roman supreme god).

Dis pater .

Tarpeia, in fact, has made a covenant with “the enemy.” The prince of the Sabines was, after all, merely the visible appearance of an “other prince.” “The Romans knew an arch-enemy who was at the same time their savior, namely the god of the underworld, also called “Dispater,” the god of the riches of the earth, the Lord with whom the Vestal Virgins had made a covenant and to whom they were dedicated.” (Oc , 311).

One sees the typical demonism that confuses opposites: the underworld god is both arch-enemy and arch-savior ! Tarpeia had opened the gate for that arch-enemy, specifically at the place where she was buried alive, which was dedicated to the god of the underworld. That bore witness to self-sacrifice: just like the unfaithful Vestal Virgin , but in a different situation, she had the audacity to open the gate for the Sabines (considered in itself a crime) and to leave this earth forever for servitude in the underworld, thereby brutally reinforcing it.

Her 'infidelity' (to the fatherland) was in this way not an ordinary, profane crime, but the reinforcement of her initiation as a Vestal Virgin , sealed by the living burial : the gate remained open always as a sign that her both desired and feared unity with the god of hell , the god of cosmic life, was permanent.

The open gate .

The storehouse of Vesta—the earth goddess—was the visible and tangible representation of the treasury that is the earth, understand: the Earth or Earth Goddess. Like her epitome, Tarpeia , the Vestal Virgins opened the 'gate' once a year, with the difference that they did not die but—like the slaves and the king—acted as intermediaries alive on earth between this world with its needs (for wealth) and the other world (with its wealth).

Mystery

Slaves, female slaves, kings, and Vestal Virgins live on earth but as representatives of another world, that of ancestral souls and hellish spirits. They were twofold : on the one hand “of this world”, on the other “of the other world”. To mediate between the two worlds. In Tarpeia’s case, that mediation extended to sacred death.

6.2.4. Kristensen decides:

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

Comparison

At the ascent to the Acropolis in Athens stood statues of the three Charites

.

Incidentally :

Charites are goddesses who radiate pleasing beauty and gratitude for that graceful beauty. Their number sometimes seems infinite, but the number three predominates. They favor, for example, the growth of roses, and spring flowers are their domain. One interpretation suggests that they originally represented the universally revered life forces of the earth . In any case: their connection with fruit-bearing nature is established.

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

Kristensen concludes: “From whichever angle we view the ancient ideas about the riches of the earth, they always prove to align with the fundamental idea of the mystery religions ” (ibid.).

Demonism.

The wealth of the earth is therefore 'sacred,' yet at the same time ambiguous: it was attractive as a value but simultaneously dangerous and thus terrifying as a value susceptible to turning into its opposite. For the deities—together with the ancestral souls—who manage that gift are, in the ethical realm, susceptible to good and evil and thus unpredictable.

Earthly mankind encounters wealth. Immediately, he is to be found what the ancient Greeks called ' heuresis ', discovery, and ' thèsauros ', treasure, laid by the subterranean powers. But, as Kristensen emphasizes time and again, “woe to the man who finds the treasure, for he takes fire into his hands:

whoever receives the life of the earth must know that he also receives the death of the earth". That is the notorious harmony of opposites.

Note - It is clear that Jesus' death on the cross and, immediately after his death, his glorification by the Holy Spirit with his gifts, are situated within that aspect of reality of which mystery religions speak time and again. The great, indeed, decisive difference lies in the fact that Jesus is the humanized second person of the Holy Trinity and is therefore the Lord over all that is demonic. His redemption is a value that is, for once, not susceptible to reversal into its opposite. Consequently, it does not relapse repeatedly but is, as the *Epistle to the Hebrews* states (*Heb. 9:12*), "an eternal redemption" that does not turn into its opposite, because, as a 'treasure' and 'discovery,' it is a gift to conscientious creatures from a conscientious God- man.

6.2.5. The 'divine' deceiver.

Th. van Baaren , **Doolhof der goden (Inleiding tot de vergelijkende religiewetenschap)*, Amsterdam, 1960, 209*, states that the divine deceiver is a deity who is essentially capable of "deceiving man". This is closely related to the divine 'trickster' ('jokester').

Library st. : WB Kristensen , *Collected Contributions to the Knowledge of Ancient Religions* , Amsterdam, 1947, 103/124 (*The Divine Deceiver*).

Myth.

The Greek god Hermes is a divine deceiver. He deceitfully lured humans to their deaths. This is what the myth of Pandora, the giver of everything, the goddess of the double-hearted 'blessing' of the earth, speaks of.

1. Prometheus stole fire from the deities and brought it among mankind. The gods punished first Prometheus and then mankind by sending Pandora to them. To this end, Hephaestus created a beautiful woman. Athena and Aphrodite bestowed upon her the gifts at their disposal. Hermes orchestrated the deception. Until then, mankind had known no misfortune, not even death.

2. Hermes, as ' charidotes ' (giver of gifts), brings Pandora to earth. The people receive her with joy. - One version of the myth tells that she brings a ' pithos ' ('vase') with her. brought. When she opened them, all kinds of calamities flowed out, which have remained among the people ever since. After the lid was put back on, only hope remained inside.

Interpretation .

Wealth is a 'divine' reality: it is therefore, like the life of the earth, 'sacred', being both good and evil. In other words: wealth, just like all goods that the earth (understand: the underworld) bestows, is 'demonic', a combination of salvation and calamity. - “That quality (...) is the subject of the remarkable but so often misunderstood myth of Pandora.” (Oc , 300). - That type of the sacred arouses attraction and awe.

The vase.

Pandora brings gifts in a vase. Now, the vase is repeatedly the metaphor for the realm of the dead. Thus, Hermes conjures souls in and out of a vase half-hidden in the earth. Time and again, the upper part of the vase represents the place where the entrance to the underworld is located. For example, in the cave of the three Charites , who are brought from the underworld to earth by Hermes. In the same way, Pandora is brought to earth by him: her vase stands for life in the underworld, which is also underworld death.

The divine deceiver .

In ancient mythological interpretation, Hermes was the cunning deceiver—even a thief—the one at home in the dark nights, but also the one who brings blessing and wealth. Although he brought definitive misfortune to mankind, he was usually not viewed as the enemy of mankind, but was worshipped as one of the highest gods. According to the oldest view, he was even the special 'Lord' of mankind.

Type.

Hermes is one example among others. - In the Bible - according to Kristensen , oc 116 - the 'serpent', the most deceitful of the animals, is the 'divine' (understand: demonic) deceiver . First there is paradise. Then there is the serpent that tempts to eat from the tree of “the knowledge (understand: intimate communion) of good and evil”. Immediately calamities of all kinds, including death, make their entrance into this world. - But in the Bible, the emphasis lies on the unscrupulous nature of the divine deceiver.

In Babylonian religion, it is Ea: he subjected all people to death by outwitting them, and yet he is their 'creator' and protector who saved from the flood.

