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Elements of religious philosophy

Preface. (01/16)

The first year begins with an introduction to ontology, the decisive discipline for all philosophy worthy of the name: since Puthagoras of Samos (Lat.: Pythagoras (-580/-500), theoria (Lat.: speculatio, to see through) is the in-depth examination of everything that is observed. Platon of Athens (-427/-347), in Pythagorean footsteps, called dialectics (the name for his philosophising) “theorètikè tou ontos”, the in-depth observation of all that is.

Perception (phenomenology) and reasoning (extended phenomenology).

Dr. Max Apel, *Philosophisches Wörterbuch*, (philosophical dictionary) Berlin, 1948-2, says that the (mainly Husserlian) phenomenology or representation of all that is, amounts to “zur gegebenheit bringen” (bringing to givenness). (O.c. , 178).

Well, there are two ways in which, since the time of the ancient Greeks in particular, thinking mankind “brings to givenness” (or to a.lètheia (exposedness)).

a. Perception.

I see a cat walking, - apparently behind something. That she walks and how she walks (existence and essence), -- that I see. That is immediate - direct - fact or phenomenon (in the language of the phenomenologists). Immediately something appears that is not immediately and therefore indirectly given, namely that which it follows. In other words: running after something is immediately given, but its object (the something) cannot be grasped directly.

b. Reasoning.

Since I know - either by observation (in Herodotian autopsy, literally: to see for oneself) or by hearsay - that it is usually a cat that catches mice, I reason: “It must be a mouse that she is chasing”. In the old terms of mathematics: the given (abbreviated: G) is the (seen) running after something; the demanded (wanted; abbreviated: W) is that something (provisional or lemmatical name) behind which the cat is running.-- That she is running after something is G; that it is a mouse is W.-- See the task! For the term task invariably includes two terms: the given or phenomenon and the requested or wanted.

Conclusion .-- To live thinking: is to start from a task or a given.

Phenomenology

Phenomenology is thus phenomenon representation or description, or story. That which presents itself to our minds eye (including mind and will) is described,--yes, defined. For it is only the phenomenon, and indeed the whole phenomenon, that is represented.

Reasoning

To show reasoning is to show that what initially shows itself only indirectly or not at all, eventually shows itself - through a number of steps or algorithm - to the gaze of our mind.

Platonically, both phenomenology and reasoning are theoria, elaborating on what shows itself, in direct or indirect perception.-- Since in reasoning something shows itself and is represented, reasoning is also “zur Gegebenheit bringen” (bringing to a given) (as M. Apel says), -- making something that is not given in the first place, become given. One makes it a given!

Conclusion:

fundamentally, reasoning is extended or amplifying phenomenology.

The concept.

A concept, whether or not represented by a term, is a being or reality insofar as it comes to understanding or depiction in our minds, -- to depiction in thought-signs as Ch.S. Peirce (1839/ 1914, American philosopher, known as “the father of pragmatism”) says.

One definition of philosophy is: to bring to an understanding. To bring to full understanding, if possible.

Philosophers of life - in the line of e.g. (German) romanticism - say, with Hegel (G.Fr.W. Hegel (1770/1831; German or absolute idealist thinker)), that to philosophize is to bring life to (if possible full) understanding.

By the way, that formula “to bring to understanding” is closely related to the (phenomenological) formula “to bring to givenness”. To bring to alètheia or exposedness, revelation,-- truth (expression in Heideggers mind). (Martin Heidegger: 1889/ 1976, German philosopher.)

Did not Socrates of Athens (-469/-399; father of what is called “classical philosophy” in Hellas) say that only the thoughtful life, - brought to eventual full understanding or givenness - is worth living?

Did not St. Augustine of Tagaste (354/430; greatest church father in the West) say: “One must, of course, live in order to understand. But the more I understand, the more I live”? One sees that Hegel joins the powerful line of the great Western tradition! We do not see any valid reason for taking a different approach to our philosophy of religion.

The lemma (the working hypothesis).

According to Diogenes Laërtios 3:24, Platon was the first who taught the research - theoria - by means of analysis to the thasian Leodamas.

One pretends that the question is already given, from which one then deduces e.g. what that question might be.

According to O. Willmann, *Geschichte des Idealismus, III (Der Idealismus der Neuzeit)*, (History of the Idea, the Idea of the New Age) Braunschweig, 1907-2, 48, it is better to speak of prolepsis (pre-taking) or lemmatic method than of analysis because analysis or research is only the second step after pretending that the wanted (unknown) was already given (known).

Lemma can be translated - and correctly so - by working hypothesis. Perhaps the most famous application in the course of modernity is that of François Viète (lat.: Vieta (1540/1603) who enriched the traditional numerical mathematics with the mathematics of letters, working with unknowns (lemmata such as x, y, z or a, b, c) instead of with 3, 5, 7 for example).

Religion (religion).

We prefer the term religion because it is broader (word-for-word) than religion (which includes the term god).

Religion comes from the Latin re-ligio, to pay attention to,-- the opposite of negligere, not to pay attention to (neglect). It is paralleled by re-spectus, esteem (reverence), the opposite of de-spiciere, contempt.

The question - the wanted one - is: what exactly does the religious man respect? What is he/she paying attention to? -- The answer of more recent phenomenologists of religion is: religious man pays attention, respects "all that is sacred or holy". While the opposite model - the a.religious or even religiously hostile man - does not take the sacred seriously.

How real - existential - is religion? How is religion real - essence - ? Such is the question or the problem. Ultimately, religion as a reality-based act of man stands or falls with the reality of the sacred. If all that is holy does not exist, then the object of the consciousness-intentionality that defines religious man, is a nothing! An illusion (as one Sigmund Freud, (1856/1939, Austrian, founder of psychoanalysis) the atheistic materialist, calls religion).

A definition.

Ch. Lahr, S.J., *Logique, (Logic) Paris, 1933-27, 496*, says that a definition is “a sentence (judgment, statement, proposition) in which the conceptual content of the subject (the original) is expressed in terms of the proverb (the model)”.

The law governing defining, Lahr calls, in medieval-scholastic terms, “*omni et solo definitio*”: the proverb or model must fit all that is the subject (*definiendum*) and only that subject. In other words, the defining sentence must be reciprocal (subject and predicate must be interchangeable).

E.W. Beth, *De wijsbegeerte der wiskunde (Van Parmenides tot Bolzano), (The Philosophy of Mathematics (From Parmenides to Bolzano)) Antwerp/Nijmegen, 1944, 63vv*, briefly explains how Aristotle of Stageira (-384/ -322; student of Platon) (Platon, Athens, -427/ -347) one of the most important philosophers in the history) conceives the axiomatic-deductive method.

Two characteristics are decisive:

1. There is an area of reality - e.g. the whole positive number and the operations to which it is amenable - e.g. religion;
2. That field is defined in a finite number of propositions (defining judgements).--

By the way: Aristotle calls these propositions true propositions, in the sense that the defined domain is represented in them, i.e. brought to givenness or understanding.

Note: -- The axiomatic system (coherent whole) becomes deductive as soon as the axiomata are made into prepositions from which, logically strict, deductions are made, - into postpositions, which are the amplification or extension of the axiomata.

It is immediately clear that “the domain” is actually, linguistically speaking, the subject (original) of which “the true propositions or axiomata” are, closely considered, the proverb (model). The latter are really definite or defining to the extent that they represent entirely (*omni*) the domain or area and only that domain or area.

Now, is there an axiom (definition) of all that is religion?

That is the question - the demand - to which this course intends to be an answer. -- Lemmatically, this axiom reads: “Is religion all that which enters, with earnestness (paying attention to and therefore respecting), all that is holy (sacred)”. --

We pretend that sacred is already known (lemma) and deduce from it a number of samples (= inductive method) that either confirm or refute the lemma (instead of a word-by-word definition).

One thinks for a moment: the attention - in Husserlian-phenomenological terms: intentionality - of a religious person goes, first of all, as every person does, to “the profane” (the secular or earthly). (Edmund Husserl (1859/1938), was an Austrian-German philosopher and founder of phenomenology)

But, in doing so, he/she “takes into account” (= re-ligere, re-spicere) the sacred that perhaps reaches into, in any case, beyond the profane or worldly.-- This superficial sampling is striking!

So: supposing we already know (lemma) what religion is, -- what is holy, what flows from it? That is: what is predictable or deducible from it? Experiments - samples from the domain of the religious and the sacred - which either confirm or refute what the lemma takes for granted.-- Through these inductions or samples, religion (and with it the sacred) becomes a given, a phenomenon in the amplificative or extended sense.

To live religion, living as a religious person.

Religion is, in fact, always life - religious life.

Note -- Ch. Lahr, *Logique*, 604ss., speaking of the biological sciences, emphasizes that “the object” (= domain) consists of living matter (radically distinguishable from inanimate or inorganic matter) and that it consists of living beings! The facts or samples from the domain of biological life demand their own approach or method.

Note -- Wilhelm Dilthey (1833/1911) is known for his *Einleitung in die Geisteswissenschaften* (Introduction to humanities), (1883). He emphasized that human beings are living beings on a higher level than a. inanimate matter, b. plants and c. animals. Man is spirit (spiritual science) or soul or inner being which expresses itself in signs or symptoms (called behavior by the behavioral scientists).

The explanation of such behavior is more than just natural and chemical! It is even more than merely biological. It is called historical.-- Well, one understands such historical behavior only if one experiences it. Hence the term “verstehende” (= understanding) explanation.

It is true that Dilthey fell into a kind of overemphasis on the subjective experience! Yet this shortcoming did not prevent him from insisting on a basic truth “to givenness or understanding”, namely that we only understand our fellow man (hence “understanding method”) if we, as far as possible, go through his life with him.

Consequence: if religious people are respectful towards sacred things - deity (deities), rites, dogmata e.g. -, then, if we want to understand (understanding method) or comprehend (verstehende method) them in a way like Diltheys (without the emphasis on the too subjective experience), we should be as respectful as they are towards everything they call sacred! Then we too share in his experience (which is more than the too subjective Erlebnis of a Dilthey). Only then!

Arthur Schopenhauer (1788/1860) already pointed out that we can understand (in the sense of interpret) our fellow human beings - in Biblical terms our neighbor - in two radically different ways: for the cool, distant critical mind, our fellow human beings are “ein nicht Ich” (a non-I); for the warm, understanding human being, these same fellow human beings are “Ich-noch-einmal”, (I-just-again, me once more)).

The same applies to religious people. The Stalinist exterminator of religion sees in religious people “ein nicht-Ich”! The Nazi who wants to exterminate Rome sees in his religious fellow man “ein nicht-Ich”!

But the understanding atheist, who does not judge before thoroughly understanding the meaning of “religion” and “what is holy”, approaches this same religious fellow-man first of all as “Ich-noch-einmal”, me again, but with partly different presuppositions (and experiences). The latter tries to grasp the primal experience (the perception of the sacred) and to carry out the deductions made by the religious man.

He who does not, to a certain, understanding degree, complete the life of his fellow man - “participating observation” among others -, escapes what only that completion can give, namely, that phenomenon or fact which is the completion of a task (given/requested).

In the case of religion: the performance of a task (= tasking) in the light of “all that is holy”.

Conclusion.

Thorndike (1874/1949, American psychologist) or an I. Pavlov (1849/1936)-behavioral/ contingent reflex - does take place, but far too little in depth,-- too detached-critical. Too scientific (pseudo-scientific) distrustful! A Dilthey knows that, in that external behavior or reflex, a soul (geist) is hidden, which gives meaning to things, to reality (e.g. the sacred).

Ivan Pavlov, 1849/1936 Russian physiologist. The Pavlov reaction (conditional reflex) was named after him.

Synaxiomatics

The accomplishment is based first and foremost on something like synaxiomatics. This is: sharing the same axiomata (basic definitions) at least for the time being.

Ch. Lahr, *Logique*, 578, says that the ability to find hypotheses (which then serve as lemmata) is “the higher form of scientific imagination which, thanks to some sudden insight and understanding - in Platonic terms, *theoria* - makes us feel in advance that what follows - the sequel - will occur in a well-defined way”.

In this context, Lahr quotes Francis Bacon of Verulam (1561/1626) *Novum organum scientiarum* (1620), who emphasizes “un flair spécial”, a special sense of touch -- in Bacons Latin at the time, “*venatica quaedam subodoratio*”, something like a hunters instinct.

Indeed: a hunter starts from a (hunters) axiom: “There are wild animals”! Precisely because of this, his, intentionality or attention is such that he strongly and easily “watches all that is wild”. Without that axiom or premise - a lemma because he does not yet know whether there is in fact game - his mind reveals as much as the non-hunters mind. He owes his superiority to the axiom.

In other words, an axiomata - a set of axiomata - opens ones consciousness to the domain (object) to which that axiomata refers,--which it “brings to givenness or understanding”.

Applied here: whoever does not share the axiomata of the religious man -- at least inchoately (at first) -- finds nothing that is religious or sacred! That is the immanent sanction (the punishment that lies in the absence of co-axiomatics) of the one who, merely as a radical outsider, puts religion and religious man as “*ein nicht-Ich*” first.

