

Text 8. Theology: phenomenological.

Text 8. Theology: phenomenological.	1
8.1. Theology.	1
8.2. Manaism (Mana belief).	5
8.3. The power of a formula.	7
8.4. Manaism as 'apocalypse'.	8
8.5. Dynamisms.	10
8.6. Animisms.	12
8.7. Transmigration of souls.	14
8.8. Manism.	16
8.9. The life force as reason for existence	20

8.1. Theology.

'Theology' is understood here as the definition of what 'religion' is. We want to know how 'religious' something is and how it is that .

, we place ourselves outside every existing religion, insofar as this is possible, as well as outside every 'irreligion' (atheism, agnosticism, for example). - Therefore, we begin with what *Nathan Söderblom* (1866/1931), professor in Uppsala and Leipzig, says in his sound work, *Das Werden des Gottesglaubens*, Leipzig, 1926-2, 162f.

Holy.

“Even if belief in God, alongside the worship of God, is significant for religion, there is nevertheless an even more significant criterion (means of distinction) regarding the essence of religion, namely the distinction between 'sacred' and 'profane'. (...). There is no piety worthy of the name without the conception of 'the sacred': 'pious' is he who assumes the existence of something sacred.” - Thus Söderblom .

Theology.

'Theology' or 'divinity' pays attention to what is holy and exposes how holy something is and how it is holy.

Note - It has already been noticed that we use the term 're-ligie' instead of 'religion'. The reason is that in Latin , 're- ligio ' means "paying attention to that which commands reverence because it is holy ". Whereas 'religion' immediately introduces the sub-term 'god' and thereby privileges one type of holiness.

The decisive factor, therefore, throughout the duration of this exposition, will be to expose the essence of the sacred. This will prove to be no easy task, given the multitude of interpretations of the term 'sacred'. This does not - prevent a general core essence from emerging amidst the many definitions.

Aretalogy

Bibl . st: S. Reinach , *Cultes , mythes et religions , III* , 1913-2,293/301 (*Les aretologues dans l'antiquité*). - The author puts explain how the ancient Greek term ' aretalogos ' (teller of miracles) contains one neutral and two non-neutral meanings.

a. - ' Aretè ', Latin : virtus , fortitudo , means 'sign of power'.

For example, in the ancient expression “ tè theias dunameos aretai ”, literally “of the divine life force ('power') the wonder deeds”. Deeds that bear witness to a power given by God . In this sense, the term ' dunamis ' coincides with ' energeia ', (life) force.

Miracle

From the Latin ' miraculum ', which arouses admiration and wonder. A translation of ' are tè '. In Biblical usage ' gebura '. Reinach says that the Biblical term ' gebura ' appears in *Mark 6:5* , where it is said that Jesus in his native region “ could not perform many ' dunameis ', miracles , deeds” for reasons of unbelief.

The sacred reveals itself as the causing factor in and through power signs. - Reinach “ It is established that the term ' aret ' was used long before the triumph of Christianity in the sense of 'miracle', that given transcending nature .” (Oc , 300).

b. Pejorative meaning.

We dwell on this because , throughout the entire exposition, the - distinction between the genuine sacred (miracle) and the suspect, indeed, false sacred, may be necessary .

In the pejorative sense, ' aretalogos ' means 'a teller of fables' (' fabulator '), - a teller of what we call 'little fables' in this country. Hence : “humorous thinker”, also 'quack healer' (as a healer). Those ancient meanings remain relevant if one examines actual religious life!

Note - 1 John 4:1 says : “Beloved, do not believe every 'spirit' (*note*: life force or power), but test whether the 'spirits' (*note*: life forces) are from God, for many false prophets have gone out into the world.”

In the Bible, 'spirit' (' roeah ' or ' ruach ') means 'power' or 'life force' that stands out and amazes.

One can therefore see that 'spirit' in the Bible also has a meliorational and a pejorative meaning, just like, for example, the term ' aretalogos ' .

This distinction has been called “the distinction of spirits.” Whoever conducts research into the sacred and religion as “the sense of the sacred” must keep this distinction firmly in mind . Not that the suspect sacred does not belong to (the broad concept of) the sacred. On the contrary.

Incidentally :

Based on what was just said, we see that both those who recount power phenomena and the power phenomena themselves are ambiguous and can be interpreted in more than one sentence. We emphasize this strongly given the high frequency of suspicious stories. Taking religion seriously is not the same as being naive on the matter . We will now delve deeper into power.

Models .

Söderblom , oc , 26, gives three examples.

Power in animal behavior .