In the Vedar religion, Varuna is the most exalted god and guardian of an eternal order of life, but a god whose deceptions are unfathomable and unpredictable.

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

Conclusion . - Where S. Jan, *Revelation 21:8* , says that “everyone who is a liar” belongs in the second death, eternal death, he confirms in a Biblical manner the theme of the 'divine', i.e. the demonic deceiver .

6.3. Occultism, Magic and Paranormal Phenomena

6.3.1. Group occultism.

' Egregoren ' . - The *Book of Enoch* (*Henok*) is a collection of apocalyptic texts that were developed into a whole by Judaism in the second and first centuries BC . It is considered the oldest and greatest apocalyptic *work* .

In fact, it is a compilation, yet with a unity, namely ' apokalupsis ', revelation—a revelation of the influences of other worlds on the historical periods that our earth and its populations are going through.

For more information, please refer to *C. Kappler. ea, Apocalypses et voyages dans l'au-dela* , Paris, 1987 (especially oc, 31/37 (*La notion d'apocalypse*), where emphasis is placed on the fact that the apocalypse is more than merely an end-time revelation). What is striking, however, is that this collective work places great emphasis on soul journeys to other worlds, which is a characteristic of shamanism.

Well, *S. Lancri , Doctrines initiatiques (Essai de science occulte)* , Paris, sd ., 180, states that the *Book of Enoch* , VII , speaks of *Gen. 6:1ff.* , where the fall of the angels—'sons of God' —with young women on earth is mentioned. These fallen angels are also called ' egregores ', from the ancient Greek ' egrègoroi ', watchers . These situated themselves on Mount Hermon after having sworn an oath to watch there, so that they succeeded in becoming sexually one with young earthly women, fathering children with them, and imparting magic (for healing magic) to them. Which will lead to punishment by God.

Current meaning

P. Mariel , dir., Dict . des sociétés Secrètes en Occident , Paris, 1971, states that the egregors from the *Book of Enoch* controlled the six cosmic parts—north/south, east/west, ze nith /nadir—but that the same term today refers to “the souls of groups.” Thus, an egregor of France or of Freemasonry would

exist. According to the dictionary literally. The term would therefore mean 'group soul'.

Current meaning.

J. Tondriaux , **L'occultisme** , Verviers, 1964, 190, states that ' egregoor ' (also ' eggregoor ') means “magical emanation of a group”. Another name: 'thought-form' of a group. Thus, according to the work, flying saucers, the solar apparitions of Fatima, etc., would be such magical products of the groups in question.

Incidentally, the work mentions that ' egregore ' also means “magical group” that creates the ' egregore '.

Current meaning.

H. Masson, *Dict . initiatique* , Paris, 1970, 190, gives the following explanation: Egregores are “real entities”. Thinking something is creating it. Thinking something together strengthens that 'product' and makes it a lasting thing. For within the cosmos “nothing is lost” (concerning such magical products). Egregores are subject to the attraction of the previous like-minded egregors .

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

Incidentally: this is certainly not the doctrine of the Bible and of the church.

Summary.

The original meaning—that of the Book of Enoch —namely, a group of 'watchful ones' (a term later adopted by early Christian writers but applied to God's angels) who collectively think of a single goal and thus achieve a result, has remained the core—also of the more recent meanings.

The power of our mind (intellect, reasoning ability, emotions, will, imagination) is such that—especially in a group—a subtle product is created. Which demonstrates that it is a dynamic phenomenon.

' Wakingen ' would therefore already be translated just as well as “consciously active in the magical realm”, and preferably even “collectively like consciously active in the magical realm”. - Through a metonymy, ' egregore ' then means both the group that is so active and the product that that group causes.

Fine (ethereal, subtle) matter as the foundation of purposeful consciousness takes center stage.

6.3.2. Sensitivity .

Bibl.st. :

- L. Bernard d' ignis , *Traite pratique du désenvoûtement et du counter-envoûtement* , Rennes, 2002, 24/29 (*La sensibilité énergétique de la victime*);
- H. Masson, *Dictionnaire initiatique* , Paris, 1970, 190 (Egrégore). -

'Sensitivity' or 'clairsentience' is a characteristic that is in principle inherent to all people but manifests itself particularly in some. We explain.

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

This threefold nature is the foundation. – On and within itself, the human soul is immaterial, but it exhibits two aspects that interest us here.

1. The ethereal, fine, subtle body (also called 'phantom') is, for to that extent 'astral' (very subtle), an eternal foundation of the immaterial soul, also called a 'doppelganger'. Scientific psychologists call this foundation “the unconscious ” because it usually does not penetrate consciousness.

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

Sensitivity

There is an interaction between the subtle body and mental life. In clairsentients , what is present in the subtle body surfaces much more strongly in their consciousness . It is precisely because of this that they possess an extra dimension compared to others. The highest degree of this is 'clairvoyance'. However, all others frequently experience 'intuitions', 'flashes', 'premonitions' , and the like that arise from the unconscious subtle body.

We explain.

Model. - I am busy in the kitchen. Suddenly, the image of a friend appears “in my mind” (“in my consciousness”). Half-absentmindedly, I wonder: “What could that mean?” That is a contact between my ethereal side and her thoughts penetrating through her subtle substructure. Until I run into them in the street a few hours later. Only then does my conscious mind understand exactly what that 'omen' means.

Expansions .

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

During the night, a mother suddenly wakes up—frightened. She goes to check: her child is having trouble breathing. Once again, the same 'mechanism', if one may call it that.

Passive/active.

The subtle body is like a sponge: it captures, indeed, absorbs what is active in the sublime material world sphere. Hence sudden shifts in mood, for example.

Information, after all, takes the form of an ethereal cloud or small cloud that comes into contact with the unconscious. That is the passive aspect. But our subtle body also acts: what is called, for example, “the evil eye” is a frequent example of this: day in and day out, we have a negative ‘target’ at someone! Through the emanation of our subtle subsurface, that harmful - information reaches the subtle part of the ‘target’. The result: after a while, an uneasy feeling arises in their mental life regarding us. This can – if persisted – develop into a series of miscalculations by the target.

Model.

LB d'Ignis , oc , 57s.. - Someone believes neither in occult things nor in magic. But the following occurs. A lady of the family has serious problems with the owner of her home. The gentleman in question approaches that owner but is rudely rejected in an unexpected manner. “Shocked, the gentleman thought and remembered that owner.” Full of resentment (delayed revenge). Peculiar: the owner endures a series of miscalculations that brought him to the brink of bankruptcy. - We just said: “by persistence”!

Features

Flashes that turn out to be correct, a hastily formed judgment about someone one does not know, dreams or premonitions that become reality, immediate sympathy or antipathy upon first meeting, a good feeling or a strange sensation, even to the point of fear, in a place or in a church, presences felt in the back without anyone being physically present, cold or warmth, or even tingling sensations (in the hands, for example) seemingly “without reason,” and the like are criteria for passive sensitivity.

However, for example, the impression that one mysteriously causes certain events (happy or unhappy) oneself by being persistently concerned with such events is a criterion for active sensitivity.

