

Text 29: Erotic magic .

Text 29: Erotic magic.	1
29.1. Magical Sexuality	1
29.2. Fertility religions.	2
29.3. The Argia dance.	4
29.4 Mother Goddess cult.	5
29.5. The kumari	5

29.1. Magical sexuality

Ask a houngan in Haiti whether the core of the voodoo (vaudou) he practices as a magician is a form of sexuality, and if he trusts you, he will say: “Yes, but we do not speak about that.” There is a very heavy taboo surrounding erotic magic—or “sexual magic.”

When Doctor P.B. Randolph (1825/1875) his book, *Magia When sexualis* appeared, occultists launched a veritable campaign against that publication : “He betrayed the traditions. He revealed the mystery!” Only initiates were allowed to know what it was about.

Note. -- The three basic axioms of Rapdolph's sexual magic are: spiritual concentration, astrology (correspondences), especially the bipolar sexual life forces of man and woman. -- *MF Ashley- Montagu* , *Coming into Being among the Australian Aborigines* , Oceania , 1937, writes: “It is possible that the most fundamental aspect of religion refers to the difference between the sexes”. Non-Christian religions are meant, of course.

Now that sometimes—let no exaggerate —even in our secondary schools young elements engage in sexual magic, it seems appropriate to write an introductory word about it. We place the emphasis primarily—not on the sensational (which predominates in more than one work on the subject)—but on the axioms or foundations of erotic magic.

Dynamism.

This is the name for “belief in life force (in ancient Greek: ' dunamis ')”. All publications on sexual magic are unanimous: the core is dynamism, but as it operates in the genitals and their applications. Not sexuality as the Biblical

tradition conceives of it (as a sexuality experienced through supernatural life force); rather, sexuality as a 'natural force' (as a Randolph puts it), rooted in pre- and non-Christian cultures.

***Kratophanie* .**

This term, derived from M. Eliade , means “the manifestation of a ' kratos ', an energy or life force that 'works', achieves results , and is therefore pragmatic in nature”.

Ancient example. -- Marcus Aurelius (Emperor of Rome 161/180; late antique Stoic), focused on rationality and conscience, discovers that Empress Faustina is seeking an affair with a young, handsome gladiator. He applies, as was customary at the time, a magical rite: he has the gladiator killed, his blood collected, and baptize Faustina with it “to cure her of her infidelity”. (Y. Verbeeck, *La sexualité dans la magie*, Geneva, 1978, 55),--

Note. -- The explanation. -- The blood of the gladiator is the carrier of “the blood soul (substance)”, that is, his ' dunamis ', life force, insofar as it unites with the biological blood. After that killing, that blood is also the carrier of the sanction of the husband whose rights were violated. By the killing, the emperor surrendered the gladiator to the underworld and its rulers of darkness, who receive him into their realm as a slave who may indeed continue to live but in an 'obscured' manner (as the underworld souls perceive it) until he has atoned. By baptizing Faustina in that blood (understand: life force), he treats her as a fellow slave of the underworld, but one who may continue to live on earth for a time, until she too atones in the underworld. –

To understand such a thing, one must naturally start from the axioms of the archaic (primitive and ancient) religions, as a W. Bede Kristensen (1867/1953) set them out (in * *The Meaning of Religion* *, The Hague, 1968). The entirety of that phenomenon is a kratophany , or applied dynamism.

29.2. Fertility religions .

This is one of the names of sexual magic-- J.-A. Dulaure , once member of the Convention and the Council of the Five Cents, publishes in 1805 as rationalist-enlightened historian *Les divinités génératrices (Le culte du phallus*

chez les anciens et les modernes), Verviers, 1974. He attempted to situate Christianity among the religions around the earth.

“A worship that seems so strange to us, a worship so widespread notwithstanding the object now perceived as immorality, deserves that one (...) investigates its origin (...), its appearance among different peoples (...), its abuses.” (oc, 20).

Dulaure cites Herodotus (-484/-425; *Historiai*) where he depicts a religion of the genitals: “As for why do those figures (*note*: phalluses) have the male member in such an unrealistic format? Why do those women (*note*: in processions) move only that? A sacred reason is given for this, but I need not mention it.” (Oc , 27s.). Note well: the genital organ that was solemnly worshipped is that of men, but also especially of goats and bulls. -- Dulaure : “They attributed to that isolated image the same life force as to the sun of spring.” (Oc 29).