This explains why so-called critical minds understand so little of religion, of religious life, of the sacred. They miss the “*religioasa quaedam subodoratio*”, the religious air of everything that has to do with religion.

Religion, because of this wrong axiom, becomes a blind spot in their perception. Just as the untrained hunter sees nothing that the hunter has long noticed. The game is a blind spot for him.

That is why we maintain: without synaxiomatics, one understands nothing or far too little of a domain in which ones fellow man is at home.

The reality or resolving power of religion.

Reality” is, in ontology, first of all “all that can be found”.

2. But, especially in Hegelian language, real(he) means the ability to solve a problem.

Fr. Engels (1820/1895, with Karl Marx the father of dialectical materialism), *Ludwig Feuerbach und der Ausgang der klassisehen deutschen Philosophie* (Ludwig Feuerbach and the Exit of Classical German Philosophy) (1888-1), points out the peculiarity of Hegels usage of speech, where he claims: “Alles was wirklich ist, ist vernünftig und alles was vernünftig ist, ist wirklich” (“Everything that is real is reasonable and everything that is reasonable is real”), (*Grundlinien der Philosophie des Rechts*, (Basic Philosophy of Law) 3: 270).

In Hegelian language, something that is merely fact is not yet real (at least where historical actors are concerned). Thus, a government that governs factually but does not solve the pending problems is “unwirklich, unvernünftig” (unreal, unreasonable).

Thus, a teacher who, showing signs of old age, can no longer cope with his or her task - assignment, task (= given + requested) - is unreal and not rationally justifiable. In such a case, the solution is to some extent a response to the given but not to the requested. This solution is similar to the first part of the proof from the absurd: the absurd does answer somewhat to the given but not to the wanted or requested. It is precisely for this reason that a real and rationally justifiable solution is sought.

The thus understood reality of religion (and of the sacred) will therefore be one of our main concerns when, thanks to inductions (samples in the totality of religion), we shall ascertain: essence and - also - life-value (solving problems) of religion.

Ontology, thanks to the axiom that “all that (is) is, (is)”, develops a sense of reality: “ontologica quaedam subodoratio”, an instinctive grasp of reality. Philosophy of religion, as the ontology of the religious domain, also develops an instinctive grasp of reality in relation to the domain of religion.

If religion - especially since modernity (1450+) - doesnt solve our problems (G + W), then religion is - Hegelian-ontological - “unwirklich” and “unvernünftig”, “unreal” and “unreasonable” and thus something we cant (anymore) do anything with.

However, if religion does solve our problems, then it certainly survives its crisis.

Positive thinking.

The term “positive thinking” can cover three distinct meanings.

1. Fr.W. Schelling (1775/1854; Romantic German idealist), in a certain period of his life, stood for a “positive Philosophy”: in pagan mythology and in biblical revelation he thought to discover “God” (in his sense) in his “development”; in other words: religion is revelation of “God”. The fact of religion is to him the basis (hence the term firm or positive).

2. A. Comte (1798/1857: sociologicistic positivism), known for his *Cours de philosophie positive* (1830/1842) (course of positive philosophy), finds in a fact an application of a rational law (which can be revealed by “certain” or “positive”, that is: inductive, research in the spirit of modern rationalism).

3. New Age can be defined as the breakthrough since 1950+ of a neo-sacralism, i.e. a renewed, updated or re-established understanding of “all that is sacred”. In this sense New Age is very religious (though not, for example, in the purely Biblical sense). Well, in those midst of neo-sacralism, a “positive thinking” clearly prevails.

We characterise it by reference to one of its predecessors, Rabindranath Tagore (1861/1941; mystic poet). He has left us a perfect formula - axiomatic - of New-Age positive thinking: “I slept and dreamed that life was a joy.-- Awaking, I saw: life is a task.-- I set to work: that task became joy”.

In other words, the fact of our daily life - with all its troubles, big and small - is interpreted as something good, something valuable. And in such a way that the task (given + demanded) is “really” solved. Especially towards the future - the future being the big lemma or unknown - one thinks in New-Amsterdam “positively”, i.e. one systematically sees the future as if it were already known and as if it had succeeded. This goes against all current negativism (nihilism), against all doom and gloom.

We are going to see if religion is positive in this threefold sense. Positive facts (Comte), in which God (the sacred) reveals itself (Schelling) and in such a way that the fulfilment of our lifes task can already be regarded as successful (New Age).

The “idée-force”, the power idea. (A. Fouillée). (10/11)

Alfred Fouillée (1838/1912) is known as an “idealist thinker” who incorporated the evolutionary ionism of his time into his “system”.

a. For him, philosophy is metaphysics or ontology. In his *L'avenir de la métaphysique fondée sur l'expérience* (The future of experience-based metaphysics), 1889, he says that “the essence of metaphysics consists in the search for all that is real, whatever its nature” (o.c., 41). Moreover, its very object is “la réalité complète”, the totality of reality.

b. Remarkable, however, is the leading role in Fouillée's thinking of what he calls “l'idée-force”, the power-thought.

(1) Mathematicians - he says, o.c., 75 - put forward an imaginary solution to the problem (pretending that the question is already found and known) and deduce conclusions.

(2) He quotes Cl. Bernard (1813/1878; *Introduction à l'étude de la médecine expérimentale* (Introduction to the study of experimental medicine), (1865)): the empirical or experimental method needs “une idée directrice” (a guiding idea or lemma) (although this has not yet been proven).

“Empiricism” (meaning experimentation without a guiding idea) does serve to accumulate facts, but it is useless for the construction of science. For the experimenter who does not know what he is looking for - the searched for - does not understand what he finds as fact. A true observation is first conceived in the mind and then subjected to scrutiny”. (O.c., 74).

Conclusion.

Both mathematics and experimental science put forward a lemma to be tested; otherwise research degenerates into haphazard work (which is precisely what real science does not do). So too, in Fouillée's view, is metaphysics or ontology, which, in his view, “rests on observation”.

The main emphasis, however, is placed on the idea of force (as he explains in more detail in his *Psychology of Force Ideas* (1899)): every idea already - he says - carries within itself the tendency to be realized,-- is the bearer of a future of its own.

But the scientist or metaphysician - if they really want to achieve something - are driven by a guiding principle, an “idée force”, an “idée directrice”, “idea force”, a “guiding idea”.

He himself cites Chr. Columbus (1450/1506), who cherished a guiding principle or power idea (to discover the West Indies) and thus discovered America in 1492.

A model.

The history of Heinrich Schliemann (1822/1890) may be familiar to you -- little Heinrich loved to listen to the old sagas and legends told by his father, a pastor. As a seven-year-old, he was given an illustrated history of the world: his attention fell on a plate depicting the burning Troy.

“Were those walls really that thick, father?” -- “Certainly, boy.” - “Then it is impossible that of that city, Troy, nothing remains. When I grow up, Im going to dig there.”

Once he was fourteen and became an errand boy in a grocery shop. There he met a drunkard who knew the verses of Homer, the poet who sang about Troy, by heart and recited them. Heinrich became a clerk in Amsterdam and learned English, French, Dutch, Spanish, Portuguese and Italian. Became, so multilingual, a commercial correspondent in a firm. There he learned Russian.

In 1846 he settled in Petrograd, becoming a wealthy businessman. There he learned Latin, Arabic, Swedish and Polish. 1850+: he travels to the USA, Russia, Egypt, Palestine, Syria. Learns ancient Greek.

1868: he goes to Turkey near the village of Hissarlik, where he suspects that Troys witness remains can be found. 1870/1873: He does archaeology with about a hundred workers. Nine decayed cities - all Trojan - are uncovered. Later, just before his death, he learns that not the second but the sixth must have been the Troy of King Priamos (-1500/-1200).-- Here is a splendid example of Fouilléés idea of force: it literally drove Schliemann forward until, years later, he just as literally “made it true”.

Well, religion should be studied - understood, with St. Augustine - driven by an idea of power, i.e. to discover the sacred in all its forms, alone or together with religious people.

The field of positive facts of religion is so over-complicated - “so complex”, as we now say - that one can very quickly lose sight of the wood for the trees! Without a sufficiently strong motive, one gives up.

Second characteristic: the religious facts are so bizarre (unexpected and strange), especially for a modern and post-modern person, that giving up very quickly becomes the temptation.

Doctrine of interpretation (hermeneutics). (12/13)

Ch. S. Peirce (1839/1914; pragmatist), stated that man is “an interpretant”. According to W.B. Gallie, *Peirce and Pragmatism*, New York, 1966, 116, the interpretive scheme is threefold (triadic): “A means B to (the interpreter) C”.

The term hermeneutics comes, first of all, from the German thought environment. H. Arvon, *La philosophie Allemande*, (German Philosophy) Paris, 1970, 116ss. (L herméneutique), says that traditionally “hermeneutics” or the theory of interpretation was part of every study of the text: the theologian who interprets the scripture, the jurist who interprets the law, uses this auxiliary science.

But D. Schleiermacher (1768/1834; Romantic thinker) broadens hermeneutics to a theory of knowledge. The content of a text - latent or clear - becomes vital, philosophical in the style of Romanticism, is only really understood if it influences the life of the reader, -- becomes part of his/ her life.

In Schleiermachers wake, in the school of history (F.K. von Savigny (1779/1861)), hermeneutics becomes a method of research that tries to bring the past back to life through a maximum of details.

In the same wake, hermeneutics becomes - with W. Dilthey (1833/1911; see E.RF. 05; (= Elements of religion philosophy, this course, page 5)) - the method of the humanities. H.-G. Gadamer (1900/2002), following in the footsteps of Rudolf Bultmann (1884/1976, German theologian, known for his demythologisation of the New Testament proclamation of faith) and previously M. Heidegger (two existential thinkers), in his *Wahrheit und Methode* (Truth and Method) (1961) elaborates on this.

The most useful scheme, however, offers us A. Ellis/ E. Sagarin, *Nymphomania (A Study of the Hypersexual Woman)*, Amsterdam, 1965, 137 ff. -- Stellers refer to it as “the ABC scheme”,

A is the data. B is the set of assumptions with which the interpreter approaches A. C is the final reaction or interpretation (which corresponds to B in Peirces diagram above).

Ellis/ Sagarin give a twofold example.

1. The healthy mind (do not confuse with the ordinary mind) deals with painful and disappointing situations on the basis of the axiom “Alone or, if need be, with others I can cope”.

2. The neurotic or at least disturbed mind processes disappointments on the basis of the axiom. “Something like this is so bad that even with the help of others I will never be able to cope with it”.

In the latter case, it is striking how the interpreter does not even want to clearly understand the data himself! So he/she is locked up in the inner world, as it were.

Applicative model.

One may know Friedrich Hölderlin (1770/1843), a philosophical poet (friend of Schelling and Hegel) and a typical sickly romantic figure.

Friedrich Nietzsche (1844/1900, German philosopher, known among other things for his statement that the Biblical God is dead), was the first to see in him a figure of value, albeit with great reservations. Waiblinger, who knew him well and from close quarters, typifies his unreality: “This uninterrupted absent-mindedness, this preoccupation with himself, this total lack of sympathy and interest in what is happening outside him, this aversion and inability to approach a fellow human being, to take him seriously, to understand him, to allow him to be heard, -- all these features make accurate communication with Hölderlin impossible”. (O.c., 56).

P. Friedrich, o.c., 7, says: “Apart from a few fleeting landscape paintings and those - for me - unbearably bombastic hymns of humanity, his poems speak only of his wretched, eternal elegiac (wistful-melancholic) self (...)”.

Nietzsche admits elsewhere that Hölderlin suffers from “falscher Idealismus” (false idealism), just like a Shelley or Leopardi.

Hölderlin showed in a certain sense autistic traits. One can see that he held the axiom: “I will never get beyond my frustrations”.

But he projected this axiom into philosophical poetry (of which he was very gifted, by the way) that constituted his message to the world.

We mention the disturbed life axiom at some length because in religion, disturbed people often play a leading role (which is part of the bizarreness of religion). Disturbed people, if they remain somewhat sociable, sometimes have a great resonance with many people. The self-confidence, the extreme, the strange, etc., characteristic of such beings, often fascinates many people.

Especially the other-worldly and immediately mysterious in religions often arouses an interest which - for common sense - is incomprehensible, indeed reprehensible: the more incomprehensible some things are, the more they fascinate.

We shall meet that.

The structure of the rest of the course (14/16)

In order to justify this treatment of structure, let us take a look at Mircea Eliade, *Traité d'histoire de religions*, (Treatise on the history of religion), Paris 1953, 39s.

Éliade, an excellent connoisseur, sums up.-- What he calls “the complexity” of religion, exhibits. namely, four features.

1. Although the sacred or the sacred manifests itself in the essentially profane cosmos, and does so wherever, whenever and however it wishes, it differs essentially from the profane.

By the way, the manifestation or unveiling of what is sacred is called hierophany (when that sacred is a deity, it is called theophany).