6.3.3. Cartesian dualism on the way towards dynamism.

D. Servan-Schreiber, Guérir le stress, l'anxiété et la dépression sans médicaments ni psychanalyse, Paris, 2003, is as title An challenge . We summarize the main ideas vividly set out by the author , who, after studying medicine and psychiatry, delved into brain science to subsequently treat human emotional life neurobiologically (Univ . of Pittsburgh) in alternative ways.

1. Psychoanalysis and medication are the two pillars of Western mental medicine. But the couch and Prozac are gradually becoming less and less sufficient.

2. The emotional brain. - Our cerebral cortex - cortex or rather neocortex - is the more recent addition profit bestowed upon us by biological evolution. Situated within that cortex is the emotional brain, which controls “feel-good” signals, heart rate, blood pressure, hormone balance, digestion, and even the immune system. Moreover, that evolutionarily older part possesses a natural self-healing capacity.

If it undergoes unpleasant experiences—life involves them for everyone—then it becomes dysregulated, but the new therapy focuses primarily on that part of the brain.

The author outlines seven methods based on what has attracted attention since *D. Goleman , * Emotional Intelligence **, New York, 1995.

Four features

At the University of Yale and New Hampshire, it has been established that the mind—let us translate that as such—exhibits the following characteristics.

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

Behold, if you will, the type of a balanced and successful emotional life. It immediately becomes apparent that not so much intelligence (Binet), but rather the intelligence supported by a healthy emotional life, is also the key to success in life.

The author considers Darwin and Freud surpassed and looks to Antonio Damasio's neurobiology, “the third revolution in psychology” (oc, 32): “We are condemned to live with within our brain the brain of the animals that preceded us in evolution” (oc, 33). Emotional experiences—bound to the emotional brain—are a necessary condition of our rational nature.

Chinese medicine

In O. c, 130 and 142, Servan-Schreiber establishes that traditional Chinese medicine develops three methods to act on the emotional brain and with success :

1. mentally through meditation,
2. organic through food and medicinal herbs (who doesn't know "Chinese herbs"?),
3. Acupuncture using needles. - The author outlines his introduction to it as follows.

In the 1980s, he saw a film depicting a surgical procedure on the abdomen in Peking (Beijing): a woman with a few needles in her epidermis lies talking to the surgeon during the operation!

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

encounters a patient in Pittsburgh who, although quite severely depressed, refused antidepressants but was “in top form” thanks to an

acupuncturist . “I decided to educate myself.” Finally! It becomes one of his seven methods.

Yet he attempts to reduce Chi to the Cartesian duality of “consciousness/body” and provides no actual third dimension, that of dynamism, namely ' life force '.

6.3.4. Evil eye (the evil one) look).

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

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

Oc, 3, he specifies that in German ' verrufen ' is a word of authority intended to be deliberately malicious, whereas ' berufen ' or 'beschreien' is a word of authority that instigates harm both unconsciously and consciously.

The evil eye.

'Radiating' evil towards fellow human beings, both unconsciously and consciously, through the eyes is having “the evil look.” As the ancient Greeks already said: “ dusmenès” kai baskanos ho (ton geitonon) ophthalmos ”, “ ominous and envious is the eye (of the neighbors)”.

The cause is the unusually fruitful course of a fellow human being. The reaction to this, if it—eventually expressed in words of praise—constitutes disappointment combined with envy that manifests negatively through the eyes (the gaze), is the evil eye.

Scope

With an arsenal of data, Seligmann demonstrates that the evil eye has been found with surprising similarity from ancient times to the present day in the most diverse and widely divergent cultures (oc, 15). So much so that he suggests that the concept arose almost everywhere independently of other cultures for reasons present everywhere.

The evil eye originates from inorganic things (images, constellations), plants and animals, people (the dying and the dead , - giants and dwarfs), higher beings (deities and demons), yes, terrifying creatures.

Thanatomania .

O. c, 473f.. - Delusional death consists in being convinced that a fellow human being living possibly far away has 'bewitched' you to such an extent that you lie down as if helpless and - without normal reason - die.

“This remarkable phenomenon has been established so frequently and so eloquently by (...) missionaries and colonialists who concerned themselves with the customs and practices of the Australian Aborigines, that we are well entitled to accept it as an established and certain fact.”

Similarity.

Now note what the author says immediately after this “established and certain fact”: “ We find precisely the same suggestive effects in the belief in the evil gaze”.

“The people, as is well known, possess a truly sound gift of observation and often perceive facts very accurately, without, however, being able to provide an interpretation.” (O;c ;, 474).

The author, as a modern rationalist, naturally understands 'interpretation' to mean some kind of 'scientific' explanation. Suggestion—whatever one may understand by that—is a classic in this regard. Not that suggestion (an effect influencing the deeper soul) is not involved. Rather, for those who adopt a sacred standpoint, suggestion can at most be a prerequisite. Nothing more.

For if a scientist, confronted with the evil eye, attempts a counter-suggestion, the effect proves far from convincing. If it were merely suggestion, a counter-suggestion carried out by scientists would reveal a scientifically sound result! Which is far from the truth. There is therefore more.

Throw of fate. The nature of what a throw of fate—a negative occult influence— is on a person is discussed elsewhere . When we examine the lengthy list of characteristics of being “struck by the evil gaze,” it is the list of characteristics of every throw of fate. The difference is that the source of the evil operates through the eyes.

It immediately becomes apparent that undoing an evil eye is a strictly occult matter. While it is clear that some suggestion may be involved, it is essentially a matter of controlling life force that proves stronger than that of the evil eye.

It is remarkable that the eyes also originate from non-human sources that have no biological eyes! Sometimes the evil eye appears as if it belongs to a malicious animal.

What is striking, however, is the impression among those affected that something like an eye or eyes never ceases to be watched. This brings with it an uninterrupted pressure. In some cases, this seems to originate from the presence of higher beings (ancestors, deities, nature spirits).

6.3.5. Telepathy .

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

Phenomenon

1. “The phenomenon asserts itself of its own accord without any interpretation whatsoever” (ac , 211). In other words: telepathy is a direct perception of what presents itself.

2. It occurs in both a skeptical and a believing midst. No doctrine or belief system is a condition for it. In other words, Bois aims for a phenomenological description of the being.

Definition.

1. Telepathy is a type of perception. - At one moment one hears the voice of a friend “who is not there”. At another, one sees an accident happen from a distance.

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

Diachronic

Telepathy perceives data from the past (retrospection) or data that are still in the future (pre-sighting).

Synchronous

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

Basic requirement.

The author cites the *Imitatio Christi* (Imitation of Christ), a mystical text from the 15th century (attributed to *Thomas à Kempis*):

“I am where my heart is.” – The 'heart' (understand: the telepathic perception) does not concern itself with the illusory limitations of time and space, which thinkers like I. Kant unmasked as 'subjective,' i.e., bound to and changing with our organism.