Note. -- Those festively worshipped phallic flowers are regarded, within the axioms of the culture of fertility religions, as a visible and tangible representation ("image and likeness") of the ' genetic ' (producing) deities.

The worship of the inhabitants of Mendes, a city in the Nile Delta, for everything goat and buck, went far: “Something occurred when I was in Egypt, something astonishing, in the region of Mendes: a buck publicly engages in sexual intercourse with a woman. This event was generally known.” Thus Herodotus. (oc, 35s.).

Note. -- The goat visibly and tangibly represents the male god and the woman the female deity , who in and through that sacred rite, as a return for what the inhabitants (and especially the holy woman) did (“Do ut des”), their life force (die Dulaure Sabeistically indicates, astrologically) gifted. This to - bring good fortune.

Witchcraft.

This is a second name for sexual magic. -- *J. Durand , Les sorcières , Pont-St-Esprit* , 1990, reviews - as a skeptical rationale - the witchcrafts in le Languedoc, les Cévennes , le Viva rais , -- le Vely , Auvergne and Haute Provence at the time. -- There is no doubt: the witches were overwhelmingly women who practiced some form of sexual magic.

The Witch of Montpezat

One small example. -- A Catherine Peyretone , “the witch of Montpezat ”, was gifted with supernatural abilities (predominantly malevolent, incidentally). She claimed to have sexual intercourse with “the Black Hare” (*note*: a manifestation of Satan). For three decades, Catherine sowed fear in Viva rais . On 25.09.1519 she was arrested with the consequences thereof . (Oc, 63/71).

Note. -- The copula she describes is a form of sabbath such as witches begin. -- Again: the life forces emanating from such a raw rite are central.

29.3. The Argia dance.

This is a third name for sexual magic. -- Cl. Gallini , *La danse de l' argia (Fête et guérison en Sardaigne)* , Ed. Verdier , 1988. The author is a cultural anthropologist. -- Central to *the* story is the occasional insect bite (om latrodectus tredecimguttatus) and the manner to cure this very painful ailment.-- Within the axioms of healing. -- are the argia (literally: 'multicolored') “evil souls”.

These deceased lived without conscience to some extent. They inhabit (so say the believers involved) the insect. Whoever is bitten by it needs a rite that persuades the evil soul to let go—through threats and also through benevolent gestures and words.

Note. -- Through the insect and the bite, the evil soul targets the life force of the bitten person and their environment . The insect is therefore the visible and tangible manifestation of that evil soul. –

An ancient Greek sacred saying (an axiom) says: “Ho trosas iasetai ” (He who caused the ailment shall eradicate it). This is still applied here—at least until the sixties . The physician can treat the biological aspect, but not the sacred, i.e., the restoration of life force.

In a lament it goes: “This argia has struck you all, but she is the ' Mera ', the Mistress.” “The argia , the mistress of sickness but also of the (*note* : healing) dance, penetrates the neighborhood and condenses it into a rite which is the only means of rendering it harmless.” (Oc, 35).

In oc, 167/181 (*Sexe , rire et jeu d'inversions*), the author reflects on the similarity to a carnival: erotic songs and ritual obscenities depict copula in one way or another. If necessary—to convince the argia —actions (touching the patient with the foot, jumping over the patient) are accompanied by lifting

the skirt to expose the genitals or by baring the breasts. Thus oc 177s.. -- This continues until the afflicted person suddenly bursts into laughter and presents himself as cured.

Note. -- The Argia Rite is syncretistic : it is pagan but with a Christian overlay.

29.4 Mother Goddess cult .

This is yet another name for sexual magic. -- *CJ Bleeker, De moedergodin in de oudheid* , The Hague; 1960, 126/136 (*Lakshmi and Kali*), discusses the contemporary worship of the mother goddess which in India is “to this day an essential part of folk religion” (oc, 126).

India recognizes a trinity —not a trinity (says Bleeker)—of supreme gods, namely Brahma, Shiva, and Vishnu . Now, Shiva has as Shakti Kali, who bestows and destroys life force with her magic (harmony of opposites), one with Shiva. She bears many names, such as ' Durga ' (The Exalted One) or, for example, ' Kumuri ' (Virgin).

Likewise, for example, Vishnu has Lakshmi as his consort, representing the energy of the god. “The Shakti represents the creative power—magical, erotic, spiritual—as the influence of the deity radiating into the world. (...) Many gods have a Shakti as a consort.” (Oc, 130ff.).