2. This state of affairs - hierophany - is found in all religions, from the so-called most primitive to the most evolved. For example: worshipping the life force of a “holy place” (a spring, a tree, etc.) where healings take place,--worshiping Jesus as the incarnate second person of the Holy Trinity (God the Son). For example: worshipping and serving Jesus as the man-made second person of the Holy Trinity (God the Son); - acting as a channel between a high cosmic entity and this world in crisis, as one does in New Age; -all this shows, despite the fact that -for an outsider- all this seems profane (and even deceit, either self-deception or opium for the people), one and the same basic structure, the showing of the sacred.

3. D. Szenes, *Symboles et pouvoirs du Taoïsme*, (Symbols and powers of Taoism), Genève/ Paris/ Montréal, 1993, says that - for outsiders - Taoism, insofar as it practices magic, comes across as a degeneration of it. Yet (he says) these people are mistaken: the priests who practise magic, the sorcerer-healers or the Taoist alchemists, on the contrary, have the same axioms as the - seemingly elevated - thinkers of Taoism. And conversely, the Taoist philosophers did not doubt the efficacy of the magical-healing prescriptions, of the elixirs for long life, of the incantations. “All belong to the same family. Apprentice magicians and masters of thought know of each other and do not exclude each other”. (o.c., 5).

4. Everywhere, a system emerges that links the above-mentioned elements into a coherent whole. Monographs on precisely one religion confirm it.

The algorithm (plan) of the course. (15/16)

A given (phenomenon: G) and a wanted (asked: W) are almost always addressed through a series of steps that together form an algorithm -- such an exposition-in-steps or - rubric has a structure.

With Eliade it is clear :

a. one religion is fundamentally an (axiomatic) system,--a totality that exhibits a sacred (consecrated, sacred) connection (and not merely a psychological, sociological or culturological one);

b. a multitude of religions are found on the planet, in which the system shows itself in variations:

a. In Platonic jargon: **a/** all religions (system) and
b/ all religions (collection).

b. In medieval-scholastic language:

a/ the totum physicum of religions (totality of nature or mode of being, proper to religion) and

b/ the totum logicum of religions (totality of specimens).

In current language: systems theory and set or class theory applicable to religion(s).

How does one treat both the system and the class (set)? By applying the inductive method, the great legacy of Socrates of Athens.

Association, on which, among other things, the trope and the synecdoche rest, turns out to be the artery of sampling. A word of explanation.

The association or thought connection.

A thought association has as its formula: “If when one thinks of a, one thinks of b (by virtue of similarity (paradigm) or coherence (syntagm), then b is a thought connection or association of a”. Similarity and coherence, the two main types of connection, are identifiable data: one sees, while comparing, identities and namely partial identities or analogies.

The trope or transfer.

Traditional tropology distinguishes two tropes, metaphor and metonymy, and two types of synecdoche, the metaphorical and the metonymical.-- We explain briefly.

a. Trope.

With Mrs. x one thinks of her weak character that easily bends and immediately brings the malleability of the reed-in-the-wind to a given. So we say, in short: “Madam x is a reed”. Note: the identity in view of (characterial and physical) pliability.

When we think of medicinal product x, we think of the effect it has in establishing health (link between cause or at least factor and effect). So we say, in short: “That healthy medicine”.

In the first, metaphorical case, one transfers the pliability of the reed-in-the-wind to the lady-in-the-flow-of-life. In the second, the metonymic case, one transfers the effect (health) to the cause (the health-giving factor).

This transfer is based on association. This association is itself based on the comparative method, which is the basis of all possible methods. Note: compare - here - does not mean equate! Comparison is more than looking at a single fact in a comprehensive context in order to see and understand both similarity/ relationship and difference/ gap and to bring them to an understanding.

By the way: that is the core of the “stoicheiosis”!

b.-- Synecdoche.

The co-meaning or synecdoche is of two types.

1.-- The metaphorical synecdoche.

In the sentence “A man like a reed can never decide” (said by someone who gets nervous about it) one thinks through one specimen of all (possible) specimens. It can also be the other way round: “Pliable people can never decide”, said in response to just one lady!

2.-- The metonymic synecdoche.

When saying “A good medicine is the whole health”, the synecdoche thinks through one part or aspect to all (possible) parts or the system (whole).

It can also be the other way round: “The (whole) health stands or falls with the medicine”, said on the theme of health (seen through one aspect).

The induction.

To induce is to take samples. But in such a way that the sample is either an instance from a collection (class) or an aspect (part, subsystem) from a system.

In the first case the sample shows - synecdochically - the whole collection; in the second case the sample shows - synecdochically - the whole system. -

The first induction is called collecting (from one or more specimens to all (possible)), the second is called making a whole, a generalization (from one or more parts or aspects to all (possible)).

The second type is usually forgotten, although it has all the characteristics of sampling, which is aimed at extending knowledge (extrapolation, amplification).

Sample 1.-- “All that is holy”. (17/ 21)

The object of religion is, at least according to the line we are following here, “the sacred”, -- Can we define that concept for a moment,-- if only as a lemma (provisional definition)?

Let us begin with the ancient Greek terms in question.-- They may, roughly speaking of course, be ordered as follows.

I. -- All that is (rather) objectively sacred.

Objective means in itself.

A.I. Hieros, holy.

Thus ta hiëa, the sacred things, e.g. shrines, worship services, offerings, because, in connection with the deities) they are augusta, so powerful and thus commanding wonder and admiration that they are, if need be, ritually, i.e. in a consecrated act, -- Thus the Hieros, the sacred man, the priest is also inviolable.

By the way, a “hiëreus” was not a full-time official because the ancient Greeks did not have a clergy in our sense.

A.II- Hagios, holy.

Thus a temple dedicated to the goddess of love is hagios, inviolable (i.e. not to be violated).-- Sanctuaries, rites, objects, offerings are withdrawn from profane use and therefore sacred.

A.III.- - Katharos, clean.

Katharsis, lat.: purificatio, is purification.-- Except in the profane sense (clean clothes), katharos in the sacred or religious field is immaculate and therefore respectable, holy,

The term miasma,

stain, is the opposite.-- Thus miaismania is to stain oneself by committing murder. A murderer, as stained, thus needs to be cleansed (by catharsis) in order to be reabsorbed into the realm of the sacred. -- Thus blood that is neither pure nor impure in itself, but that is shed in the act of murder, for example, is impure (miaros).-- Thus the days dedicated to the dead are “miarai hëmerai”: impure, yes, unholy days. -- So a “miastor” is an unclean, evil spirit.

A.IV. -- (H)agnos, everything that has to be paid off.

Thus a sacrilege (crime against a deity e.g.) is (h)agnos, to be avoided, unclean, taboo.

Thus the chthonic (= telluric or earth) deities are (h)agnoï, to be approached with great caution, taboo.

B. Hosios: everything that is according to Gods given law.

Related to the ancient themis, everything according to the primal religion.

The relations between humanity and deity as well as between humans are its domain.-- Thus worship - cult - hosiion, human duty towards deity.

Note.-- In principle to be distinguished from dikaios, all that is according to human - polis - law.-- Thus Platon, Laws 663d, says, “dikaios kai hosios bios”, a life that does justice to human and divine laws.

II.-- All that is (rather) subjectively holy.

Eusebès, pious, i.e., religious or that which does justice to all that is holy.-- Asebès, impious.-- To commit sacrilege is a sign of asebeia, (godlessness). It is clear that what the Greeks call such terms can also be found in other peoples and cultures. The names will be slightly different and the accents will introduce nuances. But the basic concepts will be identical in substance (as far as the essence is concerned).

The concept of hiero-analysis,

The Belgian Count Eugène Goblet dAlviella (1846/1925, nobility, Belgian liberal politician, freemason, professor), in his *Croyances, rites, institutions*, (Beliefs, rites, institutions), 3 vols., Paris, 1911, repeats what he said in 1908, at the Third International Congress on the History of Religion in Oxford, regarding the terms “ hierography, hierology and hierosophy “. -- We explain briefly.

A.-- Professional science.

The study of religion is limited to the axioms (presuppositions) of a definite or positive science. (E.RF. 09: positive facts),- can, according to Goblet dAlviella, be classified as follows.

A.I.-- Hierography.

The religious facts are initially represented in a purely passive way together with their geographical distribution.-- This is comparable to the purely descriptive -narrative phenomenology of Edmund Husserl (1859/1938). One describes and relates what one can see and hear about religious facts. They are situated geographically, i.e. in time (diachronically) and space (synchronically).

A.II.-- Hierology.

The materials first collected - historiè for Herodotos - are then - or at the same time - arranged logos for Herodotos - :

- (i) synchronically according to classes (typology) and
- (ii) diachronically according to eras (preferably from the earliest origins).

(i) Typological ordering recalls the eidetic or universally-conceptual phenomenology of E. Husserl.

(ii) Cultural-historical ordering reminds one of the (cultural)historical phenomenology of G. Fr. W. Hegel (1770/1831).

Note.-- From the loose materials of hiërography one can draw e.g. the following abstract scheme,-- summarizing the features of the essence of religions. –

(A). *The axioms.*

1. *The Holy.*

Everything that serves the world and life in the world as (primeval) ground or foundation: “Urheber/ Urheberinnen” (Söderblom), this concerns causers such as gods/ goddesses, heroes/ heroines (salvific bringers), yes, a supreme being (Biblically: Yahweh, Holy Trinity),--as antipodes, creatures such as Satan or the infernal goddess.

Note: Pantheistic: the impersonal ground of the universe. Nihilistic: the nothingness out of which everything seems to emerge.

2. *The revelation of the sacred.*

One usually says (self)revelation. The sacred, in one or more of its types, briefly sketched above, reveals itself, no matter what.

There are two degrees of it:

a. aretalogy, this is the citation, descriptive-narrative of “miraculous facts” (which, precisely because they are unusual, seem to point to a “causing power”: think of the miracles at Lourdes (France) or in ancient, non-Biblical shrines);

b. apocalypticism which is the representation of journeys into the “other world” (where all that is holy, belongs).

(B). *The deductions.*

1. *Faith.*

Faith” is the sacred that reveals itself through miracles and “journeys-in-the-other-world”, as really believing.

2. *The belief system.*

2.1. *The believing worldview and philosophy of life.*

From the perceived and faithfully affirmed sacredness flow - logically - propositions about that sacredness itself and its self-revelations, about the world and life. One thinks of morality - the Decalogue or “Ten Commandments” (Mosaic revelation) - and of “sacred or salvific history” - from the book of Genesis to the book of Apocalypse (biblical view of history).

2.2. *The forms of worship.*

These are a separately emphasized sub-system of the whole belief system: prayers, sacrifices, -- devotions of all kinds are particularly revealing of religions.

So much for the scientific approach. And now the philosophical-ontological one.

B. -- Ontology.

Goblet d'Alviella does not dwell on the merely positive facts.-- He asks himself, while already at the end of the scientific research, the twofold question:

a. What is the real value - often called the “epistemological question” - of the sacred, and immediately of faith?

b. What life value - often called “axiological question” - does the sacred and its affirmation have?

This twofold value-judgment or evaluation will be of particular interest to us in this course in “philosophy of religion”.-- This step in the investigation is called hiërosophy.

“Sacred or sacral”.

Human scientists often dare to use the terms sacred and sacralisation for psychological, sociological and culturological purposes.

Thus sacred: that is, everything which is sacred by virtue of sacralisation, i.e. the act of the (autonomous) human being which, even if something is not in itself (in reality) sacred, nevertheless calls it sacred.

Thus sacralisation: the act whereby an in itself neutral or even profane reality is accorded sacredness in a purely axiological or value-related sense. This is then considered a case of “projection”: on the basis of ones own preconceptions or experiences, man interprets something as sacred. We are thinking especially of those in the USA and Europe who - after the “death of God”, that is, after the great crisis of the churches and religions - are replacing the traditionally sacred with profanely agreed-upon life values. The vertical aspect of religion is here replaced by a horizontal common agreement.

This then practically means things that are taken “absolutely seriously” by mere people on earth. In a left-wing terrorist group, for example, what the man says is regarded as “absolutely serious”, as the highest or highest value. Some human scientists even refer to all that the traditional religions call sacred as a mere product of sacralisation without any reality in itself”.

“Man is what he/she believes”.

Dilthey taught us: the external behavior reveals the soul (spirit).-- The slogan comes from Anton Chekhov (1860/1904; Russian satirical writer).-- In our context he means the narrowness of the sciences.

An example of “a (scientific) man who is what he (purely) believes” is Stephen Hawking (1942/2018), the celebrated and disabled British theoretical physicist (“big bang”).

According to M. White/ J. Gribbin, *Génial Stephen Hawking*, in: Readers Digest (Sélection), Zurich 1993: may, 131/158, the meeting between him and the American actress Shirley MacLaine (°1934), figurehead of New Age (a strong movement in a sacred sense) went as follows.

Shirley MacLaine asked him what he thought about “a God directing his creation” -- Hawking: We are on a smaller planet, the Earth, from a very average star, the Sun, and on the outskirts of one of a hundred billion galaxies; it is hard to believe that “a god” would concern himself with us.

By the way, a Bible believer smiles at the narrowness of such a statement! -- Fortunately, Hawking has added - but in doing so, he goes beyond the purely scientific point of view - “It is entirely possible that God acts in a way that cannot be described in terms of common laws” (o.c., 148).