Expressed more clearly : When we think of the planet Mars, our consciousness is with the planet itself in its orbit. That this is the case is evident from the fact that astronomers use the telescope to sharpen that distant presence.

How would they take the telescope and point it at the object of their intention, if they were not already previously with that object itself in a non-telescopic manner? Such an extent of our presence “with the things” wherever in creation is a necessary condition of telepathy.

Samples.

These provide insight into the scope of the concept. *J.W. Goethe* (1749/1832), in his love and marriage novel **Wahlmeverandtschaften** (1809), wrote: “A soul can also have a strong influence on another soul thanks to its simple presence (...). Often, while I was walking with a friend and an idea seized me very vividly, that friend would start talking about precisely that idea.”

Bois: “Who among us hasn't thought at some point about the person he was going to meet? That is premonition in small doses.”

“What mother—by means of a subtle instinct—has not foreseen the suffering of a banished son?” (Ac , 206).

Confusion

Bois gives the following example.

On the eve of a lecture on lepathy that he was to give in Rome at the Collegio Romano , Queen Margarita, who did not disdain the problems of “transcendent psychology” (according to Bois), told him the following historical fact in a private audience in 1904.

Marshal von Moltke (one of the founders of modern strategy) was seriously ill and could not possibly leave his princely residence. At a certain moment, the sentries, who knew nothing of what was happening, saw him standing, leaning on the bridge over the river. They approached him, but he vanished.

At that moment—so they learned— von had Moltke passed away. They were so impressed that they noted the fact in the logbook.

Why do we speak of 'confusion' in this context? Because the seeing of the soldiers was not telepathic seeing, but the pre-telepathic seeing of a paranormal phenomenon, namely: the marshal's soul, which had just definitively left the body, had materialized to such an extent that even ordinary perception sufficed to see that materialization .

Shadows

Bois himself mentions both: there is the ghost of living people that leaves (“We carry within us such phantoms of life,” says Bois himself (ac , 204)) and there is the ghost of the deceased that 'appears', which materializes to such an extent (meaning: assumes gross material density) that ordinary seeing, hearing, and touching suffice to perceive it (often as a cold mist) .

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

In contrast, Bois cites Plutarch of Chaeronea (around -45/+125), where he relates how Calpurnia , the wife of Julius Caesar (-101/-44), tried in vain to persuade her husband not to go to the Senate, where he would be murdered on the grounds of a kind of foresight. Calpurnia's knowledge of a future fact is telepathy intertwined with her husband's fate.

6.3.6. Teleboelie

Telepathy can—ac, according to Bois—“obey the will” and thus approximate mental suggestion (ac , 212). He calls this ' teleboelie ', will telepathy.

Thus, he mentions Goethe, who recounted a similar experience to Eckermann . Goethe, in love with a girl, walks beneath her window one evening and notices shadows shining through the luminous curtains . Disappointed, he retraces his steps in the dark street, filled with envy because he could not be with the celebrating company.

Gradually, his imagination begins to stir. He tenses his will and, with great urgency and eyes filled with tears, summons the girl who—or so he thought—was far from him . Suddenly, he turns around: he sees her coming toward him in the street. It was her “in flesh and bone,” but without a head covering and trembling. “So it is you! I was certain I would meet you ! I had

to see you. I could not stay in my room any longer. I came downstairs because a will stronger than mine dragged me here.” She fell into his arms.

Note - The similar 'telepathy' is a form of magic that uses a telepathic connection to make a mental suggestion - one of the forms of magic.

Moods.

Telepathy happens to us—according to Bois—while we, dead calm, become sleepy. But it usually comes through “when love loses hope or becomes anxious, when we are living through a decisive period, when a death struggle separates us from this life ” (ac , 208s.).

The incident between Goethe and his beloved shows something like that. Calpurnias desperate attempts to warn her husband, Julius Caesar, as well.

Post-death contacts .

, Bois seems to place particular emphasis on ' telepathies ' after death. For instance, he connects with Mt.T. Cicero (-106/-43), who reacted skeptically to fortune tellers but recounts the following incident with full seriousness and a wealth of detail.

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

Note - Such a thing is, of course, a telepathic contact, but in dream form (which confirms Bois's thesis that falling asleep can promote telepathy). Ritual dream sleep—a practice of old in sanctuaries to receive information—is a form of this. “I am where my heart is” applies here: whoever consciously directs attention to an extraterrestrial being—god, ancestor, spirit—creates an openness that, via “a subtle instinct” (ac , 206), culminates in the soul of that being upon which the attention is concentrated. That being can respond to this and pass on a 'message'.

Subtle contact.

It is clear that, for example, telepathy is not gross material contact (unless in the form of a witness object: I hold a souvenir in my hand and concentrate on the person to whom that object belongs). The contact is 'subtle' (as Bois says), idiomatic or fine-material . But with this, we find ourselves within the basic concept of dynamism, which states that, besides gross material and purely immaterial realities, there exists a subtle matter that possesses subtly

different properties from the matter our physics studies. Clairvoyants see the subtle bond between people or beings who are telepathically connected.

Psychology

Bois argues that telepathy, due to a certain similarity to hallucination (delusional perception) and certain dreams, belongs more to scientific psychology, but from other perspectives—pre-view/pre-view, transcending merely gross material possibilities—belongs to what he calls “transcendent psychology,” that psychology which deals with phenomena that 'transcend' (go beyond) ordinary spiritual life.

Not to mention the teleboelie, which is apparently not merely an object of scientific psychology (if one takes it for what it is).

6.3.7. Shamanism.

Definition . - A contact of one called to it, a 'shaman' or 'shamaness', with the other world, taking place in a transported state, for the service of a community, is 'shamanism', which is transferable as an institution and bound to formation, and which takes place in a *transported state*. *Ethnology*, Freiburg/ Basel /Wien, 1981, 127 (Schamanismus).

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

Since the term 'shamanism' is applied to phenomena around the globe, we limit ourselves to our definition and one sample.

The Tuva are a Turkic-speaking people, united in their own republic, situated north of Mongolia in Southern Siberia. Their number is approximately 200,000. The capital is Kyzyl. The western Tuva are primarily cattle herders, the eastern ones primarily hunters.

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

The atmosphere .

Heavy cloaks with long fringes and plumed hairstyles adorn the 'doctors'. “Here, both the soul and the body are cared for. (...). The sound of drums and a heady smell of 'artich' (the gin of the taiga)”.

In the simple waiting room, (...) a few clients are sitting and watching TV. The bookkeeper is sitting at his table with the index cards of the various shamans in front of it (...).

Each 'caretaker' has his own abilities – predicting, care through plants, funeral rituals

A sample.

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

His first patient is a woman of about sixty years. He speaks softly to her. Asks questions. The conversation lasts a few minutes. Meanwhile, the shaman burns artichoke while he alternately examines the sick person and the glowing ashes .

Thereupon, both leave the building and proceed to the place of the rites: a tree lavishly hung with colorful votive ribbons.