Note. -- Meanwhile, it appears, even in our West, that couples immerse themselves in that “God/ Shakti ” duality, in a kind of erotic religion.

29.5. The kumari .

In the footsteps of Hinduism, Nepal upholds a specific political theology. -
- *M.-G. Boulanger, Le regard de la kumari (Le secret des enfants-dieux du Népal)*, Paris, 2001, attempts to reveal that secret of the goddess's reign. The kumari is a very small girl in whom the Shakti Durga Kali is visibly and tangibly made present by virtue of a mysterious ritual. From then on, that girl with the intense gaze that penetrates you is the occult life force of the reigning monarch.

A myth from South India says it: “(...). She has a thousand arms, a thousand heads. She sits on the throne. She is furious. The ruler gives her

alcoholic drinks, stimulants, and various kinds of meat. The shakti drinks and is willing to help the ruler.”

Note. -- Shak Ti is present here both as the great goddess within the girl and as the girl herself, as the present embodiment of that great goddess, the Devi. According to the author, there is a clear erotic undertone to the settlement ritual , which would be entirely in line with Hinduism. Not to mention the Tibetan type of religion known here as well. Female energy apparently takes center stage here in Nepal too.

So much for a few samples. The list is far from complete, but it offers an idea of what erotic magic might be.

The Biblical revelation on the matter .

The Bible, and Christianity in particular, is accused of having excluded nature religions. Let us pause—very briefly, too briefly—at this aspect.

The Semitic Baal cult.

This is very well known in the Bible. The essence of the god Baal is determined by his unity with Asherah (also As- tarte) - *Judges 3:7; 1 Kings 15:10/15 ; 2 Kings 3:7* - as well as - and precisely because of this - by his life force present in weather phenomena and fertility. -- Even King Solomon attached himself to Astarte , the deity of the Sidonians . (...). He committed what Yahweh cannot approve of.” (*1 Kings 11:5*).

High places of sacrifice.

2 Kings 23:4ff.-- From this it appears that under apostate rulers, ancient paganism—with Baal and Asherah (Astarte) as well as the astrological entities (sun, planets, moon, the rest of the celestial bodies)—flourished. A very clear sexual-magical aspect is stated: “ Josiah (the ruler) shattered the sacred stones, cut down the sacred poles.” (*2 Kings 23:14*). The sacred pole (also 'pillory') is a type of phallus. Even more clearly: “He broke down the dwellings of the male prostitutes in the temple—where the women wove veils in honor of Asherah .” (*2 Kings 23:7*). Those holy men were nothing new, as is evident from *1 Kings 14:24*, where there is mention of “men who devoted themselves to 'fornication' at places of sacrifice in the land.” Note: 'fornication' can mean both sacred sexuality and apostasy. See also *1 Kings 22:47* . —That concludes some information.

Demonism.

That the Bible, although very silent on the matter, also acknowledged demonic sexuality is evident from the Book of Tobit. In *Tob. 3:7*, there is mention of Sarah losing her marriage partners to the evil spirit Asmodau before she had sexual intercourse with them. In *Tob. 6:15*, it is stated that the demon is 'in love' with Sarah but sees a rival to be killed in every man on earth.

Note. -- In seemingly 'mythical' language, something similar is mentioned in *Genesis 6:1/7*: “sons of God” (understand: high, apparently demonic spirits) “left their heavenly dwelling” (*Jude 6*) and “chose out of the daughters of men—who were beautiful—each a wife and had intercourse with them”.

In that context, the sacred writer formulates a Biblically fundamental pair of “flesh/spirit”, understand: natural life force/supernatural life force. Regarding that sexual 'fall' of angels, Yahweh says: “That my spirit is not humbled indefinitely by man since he is flesh”.

Note. -- *Genesis 19:1/11* speaks of people who, in sexual fury, even venture toward angels. What *Jude 7* mentions together with the sin of the sons of God in *Gen. 6:1ff.*: both forms of misconduct result in “deepest darkness” and “the punishment of an eternal fire”.

We cite this to convey how heavily the Bible attaches to sexuality that, for one reason or another, is associated with high spirits—angels. -- In this connection, read *Luke 17:26/27 and 17:29/30* (Jesus' statement).

However, the Biblical attitude is not so simple. This is very clearly evident from *Wisdom 12ff.*, where God's mercy is clearly demonstrated by virtue of his “love for all that is human” (' philanthropia '). This “duty of love for humanity ” also applies to the excesses of paganism (such as black magic, child sacrifice, sexual religion), the essence of which—Biblically speaking—are the 'idols', meaning: the high demonic spirits.