Most religious people today have long since moved beyond that narrow scientific viewpoint - let us say axiom - of natural laws!

It is here that we can see the inestimable value of Platons criticism of the mathematics of his time: it put forward axioms - without subjecting them to further thorough investigation - and deduced from them. Platon, however, examined the axioms themselves. He called this research analus, analysis (fundamental research).

It is in this sense that we mean the term hiero-analysis: professional science, yes; but also basic research of professional science or ontology of religion.

Wilhelm Schmidt (1868/1954), S.V.D., (Societa Verbi Divini, Society of the Holy Word) once director of the Pontifical Ethnological Museum (Rome), founded by Pius XI, *Origine et évolution de la religion* (Origin and evolution of religion), Paris, 1931, 18s., thinks that, although he personally is not very fond of it, “there is indeed much to be said in favor of dAlviellas study of the sacred”.

Also H. Pinard de la Boullaye, S.J. (Societas Jesu) *Létude comparée des religions*, (The comparative study of religions), 11, Paris, 1929-3, adopts the threefold method of dAlviella.-- Which gives us two arguments of authority!

Sample 2.-- The phenomenological method. (22/36)

P.D. Chantepie de la Saussaye, *Lehrbuch der Religionsgeschichte* (Textbook of the history of religion), (1887) already contained a chapter entitled “Phänomenologie der Religion” (Phenomenology of Religion). With this he opened a new path, -- the path of religious phenomenology.

We pause for a moment at G. van der Leeuw, *Phänomenologie der Religion*, Tübingen, 1956-2.

In passing: C.J. Bleeker, *De structuur van de godsdienst (Hoofdlijnen ener fenomenologie van de godsdienst)*, (The structure of religion; Main lines and phenomenology of religion), The Hague, s.d., 20v., summarizes what Van der Leeuw explains at length. Bleeker also does this in his: *Het geheim van de godsdienst* (The secret of religion), Wassenaar, Servire, 1973-3, 153/196.-- Van der Leeuw distinguishes seven phases - understand: seven aspects - of phenomenology.

But first a remark.

Phenomenology, as conceived by van der Leeuw, presupposes two axioms.

1. The phenomenological reduction (limitation).

This form of reduction or remodelling involves practicing epoche, suspension of judgement, on the question of reality. The question: “Does religion or not rely on the reality of the sacred?” is left unanswered. The atheist or the god-believer (theist) answer is not given. The question is left open. Whether religion is true or false is left unanswered.

Only - one does not really understand how - the question “true religion” or “false religion” is answered. What Goblet d’Alviella calls hierosophy, philosophy or ontology of religion, falls outside the scope of the study. The fact is thus only superficially described.

2. The eidetic or ideative reduction (limitation).

One does not stop at the loose materials in descriptions and stories (hieroglyphics): one wants to order them in such a way that the essence (Greek: eidos or idea) of all those loose materials is exposed (hiërology).

The seven stages (aspects).

In his *Phänomenologie der Religion*, 768/777, Van der Leeuw outlines his method as follows.

“Phenomenology seeks the phenomenon (phenomena). The phenomenon, however, is that which shows itself. This involves three things:

1. it is a something;
2. this something shows itself;
3. it is the phenomenon that shows itself. This showing, however, includes both that which is shown and the one to whom it is shown”. (O.c., 768).

Why does van der Leeuw add the last sentence? Because he wants to emphasize that what shows itself, the phenomenon or phenomena, is not the general or total object - religion for example or deity or whatever - but only what shows itself of it (a slice of it if you like). Because he wants to emphasize that the one to whom the phenomenon shows itself, is not the total subject, himself e.g. or we as we with him, doing phenomenology, but only the subject insofar as it perceives what shows itself.

In other words, it is not the ontology of the object and not the psychology of the subject that is practiced, but only phenomenology, i.e. the rendering in description and if necessary narrative of what is shown and in so far as it is shown. -- In other words: van der Leeuw practices pure phenomenology.

Moments.

One understands moment in the strict philosophical sense of element that moves (where moving means changing).

1. Linguistic moment. (17/18)

To the phenomenon - e.g. a magical act he witnesses; a mass he attends - the phenomenologist gives a name (term). Whether this is a name that is purely pre-scientific (Commons term) or not is - for the moment - of no importance.

2.A. Comprehensive moment. (23/26).

The phenomenologist engages the phenomenon in his/ her own intimate life.

Note: Especially since Wilhelm Dilthey and Eduard Spranger (1882/1963), this is called “understanding” (“verstehen”) or “comprehension”. Neither naive-believing nor overly critical-distant, the phenomenon is approached but - as the ancient Greeks called it - with *sumpatheia*, wanting to participate.

Note -- Structure types.

H. Pinard de la Boullaye, S.J., *L'étude comparée des religions*, II (Ses méthodes), Paris, 1929-3, distinguishes the following types concerning religion.

- a.1.** Basic structure is the religious man.
- a.2.** Related structure is the occultist(s), (magician, spiritist, etc.).
- a.3.** Also related structure is the man of New Age, present.

Opposing structures are:

- b.1.** the structure of the profane man (the industrial worker, the politician, the prof etc.), without really contradicting the religious and related structures;
- b.2.** the structure of the agnostic, who claims “not to know” what religion is;
- b.3.** the structure of the atheist (godless, he or she who denies the existence of God)

The latter two types come mainly from the Enlightenment (Lumières, Aufklärung), since ± 1715 the dominant mentality, especially in scientific circles.

To know in an easy way what structure means (in structural psychology (E. Spranger)): “Tell me which (principal) value(s) you pursue alive in this world, and I will tell you which structure (soul) you show”.

A small example.

S. Grossu, *Maîtresse, Dieu existe (Les enfants dans létau de lathéisme soviétique)*, (Master, God exists (Children in the stranglehold of Soviet atheism), Paris, 1988, gives us a mass of testimonies that irrefutably reveal what God-belief (especially in the Christian sense) and aggressive atheism as a soul-structure can be: Children, terrorized by the atheistic-humanistic ideology, nevertheless testify, sometimes heroically, for their God-belief ... with all the consequences this entails both for themselves (loss of professional opportunities e.g.) and for their adherents. ... and for their relatives (who sometimes lost their lives in fatal camps). The Western press has virtually hushed up this tragic event!

Structure is more than a superficial thing: something rises from the depths of the soul that points to some value - in this case to the highest - Biblically speaking - value, God (Yahweh, Holy Trinity), -- despite hardships of all kinds.

But also the persecutors of religion act from their soul depths which they orient towards other values, -- earthly values then (interpreted in the materialistic dialectic).

Both types of structure are involved in the same living environment: yet they react in diametrically opposite ways! Those who study religion are involved in religion. But this involvement (understanding) usually goes in opposite directions or, at least, very varied.

That is why we set up Pinard de la Boullayes list as a kind of range or differential of reactions to one and the same fact. The “insertion into life”, which van der Leeuw talks about, is not unambiguous.

Or one reads CREA, *Le défi magique (Esotericism, Occultism, Spiritism)*, (The Magic Challenge (Esotericism, Occultism, Spiritism), vol. I, J.-P. Martin/ Fr. Laplantine, Textes, Presses universitaires de Lyon, 1994. It deals with esotericism in Europe and the USA, spiritualism in France and Brazil, national phenomena in Russia, the Netherlands and Israel, New Age (Nouvel Age).

The very title of the work says it all: défi, challenge! People who know absolutely nothing about esotericism, occultism and the New Age are surprised and experience all these phenomena as a challenge because they do not have the necessary and sufficient axioms to:

- a. experience them - perceive them - and
- b. interpret them as they really are.

This started with Galileo Galilei. (1564/1642), the founder of modern exact science! It is true that he was, partly unjustly, condemned by the church authorities (partly because he was right only afterwards (concerning heliocentrism)), but - what the rationalistic historiography usually deliberately conceals - he is also known as the one who, in his rabid fight against the astrology of his time, just as rabidly denied that the moon could exert any influence on the earth (the ocean waters), going so far as to refuse to even investigate that possible influence,-- so sure was he of himself!

Man is what he believes (Anton Chekhov)! Cfr E.RF. What the exposed (soul) structure of Eduard Spranger and its value propositions can do!

Modern and recent lunar research has radically proved Galilei wrong.

Axiomatics.

Faith is adherence to axiomata. These axiomata make us see, i.e. open our eyes and minds to all that is revealed, the phenomenal. Without the necessary and sufficient axiomata, one simply does not see the domain of phenomena that corresponds to it.

In a letter to a young agnostic, Franz Brentano (1838/1917; founder of the Austrian school) quoted the famous saying by Francis Bacon (Of Atheism;-- founder of the modern inductive method in his *Novum Organum scientiarum* (1620)): "It is true that little philosophy inclines man to atheism. But thorough philosophy brings mans mind back to religion" (A.J. Burgess, *Brentano as Philosopher of Religion*, in: *Internat. Journal for Philosophy of Religion* V: 2 (Summer 1974), 87).

This implies that philosophy - or rather, philosophizing - also involves duality ... due to the pillar structure of thinking man.

Conclusion.

Phenomenology, i.e. the rendering of what is revealed, is undoubtedly subject to the preconceptions of those who open their eyes to what is “really revealed”. An “epochè” or the most radical suspension of all possible “prejudices” is an absolute necessity.

2. B. Ideative (eidetic) moment. (26/29)

That which is looked upon (seen) is, through an induction or series of samples, reduced to the idea, the general concept, or to the eidos, which is present in all samples.

In other words, from the empirical data, exposed in the intimate contact with the data (the phenomenon), one eliminates everything that is not essential, -- in order to keep only the generally occurring characteristics (common features).

Note: For example, a recurrent characteristic of all that is holy is that it is “something real”.

Rudolf Otto (1869/1937), in his *Das Heilige* (The Holy, A Treatise on the Irrational in the Idea of the Divine and its Relation to the Rational) (Hilversum, 1963), first edition: 1917, quotes William James (1842/1910; psychologist of religion): “William James e.g., in his *The Varieties of Religious Experience* (1902-1), when discussing in passing the origin of the Greek representations of the gods, says almost naively: “On the question of the origin of the Greek gods we cannot enter here. But the whole series of our examples leads us more or less to the following conclusion: it is as if - in human consciousness - the sensation of something real, - a feeling of something objectively existing, - a representation of something actually existing.

It is deeper and more general than some single or particular sensation by which - according to the view of present-day psychology - reality is proved”. (The Holy, 16).

Note in the quoted text what is inductively proved: any sampling involves that the sacred is real. The generalization or ideation - one says, in the Aristotelian tradition, also abstraction - is based on individual research that is subsequently recorded in a summative or summary induction.

What is real?

Van der Leeuw emphasizes: “Phenomenology is concerned only with phenomena, i.e. with everything that shows itself. There is no such thing as something that exists behind all that is shown”. (O.c., 774).

This, of course, is the phenomenological reduction. And it is universally justified. - But look: precisely this same phenomenological reduction to the pure phenomenon implies, on closer inspection, among other things, that this phenomenon “really exists” in the not merely phenomenological sense!

In other words, to the pure phenomenon belongs that it is more than pure phenomenon. For, when William James speaks of reality - e.g. of ancient Greek deities - he is speaking of what is “psychologically provable”.

Note.-- O.c., 775, Van der Leeuw says: “All that belongs together must be joined together... We then try to situate this connection in a more comprehensive totality of meaning”.

He mentions, of course, Ludwig Binswangel (1881/1966; Binswangel introduced Heidegger to “existential psychiatry”). He also mentions, equally naturally, Ed. Spranger, *Lebensformen*, (Forms of life), Halle, 1921. Both authors remain within psychology. But what Van der Leeuw seems not to see is the generalization in the thoroughly broad sense (E.RF. 16). That is the induction that concludes from the part to the whole.

This is precisely what appears in the paradox of a moment ago: the pure phenomenal contains the more than phenomenal. The whole in which the pure phenomenon is situated, is the more than pure phenomenal reality. It literally comes through within the structure of the manifesting self.-- That too is coherence and even encompassing totality of meaning.

2.C. Axiological (value) moment.

The phenomenologist tries to understand the meaning, the value of life, of the thing incorporated into life, in its essence. Again: Spranger! But we understand more broadly: simply ontological.

Note -- Ed. Spranger describes e.g. the soul structure of two types.

(1) ***The believer*** -- In the “healthy” sense, if he is God-believing, his life-value -- value from which and for which he lives -- is God. All other (life-)values - economics, social life, politics, science and philosophy, the rest of culture - possess, for the thoroughly religious soul, a value only in so far as they resemble (metaphorically) or are related to (metonymically) God as the highest, indeed absolute value.

Cf. E.RF. 16 (Synecdoche). The structural psychologists call this complex structure or even gestalt.

According to Spranger, this occurs in many forms. For example, in the lives of the famous saints: Francis of Assisi, Teresa of Avila, Thomas Aquinas, Vincent de Paulo.

(2) *The superstitious.*

In Sprangers eyes, superstition is “a degeneration”. But in that degenerate religion there is structure or gestalt: after all, the superstitious lives to serve his practices or to live by them. It is as if, in those superstitious practices, the only, indeed the highest value, was at stake again and again! He/she puts the meaning of life in those behaviors that reveal his souls structure.