The horse is sweating profusely; it barely managed to pull itself home in the load. The Swedish farmer knows why: “The horse has been ' maktstulen ', robbed of its power.” Some malicious person or other has 'stolen' its power by means of “bad tricks . ”

Explanation:

Two expire:

1. For years, the first course of events – the 'normal' course – has consisted of the horse bringing the load home with ease, albeit as a result of effort.

2. Also: this time the farmer expects the work with his horse to proceed normally.

But look: the animal starts sweating profusely and manages to get the load home with great difficulty. The normal course of events is thus 'thwarted' by a different course of events set in motion by means of "black arts," namely the 'stealing' of the animal's power.

Consequence: the animal has the greatest difficulty doing its ordinary work. – It is that 'unusual', that 'unforeseen', and even 'unforeseeable' or 'unpredictable' that makes traditional man think of "power," and indeed in its harmful form.

Power in human behavior.

Thus—according Söderblom , ibidem—a person can also be ' maktstulen '.—The elders in the North said of a man that he is ' hamstolinn' —stolen, robbed of his ' hamr' —when he made a miscalculation and could not make progress.

Explanation. - Once again the same confluence of a normal - and therefore predictable - course of events, namely success, being disrupted by a harmful course.

Power in food .

Söderblom . - Who does not know that food gives strength? But not every food in equal measure, - not the whole dish of groats, not every whole loaf. For in the last remnant of groats at the edge of the dish, in the last bite of bread, or in the last morsel of a series of loaves baked at the same time, the power is present concentrated. One then speaks of "the bite of power".

Explanation

The author focuses only on the normal course, namely food that still possesses its power. But food and drink, too, can be ' market items ' and possess no power, no 'sacred' nutritional value, apart from purely biological nutritional value.

We are gradually beginning to form an idea of what holy or 'sacred' power or force might mean. We know what is called 'power' or 'force' in the profane realm of everyday life—meaning: to be allowed to do so. Yet sacred power or force is—notwithstanding the similarity in terms of effects—something else, if

only because it is normally 'invisible', 'intangible', and cannot be determined by our ordinary cognitive abilities.

How, then, do Swedish farmers, for example, know that such a thing exists and even 'works', causing consequences? Here a tradition reveals itself: one learns to distinguish sacred power from father to son, from mother to daughter. Tradition sharpens a certain perceptual ability in this regard that is naturally not infallible, far from it, but which is nevertheless reliable to a certain extent.

The typical modern person no longer lives in and of that tradition. Consequently, he exhibits the cognitive ability in question only exceptionally. Whoever nevertheless possesses it amidst our modernity is called 'sensitive', and in the strong degree 'clairvoyant' or 'clairsentient'.

Which will be discussed later.

8.2. Manaism (Mana belief).

The English missionary *R.H. Codrington* (1830/1922), in his * *The Melanesians* *, Oxford, 1891, explains the typically Melanesian belief in power as follows.

Incidentally : Melanesia in the South Pacific comprises New Guinea and the western island groups of the South Pacific.

Note Codrington uses the term ' supernatural ', to which we note that within Catholic terminology a distinction is made between 'extranatural' (paranormal) and 'supernatural' (originating solely from a force strictly exceeding all natural faculties, within the grasp of the God of the Bible). The ' mana ' or sacred power is in principle merely extranatural . Therefore, we translate it as 'extranatural'.

Religion the Melanesian way .

“The religion of the Melanesians —according to the author—consists—as far as theory is concerned—of the conviction that there exists a supernatural force that is invisible in itself , and—as far as practice is concerned—of the application of means to control that power for one’s own benefit.

The conception of a Supreme Being is completely foreign to them. However, there is a belief in a force that—completely separate from physical force—acts

for good or evil in any case. Possessing and controlling such a force means the greatest part. That is 'mana'. (...). The whole

Melanesian religion consists in fact in appropriating that mana in order to make it usable to one's own advantage—the entire religion—which means prayers and sacrifices.

Note - It is immediately apparent that 'religion' is better used instead of 'godsdiens'.

A mana stone.

Codrington . - Someone happens to meet a stone that sparks his imagination : the shape is unusual; it resembles I don't know what. That is certainly not a stone like the others ! There must be mana present in it.

Thus he reasons to himself. And he tests his stone: he places it by the root of a tree whose fruit it somewhat resembles, or he sticks it into the earth when he plants his garden. An abundant harvest from the tree or in the garden shows that he is right: the stone is mana ; he possesses that power. - And, because he possesses it, he is able to impart it to other stones.” - So much for a model.

Kratophanie .