“The worship of the abominable idols is the beginning, the cause, and the end of all evil” (*Wisdom 14:27*). — “Yet You also treated them graciously because they were human” (*Wisdom 12:8*). “For You show Your strength only when Your omnipotence is challenged, and You punish only those who know it and yet are arrogant” (*Wisdom 12:17*).

That this is so is evident from Jesus' descent “into hell”, i.e., into the domain of the apostates, as *1 Peter 3:18/22* (cf. *2 Peter 2:4/10*) explains:

“Jesus went in the spirit (of the resurrection) also to the spirits in prison (*Nota.* -- underworld) to proclaim the good news” (*1 Pet . 3:19*).

The New Testament reason is clear: Jesus summarizes both the heavenly and the earthly (and apparently also the underworldly) beings, as *Ephesians 1:11* says. As also the whole theology of Irenaeus of Lyon (130/208) claims (cf. B. Sesboüé , *Tout récapituler dans le Christ (Christologie et sotériologie d'Irénée de Lyon)*, Paris, 2000).-- Which takes us very far from the methods of treatment of the in *quisition* .

The objective reason.

Forgiveness in the face of non-provocative behavior does not prevent sexual magic from being substandard as a measure of life force.-- Jesus in a nocturnal conversation with the Pharisee Nicodemus : “If anyone is not born again, he cannot see the kingdom of God. (...). If anyone is not born of water and spirit (*Note:* -- spirit is supernatural life force), he cannot enter the kingdom of God.

For whatever is born of flesh (*Note:* -- life that precisely lacks that supernatural life force) is flesh; whatever is born of spirit is spirit (...). (*John 3:3/7*). In other words: however well-intentioned, the energies with which sexual magic operates show over time that they fall short of the challenges the world contains.

St. Paul states it clearly: “Do not be deceived: God is not mocked! Whatever a man sows, that he shall also reap: whoever sows in the flesh shall reap destruction from the flesh; but whoever sows in the spirit shall reap eternal life (*Nota.* -- in God’s friendship) from the spirit” (*Gal. 6:7/8*).

That corruption can be very subtle when one engages in sexual magic: one begins in a rather manic state, which gradually (and imperceptibly) reverses into its opposite; one is initially in one's right mind, only to exhibit over time sometimes imperceptible forms of delusion—especially when old age diminishes the ability to cope with life's demands. Not to mention the unimaginable complications regarding relations with the opposite sex.

According to *Wisdom 11:16*, this is an immanent sanction (“To teach them that one is punished for what one does wrong”)—an immanent sanction inherent in a life force that is 'flesh'. In this , *Wisdom 12:1* , *12:10* , and *12:20* sees God's action proceeding with measure to grant time for repentance.

Against that background, one understands *Luke 20:34/36* : “The children of this world (*Note*: -- who live only of the 'flesh') marry and are given in marriage. But those who are found worthy to partake in (...) the resurrection from the dead will neither marry nor be given in marriage. For they cannot die, for they are like angels and—as children of the resurrection—also children of God; -- “Child of” means “living from the same type of life force”. The resurrected life, the result of God’s spirit (supernatural life force), leaves sexuality behind— not because it is bad, but because it typically dates from a stage of life force that ultimately does not make it.”

The great tradition deduced from a text like that of Luke that virginal life can be one form of resurrected life already here on earth. At least, if one can handle it. -- Against the background of the Bible’s radical criticism regarding sexuality (especially in its magical forms), it also becomes clearer why Mary, the mother of Jesus, had to be a virginal mother of all people. After all, Jesus initiates the time of life from God’s 'spirit' by being conceived and born in a different way. He is conceived “immaculately” (understand: from God’s spirit), just like his mother. He is therefore called “the new Adam,” the beginning of a new humanity.

29.5.1. Text 1: The Witch of Montpezat

Note: We also reproduce below the text regarding “the witch of Montpezat” as mentioned in the book 'De Homo Religiosus ', 11.3.1.

The man-eater of Monpezat

Let us consult, still regarding the theme of 'higher' beings and sexuality, J. Durand , a skeptical historian. He writes in *Les Sorcières*¹ (The witches), about a certain Catherine, who, according to Inquisition documents, was called “ L'ogresse de Montpezat ”. A title referring to rites, whether or not during a witches' sabbath, in which one appropriates the subtle life force of babies. Montpezat lies north of Thueyts (Ardèche), in the Vivarais .