Tell me what you live for, and I will tell you who (what type of soul structure) you are! This is structural psychology.-- It is clearly useful for describing religion. The core of it is the value system that drives man in the depths of his soul. Structural psychology is thus value psychology.

Note: M. Eliade/ Ioan P. Couliano, *Dictionnaire des religions* (Dictionary of religions), Paris, Plan, 1990. Couliano, following in the footsteps of the late Eliade (1907/1986), speaks of religion as a system (o.c., 17/21). He uses the concept of a fractal (a concept introduced by the French mathematician Benoit Mandelbrot for the representation of natural things in mathematical terms). A fractal is an infinite branching subject to well-defined axioms.

“My life - says Couliano - is a system, a very complicated system, of fractals, -- a system that moves simultaneously in many domains” (o.c., 17).-- Thus he is a professor (Chicago), a colleague of the other profs, -- a neighbor (of his neighbors), -- someone who loves, reads, makes music, is active in the kitchen, -- etc., etc., etc..

The enumeration would be endless. Yet this ramification of his lifes totality - system - is not chaotic: it shows structures that are parts of the total structure of his life.

Couliano also immediately introduces the mathematical concept of Hilbert space. This is a space whose number of dimensions is unlimited.

Couliano argued: “With the American mathematician Rudy Rucker, I can define my life as “a fractal language in Hilbert space” (o.c., 18). Similarly, today's course in the city of Chicago is “a fractal in Hilbert space”. Couliano then applies this couple to all that is history, including religious history.

Thus, in this perspective, the course of history of Antwerp, Belgium, Europe,--of the entire planet Earth, indeed of the entire cosmos is the course of as many fractals in Hilbert space. Reason: all these histories run into each other, but at the same time are endless ramifications that show an unlimited number of dimensions.

One sees it: Couliano connects everything that happens, both by means of similarities (metaphorical) and by means of relations (metonymical), with something that is definable (by presuppositions). This then gives us our own conception of all that is history.

Applied to religion.

How is religion a system? It is, in Hilbert space, one of many fractals! Of these, the factually determinable - induction - religions are but parts,-- chosen by its adherents,-- within its religious axiomata (dogmata). Yes, within the axiomata that define religion without question.

Thus, the Catholic Church, from its beginning (+/- 33) to the present, is only a part -- one dimension -- of the fractal - Catholic Church” (the summary concept of “Catholic Church”).

Many other dimensions of “Catholic Church” are, in the future, fractal-theoretically possible,-- always starting from the axiomata that define it (its dogmas).

This is how Buddhism can be seen to this day, and all other forms of religion.

Conclusion.

There is analogy between the structure of Ed. Sprangers structure and that of Couliano. Only the latter, instead of being based on the psychology of values, is based on a mathematical model.

But both structures draw life, -- religious life. The Sprangerian life that is value-oriented, - the life that follows Coulianos model: life that chooses from a set of possibilities.

General conclusion.

1 (terminology), **2A** (understanding), **2B** (ideation), **2C** (value judgement),-- these are the moments or active aspects of the understanding or comprehensiveness method.

We have seen that all the aspects - especially however the understanding of empathy (2A) - can pose serious problems for reasons including prejudice (the researchers own usually unconscious or subconscious axioms). This was acutely manifested in the pure phenomenon that shows more than pure phenomenon (full reality, domain of ontology and not of phenomenology)!

3. Co-human moment. (30/33)

Van der Leeuw has clearly grasped the difficulty -- the question is: "How accessible to empathy is the fellow man?". If fellow man is indeed accessible, then the question is: "How accessible is fellow man to empathy? "One recognizes the duality "existence - essence" of ontology.

Indeed:

a. A fellow human being from a distant past - e.g. the ancient Egyptian - may, if contacted directly like our neighbor, be as accessible and comprehensible as our neighbor, but, if contacted indirectly, i.e. via witness remains on which the historiography relies, the fellow human being is sometimes very difficult to understand

b. The disturbed fellow-man is sometimes very inaccessible and opaque for his relatives, -- for the psychiatrist and the neurologist, -- for the psychotherapist: one empathizes with his world, but is confronted with riddles.

By the way: a serious number of non-believers of modern structure (atheists, humanists, agnostics) consider - mostly due to education - the religious man as a man from a distant past or even as a lunatic.

The Significance Problem or the Problem of Understanding

One day, an (aggressive) humanist is attacking religions: "Look how, in the name of its deities, the churches and religions have persecuted, yes, tortured and burnt alive dissidents (the witches by the Inquisition were treated like that)!"

To which a Catholic replied: "Indeed. But look how, in the name of atheistic Humanism which puts the human being first, in the Soviet system millions of people were persecuted, imprisoned, killed!". Then it became clear to the humanist that at his university he had only been taught about religions and its persecution drives, and had been taught incomplete axioms that allowed him to see only part of the whole field of persecution.

This shows that two people with dissimilar views (i.e. with different “glasses” through which they see only what the glasses want to show) nevertheless have a common share in the same phenomenon that shows itself (in this case: persecuting in the name of axiomata).

Both empathize with the facts and, if need be, improve the axiomata that define the facts,--in order to do justice to the facts. To be objective, in other words. Thus the same phenomenon is revealed to both.

This in itself would be sufficient to justify the sympathetic moment of the understanding method.

Note -- The term *significa* dates from the end of the last century -- In the midst of the then already rampant postmodern and post-Christian confusion and misunderstandings in the world and philosophical sphere, Lady Victoria Welby (1837/1912) saw salvation in a thorough investigation of understanding. Especially language as a means of constructing or deconstructing understanding between people attracted her attention.

Our Flemish Frederik van Eeden (1860/1932) gave a lecture in London, in 1892, on psychotherapy, got to know Welby as a result of that lecture and stood at the cradle of the significant group in Holland (Mannoury, De Haan, Brouwer, Van Ginneken, Godefroy, Clay a.o.).

Lady Welby also corresponded with Ch. Peirce.-- Significance, means of understanding, in all its forms, was central. In this context, one of the topics discussed was the act of language: language as a means - pragmatic - of establishing understanding. The understanding method can learn from signification.

Bibliographical sample:

-- H.W. Schmitz, ed., *Essays on Significs*, Amsterdam/ Philadelphia, 1990.

-- id., *De Hollandse significa* (A reconstruction of history from 1892 to 1926), Assen/ Maastricht, 1990.

Note also J.K. Habermas, *Theorie des kommunikativen Handelns* (Theory of Communicative Action) (1981) -- His main concern (structure) is: “Are there social conditions such that dialogue is possible which is governed solely by reason, in the modern sense of the enlightenment? If so, what are those conditions?”.

Again: existence and essence. He is thus reacting against the post-modern doubting of them.

Reference should also be made to his *Vorstudien und Ergänzungen zur Theorie des kommunikativen Handelns*, (Preliminary studies and additions to the theory of communicative action), Frankfurt a.M., 1984, and his *Der philosophische Diskurs der Moderne* (Zwölf Vorlesungen), (The Philosophical Discourse of Modernity (Twelve Lectures)), Frankf. a.M., 1985, in which, instead of a concept of reason that is subject-bound (Descartes), he tries to introduce another concept of reason which he calls “kommunikative Vernunft” (communicative rationality).

Instead of the “bad understanding” (misunderstanding) advocated by the postmodernists, Habermas, in the spirit of the Frankfurt School, tries to justify a “good understanding” based on modern rationalism.

One can see that the problem of empathy with ones fellow man, as posed by the structural philosophy and phenomenology of Van der Leeuw, is very complex.

The axiom of (good) understanding.

Philip Kohnstamm, (1875/1951) Dutch pedagogue) *Persoonlijkheid in wording* (Schets eener christelijke opvoedingskunde), (Personality in the making (Outline of a Christian Education)), Haarlem, 1929, 11/21 (Understanding as a scientific method), tackles our problem in a thorough way. We summarize.

1. Fact

“When I write $17 \times 19 = 313$, the reader must first have understood what I mean,-- i.e., in a certain sense have thought my thoughts along with them, before he/she can say whether it is right or wrong.

All use of language is a more or less clear-cut attempt to make others experience our lived experience” (o. c., 14v).-- “There must be something that two people share -- different individuals -- in common,-- both when they agree and when they disagree” (o. c., 14).-- Such is given and requested.

2.-- Explanations.

Kohnstamm explains -- Steller takes the example of the then current dance of the young people -- think of the New Orleans type of jazz (1914/1918)-- “I do not understand why most young people ... of both sexes ... move to and fro to the tones of lugubrious music ... for a considerable time” (O.c., 13).

What I really do, when the problem of post-war dance (jazz and foxtrot) interests me, is to talk to these young people,-- to find out why their behavior has this strange stamp on it for me. In other words, I try to come into inner contact with them, to experience their lives in order to find out under which circumstances I myself could come to behave in a similar way.

Conclusion. -- The solipsism (“I alone am real”) of Max Stirner (1806/1856; *Der Einzige und sein Eigentum* (The only one and his property), (1844)) is “an assertion that has not become aware of its own assumptions” (according to Kohnstamm, o.c., 15).

For the scientifically minded researcher there is no doubt: there is a common experience of more than one individual. Only the limits of this axiom come into question.

Corrections.

1. If all understanding is based on a type of co-experience, this in no way implies that understanding would be the same as “having the same experience”.

For example, it makes little sense for two people walking together in the snow to claim that they understand each other because they are both experiencing the cold -- they must first pay attention to each other (E.RF. 06: Ich noch einmal). They must first pay attention to the fact that they are both cold and that the other is also cold. This intentionality is essential.

2. Understanding is also not synonymous with empathy in the sense of “sympathizing with”, “taking sides with”, “solidarizing with” in that indulgent way. It is not “tout comprendre, cest tout pardonner” (to understand everything is to forgive everything). The one who disapproves is also experiencing, but with different axioms, at least in part.

Hence the other value judgment. “I can understand that someone holds something to be true or likes or dislikes something, without sharing that appreciation” (o.c., 16). On the contrary, someone who disapproves may understand better than the person who understands.

According to Spranger, real understanding therefore presupposes that I am at home - from my own observation - in the value area to which the experience of my fellow man refers: dancing the jazz and the foxtrot involves the enjoyment of value. When I also enjoy that value, I understand (better) the dancers with Kohnstamm.

The thing we have in common, then, is value and its valuation. That in turn presupposes a minimal essentiality between me as the understanding and the understood. Cfr Kohnstamm, o.c., 18/19. This essentiality is unquestionable but it has limits: the differences between people (with their cultures e.g., with their individual traits e.g.) are there to prove it. Relativity is therefore possible, to a certain extent.

4. Interdisciplinary moment. (34-35)

Van der Leeuw says it clearly, o.c., : 776 “immerwährende Korrektur” (everlasting improvement). He himself gives the example of archaeology (antiquities) and philology (history, language and literature), which, thanks to the comparative method - the results are comparable - apply Korrektur.

1.-- Prehistory.

M. Eliade/ I. Couliano, *Dictionnaire des religions*, Paris, 1990, 263/266 (Religions de la préhistoire), (Prehistoric religions), gives some information -- “Practically speaking, the oldest traces of prehistory that can be indicated in terms of religion can be dated to around -60,000”. (o.c., 263). -- That means religion is ancient!

Axiomatic.

1. First of all, it is assumed that every typically human act - e.g. burying the dead - had a “meaning” (meaning, i.e. necessary and sufficient reason or basis).

2. One applies analogical induction.

a. One establishes that both primitives of today and prehistoric people have the same practices.

b. One supposes - hypothesis - that analogous convictions (axiomata) were associated with both contemporary primitives and prehistoric people.

In other words: From practices and conceptions established with present-day primitives, one concludes to similarly established practices and conceptions in earlier cultures.

Well, ethnologically speaking, we have a whole set of basic concepts (axioms) that concern the domain of burial -- for example, that one buries so that a new living being may be possible, so that survival may be possible in some hereafter, so that resurrection may be assured, and so on. -- One supposes that earlier people did and thought the same.

2. Philology.

Philology, at least traditionally, is both the study of history and the study of language and literature.

Appl. model.-- H. Pinard de la Boullaye, S.J., *L'étude comparée des religions*, II (Ses méthodes), (The comparative study of religions, II (Its methods)), Paris, 1929-3, 153/194 (Méthode philologique). (Philological method). -- Steller takes the Latin term re.ligio.

A-- 1. Masurius Sabinus, P. Servius Sulpicius, in Roman antiquity, regard it as re.linquo (I leave, I forsake); at once religio means all reservation observed towards all that is holy (consecrated).

2. St.-Augustine, the great church father, sees re.eligo (I prefer again) in it: thus religion would mean “return (conversion) to God”.

3. St.-Augustine (later), Lactantius (250/325) interpreted it as re.ligo (I bind): religion is then “binding (obligation, relationship) to all that is holy”. These interpretations are pious but philologically untenable.

B.-- Strictly linguistically, religio is the act or deed of re-lego (I treat with care, reverently). Immediately religion is - as we have seen - “cautious, yes, fearful treatment of all that is holy”.