'Kratophanie' means “the fact that power manifests itself”. The stone mentioned earlier demonstrated its power in the unusual fertility phenomena. Moreover, the remarkable results are due exclusively to the influence of mana . This does not imply that the traditional Melanesian underestimates ordinary, 'natural' forces. He knows them very well. But the striking difference in results leads him to conclude: “There is more going on. There is mana at work”. The unusual result 'transcends' the ordinary course of the plants.

Impersonal and yet personal .

Codrington . - Although impersonal in itself, mana is always connected to a person who directs it. The spirits always have it. The souls of the deceased (ghosts) usually have it.

If a stone evidently possesses an extra-natural power, it is because a spirit has made itself one with it. The bones of the deceased possess mana because the 'ghost' is one with them.

A person can have such a strong bond with a 'spirit' or a 'ghost' that he too possesses mana . (...). Thus, every remarkable success is proof that a person possesses mana . The influence of such a person depends on the impression he makes on the spirit of the people that he truly possesses mana , such that he thereby becomes a leader.

Up to that point, mainly Melanesian Manaism means: it is one type of belief in the sacred power.

8.3. The power of a formula.

Library st. : N. Söderblom, *Das Werden des Gottesglaubens* , Leipzig, 1926-2, 81f..

The healer .

The starting point for the fact that the essence of the exceptional effect of the sacred power becomes knowable was the healer: for he was the one who knew what others did not know. The conception of the power has certainly acquired a more precise content through what was established of its ability. At least, in the cases known to us, this is usually described regarding him and his formula as ' mana ', ' brahman ', ' orenda ', ' manitoe ' (*Note:* terms indicating the sacred essence of the power in question among various peoples) preferably asserted.

The sacred formula

It possessed a power within itself to which one turned if necessary. Admittedly, in the course of linguistic development, the words became archaic and their meaning was forgotten. Yet—so as not to negate the power of holiness—the formula was kept unchanged and thus 'sung' by later generations.

A model.

the following in La Nouvelle France (1634) regarding the songs of the Indians.

As for their superstitious chants: they use them on a thousand occasions. A magician and an elderly man with whom I discussed this provided me with the explanation. They told of two savages (*Note:* the name at the time for 'primitives') who, in great distress—they were near death due to lack of food—once received the instruction: “If they sang, they would be helped.” It happened this way: when they sang, they found something edible.—It is not known who gave them the instruction.

Since then.

From then on, the entire religion of the conscious Indians consists mainly of singing. In doing so, they use the most barbaric words that come to mind. Lejeune reproduces some of those words from—what he calls—“a superstitious rite that lasted more than four hours”.

Sacred is radically distinguishable from profane .

A sharp distinction is made between ordinary (exoteric) sagas and songs and sacred formulas. Often, the power contained within is interpreted as the exclusive right of the healer or of a particular clan or tribe. Among Native Americans, it was considered an insult to use the songs of others. Just as certain Native Americans possessed personal guardian spirits or sacred objects, so too did they have songs that were considered personal property. According to them , a power resides within the (*note : sacred*) **song that** no one outside the rightful owner may appropriate.

Note - The term 'sung' was written in quotation marks above. The reason is that the 'singing' of powerful songs implies a very appropriate manner of pronunciation, such that it is called 'singing'. Thus, the Latin term 'carmen', which means 'song', also has the meaning of 'magic song' (understand: sacred song, powerful song).

Note - Let no one think that only primitives in the past knew the concept of 'power': even today, in 'alternative' circles - such as in what is called "New Age" - the sacred concept of 'power' or 'strength' is still regarded as fundamental.

However, it is good to note , based on what texts from the past say on the matter, that those traditions are still alive today in certain pre-modern circles. We say 'pre-modern' because everything modern in the strict sense has great difficulty with the basic concept of religion.

8.4. Manaism as 'apocalypse'.

S. Reinach , Cultes , mythes et religions , III, Paris, 1913-2, 284/292 (L'apocalypse de saint Pierre), defines: the revelation of facts that escape the average knowledge of people is 'apo.kalupsis', revelation. Usually it is a privileged person, who is the only witness or at least the only guarantor of that revealed, who 'reveals'.

Note - The very broad meaning is confirmed by C. Kapper *et al.*, *Apocalypses et voyages dans l'au-dela*, Paris, 1987. - That this literary genre is ancient is evident from what N. Söderblom, op. cit., 28f., says in Codrington's trail.

Contact with spirits and souls.

The Melanesians believe in both spirits, which manifest themselves but not in an earthly-biological body, and the souls of the dead (ghosts). They address the first kind and the powerful among the second kind through prayers and offerings, usually money.

Contact with souls .