Let us reproduce what Durand writes about this. Catherine, full of resentment against everyone, is in search of medicinal herbs. This time, she had targeted Champalbert , her neighbor. At the Col du Villaret, she suddenly sees a black hare blocking her path. It has its long ears pricked up and looks at her intently. According to Catherine, it is the appearance of a malevolent demon. It speaks to her. “Catherine, you have something against your

¹Durand J., *Les Sorcières*, Pont - Saint - Esprit (Fr), La Mirandole, 1990, 63 / 71.

neighbor. I will give you a powder with which you can kill his cattle. Do as I tell you. Once you have proof of my power, you will return here.”

Catherine does as she is ordered. A week later, she meets the 'hare' again: “Catherine, if you wish to renounce God, who recreated you in baptism, and take me, Barraban , as your lord, then I will make you a rich lady and let you take revenge on your enemies.” She agrees, draws a cross on the earth, and crushes it with her feet. The pact is sealed. The ' hare' imposes upon her, among other things, the desecration of a host, which she had to spit out in the middle of the graveyard. She promises to do so. Thereupon, the ' hare' transforms himself into a demon with a human appearance. He has sexual intercourse with her.

However impossible this story may seem, Durant merely recounts what he finds in the documents of the Inquisition. For the average person, practices such as materialization and dematerialization (4.3.2.: the stolen ring), especially when animal forms are involved, remain difficult to digest. Magicians familiar with such practices say that Catherine, through sexual intercourse with Barraban , is from an occult perspective a witch from then on, in the negative sense of the word. Here, too, the “ incarnation of God, man” applies. deification ” (4.1.). The demon who becomes human and has intercourse with Cathérine causes her, as a result of the subtle soul exchange , to share in his demonic attributes. Let us recall that at the moment of orgasm, the auras of both partners unite into a single aura, so that both 'lovers' exist within each other and both constitute only one being in the subtle world. This naturally results in an exchange of subtle energies and character traits.

You shall never again belong to a man .

Durand continues. After the 'lovemaking', the demon resumes the form of a 'hare'. He concludes: “Now you are mine with your body as well as your soul. Physically, you shall never again belong to a man . ”

We referred to witch Petra, who does live with her boyfriend Jürgen but has no other connection to him. Witches who attend a sabbat claim that they experience a form of sex that is much more intense than what an ordinary man can offer them. And that is why they shun sex with 'earthly' men.

Let us also note that those gifted with manic abilities say that they indeed see, in the aura of a real witch, a subtle male animal, her power animal. One can somewhat compare “being a witch” to a form of nahualism . One also

sees that the 'hare', Baraban, testifies to a much lower ethic than, for example, the deity with whom Twadekili worked via her python. Finally, let us look at the culture of ancient Egypt. In many paintings in the royal tombs and on many sculptures, the pharaohs are depicted together with their power animal. It 'hovers' just above their heads. The pharaohs knew that they could not rule without the occult energy of their power animal. That animal energy contains a life force that is powerful, but also dangerous. Female energy reinforces this in the sexual 'game'. Eventually, one can become so one with sexy beings from the other world that one lives in it constantly and compulsively asks for it.

Let us compare this sexual union of the 'hare' with Catherine with that of which Herodotus testifies during his visit to Mendes in Egypt. There, a goat had intercourse with a woman (10.2.1.). The "male animal / 'holy' woman" pair appears to have been an unchangeable given in many archaic cultures throughout the centuries. The male animal represents a masculine and 'higher' being. His life force is thus coupled to that of the 'holy' woman. Here, one notices the dynamism again, but at the cultural level of pagan religions. Fundamentally, these knew no other life force than the life force of plants (including the plant spirits), of animals (with their spirits as well), and of humans. People attempted to save themselves with the fluid they knew in order to cope with the sometimes life-threatening dangers of nature and to survive. A modern person, and certainly a Bible believer, may despise such rites and condemn them as demonic.

Yet one must bear in mind that pre-biblical and pre-modern humanity "did not know any better." To those ancient cultures, nature was first and foremost a 'mystery,' a visible presence of sacred life forces and beings of all kinds. If these beings were treated in the proper ritual manner, they could have a salvific effect. Thus, in order to eliminate the evil perpetrated by these entities themselves, archaic man attempted to gain their favor. This was done by giving them, visibly represented in an animal, the opportunity to "let loose." The woman who underwent the sexual ritual did not do so to experience erotic 'pleasure,' but rather to unleash higher life force from her 'partner' in that magical realm. This subtle energy was then used to solve all kinds of life problems, to avert disaster, or to heal someone. Such women were held in very high esteem in those cultures as improvers of fate.