The little woman sits on a stool with folded hands, staring, lost in thought, and motionless. Behind her, the shaman beats a flat drum while singing a song barely audibly. It goes on for a while. The singing grows louder as he performs a dance, as always. Suddenly, he puts down the drum, grabs a small whip, and strikes the little woman on the back with it.

The strokes are short and precise. - Then it turns out that meanwhile, the little woman had been sitting there weeping in complete silence all this time.

Sample.

Drum rolls resound again. In the polyclinic, another rite begins. Through the window without curtains, a shaman is seen at work. The patient, seated, holds a cup of milk in his palms. On the work table lie a bear's paw, a wolf's skull, ' een ' (ritual dolls), a box of chocolates, a broad flat drum, and a Buddha. This surprises no one here, for the Tuva are shamanistic and Buddhist.

Sample.

Professor Kenin-Lopsan , the specialist in Tuva shamanism, tells the story of his grandmother. Twice she fell victim to communism: five years of imprisonment in the 1930s, and fifteen years in a camp after the Second World War (1939/1945) because she had cared for children through rituals. But she was revered by her fellow prisoners, indeed, feared, for her predictions, passed by word of mouth, made even the camp director tremble: she had predicted Stalin's disappearance!

And then: at a certain point, the camp doctor announced that the camp director's daughter was incurable and suspended her care. Whereupon the grandmother was secretly summoned to the sick girl. She succeeded in curing her.

It is not surprising that Kenin-Lopsan himself became a shaman and historian of shamanism . He revived shamanism after communism had claimed that of the 700 shamans in 1931, practically none remained after the Second World War.

View of the universe.

Main characteristic. - This everyday world and the 'other' world flow seamlessly into one another. Everyone can experience the influences - good and evil - exerted by the 'spirits' from that other world, in whatever way.

But only the shaman is capable of making contact with those spirits in an orderly manner. Thus, the gifted one can 'travel' in that other world to communicate with the spirits, indeed, to negotiate. If a 'soul' (understand : both soul and soul substance) has become lost in that other realm—which manifests itself through illness—then the gifted one can find it and bring it back.

He or she can guide the soul of a deceased person and convey their last will and testament. Clairvoyance is another characteristic: the gifted individual can know the past through hindsight and reveal the future through foresight. The gifted individual can influence weather conditions , thus 'making' rain and calming storms. Herein lies a sketch of the abilities that have given the shaman a special social role since ancient times .

Conflict .

Modernity, in the guise of communism, brought about the state-banning of shamanism and Buddhism in the late 1920s. Among other things, the communists cast both in a diabolical light. Shamanism was “incompetent and dangerous magic” that deserved abduction, the insane asylum, or execution.

Calling.

But communism was no match for a true calling. - Kenin Lopsan BV was allowed to engage in shamanism 'scientifically': in this way, he could write down and preserve the ' aligish ', the ritual poems used to summon spirits. He learned them from the last shamans who had escaped the communist 'purges'.

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

One called ought to carry out his destiny—mediating between people and spirits: his gift is first and foremost a duty. Whoever fails to fulfill such a mission falls ill and eventually dies.

Note - Here we touch upon an element of demonism (it is found in all non-Biblical religions): the spirits (deities, ancestral souls, etc.) designate a 'called one' and put him under such pressure that marital problems, illness, indeed, death may result if he or she does not carry out the assignment.

Modernization. Founded Kenin-Lopsan in 1992 Doungour , the first shamanic association. The cattle herders and hunters were uprooted from their nomadic existence and gathered in collective farms. Thus, real villages emerged, and the capital, Kyzyl, became a city. Before the exterminations, the gifted lived in their tents amidst a landscape full of steppes, sand deserts, high plains, taiga, and hundreds of lakes. They were compensated with donations. By 1992, very few remained.

The new shamans were often city dwellers with a Soviet mentality. Most lived in Kyzyl. Whereas the traditionally gifted always provided individual care within defined territories, the newcomers wished to perform in the same city for various reasons, if only to thwart quacks. Thus, the associations were formed.

Nadia's judgment.

She belongs to the Doungour association. She states: “Many patients give us gifts in kind, but we also need money to live. After the collapse of the USSR, there was disorder. Working together was good, both spiritually and materially. The expenses—housing, electricity, meals, heating—are paid collectively.” – Consequence: care is provided for payment, and the rates displayed at the cash register replace traditional donations. The lamas of Buddhism, recognized as an official religion, pay no taxes. Since the Tuva consult either the lama, the shaman, or the doctor at their discretion, the healthcare providers at the polyclinic are subject to taxes. Meanwhile, there are indeed gifted individuals who wish to return to nature. Or there are those like Roza: she is dressed simply and often provides care in foreign lands.

6.4. Body, mind and spiritual dynamics

6.4.1. The power word.

Library st. : *WB Kristensen , Collected Contributions to the Knowledge of Ancient Religions , Amsterdam, 1947, 125/148 (The Divine Herald and the Word of God).*

Sacred eloquence.

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

Hermes.

Other religions—which thought and lived less desecrated than the Greeks in the classical period—very clearly exhibit the believer's experience of the word of authority, yet Greek religion also knew that phenomenon in the person of the god Hermes.

1. It is generally held that he brings the divine (understand: demonic) life belonging in the underworld into this world. - The myth of Hermes with the ram was recounted in the mysteries (understand: sacred ceremonies specific to the mystery religions) of the Earth Mother. There, the ram stands for (represents visibly) the life of the earth that Hermes causes to rise “from the earth ”.

2. Applications. - For this reason, Hermes is ' psuchopompos ', the one who led souls to and from the earth. He was regarded as ' futalmios ', the one who causes plant life to rise from the earth (om in the Mysteries of Samothrace). From the realm of the dead, the underworld, he brings Pandora to earth with her 'divine' gifts.

Decision.

Such activities show that he is ' angelos ', messenger, mediator, between the world of deities and earthly mankind. “In an actual manner he reveals to people the essence and the will of the god today”. (Oc , 141).

Hermes as ' logios ', eloquent.

He possessed the gift of the magic word or 'word of power'. It was stated that no one possessed the energy-carrying articulation of the divine will like he did.

Homer's Iliad, II

The Achaeans wanted to give up the fight and return home. But Odysseus and Nestor spoke the decisive word, which was received with thunderous applause. Whereupon Agamemnon, calling out to Nestor, said: "Yes, indeed! Once again you conquer the sons of the Achaeans by your eloquence ('agore'). If I had only ten such counselors as you, the city of Prince Priam (Troy) would surely bow its head quickly, taken and destroyed under the fist of our men."

'Counsel' here is to be understood in the sacred sense of "an insight given by God". Counseling is a word of power that manifests itself in the listeners as new life force.

Hermes.

From what precedes, it is understood that a poet like *Hesiod* (*Theogonia*) 938) states that Hermes is "the herald of the gods." He was generally seen as the prototype of human spokesmen. Thus, the 'heralds' of Eleusis were "descendants of Hermes" (where 'descendants' means "who have the same nature as those from whom they descend"). The same life force flows within them so that they are, as it were, Hermes himself speaking.