Only some souls of the deceased possess mana. They reveal this soon after death. The other souls fall into oblivion, because the souls of 'ordinary' people reveal no mana after the death of the body. - The Melanesians test this.

1. The rescued canoe.

Ganindo was killed by an arrow when he was with others under the leadership of the chieftain Kulandikama Gaeta went on the attack to hunt heads (with a view to headhunting) and thereby gain strength in his village.

Note - Headhunting is apparently one of the means of appropriating the mana of others. - Well, during a later campaign, the canoe got stuck. Names were called out. When Ganindo's name was called out, the canoe came loose.

Note - That is apparently a form of 'revelation' of what remains hidden from ordinary knowledge. The mighty soul of one who is invoked 'reveals' itself in and through the saving answer it gives to the supplication.

2. The revealing advice

In the same way, they came to know which village they were to attack: invocation and the subsequent success. - Upon returning home, they danced around Ganindo's hut while crying out: "Our tindalo (note: designation of the soul of the dead) is powerful enough to kill!" - At the time of Codrington, that tindalo was worshipped on Florida (one of the Solomon Islands).

Note - We immediately see how a form of worship arises: whoever displays 'power' is worshipped, both before and after death.

Unequal power .

One spirit or living being possesses more mana than another. Thus, one does not dare kill a man without the help of a man endowed with stronger mana, for fear of the soul of the slain. If a rainmaker, that is, a man who controls the weather by his power, fails to cause rain or calm a storm, then this is due to the opposition of a healer endowed with stronger mana.

Relics .

In emergencies, one must buy an 'amulet' (*note*: lucky object) – a tooth, a lock of hair, for example – from a man with greater power, for that relic is “vol ma na ” (of the one to whom the relic belongs).

Harmony of opposites.

This term was introduced as a fundamental concept by *W.B. Kristensen*, known for his **Ver Verzamelde bijdragen tot kennis der Antieke religieen **, Amsterdam, 1947, - especially oc . 231/290 (**Cycle and Totality **). *'Totality' means that the sacred power indeed saves (heals, benefits) but, by virtue of a kind of hidden law, over time turns into its opposite (causes illness, works against).*

'Harmony' means that both—salvation and calamity—fit 'harmoniously' into one another as the two 'opposites' in the sacred power.

Codrington establishes, for example, that mana effects sickness and healing! It regulates the weather for better or for worse (as just above, where two rainmakers cause opposites). It reveals guilt or innocence in the event of accusation (with the possible opposites caused by mages in the service of one of the parties). It activates poison for better or for worse .

Morality

Regarding the latter—the harmony of opposites—it becomes apparent that morality represents a very flexible concept within the framework of a Manaist culture.

8.5. Dynamics .

G. van der Leeuw, Phenomenologie der Religion, Tübingen, 1956-2, 9, summarizes.

Dynamism . - Van der Leeuw's interpretation of religion is called 'dynamism' because he emphasizes the 'dunamis', the power.

We encounter—so he says—the conception of a power that is established in persons and things in an 'empirical', that is, supported by concrete experience and lived through, and thanks to which they are capable of causing. This causality is varied: it encompasses both the sublime understood in our sense and creation as the pure capacity to cause or to succeed.—It is merely dynamic and by no means ethical or 'spiritual' in our sense.

Note - By “in our sense,” the author means the meaning the term 'holy' has acquired in the West, - especially under Greek and Biblical influences.

“Primitive monism”. - 'Monism' means “the opinion that a single given encompasses the whole of reality”. - Such a name would presuppose a theory that does not exist in the facts, for one speaks of “power” only when it stands out, and one does not concern oneself with what causes objects and persons in ordinary cases. - Yet it is entirely correct that the conception of power, as soon as it enters cultural situations other than *the* primitive one, develops into the conception of an omnipresent force.

'Power' as an all-encompassing concept . - One is called “holy matter” (one of the names for “power”) and God is also called “holy”. - Thus, for example, the Hebrew term “el” means both “power” and “God”, for one says: “It depends on the ‘el of my hand’,” i.e., on the power of my hand. On the other hand, “the ‘elim ” refers to personal deities.

Awe. - Man's attitude towards power is astonishment, shiver—in extreme cases, fear. Marett (a religious scholar) uses the successful English term 'awe'. The reason for such an attitude is that one regards power, while not supernatural, nonetheless considers it extraordinary, 'different'. For the objects and persons that radiate power exhibit a distinct essence, namely, they are 'sacred'.