Although our nominalist culture is also aware of people who have sexual relations with animals, the difference is enormous. In archaic cultures, this took place within a sacred framework and with the intention of helping fellow

human beings. Only specially trained and initiated women, who were magically capable of performing such a task, qualified for this. Anyone who ventures into such practices unprepared and within an exclusively profane context partially exchanges their humanity for an animalization, which will gradually manifest itself in erratic and uncontrolled changes in behavior and possessions of all kinds.

Black Masses

Let us return to Catherine and her 'hare'. However, with her increased energy, she is not working at all to improve the lot of her fellow human beings. Quite the contrary. She does not control those energies, but is controlled by them herself. According to the Latin account, in an out-of-body state she even participates in diabolical gatherings where sexual orgies take place. Ritual ceremonies are also performed, comparable to ceremonies within the church, but with reversed intentions. They are referred to as so-called "black masses".

J. Lignières , *Les messes noires*² (Black Masses) , says that Black Masses are the rite par excellence by which one invokes Satan and his satanic nature as the power that controls this earth. The immediately desired is " le succès dans l'ordre matériel" (oc, 13). In all black magic , " un certain sexualism plays a role and one addresses 'higher' and 'lower' beings. They are seduced by creating an ' attractive atmosphere ' . The ' sexualism ' emphasized by the author plays a leading role in this, among other things through ' nudity ' . What the Bible omits for reasons of caution becomes clear here. Satanism is animalistic and can be seduced by sex. Louis XIV (1638/1715), who called himself le ' roi -soleil', the 'Sun King', also regularly had black masses performed. In this regard, we also refer to what was said about the initiation groups (5.3.).

Let us continue the story of Catherine and Barraban . He says to her: "Instead of the host, you, Catherine, shall eat the flesh of children. I will have it delivered to you during the Sabbath celebrations. In doing so, you shall venerate me." This likely concerns the subtle life force of children. That this devouring of their energy has a repercussion on their biological bodies was clarified to us by the methods of, among others, the kumo witches (10.4.).

"Thus Catherine was endowed with supernatural and malevolent powers which she realized according to the precepts of the black hare." Thus the

²Lignières J., *Les messes noires* (La sexualité dans la photographie), Paris, Astra, 1928.

interpretation of Durand , oc, 67. The hare was truly her power animal, her nahual (10.2.). In this she also bears some resemblance to the shamans and shamanesses , who, unlike Catherine—at least according to the relevant folk traditions —harbored no evil intentions. Whether these shamans also have communion with the power animal through a subtle ritual is not always clear. In many traditional healing practices, animal life forces sometimes play a very decisive role. For instance, in Northern Siberia.

For decades, Catherine sowed fear throughout the region. On September 25, 1519, she was arrested by the Inquisition. She confessed everything, including that people ate children during the Sabbath. On October 12, 1519, she was burned alive... according to the customs of the time.

Text 2: The Argia Dance

Note: We also reproduce below the text regarding the Argia dance as mentioned in the book 'De Homo Religiosus ', 11.3.1.

An insect

In these samples, we were primarily discussing the lowering of the level from human to animal. With the Kai, they go a step further: the soul can lower itself to an insect soul, and possibly even lower.

Ch . Keysser , *Aus *Dem Leben der Kaileute** ³(From the Life of the Kai) writes about his stay with the Kai. These are pygmy-like Melanesians , small in stature, who live on the northeast coast of New Guinea. According to the Kai, the soul has a second characteristic after death, besides its subtlety. It can change form. After the death of the biological body, a kind of soul-death follows . The human soul descends in standard. It becomes an animal soul, then an insect soul, and if necessary, even that standard dies. This lowering of rank or standard causes the soul to be disappointed. And also furious. Among the Kai, the anger of a dead person is one of the causes of fear of the deceased.

This assertion may seem absurd, yet it concerns a widespread phenomenon. This is evident from Clara Gallini , ** La danse de l'argia . Fête et guérison en sardaigne**. ⁴ (The Argia Dance , feast and healing in Sardinia). Author discusses an ancient exorcism that still existed in Sardinia until the

³ Keysser Ch., *Aus dem Leben der Kaileute* (in Neuhaus, Deutsch Neu Guinea), 1911.