The herald's staff (scepter).

Greek eloquence had a 'symbol', understand: something that visibly represents the present, namely a staff. - Every spokesman - prince, judge, ordinary speaker - had, according to the ancient epic (*Iliad*), a staff when he spoke, - the staff of Hermes.

Incidentally : the staff could assume three forms, 'skèptron', the ordinary staff, 'kèrukeion', the staff ending in two bent or intertwined branches, and 'rhabdos', the short tree branch. Now, the god Hermes turns out to be the typical possessor of all three sacred objects and—what is more—he has granted them to human spokesmen. Which implies that he stood behind them with his supreme life force.

Afterword

Kristensen repeatedly complains that the mental evolution among the ancient Greeks—from archaic-sacred to classical-desacralized—makes it so

difficult to provide a historically accurate interpretation when it comes to religious phenomena. Our current information largely comes from writers who are skeptical of 'ancient' folk belief and had, in fact, outgrown it. Hence the distinction between 'ancient' (sacred) and 'classical' (desacralized).

6.4.2. Erotic religion and the Bible.

Fertility religion.

Biblical scholars use the term 'fertility religion'. This is correct if one understands it as: "A religion, if it applies life force acquired through sexual rites to alter a given fate in a fruitful (i.e., crowned with result) manner, is a fertility religion". Its domain is the 'fertility' of plants, animals, and humans, as well as healing or incantation, for example.

The Bible identifies such religion as an ongoing problem.

Ashera (As tarte)" couple primarily functioned as a center of erotic religion—with high places of sacrifice, rites of passage, sacrificial meals, sexual rites—with sacred temple women and sacred temple men—with sacred poles, etc. Dismissing all this as "sacred prostitution" is partially true, but entirely incorrect, because the term 'prostitution' in our language denotes something different from what people at the time—in the context of their religiosity—primarily thought and meant.

Further Biblical analysis.

By way of introduction we mention the story of Sarrah in the book of *Tobit* 3:8, 3:16, 6:14 (18). Asmodeus, the worst of the demons (entities alienated from God), kills the men every time he enters the bridal chamber, while he spares her because he desires them. Keep this story in mind to understand what follows.

The lifeline of humanity.

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

Here is how Jesus outlines the lifeline of humanity.

1. As it was in the days of Noah, so will it be in the days of the Son of Man: people ate and drank and married until the day that Noah entered the ark (*note* : salvation) and the flood came and destroyed them all.

2. Likewise it was in the days of Lot: people ate and drank, bought and sold, planted and built, but on the day that Sodom left, God rained fire and sulfur down from heaven and destroyed them all. So it will likewise be on the day when the Son of Man reveals Himself . - Cf. *Matthew 10:15, 24:37/39* . - That concludes our basic text.

Scope.

Jesus summarizes sacred history from primeval history to the Last Judgment.

Contents.

As it was centuries and centuries ago, so it will be on the last day, namely that people—or at least the vast majority—live unsuspecting regarding their sacred situation towards a disaster. Let us now specify that content.

The reason.

In *Genesis 6:3*, God says concerning mankind before the flood: “That my spirit (*note*: life force) does not endlessly determine the fate of man, for he is flesh (*note* : inferior life force)”.

The vast majority knows 'flesh' as its only life force, while a tiny minority (Noah and his) knows 'spirit', God's own life force. The masses cannot withstand the dangers of the cosmos; the minority escapes them.

Sow-reap law.

The Bible judges fate according to the “flesh/spirit” pair, the two basic factors of fate. Thus, *Galatians* says (introduction 5:16/24) 6:7/8 : “Whoever sows in the flesh will reap destruction from the flesh. Whoever sows in the spirit will reap eternal life from that spirit.”

John 3:6 says: “What is born of flesh is flesh; what is born of spirit is spirit” (referring to baptism as being born of spirit). Cf. *1 Peter 3:18* . – The Flood is one application of that basic axiom. Humanity will be one application of that same basic axiom when Jesus returns to judge. The substandard life force does not allow one to correctly perceive the given fate and the requested fate, and is incapable of fulfilling the requested fate. Only 'spirit', God's inherent life force, perceives the given fate and sees the requested fate, and can realize this sooner or later. Flesh, being lacking the necessary strength, cannot handle this. – There, in a nutshell, is Biblical dynamism.

Note - Precisely the same structure is expressed by *Isaiah 24 :4/6* , but with the emphasis on the ethical conditions: “The earth mourns and wastes. (...). The elite of the people of the earth withers. The earth beneath the feet of its inhabitants is defiled, for they have transgressed the moral law, violated the divine decree, broken the eternal covenant. Thereby the curse has devoured the earth (...)”. Whoever does not behave conscientiously loses God’s life-giving force, falls into mere flesh, and exposes himself to miscalculations. - What one sows without conscience, that one shall also reap!

Judas' explanation.

Fortunately, the note from the Apostle Jude provides some explanation. Here is the text.

1. As for the angels who dishonored their first- rank role and forfeited their high position , it is with a view to the great day (*note* : the Last Judgment) that He has imprisoned them in the eternal bonds of the abyss of darkness.

Genesis 6:1/8 is assumed here: sons of God (high angels) set their minds on the daughters of men and took them as wives so that children were born, namely Nephilim , transgressive cultural heroes (cf. *Wisdom 14:6; Judith 16:6; Isaiah 13:3; Psalm 103 (102): 20 ; Maccabees 9/21*).

Compare with the fate of Sarrah . That must have corrupted the culture to such an extent over time that God said: “Let my spirit not endlessly determine the fate of man, for he is flesh.” It is as if the sons of God , at least a series of women and their ne film, have eradicated the faith except for a minuscule minority (Noah and his).

2. Likewise, Sodom , Gomorrah, and nearby cities that prostituted themselves in the same manner by setting their minds on other flesh became an example by being delivered over to the punishment of eternal fire. - “In the same manner” means “in an analogous manner,” for the “other flesh” in this case is not human flesh, since the Sodomites desired to have sex with angels of God that appeared in a human state.

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

To such outrageous (i.e., prematurely subject to God's grasp) unscrupulousness follows a rain of fire and sulfur. - That was substandard

conduct, the cause of substandard life force ('flesh') which, without God's inherent life force ('spirit'), exposes itself to disaster.

Note - Jude mentions both catastrophes (the Flood and fire and sulfur) and the culprits in connection with the “false prophets” or ‘heretics’ who were corrupting Christendom at the time, and who thus resembled the spirits and people of the Flood and the fire and sulfur.

Decision

In both cases, a certain form of sexuality—in conjunction with angels who commit transgressions or with angels whom one transgresses—plays a leading role regarding flesh, disbelief, and unscrupulousness. What is called 'flesh' clearly entails a sexual component.

Peter to the point.

Once again, the two primal catastrophes together.