Note -- Van der Leeuw sticks to antiquity and philology. But Korrektur is also provided by other disciplines.

Appl. model.

Bibliographic sample: *Mystères* (Paris/TF 1), 14 (1994: août/ sept.) 21.

La bactérie du miracle (The miracle bacteria)

This is the title.

1. 1263: in Bolsena, just before the consecration, a priest sees the host bleeding. Since then, many stories have circulated about bloodstains on food.

2. Last century, an Italian pharmacist isolated *serratia marcescens* from such red stains. This bacterium shows about ten types in its pigmented (= non-pathogenic) form: in warm humid climates it produces red spots.

Just recently, an American researcher at Fairfax University (Virginia) tested this bacterium on polenta (a corn product) that had been deliberately prepared for an experiment. After twenty-four hours, the bloodstain formed.

Note -- The article insinuates that all possible bloodstains - including that of Bolsena - can be traced to a bacterial miracle.

a. Purely phenomenological - proceeding from the pure phenomenon - the question is unsolvable: if need be, rock-hard science alone can be decisive.

b. To prove, strictly scientifically, that all such bloodstains - including those at Bolsena - are the result of *serratia marcescens*, is impracticable,--unproven. There is a resemblance - purely phenomenological - and thus a suspicion. Nothing more!

Conclusion.-- Phenomenology is the main science. Archaeology, philology,--biochemistry and so on are auxiliary sciences. Thus phenomenology à la van der Leeuw is a multi- or interdisciplinary approach.

5. *The text.*

Van der Leeuw, *Phänomenologie*, 777, says that his phenomenology - following in the footsteps of e.g. Heidegger, whom he mentions - is postmodern: "It is far removed from the modern idea that wants to make us believe that the world - note: as a whole of all possible data - is a formless matter in which only we introduce form,--that we have to pretend to be "die Herren der Welt" (as rulers of the world)" (Emil Brunner, *Gott und Mensch*, 1930, 40).

So what does his phenomenology want? "This entire, seemingly complicated method has no other goal than pure objectivity, It wants to find access zu den Sachen selbst (to the data itself)". "Phenomenology wants only one thing: to bear witness to what has been shown to it". (O.c., 777).

In other words, modern reason believes that the world is in itself free of reason and that it introduces reasonableness into it. Which, in passing, is pure nominalism.

Post-modern reason opens itself up to "things - understand: data - themselves". Which is, after all, a kind of realism.

Of course, the result is a text. This ultimately contains a reconstruction (the term itself comes from Van der Leeuw),--a reflection in words, sentences, rings of reason and so on.

One only has to read the article *Phénoménologie* in G. Thinès/ Agn. Lempereur, *Dictionnaire général des sciences humaines*, (General dictionary of the humanities), Paris, 1975, 722/ 726, to see that both the word phenomenology and the thing phenomenology are in circulation in many interpretations.

To begin with, Kant, in a letter to Lambert in 1770, already mentions the term. For Kant, phenomenology was "a science which introduces to metaphysics" (in that it describes the limited validity of the knowledge of our senses).

Since then, more than one variant has circulated, of course: one in which - it is notable - consciousness is nevertheless central in one way or another. Which still has a modern, Cartesian feel.

As far as the standpoint of this course is concerned, one can refer to the interpretation of Ch.S. Peirce. For him, phenomenology was

a/ a method,

b/ which, free from any prejudice, free also from any theory, investigates data.-- This seems, to us at least, the most tenable definition.

Sample 4.-- Divination. (37/42)

It is time to take a bath in all that is religion(s)! After the (too) theoretical introduction, the urgent task is to take samples that are concrete.

Therefore an extract from a solid work, G. Welter, *Les croyances primitives et leurs survivances (Précis de paléopsychologie)*, (Primitive beliefs and their survival, Précis of paleopsychology), Paris, 1960, 177/188 (La divination).

The term divination is best translated by divining, i.e., seeking information. In practice, however, divination is always done in a religious-magical context.

Note -- A scholarly term is “mantic”. From the ancient Greek mantikos, which is specific to divination. We prefer to use that term. -- But now we enter the domain of mantic. It is related to clairvoyance.

Welter begins by setting the scene.

Divination - another term - is the sister of magic. But while magic begets (causes) the future, manticism is content to predict it.

Still, magic necessarily includes mantics: the magician is both creator of the coming fate and predictor of it.

The knowledge of fate, i.e. insight into what happens to us, is the domain par excellence of mantics and of magic.

Appl. models.

In Chaldea (usually meaning Babylonia between the Tigris and the Euphrates, -- (practically present-day Iraq) the sorcerers were primarily concerned with finding out the influence of the heavenly bodies on destiny. They immediately became astrologers. Their astrology gradually conquered countries such as Egypt, Greece and Rome (where Chaldean was synonymous with astrologer).

The ancient Romans held the mantis in true archaic respect. Even in classical times, for example, the augures - the most esteemed sacred men or priests - consulted the flight of the falcon, the appetite of the chicken, among other things, when the imperium romanum found itself in dangerous situations.

Their aruspices, another category of practitioners of mantic or clairvoyance, got their predictions from the examination of animal entrails, which they first consecrated by offering them as victims to some deity or deities;- furthermore, they interpreted the prodigia, striking phenomena such as thunders, earthquakes, eclipses.

A detail: Octavius (first name of the later emperor Augustus (-63/+14)) walks along the shore on which a fish has thrown itself,--which he interpreted as a good omen in view of his victory in the naval battle he wanted to wage in the Sicilian sea.

The dream.

The dream was invariably regarded as a “holy warning”. So much so that E.B. Tylor (1832/1917), scholar of religion, made the mistake - it is understandable - of believing that the dream is the basis of animism (belief in spirits).

In the accounts of Jesuits in la Nouvelle-France (Canada), it says: “The dream is the oracle that all peoples consult and to which they listen”.

An Indian there saw a priest kneeling in his hut. He asked him to ask God to give him a lucky hunt. The missionary refused. The Indian replied: “I have more power than you because, in a dream, God revealed to me the place where wild animals are.

If a young man on Kamchatka (a large volcanic peninsula in Siberia) wants to “win” the love of a girl, he will tell her that he had intercourse with her in a dream. In principle, the girl may not refuse because, as he owns the girl's soul, he could cause her to die.

Shamanism. (38/41)

Shamanism is current in our days.

Bibliographic sample:

-- Gary Doore, *La voie des chamans, Jai lu / New Age*, 1989 (// *Shamans Path*, 1988);

-- M. Eliade, *Le chamanisme et les techniques de lecstasy*, (*Shamanism and ecstasy techniques*), Paris, 1951;

-- H. Kalweit, *De wereld van de sjamaan (Ontdekkingsreis in het onbekende landschap van de ziel)*, (*The World of the Shaman (Journey of discovery into the unknown lands of the soul)*), Utrecht/ Antwerp, Kosmos/ New Age, 1990 (// *Die Welt der Schamanen (Traumzeit und innerer Raum*, Bern/ Munich, 1984).

We limit ourselves to what Welter writes.

Mantic has more than one origin. It can be triggered, for example, by the ingestion of drugs or by well-defined actions (rites)--as in the case of shamans.

Note: The term shaman refers first and foremost to the magicians of the primitive inhabitants of Siberia and Mongolia. But - in an expanded sense - it is used to refer to “all those who, due to a congenital or provoked illness, are capable of magic and shamanism”.

In Delphi (lat.: Delphi) - in ancient Hellas - the puthia (lat.: pythia) or fortune-teller chewed laurel leaves, sat over a cleft in the earth from which a poisonous smell rose, got into a trance - typical also for all shamanism - and pronounced "goddess-given words".

The ancient Hindus already had a sacred and intoxicating drink, sôma, which the Iranians, nearby, called haoma. According to the ideas associated with it, "one could thereby become one with the deity".

American Indians in North and South America used tobacco, which they called "ward herb" (sacred plant).-- Thus they sealed an agreement by "smoking the peace pipe".

In the Antilles, too, the magicians of one tribe valued tobacco as a means of ecstasy.

In short, the hashish from hemp (Arabs), the peyotl, poisonous substance from a small cactus (Mexican natives), the kava from the roots of an intoxicating pepper (oceanic peoples) served similar purposes.

Note.-- By the way: Indians from la Nouvelle-France (Canada) fasted for a number of days, which weakened them physically but could be visited by prophetic dreams.

Shamans. -- Some Siberian tribes believe that the role of shaman is hereditary, within a family. Other tribes see that a child who is conspicuously nervous, short-tempered or dreamy, -- who has hallucinations (mental images) or "epileptic" seizures, will in time become a "master of spirits". Once it has grown up, it must go and live alone, in the forest, and lend itself to exercises in "strict living" and "union with the spirits". Sometimes this is done under the guidance of an older shaman.

To get into the ecstasy, the shaman/shaman puts on special clothes, whole and covered with amulets (objects with which one protects oneself against calamities, e.g. black magic). At first, he smokes intensely. Then he beats his shamans drum faster and faster, shakes a

ponytail, dances and sings, all as loud as possible. In a way, he resembles a man possessed.

When the ecstasy becomes clear in this way, the people present get a feeling of fear. Which reinforces his "astonishing authority".

Asian shamanism, by the way, spread to the Eskimos and to some Native American tribes.

Note -- We now cite a text that refers us to a philosophy that can provide us with a definite understanding of one aspect of shamanism.

H. Kalweit, *The World of the Shaman*, 17, says as follows.-- “Death for Platon meant *lusis*, loosening, and *chorismos*, separation.-- Philosophy he defined bluntly as “*faidros melètè thanatou*”, a pleasant - better translated: serene - preparation for death. Thanks to the knowledge of philosophers, death was less terrible for them than for other people. That is how Platon thought.

It is even said that a friend of Platons who came to his deathbed asked him to summarise his philosophy in one simple sentence. Platon is said to have replied: “Practise dying”.

A shaman has close contacts with dying, death itself and life after death. This and his spiritual techniques, which take him to the limits of life, make him an excellent representative of Platons philosophy. - So much for Kalweit.

1. To translate *Faidros* by pleasant is clearly too frivolous! Platon did not giggle when he talked about death. On the contrary. Therefore, in order to drastically avoid a totally wrong impression, we have immediately corrected the translation by serene (heavenly).

2. We emphasize: precisely one aspect in shamanism is useful here, namely the borderline experiences.

These were central to all the archaic Greek thinkers - certainly to the Pythagoreans. Perhaps Dodds is right when he tries to equate Puthagoras of Samos (-580/-500) with a shaman somewhere. Platon, increasingly pythagorean over time, is in the same tradition.

3. Kalweits book is introduced by none other than Elisabeth Kübler-Ross, founder of the world movement *Shanti Nilaya* and author of works on near-death experiences. Her thesis is: “People who have to cope with severe difficulties - perhaps early on - undergo a transformation or spiritual transformation and, precisely because of this, may be among the most gifted of their fellow men” (o.c., 8).-- That is a shamanic axiom.

Note.-- Another aspect of shamanism is the living contact with spirits-- Kalweit, o.c., 176.

“In many initiation descriptions, the chosen one resists the wishes of the spirits. He refuses to embark on a career as a shaman, even if his life is at stake. For people who have already undergone long periods of suffering, illness and near-death experiences, a refusal of the powers of the Beyond means a further prolongation of their misery (...). It can even mean an endless continuation of their illness and even insanity or death”.

In other words, even if they are mostly primitives or archaic people, their resistance to otherworldly beings - spirits - shows a high degree of insight. It is not because they are primitive that they lack self-awareness and a sense of earthly happiness. The worldly (secular) is well known to them.

The same balance can also be found among the ancient Pythagoreans and Platonists: their frontier experiences do not deprive them of their sense of a successful earthly life.

The ordeal of God. (41/42)

Welter, o.c., 187/188 (Lordalie) -- The term is sometimes explained as originating from the Germanic ordeal (Urteil, judgment), sometimes as derived from the Anglo-Saxon ordale.

It is a judicial trial of strength that must reveal,, by material touch and sight, whether someone is guilty or not.

The ordeal is known to many primitive peoples.

Africa.

Usually, the ordale (second Dutch term) consists of making the accused drink a very bitter drink: if the accused spits it out, it is a sign that he/she is innocent.

In Guinea

In the West African coastal region - the person accused of black magic, i.e. unscrupulous magic, has his tongue pierced with the pen of a chicken: if it passes easily, this is a sign of innocence. But innocence is also shown when the eyes do not turn red and do not inflame.

If the suspicion is a purely civil crime, the accused may, in the judgment of God, have himself replaced by a dog, a cockerel, a hen, to whom one gives some reagent (= testing product) to drink.

By the way, the distinction between a secular - purely civil - crime and an other-worldly - black-magic - crime by the people of Guinea proves that they do not just attribute everything to the extra-worldly - the sacred - something that some Westerners do not seem to notice.

At the end of the 19th century, along the banks of the Niger - a large river in West Africa - sixty concubines of a deceased king were administered a poison. They were suspected of having wanted his death. Thirty-one died; the others vomited and thus escaped death.

In Northern Europe, divine judgement was common law: red-hot iron, boiling water, ice-cold water were used as testing tools.