⁴ Clara Gallini , *La danse de l'argia, Fête et guérison en Sardaigne*, Verdier, 1988, 225- 229 (// Ballerina variopinta, ed. Liguori)

last century and was known throughout the Mediterranean as ' tarantism ' or ' tarantulism '. It is based on the bite of a spider, the ' latrodectus'. *Tredecimguttatus* , which causes painful poisoning in humans and is, moreover, difficult or impossible to cure. One can attempt to treat the bite and the subsequent inflammation medically, but this proves to be woefully insufficient. To the ancient Mediterranean cultures, it was clear that this was more than a biological phenomenon; indeed, that it had an occult background. Let us briefly explain this.

To the common man, the spider was inhabited, indeed possessed, by an ' argia ' (plural: *arge*), the soul of a person who had lived a bad life and was therefore relegated to the underworld after earthly life. Embittered by their poor living conditions, such souls begrudge the people on earth the happiness that they themselves lack. Thus, they take revenge by imbuing such spiders with life and inducing them to bite people. Through this wound, they appropriate the life force of the one who was bitten, the life force that they otherwise barely find in their pitiful situation.

The common man knew: how to escape the grip of such evil beings? By appeasing them, by giving them energy, specifically that energy evoked by sexuality. The villagers would then hold carnival-like feasts, during which they engaged in a great deal of sexual talk and, moreover, displayed rather sexually charged and obscene scenes. This calmed the evil souls somewhat, and once satisfied, they partially and temporarily loosened their grip on the sick person, who then seemingly recovered. And this continued until the evil soul decided it was ready for another dose of extra energy and inspired the spider to bite and sicken someone again. The by now so familiar "do ut des" (doing but doing). In this low standard and capricious behavior, one recognizes the unpredictability of entities of the supernatural level. The evil soul first causes the illness, but once satisfied, it loosens its grip and is simultaneously the remedy. The writer Gallini even says: "it is the only remedy."

By performing such sexual rites—sexuality fuses and strengthens energetic bonds—one achieves a provisional cure, but after a while the perpetrators claim a portion (if not the whole) of the sick person's life force in order to sustain themselves on an energetic level. For every act—certainly of that nature—demands the necessary and sufficient life force. Thus, the sick person is ultimately—after his death he remains infected by the ailment for centuries, if necessary—worse off than at the beginning. Without an appeal to high Trinitarian energies, no definitive cure is possible here. That is the

reason why the episcopate in Sardinia is so opposed to the argia incantations which—according to the author—continued into the 1960s.

Text 3: The Kumari Religion

Note: Below we reproduce the text regarding the Kumari religion as mentioned in the book 'De Homo Religiosus ', 11.3.2.

The Kumari religion

MS Boulanger , **Le regard de la Kumari **⁵(The Gaze of the Kumari) brings us closer to the true and sexual nature of the goddess religions. In Nepal, the Kumari is a beautiful, virginal, and very young girl, usually between three and five years old. The Kumari has various duties. She must never bleed. That would signify a loss of life force. For the same reason, she may not touch the ground. She must almost always remain under the protection of the palace. Before such a girl is chosen as Kumari , she undergoes a series of magical rituals unknown to us. Once 'approved,' she is a mediator between the goddess Taleju. Bhavani , who represents the goddess Shiva, and the reigning king. Just imagine it: a king in Nepal today does not rule unless on the basis of a little girl representing a Mother Goddess of high rank. This implies that what we call “the sacred” nevertheless exhibits aspects that are very difficult for our Western way of thinking to comprehend. This Kumari remains in the royal palace until the day she gets her first period. Until then, she receives the feminine subtle life energy from the goddess and passes it on to the king. The monarch is thus provided with the required supernatural powers to be able to rule. One can compare it somewhat with Abishag and King David (1.4.3.). On grand religious occasions, the Kumari is carried around the capital Kathmandu in a palanquin.

Mrs. Boulanger continues: “The Kumari is indeed the embodiment of Tantrism in a female person. She is imbued with a force that is treated with both fear and reverence. It is the creative and destructive energy that governs the world. A force that brings the world into existence, but that also threatens to destroy the world.”