Evolution . - Söderblom , oc , 91f., sees two ways in which holiness has risen above the primitive stage, namely in India and in Israel. - We note what he says about the latter . - Among the Semites - especially in Israel - the striking dangerousness and miraculousness of the sacred asserted themselves preferentially . Through an interaction between this intensive concept of 'holiness' and the Mosaic prophetic experience of God, the 'supernaturalism' of the religion of revelation, the Bible, was strengthened—that is, the conviction that only the sacred in its supernatural degree is truly 'holy'. The history of the concept of 'holy' shows the supernatural character of the sacred

again and again, and always more clearly, within the religions of revelation - Judaism and Christianity. -

Note – We can add to this that with supernaturalism, morality—let us think of the Ten Commandments as a revelation of God's holiness — repeatedly and always more clearly receives an emphasis unknown elsewhere. So that 'holy' eventually comes to mean 'conscientious' and 'virtuous'. Can a conscienceless person be called 'holy' within the Bible?

Note - This does not imply that no conscientious interpretation of holiness can be found outside the Bible . On the contrary! However, the Bible does display a striking characteristic in this regard —especially since Moses and the prophets—who most certainly and thoroughly reject a harmony of opposites regarding morality as 'flesh,' and this in the name of God's 'spirit,' that is, God's morally gifted life force. This is evident from *Genesis 6:3* onwards.

8.6. Animisms .

E. Tylor (1832/1917) introduced the term 'animism' in 1867, literally “belief in the 'anima' or 'animus', soul”.

Aspects. - With Söderblom , op . cit . , 11, we distinguish the following tested animisms .

1. A given from nature—stick, tree, crocodile—is interpreted as living without there being any actual, separable soul. Söderblom calls this ' animatism ' (from ' animatus ', to be endowed with life).

2.1. Every human being possesses a soul, which can possibly be divided into a plurality of 'souls' (understand: ' soul layers '). More on this later.

2.2. A natural given—object, plant, animal—is assigned a 'body' and an appropriate 'soul'. By analogy with man.

3.1. In a jug, a tree, a lion dwells the soul of a mighty—known or unknown—dead.

3.2. In a jug, a tree or a forest, a lion or a group of lions dwells a “free-floating ” spirit – e.g. a nature spirit , a forest spirit, or a number of fertility spirits reside.

Please note: these 'branches' of animism are not present everywhere to the same degree.

Experiences .

People say—primitives (who speak easily about it among themselves) or moderns (who surround such experiences with a taboo)—that they have out-of-body experiences during sleep. In other words: their soul 'travels' outside the body, which remains in a comatose state.

Occasionally they 'dream' that they are “eating rabbits” or something similar. Or they reach out to 'friends' or 'girlfriends'. These acquaintances then experience “a mass, a being, that weighs on their bed or settles down beside the bed”. In a more severe case, the person being visited experiences “a nebulous figure that seems to desire something from him”.

Job 4:12:/16 .

I, too, had a fleeting revelation. My ear caught its whisper. — At the moment when dreams churn the mind in a confused manner, when a lethargy overtakes people, a terrible shiver seized me (...). A breath glided past my face and made my hair stand on end. Someone appeared. I did not recognize his face. But the image remained before my eyes. Silence. Then a voice made itself heard: “Is a mortal righteous in God’s eyes? (...)”.

Note - The modern mentality is all too quick to assume that this text is a literary device, whereas such experiences occur far more often than 'people' are willing to believe.

Soul plural. - Library st. : W. Davis, *The Snake and the Rainbow* , Amsterdam, 1986. The author investigated in Haiti whether zombies exist. In that context, he outlines Vodou animism.

“Le corps cadavre ”, the corpse body, is the biological body.

The 'n ' ame ' , the life soul, gives life to the body. It is an energy that, in fragments, decays into the organisms on the ground during the decomposition of the corpse—for months.

The ' z'étoile ' , the ' star of fortune', resides in heaven (is not in the body) and is the energy that determines the lifeline with its successful or unsuccessful fate.

The “gros bon ange ”, the great good angel, is the undifferentiated cosmic energy that drives action in every conscious being. At death, it returns to the 'world soul' and the ' world soul substance '.

The “ti bon ange ”,

The little good angel is that energy that gives rise to the individual as a personality with will and character. This travels outside the body during sleep.

Vodu magic primarily targets the little good angel. In cases of possession, a 'loa', a spirit or deity, has taken possession of the person, and the possessed individual is no longer themselves . The experience of 'emptiness' immediately following a sudden fright is the result of a temporary out-of-body experience of the little good angel. Meanwhile, he is the memory that retains experiential knowledge. Rites attempt to save that energy. It is sometimes removed from the body and placed in an earthenware pot that is set inside a sanctuary under the guard of the ' houngan ' (magician). This frequently entails risks given the morals of those involved.

Against that background, Davis explains the zombification of certain people.