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

Incidentally: in *Luke 18:8* Jesus wonders whether He will still find faith upon His return! - *2 Peter 2:4/5* mentions “the old world” just before the flood in Noah’s days.

2. *2 Peter 2:6/8* mentions “the ungodly ” in the days of Lot and their lot with a view to the final judgment.

Note - As Judas, Peter draws a connection to “false prophets” of that time.

Conclusion

Jesus addresses the two primordial catastrophes within the comprehensive framework of humanity's lifeline, as if still normative at the end. Immediately after his death, He descends into hell to bring his message to those involved. He expects the same disbelief when He returns to judge.

Sexuality of a particular type plays a role. With this, Jesus surely wanted to impress something upon us in our time as well!

Note - One might remark that Jesus' lifeline is expressed in 'mythical' language. To this can be answered that God, as the Bible describes Him, can

be expressed in all languages—from the primitive *myth* to modern theoretical language—at least for those who possess sufficient religious - experience.

The new resurrection.

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

1. *The ancient resurrection.*

In A. Bertholet , *Die Religion des alten Testaments* , Tübingen, 1932, 24/32 (*Toten- und In *Ahnenkult ** , it is mentioned that consulting spirits and invoking the dead (*Deuteronomy 18:11*) were known, and that, for example, staying in tombs and spending the night in sacred huts (*Isaiah 65:4*) were a practice. This implies that the dead 'live' in the other world (albeit in Sheol (the underworld) in the depths of the earth in a substandard state).

Thus, the caller of the dead in En-Dor sees “an elohim (divine being) ascending from the earth (*Numbers 16:32*)” (namely, the deceased prophet Samuel) (*1 Samuel 28:13*).

Psalms 16 (15) : 9/ 11 asks that God (by living in His cooperation) would grant that the soul (which comprises the subtle body) would not be delivered to Sheol , insofar as it is the place of those alienated from God .

And Jesus says:

Moses made it clear that the dead rise in the words about the burning bush (*Exodus 3:6*), where he calls the Lord “the God of Abraham, Isaac, Jacob.” Now, He is not a God of the dead but of the living. (*Luke 20:37ff.*)

In which two main types of resurrection can be identified: “Resurrection to eternal life or to disgrace and eternal shame” (*Daniel 12:2; 1 Sam. 28:19; John 5:29*). In which the “flesh/spirit” duality manifests itself into the existence after death.

2. *The new resurrection .*

John 7:37ff says: “On the last day of the feast (...) Jesus cried out: ‘If anyone is thirsty, let him come to Me (...)’. This according to the Scriptures : ‘Out of his innermost being shall flow streams of living water’.”

Jesus spoke of the spirit that those who had believed in Him must receive. For there was no spirit yet because He had not been glorified.” Jesus does not

deny that “God’s incorruptible spirit is in all things” (*Wisdom 12:10*),—that the stage of the flesh was already surpassed by that of the spirit before the Flood (*Genesis 6:3*).

The term 'spirit' evolves along with sacred history! When Jesus is glorified by the new spirit immediately after his death on the cross (*1 Peter 3:18ff.*), He has risen in a new way that leaves the old flesh even further behind than ever before. And with that old flesh, also the role of sexuality: “People in this world marry. Those who (...) share in the resurrection (...) no longer marry. They can no longer die either, for they are like angels, having risen.” (*Luke 19:34/36*).

6.4.3. Virginité

A tradition deduces from Luke's text that virginal life may be a form of resurrected life already here on earth, specifically as a foreshadowing of the new resurrection after death. Eastern Christians call this “bios angelikos ”, angelic life.

The primordial layer.

Whoever wishes to live such a virginal life is confronted in practice with the spirits of the prison mentioned above and their axioms, namely, the need for self-assertion, sexual desire, and seduction by pretense (as *1 John 2:16* just stated). From the prison, the spirits still control the primal layer of our soul life, such that whoever wishes to withdraw from them in a manner more than ordinary must deal with them directly.

The same applies to those who, as homo religiosus, (who desires that individual experience of the sacred) distinguishes itself from the mainstream regarding religion as well as for all who wish to deepen or utilize the sacred in its occult layer, as *Deuteronomy 18:9/15* lists:

“Divination, uttering formulas of power, practicing clairvoyance, magic, employing magical means, consulting specters and fortune tellers, invoking the dead.” That is drawing from the primal layer which, Biblically interpreted, is 'flesh', substandard life, in the grip of the imprisoned spirits whom Jesus visited after his death to convert them into 'spirit'.

6.4.4. Transmigration of souls.

N. Söderblom , **Das Werden des Gottesglaubens ** , Leipzig, 1926-2, 11, 15, distinguishes ' animatism ' , belief in life (and subtle life force), possibly present in inorganic things and processes, and 'animism', which encompasses

animatism but additionally strictly believes in individual souls and spirits (up to and including deities).

Transmigration of souls.

Oc, 14. - Söderblom states that among primitives this term means something different than in India or ancient Hellas . - “Rather, the soul of a deceased person exists as a being on and within itself amidst throngs of spirits, while something else of the dead has been drawn into a new body. What is that other thing?” - We will now examine this.

Among the Batak (Sunda Islands), that other thing is called 'tendi' (also 'tondi'), which means 'soul substance' or 'life force', while the individual soul is called 'begu'.

In Malacca, the life force is called 'sumangat', a name also given to the soul substance in the rice plant (according to A. Kruijt) . (1869/1949; *Animism in the Indonesian Archipelago* (1906)).

Among the Chi (Negro -Africans), the power is called 'kra': it resides in the ancestors and always returns to the descendants within the tribe or clan—as a kind of power-capital in every member. The individual soul, however, is called 'srahman' and is strictly distinct from kra .

In Kongo – according to Laman – the principle of life is called 'nzallu' and the breath 'moëla' – both leave the body at death – while the individual soul is called 'nkuju'.

Soul plural.

Söderblom , oc , 14, briefly mentions that primitives attribute “multiple souls” to man, but explains too little.

Library st. : W. Davis, *The Snake and the Rainbow* , Amsterdam, 1986, 204v. - The author investigated in Haiti how zombies originate - In doing so, animism (animatism included) proved to be of essential importance.

Man consists of:

- 1.1. le corps ca davre (biologisch lichaam),
- 1.2. n'ame (substance of the soul that gives life to the body);
- 2.1. z ' étoile (see lens material insofar as it determines luck (lucky star)),
- 2.2.a. gros bon ange (life force as the basis of consciousness),
- 2.2.b. ti bon ange (the individual soul with its inherent life force).

This little good angel, if possessed, is in the grip of a ' loa ' (lwa , spirit), - emerges into dream sleep or following a severe emotional shock, - is at least partially stripped of its soul substance by zombification , which is stored, for example, in a ritually prepared earthenware pot by a houngan (magician). Immediately, all other soul substances are at least partially stolen away, resulting in a human or zombie without a soul.