C. Regmi -Jagadisich , ** The Kumari of Kathmandu **⁶, states: “The ultimate goal of the worship of a young virgin is not complete, but, it seems, the worshippers had to engage in sexual relations with those girls after the veneration.” Boulanger adds: “In India, the devadasi , the temple prostitutes,

⁵MS Boulanger , *Le regard de la Kumari* (Le monde secret des enfants - dieux du Népal), Paris, 2001, 196.

⁶Regmi Jagadisich C., *The Kumari of Kathmandu*, 1991.

were renowned for the fact that, for the same reasons, they elicited the favor of the gods for the high castes that made use of them. This coincides with the Kumaris . The orthodox Brahmins regarded them almost as outcasts, and at the same time they were worshipped as goddesses, even by kings (oc, 203).” Conclusion: the primordial goddess manifests herself in a multitude of 'functions', of energy-providing interventions in the universe. This therefore includes the sacred prostitution, through which goddesses are appeased. Lately, one has heard a great deal of criticism regarding the unnatural lifestyle of such Kumari children. They are worshipped and spoiled, but years later, at the time of their first menstruation, they are sent back to their parental homes. All this time, they do not attend school. In those cultures, people do not dare to point out possible shortcomings to the deity who 'dwells' within her, nor the manner in which she should develop further.

From a nominalist worldview, one can imagine that cultures that do not share the religious presuppositions will speak of sexual abuse.

With this, we can arrive at a conclusion that simultaneously contains a question: what is inherent to woman, to her life force, to her distinctive influence, such that across the globe—except in the Jewish, Christian, or Islamic religions—woman, her energy, and her influence are prioritized as a kind of foundation for typically masculine holiness? As already stated, “the sacred” remains a particularly difficult concept for our Western way of thinking.

Text 4: Emperor Akihito

This text also illustrates a sexuality as we still know it today in a (non-)Biblical religion. (Homo religiosus , also under 11.3.2.)

Emperor Akihito will spend the night with the sun goddess.

It will be remembered that Japanese Emperor Hirohito (1901–1989) enjoyed divine status in his country. However, after the Second World War, he was forced by the Americans to relinquish this. He was no longer a “god on earth,” but an ordinary mortal who had to submit to the new constitution. It stipulated that his position would be merely symbolic. After a one-year mourning period following his death, his son Akihito ascended the throne in 1990. This ceremony included an ancient ritual, the ' Daijosai, ' or the Great Rice Offering. The newspaper ' *Het Volk* ' ⁷reports on this event as follows.

⁷The People/DNG, 12/11/1990, 4.

High-ranking guests from 158 countries, including the Belgian royal couple, will witness today (note: November 12, 1990) in Tokyo how Crown Prince Akihito ascends the Chrysanthemum Throne as ^{the 125th} Japanese Emperor. (...) It is the first time a Japanese Emperor has come to power under the provisions of the modern constitution promulgated in 1946. According to the Daijosai, the new Emperor will spend the night alone with the sun goddess Amaterasu . At the beginning of the ritual, Akihito will take a bath, put on special robes, and proceed to a temple in the garden of the Imperial Palace. In complete seclusion, he will offer rice wine to the eight hundred Shinto gods. Thereupon, “the new Emperor unites spiritually with the sun goddess,” according to a cautious formulation by Shinto experts. The less reverent New York Times calls matters by their name and states that the new Emperor is simulating “sexual relations” with the gods. However, the secret event is unlikely to be that simple. Due to the mysterious fuss surrounding the 1,200-year-old ceremony, the exact nature of the matter remains unclear to everyone. During the night vigil, the heir to the throne undergoes a transformation from man to woman. In that phase, he is impregnated by the gods, whereupon he is reborn as an immortal three hours before dawn. According to tradition, he thereby becomes a god himself. This is completely contrary to the constitutionally prescribed separation of religion and state. In this context, a government spokesperson in Tokyo could only state that the government “does not have the right to express an opinion on whether the emperor acquires divine nature in the process or not.” So much for the newspaper.

In this religion, just as with the Kumari , it concerns the subtle energy generated by an erotically charged ritual. This can be performed in thought, but, if necessary, also physically. All true mythologies refer to a primordial couple that, through a form of sacred marriage, conceives “all beings ” and gives—or ought to give—the king or emperor the required subtle energy necessary for fulfilling that administrative task. In that respect, one can somewhat compare these rituals to the story of the beautiful Abishag and King David (1.4.3.). Given that the primordial couple regarding the Kumari and Emperor Akihito is situated in the external realm of nature, the demonic reservation still applies here. With such gods, one never knows...