8.7. Transmigration of souls.

Library st. : Söderblom , oc, 14f..

If, then, one can speak of transmigration of souls among primitives—according to the author—then in the following sense. 'Something' passes from a deceased person into a descendant or into a child born after their death. That is certain. But what exactly? As a rule, not the individual soul of the ancestor surviving after death. This continues to exist as a 'being' amidst throngs of 'spirits'.

Note - On Oc, 10, the author mentions the concept of 'phantom'. - The Zulus (in South Africa) say of a man who inspires awe and fear: “ Unesitunzi (He has phantom)”, where ' isitunzi ' indicates the reason for the awe-inspiring nature, namely 'phantom'. -

Note - One cannot escape the impression that isitunzi indicates the power of the man in question.

The Chagga (in the region of Kilimanjaro) call their ancestors “the shades of the dead” (according to *J. Raum , Versuch einer Grammatik der Dschaggasprache* , Berlin, 1909). - This usage of language, which reminds

us of our own where there is talk of “the realm of shadows”, is undeniably relevant : it concerns the individual souls living after death.

'Something' is about.

Which is correct? - Among the Batak (in the north of Indonesian Sumatra), 'tendi' or 'tondi', the soul substance or power, passes to the offspring. Not what is called there the 'begu', the individual soul.

In Malacca, the 'sumangat', the life force—present in both rice and people—is transferred. Not the individual soul.

Among the Chi (Black Africans), power is called 'kra': it passes on. Not the 'shraman', the individual soul. A kind of reserve of power—often considered the property of the family or clan—is, since life force is linked to the name, granted by the name to new individuals within the lineage.

In other words : the belief in power— manaism —plays a central role in inheritance. The reason that this power is linked to the name is that the term 'name' actually means the same as 'power' for reasons of metonymy (transfer via connection).

Note - The concept of 'dwelling' or “residence in” often has a flexible meaning. - Söder Blom cites *M. Kingsley, *West - African 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 that occupy 'a house' by chance”.

We present this observation to point out that, for example, the 'presence' of the soul of a past one—the father, for instance—can be understood in the sense intended by Kingsley: the ancestor, for instance, wanders in the other world and seeks “a dwelling place”. Which can give the impression of transmigration of souls.

Note: - Library staff: *J. Herbert, La religion d'Okinawa* , Paris, 1980.

Okinawa (Ryu-kyu) is an archipelago between Japan and China. The religion there is apparently ancient, for only holy women function in the sacred realm. They are healers. They regularly determine that the ailment from which a person suffers is, in fact, that of an ancestor (often killed in war). For example, a woman had a sore throat: by doing what was necessary for her brother, who had fallen in the war, the woman was immediately cured. “She suffered from her brother!” (Oc, 59ss.). –

We refer here to P. van Eersel/ C. Maillard , ed. , *j'ai **mal** à mes ancêtres* (*La psychogénéalogie aujourd'hui*), Paris, 2002. The work features interviews with seven specialized experts who confirm what the female healers on Okinawa observe.

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, it is then in a very new sense.

8.8. Manism.

The domain of the sacred also encompasses what has been called 'Manism' since H. Spencer (1820/1903), i.e., ancestor religion.

'Manes' in Latin meant "souls of the dead". According to Spencer, the interaction between the living and the dead was the integral origin of religion. This is untenable, if only because the oldest cultures (hunter-gatherers) show little evidence of this except fear. But that contact with the dead explains a part of religion is evident. In many pre-Christian religions, manism forms a highly developed branch.

Sample . - J. Herbert, *La religion d' Okinawa* , Paris, 1980, especially oc , 59ss., lets us sense what manism can be from one perspective.

Okinawa (= Ryukyu) comprises 73 islands and islets, of which a few dozen are inhabited and exhibit a religion that recognizes only holy women as sacred staff (called ' noro ' or ' tsukasa '). As healers, they work together with and complement doctors.

Herbert: "They discover who the suffering ancestor is and teach the sick person how to bring him to peace. This occurs very frequently today (1975+) with men or women who were killed during the war. The same applies to sailors or fishermen who perished. (...)

I have been told the case of a woman who had a 'sore throat'. Well, she had had a brother who was killed during the war. She eventually discovered where he was buried. Thereupon she turned to the local noro , who intervened; the woman recovered" (oc 60).

Updates .

Library st. : Anne Ancelin Schützenberger , *Aïe , mes aïeux* , Paris, 1993-1.; 2001-15. -

We cannot display the full richness of this book now and limit ourselves to 'Marxist' phenomena that make relevant what archaic religions have long known. A few samples convey this better than a full exposition.