Comparison

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

Note - This demonstrates that a moral behavior type is associated with the life force, for if the 'enchanted' crocodile acts aggressively, it is because it has acquired aggression along with the soul substance and thus literally displays the 'personality' (understand primarily the moral type) of either the deprived human, the magician, or, above all, both . This creates the impression that the soul of a human has passed into the animal. This is reminiscent of transmigration of souls, in which only soul substance, and not the individual soul, resides within the animal.

Soul substance or life force is the carrier of a kind of personality that must not be confused with the person himself. That is what Söderblom wishes to emphasize. Söderblom cites *M. Kingsley, * Westafrican Studies **, London, 1899, 98: “There is in the religion of the West Africans a remarkable number of spirits dwelling in bodies, but an even greater number of spirits that have no material dwelling place but occupy such a place by chance”.

Söderblom also wanted to underline that aspect regarding belief in transmigration of souls. - We refer immediately to the chapter on psycho - genealogy.

Söderblom concludes that, if the Indian, Egyptian, and Greek concept of 'transmigration of souls' (the individual soul goes through a series of earthly lives) continues the primitive heritage, then this is in a truly new sense.

6.4.5. Power word .

Library st. : G. van der Leeuw, *Phanomenologie der Religion* , Tübingen, 1956-2.

specify how sacred power (life force, soul substance) proves to be ascertainable .

Oc , 3/9 (Power) Just before the battle, the Roman general invokes a series of sacred entities (deities, for ancestral souls among others) with whom he determines the course of the battle by means of a word of authority ('vow') as a fruitful effort (cf. *T. Livius* 8:9:6ff.). He does not trust the natural course of events . Therefore, he introduces a word of authority that “reinforces” the naturally normal course of events, so that a sacred added value comes through as a tangible result.

Mind you: he does this 'with' high beings (as a kind of oath, incidentally) who, with their inherent life forces, will make his effort more fruitful than naturally normal. – So much for the basic concept.

Stake

Oc , 457/463 (*Holy Word*); 463/468 (*The Worshipful Word*). - Van der Leeuw emphasizes this: whoever works deliberately with a word of power “immediately exposes himself” (oc , 459). How? He deploys his inherent life force. He can count on an opposing word of power (e.g., from the general of the enemies).

In Livius' text, this appears as follows: the Roman general accepts his eventual death, in such a way that, if he does not fall, he 'remains unclean and is dedicated to the entities of the underworld (which he has also summoned)'. In other words: the stakes are also after death !

Lawfulness

“The (*note*: charged with power) word applies and, once spoken , it exerts its power” (oc , 468).

In Oc , 458, n.1, the author emphasizes that the nominalism which interprets every word to begin with as pure sound remains fundamentally inadequate, for the sacred word is essentially content of knowledge and thought that is, moreover, charged with power.

For example: if someone, accused of theft, strikes the Earth (as a holy presence) with his hand, swearing that he is innocent, while it later turns out that he is the thief after all, “then he must die” (oc , 467), for the power—his own, that of the beings by whom he swore— insofar as it is conscientious ('just'), turns against him as one 'devoted' to it who committed abuse of power

in the sacred sense. Holy power (life force) does not allow itself to be mocked ! It is holy earnestness.

Two people swear that they will never part 'by' a tree, understand: by its life force. As soon as death separates them, that tree dies. So sings a Cretan folk song that still understood that sacred truth. After the oath, the soul dust of the tree in question is in solidarity with the couple that speaks a word of power 'by' it, that is, a word initiating a life force.

Library st. : *G. van der Leeuw, Phenomenology of Religion* , Tübingen, 1956-2. Let us first specify how sacred power (life force, soul substance) proves to be ascertainable .

Oc , 3/9 (Power) Just before the battle, the Roman general invokes a series of sacred entities (deities, for ancestral souls among others) with whom he determines the course of the battle by means of a word of authority ('vow') as a fruitful effort (cf. *T. Livius* 8:9:6ff.). He does not trust the natural course of events . Therefore, he introduces a word of authority that “reinforces” the naturally normal course of events, so that a sacred added value comes through as a tangible result.

Mind you: he does this 'with' high beings (as a kind of oath, incidentally) who, with their inherent life forces, will make his effort more fruitful than naturally normal. – So much for the basic concept.

Stake

Oc , 457/463 (*Holy Word*); 463/468 (*The Worshipful Word*). - Van der Leeuw emphasizes this: whoever works deliberately with a word of power “immediately exposes himself” (oc , 459). How? He deploys his inherent life force. He can count on an opposing word of power (e.g., from the general of the enemies).

In Livius' text, this appears as follows: the Roman general accepts his eventual death, in such a way that, if he does not fall, he 'remains unclean and is dedicated to the entities of the underworld (which he has also summoned)'. In other words: the stakes are also after death !

Lawfulness

“The (*note*: charged with power) word applies and, once spoken , it exerts its power” (oc , 468).

In Oc , 458, n.1, the author emphasizes that the nominalism which interprets every word to begin with as pure sound remains fundamentally inadequate, for the sacred word is essentially content of knowledge and thought that is, moreover, charged with power.

For example: if someone, accused of theft, strikes the Earth (as a holy presence) with his hand, swearing that he is innocent, while it later turns out that he is the thief after all, “then he must die” (oc , 467), for the power—his own, that of the beings by whom he swore— insofar as it is conscientious ('just'), turns against him as one 'devoted' to it who committed abuse of power in the sacred sense. Holy power (life force) does not allow itself to be mocked ! It is holy earnestness.

Two people swear that they will never part 'by' a tree, understand: by its life force. As soon as death separates them, that tree dies. So sings a Cretan folk song that still understood that sacred truth. After the oath, the soul dust of the tree in question is in solidarity with the couple that speaks a word of power 'by' it, that is, a word initiating a life force.

6.4.6. Ritus paganus .

Literally “pagan rite”. - In *Genesis 24:2* , Abraham says to his oldest servant about to swear: “Put your hand on my genitals” (likewise *Gen. 47:29*).

Oc , 467, Van der Leeuw says that “genitals are the seat of strong soul substance”. - Which again proves that a word of power also (and even primarily) deploys one’s own life force.

Myth.

Oc , 468/475 (Mythus). - It is not surprising that Van der Leeuw, immediately after the exposition on the sacred word and the word of consecration, immediately tackles the sacred essence of the myth.

Structure .

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

As soon as someone situates themselves within that 'tradition' and recounts the first sacred act, there is myth in the sacred sense, that holy story. – And not a 'little story' for children and pre-moderns, as a substandard nominalism would imply. The myth is essentially a word of power that visibly and tangibly presents what the first or exemplary sacred act was.

A sacred story is a repetitive pronouncement of an event charged with power, whereby the pronouncement—as a word of power—is truly the re-occurrence of that initial event of power.

Van der Leeuw gives the institutional narrative of the Eucharistic celebration as a “classic example”: the priest recounts how Jesus first demonstrated—and prescribed—the Last Supper (note the unity of the two that includes a determination of the future). It is precisely in this way that the Last Supper is made present as an event of power with the same life-giving force.