Sometimes the test of strength was twofold: both accused and accusers had to go through it.

Note.-- The clergy was at first favorably disposed towards the divine judgement there. But from the thirteenth century onwards it condemned the custom,

Note -- In agreement with the civil authorities, the same clergy replaced divine judgement by torture as a means of interrogation. In French this is called “la question”!

It should be noted that judicial torture was unknown to the primitives.

The ancient peoples - around the Mediterranean and in the East - did not know about it - it is apparently a late medieval invention. The first inquisitors - the Church Inquisition used torture as a means of interrogation - date from 1198 (late twelfth century): two monks from the Abbey of Citeaux! This crazy method remained in use until the 18th century.

By the way, the Aztecs - Mexican America - who sacrificed to their deities prisoners and young people - in unimaginable numbers - were deeply shocked when they saw the Spanish Inquisition torture those who did not want to convert.

So much for an overly brief overview of mantic (divination).

Divination, in all its various forms (the above overview is only a small part), responds to a given fact, namely, ignorance. The demand is invariably: insight. In this case by searching or divining. Something that made religion real, i.e. solving problems!

Sample 5.-- The magic (sorcery). (43/49)

There are of course innumerable texts on magic or sorcery. For the time being we limit ourselves to the excellent introductory work G. Welter, *Les croyances primitives et leurs survivances* (Précis de palépsychologie), (Primitive beliefs and their survival Précis of palepsychology) Paris, 1960, 66/92 (La magie).-

By the way: the antique Greek mageia means:

a. the religion of the magicians, who, according to Herodotos, 7:37, were the sacred man, - priests - dream interpreters among the Medes (in present-day north-western Iran, around the then-former city of Ekbatana);

b. The skill of magicians, sorcerers.-- According to Herodotus 1:101, the magicians were also one of the six nations that made up the Medes. -- The ancient Romans adopted the term as magia.

According to Welter there are, thoroughly speaking, two main types.

A.-- The conscious-active magic. (43)

This self is twofold.

1. The “offensive” or “positive” magic (according to Frazer)

This is the skill to dynamise (make more active) life-force (mana, Greek: dunamis and Latin: virtus) by means of appropriate actions - rites - in order to have an effect on something -- that something can be: the happiness of life and work (for example: the fertility of plant, animal, man), fate in general (= the course of events). Also - we saw this in the previous chapter - insight (mantic is one of the magical activities).

2. The defensive or negative magic (according to Frazer)

This magic consists of the ability to shield oneself from something that is calamitous.-- For example, what the cultures call “the evil eye” (the unconscious ability to create mischief around oneself, usually concentrated in the eyes). This evil eye can be a landscape, an object (food, for example), a person or a group. -- In some regions in the south of France, such evil things are called “des choses néfastes” (harmful things).

Note. (43/47) One of the axioms of magic is: magism.

The universe or cosmos is full of a fine or tenuous - fluid - substance. This is called, among other things, mana (after a term from the South Pacific) or soul dust (sometimes also - metonymically - soul; think of the term blood soul, i.e. the life force present in the blood). In the Gospel (Luk 8: 46) this energy is called dunamis.

Note - Salomon Reinach, *Cults, myths and religions*, III, Paris, Leroux, 1913-2, 293/301.-- The title of the article reads: “*Les arétologues de l’ antiquité*”, : the miracle-tellers of antiquity.

A book about it: R. Bloch, *Les prodiges dans l’antiquité classique*, (Wonders in classical antiquity), Puf,1963, in which the miracles in Greece, Etruria (the land of the Etruscans,-- roughly the present Italian Tuscany), Rome, are briefly presented.

O.c., 13ss.. -- Terms like semeion, dowsing-sign,-- oionos, fasma, weather-dowsing-sign,-- teras, very impressive dowsing-sign, ran together, among the ancient Greeks. The Greek, unlike the Roman, made no radical distinction between the actual prediction that came true, and the (natural) miracle.

Both types were regarded as signs that provided insight, especially into the will of a number of deities (Zeus, the supreme god,-- Athena, Demeter, Persefona, Poseidon) and this with respect to a more or less near future. Yet the natural miracle is estimated higher than the prediction.

Note: even for the ancient Greeks believers and the superstitious, such things - especially natural miracles - are rather rare. So there is no question of “swimming in miracles”, as some naive rationalists would have us believe.

An applicative model.

O.C. 19. - The solar and lunar eclipses attracted, of course, the attention of thinkers like Anaximandros of Miletos (-610/-547) or Anaximenes of Miletos (-588/-524): they tried to introduce a natural explanation. But the average Greek of the seventh to sixth centuries before Christ adhered to the ancient belief: an eclipse could - note: could - announce the downfall, yes, the death of something and bring it with it.

By means of a similarity of fate (resemblance and connection) between model (sun(eclipse), moon(eclipse)) and original (e.g. a prominent person, yes, an army or an entire city) such a natural miracle predicted fate and even arranged it.

Note -- This interlocking of metaphor (resemblance) and metonymy (coherence) regarding destiny points to a basic axiom that we will encounter very often in the future.

Let us now turn to S. Reinach.-- The “aretalogos”, miracle teller, is the one who reveals and interprets miraculous phenomena (predictions, sudden sounds like unusual thunderclaps, malicious phenomena).

The term is related to “teratologos”, narrator of impressive miracles. One often hears the pairing “aretologos kai oneirokritès”, miracle teller and dream interpreter (E.RF. 38).

What is at work in and through these miraculous phenomena? The “aretè” (lat.: virtus), the virtuous life-force,-- equated with “energeia”, ability to accomplish something. The miracles are “profaneis energeiai”, the obvious - meaning: manifest and therefore interpretable - forces.

Such texts reflect: “epifanestatas tes theias dunameos aretas”, the very clearest signs of the divine life force.

Reinach refers here to Matt 13:58.-- His conclusion: long before the triumph of Christianity, the term “aretè”, virtus, virtuous life force (hence virtue, but in the antique sense) was used in the sense of “miracle”.

But this brings us to magism or dynamism: magic is the provision of convincing evidence of the fact that one has a virtuous life force,-- virtuous, in the sense of good for solving problems.

In the Hegelian sense, then, magic is “actual life force”. Actual, in Hegelian language, means something like “what solves problems”.

At once we touch upon the main concern of this course: the problem of the (Hegelian understood) reality and thus justifiability (Verünftigkeit) of any true (= real, problem-solving) religion.

Note. -- H. Reeves, M. Cazenave, M.-L. von Franz, K. Pribram, P. Solié, H. Etter, *La synchronicité, l'âme et la science* (Synchronicity, the soul and science), 92210 La Varenne Saint-Hilaire, Ed. Séveyrat, is a work that, among other things, arranges the leading-edge sciences around the concept of synchronicity (parallelism), introduced by Jung-Pauli.

The axiom reads: in/ behind/ above the visible phenomena, a mysterious programming (arrangement of events) is at work, which depicts the phenomena (metaphorically: resemblance) and through which they are brought about (metonymically: cohesion).

This underlying synchronicity regularly shows itself in a striking - miraculous - concurrence of circumstances.

Clairvoyants - those who are mantically gifted - for example, notice something like this earlier than the average person -- we mention this because it is one of the possible expressions of magic, as the processing of striking things.

By the way, the notion of equivalence in the occult or invisible realm is strikingly similar to the ancient Egyptian notion of maat, as A. Volten, *Der Begriff der Maat in den Aegyptischen Weisheitstexten*, in: Fr. Wendel, *Les sagesses du Proche-Orient ancien*, (The Concept of Maat in the Egyptian Wisdom Texts, in: Fr. Wendel, *Wisdoms of the Ancient Near East*), Puf, 1963, 73/101. What the ancient Egyptians call god is “the mysterious force that shows itself as the world soul in the sun, moon and heavenly bodies”. (A.c., 74).

World soul is to be understood as world or universe soul substance or fluid, i.e. a primordial substance that is spongy, taking on all possible forms.

Volten continues: “God governs the universe on the basis of an eternal law that has determined everything beforehand. This law is the divine Nemesis, i.e. the energy and information that programs everything: for example, it repays any sin with the corresponding immanent sanction or punishment. Its symbol is the scale of the god of justice, Thoth.

Now, this justice or order of reality is Maat. It is both transcendent, rising above the visible phenomenon, and immanent, showing itself in the visible and tangible phenomenon.

The Greek term Nemesis actually means distributive justice. In the Greek world of the deities, she is the goddess who reduces the hubris or transgression of borders, e.g. concerning luck on earth, to the true measure wanted by the deities on the basis of justice.

When one now takes a close look at these two, the Egyptian Maat or the Greek Nemesis, one discovers that they are the mysterious synchronicities that run parallel to the visible world of phenomena, but with the accent on justice.

Well, magic moves on the plane of synchronicity. It trades - manipulates - the primordial substance(s) that underpins the universe.

“Preanimism/ Animatism”.

As G. Van der Leeuw, *Phänomenologie der Religion*, (Phenomenology of Religion), Tübingen, 1956-2, 8, rightly says: the term dynamism is to be preferred to animatism (Allbelebung, (All revival) i.e. the fact that the universe is something living, -which is true thanks to the universe fluid) and preanimism (which would imply that dynamism or belief in the magical energies would be situated before the belief in souls and the like).

So much for some explanation of magism (= dynamism, animatism, preanimism).

Ritus.

A rite or magical act is central to conscious-active magic. By rite or we act one understands e.g. singing (the ancient Greek magicians often sang, as A. Bernand, *Sorciers Grecs*, (Greek Sorcerers), Paris, Fayard, 1991, 117ss., clarifies it in the term *epoidè* e.g.), dancing, gesticulating, mime and the like, which are intended to summon and direct the mysterious life forces, in a very strict way.

Bibl. st.: M. Hope, *De psychologie van het riuteel (Verschijningsvormen,, historie en betekenis van een wereldwijd fenomeen)*, Amsterdam, Bres, 1990 (// *The Psychology of Ritual* (1988)). We draw attention to o.c., 131/147 (Psychological and somatic side-effects): rites can be very dangerous and this danger manifests itself in, sometimes drastic, phenomena in the autonomic nervous system, the brain, the mental system, the internal secretion (with consideration of the occult spinal channels, usually called chakras).

Experimenting with magic without expert guidance is simply not advisable: not without reason, for example, the hougans or wijmannen, in the vodoe system (Haiti), become demented or even just insane over time.

B.-- The unconscious-active magic. (47/48)

We have already touched on this theme to some extent, E.RF. 43 ("The evil eye").-
- In French there is a term "porte-poisse": mischief-maker.

The whole appearance, body and spirit or soul, radiates something that brings dishonor to the surroundings - diseases, illnesses, accidents, failures of all kinds.

The unfortunate thing about such things - for besides people, animals, plants, rocks (the famous stones that are now in vogue), landscapes, yes, the universe as a whole can also have a calamitous effect - is that this happens unconsciously.

Especially for such persons this is dramatic: they radiate misfortune and do not know how! -- The evil eye is only one form of unconsciously active magic.

Fortunately, the reverse also exists: people,-- objects, plants, animals, etc. can also radiate happiness.

Welter cites a few examples from a huge mass.--

One who, in archaic (ancient) cultures, survives an epidemic, for example -- one whose crops are successful while those of others are conspicuously less successful or even rot, -- one who survives all his contemporaries, may -- note may, for even primitives distinguish between natural and extra-natural or paranormal data -- be suspected of “evil eye” or mischief.

Note: We are always looking for the axiom... Here it reads: “Everything that is an exception (something unexpected, something new, something abnormal) to a general rule, makes us think about the perhaps occult - consciously or unconsciously - active magic that lies behind it.

The figure of the magician (48/49)

Welter quotes the Russian: vishchchii is magician; viëdma is a female magician -- these Indo-European terms cover a language root meaning knowing (/ the Indian veda and the Anglo-Saxon witch).

Is magician the one who knows, who has insight not only into the phenomenon known by everyone, but also into what is synchronous in it/ above it, hidden. So the one who can reveal that which is hidden, who knows and reveals the a.letheia or the (full) truth. who is capable of apokalupsis.

Prestige.

The one who shows that he/she has mastered mysterious energies “mana” - more and better than the average person so that he/she can:

1. can give advice (e.g. by predicting),
2. heal (e.g. by touching, laying on of hands or herbal energies),
3. can invoke a spell (e.g. by curing insanity), -- predicts the weather and - what is more - can control it (rain maker) or do magic (illusionism) - because that too is part of traditional magic and shows many other skills, that man or woman, especially in archaic cultures, is a high authority. At the same time, he/ she creates a dependency among the others around him/ her.

Arrogance.

-- Dion Fortune, a famous occultist, says that one recognizes the (black- or unscrupulous) magician by a conceit that appears very peculiar.

Welter: a missionary met a chief on the Trobriand Islands (Papua New Guinea). He asked him: “Who creates the wind, the harvest and the rain in your country? The missionary: “God! To which the chief replied: “Your God creates these things for your people as I do for mine. He and I are equals”.

The holy or sacred ruler(s).

Since the magician/ magicianess controls the members of society, it is normal, in a culture that has an eye for all that is magical power or energy, for the magician to exercise power as ruler. That this is so in primitive cultures is well known. But, as the title of Welters booklet says, there are survivals, testimonies.