The subtitle includes: trans -generational bonds , family secrets, birthday syndromes, transferences of traumatisms , geno - sociograms.

Incidentally : a geno -sociogram is a family tree drawn up based on the memories of people with problems (without further investigation), supplemented with important events (birth, death, birthday, for example) with attention to dates and also noting sociometric connections (understand: affective bonds), put on paper in the form of arrows or colored lines.

Blue disease (cyanosis). - O. c, 67 (*La maladie de l'enfant adopté*).

A young woman once suffered from cyanosis (a heart condition with a risk of hereditary transmission) but is doing well . After undergoing surgery—just like her grandmother, who was also operated on for it— she decides to marry but does not want children.

Nevertheless, she and her husband decide to adopt a child . A child from India is offered about whom nothing is known except that he is an orphan. They agree. He is a beautiful baby. Shortly after his arrival in France, it turns out he has... cyanosis! He is operated on by chance by the same surgeon in the same hospital and on the same date as the adoptive mother years earlier. Mind you: the medical department had determined the date!

Note: Such 'repetitions' are encountered regularly . If a coincidence, then a striking one.

Word of authority.

Oc , 147ss. (*Effects d'une (strong words)* - The author works with families in North Africa (Tunisia, for example). - An Arab family in the region of Carthage sees a series of girls born: Djamila , Aïcha , Leïla , Oriane , Yasmine. A sixth girl comes into the world. The father—furious—names her ' Delenda ' ! Two boys follow, Mohamed and Ali. Such sequences have occurred frequently in the region for two thousand years: after too many girls, the father becomes furious, the last one is named Delenda , and then boys arrive!

Note - Cato the Elder (-234/-149), a Roman of the old style, was the mortal enemy of the city of Carthage. He hammered home: “Carthago delenda” (“Carthage is to be destroyed”). - No harm befalls Delenda and the previous girls, but the series of girls ends and boys are born.

Writer: “Coincidence? Superstition? But, if superstition, how has that 'superstition' operated in the region for two thousand years, even among uncultivated rural people? How does the word of authority influence genetics?”

(Manism).

The author emphasizes: if the father merely says, “If only a son were born” or “I want a son,” then there is no result. The necessary and sufficient condition is to utter the term ' Delenda ' in anger about the last-born girl. – The phenomenon has been repeatable for centuries and is, in that sense, testable to a certain extent.

Curse .

Oc , 146 (*Prédications et malédictions dans l' histoire*). - The author notes: “Without believing in curses, one can ask questions about the effect of ‘a strong word’ – we translate as ‘word of power’ – that:

- (a) is behaved by a strong emotion and
- (b) is mainly pronounced by someone in authority (priest, healer, family member, professor)”.

The term ' Delenda ' is certainly an application in Cato's mouth. It is as if the 'power' or 'force' that Cato brought into the world can be adopted and is repeatable.

The “cursed kings”.

Philip the Fair (1285/1314) abolished the Order of the Templars in 1312 and had their Grand Master, Jacques de Molay, condemned to death. At the stake on March 18, 1314, de Molay cried out: “Pope Clement! Knight Guillaume ! King Philip! Within this year I summon you before God’s judgment seat to suffer your just punishment there. Cursed to the! Cursed! All cursed to the thirteenth generation!”

In the course of 1314, the three jointly responsible parties died: the French king, the pope, and the cardinal (who presided over the court). Then the king's eldest son, etc.

The lineage of the French kings , the Capetians , died out quickly. In 1328 the Valois followed , and later the Bourbons. The last of the Bourbons, Louis XVI (1754/1793), condemned to death by Convention , left the prison through the same door as Jacques de Molay 467 years earlier. has gone. It was the thirteenth generation!—So much for the details.

Author . - Coincidence? Divine justice? Curse? - True to her theory, namely a word of power driven by strong emotion pronounced by someone in a position, she explains the fate of the “cursed kings” as one of its many applications. She gives other applications in her book.

Note - What do the given samples have to do with manism? For that is the meaning of the title of her book. - She offers little explanation beyond her psychological theory, which is apparently a 'scientific' translation of sacred thought models.

To begin with, the term “ parole forte”. Who does not see in this a workaround to circumvent the term “magic word”? And the 'power' ('forte'): who does not see in this the term 'life force', which is extensively explained by the dynamism of *G. van der Leeuw* in his * *Phänomenologie der Religion* *, *Tübingen*, 1956-2?

The transmission of cyanosis, the changing of the sex of Arab children, and the tragic fate of the French kings seem—in the author's view—to rest on one or more ancestors who, at a certain point in earthly history, instituted 'something'—in two cases an unfortunate fate (illness, death), in the third a change of sex— (yes, as a kind of 'institution' calculated for duration and therefore repeatable, seemingly endless). Whereby 'ancestor' is not merely a biological ancestor but a figure (Cato, Jacques de Molay) who is a kind of 'cultural' ancestor. Moreover: in the case of cyanosis, the biological mother is in India and the parents are adoptive parents!

Traditional dynamism, as found in traditional (pre-modern) cultures, posits that biological fertilization does not transmit the individual soul of the ancestor (except in exceptional cases), but rather the life force or power (in Melanesia ' mana ') inherent in the ancestors . This also applies to adoption—where we speak of a merely 'legal' connection between ancestor and offspring.

The author is adamantly committed to being 'scientific'—given the pressure exerted by the international research community, this is highly understandable—and thus she avoids religious and occult language. But does

this make the interpretation any more true to reality? This is said with all due respect to her impressive factual material.

8.9. Life force as reason for existence.

When reading Söderblom's work, for example, a hierarchy stands out that we will now briefly specify.

1. Oc, 54 . - From the primitives to the present day, the individual and immortal soul acts as a being with the capacity to will and to act and, for example, to leave the body, thereby demonstrating an independence from the body. The soul 'causes'.

From the primitives to the present, power— mana in Melanesia —appears as a faculty that 'causes' exceptional qualities and achievements, from objects to personal beings. The parallel is striking. Especially that power evolves along with the object to the person.

2. Oc , 59. - We take a random sample.

The religion of Tonga (SW. - Zambia / N.-W. Zimbabwe) is thoroughly 'manism', an ancestor religion. There, all the dead are ' shikwembu ', divine beings, 'deities'.

What the concept of 'polytheism' teaches us, something that is widespread in a multitude of types across the pre-biblical globe. Souls, as divine beings, hold power to a remarkable degree. They are 'causes'.

3.1. Oc, 108. - We take another random sample. - Adhere to the religion of the islanders of Torres Strait , - according to A.C. Haddon , *The Religion of the Torres Strait Islanders* , 'cultural heroes' (also 'cultural heroines'), those figures so charged with power that they introduce, for example, rituals or plants that are 'beneficial' for ordinary people. Without clear reference to some Supreme Being, they 'cause' life and salvation from distress.

3.2. Oc , 70. - Another sample.

The Shilluk (South Sudan) speak of “the Great Spirit”, Chuok . He is creator and lord. But he is “deus otiosus ”, meaning “a god who does not intervene”. Therefore, he receives no worship. However, in case of illness, one hears “ Ya da Chuok ” (“I am sick”), and following death, “ Aake ”. Chuok (“He is dead”).

Hofmayr , a missionary, translates ' Tsjuok ' as 'inscrutable' (understand: regarding power). He is the reason for the existence of sickness and death in

his sublime manner. - As greeting formulas, the Shilluk say “I kal Tsju ok” (Tsjuok led you here), “I miti ” Tsjuok ” (Tsjuok sustains you) and "Kali i Tsjuok " (Tsjuok leads you). He is the great seemingly absent 'Cause'.

Behold a clear hierarchy, found everywhere with many variants, regarding power or life force and thus regarding causative capacity.

Monotheisms .

A. Lang and W. Schmidt proposed the concept of ' primitive monotheism ', the view that a primeval culture —spread among groups of people now called 'primitives'— worshipped a single God or Supreme Being. Traces of this can still be found among present-day primitives.

To which R. Pettazzoni emphasizes that the term 'monotheism' encompasses more than that: hunter-gatherer cultures worship the one Lord of animals; pastoral cultures believe in the one Heavenly Father; agricultural cultures recognize the one Mother Earth, while Judaism, Christianity, and, following in their footsteps, Islam pay homage to the one God (not without variants).

The Bible, in any case, is formal. - *Gen. 1:1* says: “In the beginning God created heaven and earth,” where “heaven and earth” means “the ordered universe.” God is the absolute Creator by virtue of absolute life force, 'spirit,' as *Wisdom 12:1* says:

“Your incorruptible spirit is in all things.” The term ' bara ', to create, is said exclusively of God. And in *Gen. 6:3* God makes it abundantly clear that His 'spirit', life force, saves from destruction, while “flesh”, more substandard life force, 'causes' destruction (in this case, the Flood). If the term 'monotheism' is pure and absolute anywhere, it is in such Biblical statements. From a Biblical perspective, the rest is interpreted as 'approximations'.

It immediately becomes clear that the concept of 'power' (force, life force, mana) is the sacred concept par excellence that reaches from the lowest realities to the highest Supreme Being.