In France and England, for example, there were king healers “by the grace of God” who healed glandular diseases, for example, by the laying on of hands. This was the case until the enlightened 18th century.

But let us look at what was seen before. In ancient Greek Sparta, it was the kings who conducted the liturgy - the public offerings (because of their sacred, i.e. magically charged nature).

In archaic China only the monarch, “the son of heaven”, was allowed to lead the liturgy in honour of the mythical ancestor of the dynasty. Again because of the high magical life forces that the heavenly son carried and radiated around him -- in the opinion of the Chinese of that time in a beneficent (landscape, plant, animal, human happiness) way.

In some Negro-African tribes, the chief or king, if, in spite of the magic activities he displayed, e.g. a natural disaster - a drought - persisted, was either deposed or chased away or even killed. For his failing life force meant that he did not (or no longer) solve the problems, which made him unreal and his remaining in power irresponsible.

According to the archaic axiom “Everything that is or becomes unreal is or becomes unreasonable, i.e. no longer justifiable by reason”.

Among the Khazars of the Volga (Russia), it happened that the king was killed either because his term of office was finished or also because a disaster that had ravaged the society - drought, famine, defeat of war - proved by its continuance that his life force, foundation of the happiness of his people, had become unreal.

Some claim that magic was and is a type of science (knowing and applying knowledge).

Here the term science is played with: in our enlightened-rational sphere science is secular and does not know occult phenomena.

Sample 6.-- Structures of magic. (50/53)

Let us now consider the structures.

In front a systechia or pair of opposites that J.G. Frazer, *The Golden Bough* (A Study in Magic and Religion), 12 vols., London, 1912, has clearly - at least as clearly as possible - explained.

Basic axiom: “All magical rites obey the law of sympathy. This means: things - objects, persons, landscapes, dwellings, etc. - affect each other by means of an invisible fluid, the omnipresent life force.

Two main types.

The sumpatheia or interaction - sympathy - has two main types. The resonance is twofold.

A.-- The law of similitude.

Welter, o.c., 76/84.-- Already the ancient Greeks knew the rule “the like goes together with the like”.

Homer, *Odusseia* 17: 218: “Always the deity drives the equal - ton homoion - to the equal - ton homoion- “. In French: “Qui se ressemble, s assemble”. Platon, *Gorgias* 510b, mentions the time-honored rule.--The Latins have laid it down in the formula “similia similibus”.

Magical: by means of something that is similar to something, the magic can act on that something.-- Frazer calls this type: imitative or even homeopathic magic.-- One could speak of metaphorical magic.

B.-- The law of cohesion.

Welter, o.c., 84/86.-- By means of coherence of something with something, magic can act on that something. For example, contagion - touching each other - is one type of it.

Frazer speaks of contagious magic or contact magic -- One could speak of metonymic magic.

In fact, the two always run into each other. Through resemblance, magic creates a resemblance-contact. Through contact, magic creates a likeness. “Similitudo participata”, resemblance that is participation. It is true that resemblance is more striking in some cases while coherence is more striking in others.

The sacrificial magic.

The latin adage “do ut des” (“I give that ye may give”) seems to be the axiom.-- Sacrificial magic relinquishes a thing (a sacrifice, for example) to an unholy power in order to save the situation.

Welter, o.c.,86, 90.-- The whole is saved by sacrificing the part: the whole clan e.g. by the sacrifice of a baby.

We now give concrete models of resemblance, association and sacrifice magic.

IA.-- Resemblance magic.

Cosmic.-- Following the summer solstice, the group lights fires. Thus the Saint John's fire. People walk and dance around a fire in memory of a 'holocaust'. The name comes from a Jewish custom where people used to be burned whole and all (= holo-) by the fire (-caust). They imitated a former raw-magical custom in order to make it present again and thus to have contact with the victims, a contact that transferred the life force of the victims to those who walked and danced around the fire.

In Russia at the winter solstice: country people walk around the village with a big wheel made of paper -- they imitate the sun as a round phenomenon (wheel); by walking around with it they awaken the sun so that spring comes. The sun thus becomes aware of the contact and returns.

Weather.-- This applies especially to -- sometimes too dry -- Africa. The women of a village go peeing in the fields at night: thus - by imitating falling water they touch the sources of rain, the clouds, which then wake up and do what is done.-- Or one takes a piece of wood that is burning and glowing, one identifies it with lightning: by blowing on it sparks shoot out of the wood. The source of the lightning senses this (contact) and shoots 'sparks', the lightning (metonymic for the whole rain-giving thunderstorm),-- mimicking what the people do.

In the sometimes too rainy Asia, it is the other way round.-- In Java, in order to alleviate rain excess, the magician, as a substitute for the group for whom he 'works', abstains from drinking or eating juicy food: he thinks of the source of wetness, contacts them and does what he desires, i.e. stops the 'wetness' (rain excess).

The wife of a hunter does not cut her hair or anoint herself with oils, lest the wild escape from the nets.-- She refrains from 'enjoyment' in order to enhance her husband's vitality in the form of hunter's happiness: she sacrifices a piece of her 'good' in order to save her husband from the dangerous hunt. -- Here the sacred conception of being married is exposed.

As you can see, Welter, following Frazer, classifies the examples under the heading of 'similarity magic' but, in fact, on closer examination, the types appear to be intertwined.

1B.-- Cohesion magic.

Again: resemblance, association and sacrifice run together.

Health.-- A gouty person goes to an old oak tree in the big forest (a bush or a shrub is not an appropriate place) where he works into the bark of the oak tree pieces of his nails and hairs of his legs so that, through the part of his sick body, the whole of his sick body is transferred to the preferably old and thus vulnerable tree, in order to heal.-- The tree is sacrificed. The part of the disease represents the whole (contact). As the part heals, so the whole of the body (imitation).

Love.-- Africa: a girl 'lures' the love of a boy by - in secret - putting a few drops of her menstrual blood (part of her sexual life) into his food -- Her blood, coming from her sex (part/whole) is sacrificed (eaten) so that the boy, with the sexily felt blood, 'takes' the whole (infatuated) girl. As he shares a part of her sexy life, so he will, if the magic act succeeds, share the whole (imitation).

A pet. - In Russia, one cuts a piece of hair from the fur of the pet dog. Through that part, one has contact with the whole dog (contact magic). As one keeps the tuft of hair at home, so one 'binds' the dog to the house to which he invariably returns: with the part, one shows what the whole must imitate.

These structures explain why primitives and sensitives (who have a strong sense of magic) are careful not to let go of any part of the body. Fragments of finger and foot nails, head hair that has fallen off or been cut off by the hairdresser, a tooth that has been pulled out--yes, fleas that have sucked your blood can fall into the hands of someone who is magically versed: through those parts he can contact you, the whole person, according to what he is doing with that part, influence you (force you to imitate).

You see: primitive 'thinking' works strictly logically but often from magical axioms.

2 - Sacrificial magic

Here we see most clearly how cruel religion can be.

City foundation.- The Canaanite chief ritually killed his eldest and young son to 'found' the city of Jericho, which is considered the oldest in the world. The life force of the youth served as a sacrifice so that the population could 'live' in such a city.

Among the ancient Slavic peoples, 'dietinets' - 'sexily alive' - meant both the young man who was sacrificed and the castle that was 'alive' thanks to the young man. It was built on his ritual corpse. In French, 'dietinets' is translated as 'gaillard(e)': Brive-la-Gaillarde is a French town that proved very difficult to take.

Inauguration -- India, 1952.-- A boy is ritually beheaded so that a new altar in a temple in honor of Shiva, the third god in an Indian 'trinity', who represents destruction as the eternal source of life, could be 'consecrated' with his blood.-- The boy's life force, a part of the worshippers, is sacrificed to 'found' the altar (and what happens on it/ around it), i.e. make it the source of happiness.

Killing of wives -- Widows of deceased men, because they carry "the soul" (and immortal soul and life force) of the deceased (through the marriage bond), are sacrificed. In India, they were even burned at the stake ritually burning her husband's corpse.

In the other world, after all, the real 'ruling' man lives on from the life force of his wife. This shows that a magical marriage, as conceived in such cases, is actually built around the figure of the man on the basis of the woman's continual self-victimisation, on a fluid level.

Note.-- Later, when the sacrificial praxis is humanized, killing is replaced by

1. killing animals as substitutes,
2. castration (a body part is sacrificed), body deformations (lips, breasts), incisions (tattooing of initiates), inlays (in the nose or ears, for example, of a stone or so).

Note: humans and animals but also plants are sacrificed. Again and again as life force-bearing realities: magic is and remains the key.

Sample 7.-- *The man in whose heart it is night.* (54/57)

Everyone today knows the distinction between ‘black’ and ‘white’ magic, i.e. between unscrupulous and consenting magic.-- We are now dwelling on a testimony, i.e. the account of someone who still lived in a society where the life-force is still central. A society that thinks and lives ‘magically’ or ‘dynamically’. Not only the lonely magician of today, but the whole community believes in it. This social aspect is essential. But it is not the explanation that some naive rationalists - they call it “the sociological explanation of magic” - believe it to be.

Our text is from I. Bertrand, *La sorcellerie*, Paris, s.d. (around the turn of the century), 12ss . The author himself cites a Gougenot des Mousseaux, *Magie au XIXe siècle* (magic in the 19th century), -- someone who personally met the missionary we are talking about.

The title.-- Black magic has to do with the night.-- This teaches us a well understood text from John’s gospel: 13:2/30. The evangelist recounts the foot-washing. Immediately he tells how Jesus lures Satan into Judas by giving him a piece of food dipped in a sauce.-- “After the bite Satan entered into him (= Judas). (...). Immediately after Judas took the morsel, he went outside. It was night.” (John 13:26; 13:30).-- Well, Indians call the black-magic “the man in whose heart it is night”. That seems poetic! But anyone who understands it in this way is naïve: the term conveys a harsh reality.

Prayer.-- Strange: Welter, who is an excellent connoisseur of magic and religion, pays no attention to prayer either. Our enlightened-rationalist scientists do not even seem to know this power - praying is power.-- Note how, when the black magician acts as a magician, he prays, a supplicatory prayer even.-- We are far away from the aforementioned pride of magic (E.RF. 48). As haughty as magic is toward its fellow men, so humble is it toward what St. Paul calls “the elements of the cosmos” (Galat 4:3; 4:9; Colossians 2:8; 2:20). Missionaries often know their mission area very well, and generally also know the customs and the original religion - they are believers themselves - much better than ethnologists who sometimes do not even know the local language.

As believers, although different, they can handle “the fellow human moment” (E.RF. 30) much better than e.g. an unbeliever.-- But now let us just listen.

We find ourselves, in the middle of the 19th century, among an Indian people (Mennomonis). The missionary: “In every tribe the chief has a name: ‘evil healer’ or ‘poisoner’. He works under the inspiration of evil manitus, i.e. evil spirits”. Cf. E.RF. The “good healer” treats ailments on the basis of his knowledge of plants (phytotherapy). limiting himself to using the life force - la vertu - of herbs.-- The “evil healer”, on the other hand, concocts powders, potions and “magic mixtures”.

It is precisely in the corpses of the most ferocious animals - in the skins of wild cats, of grey bears - that such a magician keeps the ingredients that serve him as magic.

Note. - Why in the corpse of “the most ferocious animals”? Because, through contact magic, the corpse is charged with the life forces of predators that are inclined towards cruelty. Therefore, the black magician exhibits ‘predatory’ behavior much more easily. Life force also determines morality.

Dressing up.

In order to perform a rite - E.RF. 47 - the magician dresses up ‘liturgically’. Welter, o.c., 75, says: “The axiom is invariably the clothing. One must change the face,--also the whole body and the voice. One must be ‘unusual’, -- both to make supplication to the ‘mysterious powers’ (‘puissances mystérieuses’) - think of Paul’s elements of the cosmos - and to impress those who are not dressed up”.

Our missionary: “If he wants to exercise his black magic, he will soon be seen covering his head and dressing in the above mentioned skins that will serve him as a wardrobe”.

Figure.-- The evil healer is one who provokes both fear and disdain. The Indians observe that the death of such a man is almost always violent and unholy”.

Authority.-- Nevertheless, as he from time to time gives the unquestionable signs of a power beyond nature, one resorts to him in emergencies.

A magical 'liturgy'.

The drum or magic sound system is the summoning instrument. As soon as he addresses a supplication to his evil Manitou, he rushes into his tent and locks himself in. In time, he sings a monotonous song and endlessly repeats his magic formulas.

When the magic operation is about to succeed, one hears something like the fall of a heavy object. One also hears the sound of a trembling and stuttering voice. Finally, one sees the heavy tent - it is more than fifteen feet high - rising, tilting sometimes to one side and sometimes to the other. Sometimes it seems to be about to tip over completely.

Note. - The missionary compares these movements with the 'speaking tables' of the European spiritualists of the time, of which it is certain, at least in a small number of cases, that they really do move in a supernatural way.

At that moment, according to our informant, mysterious conversations take place between the evil healer and the demon that apparently answers the call.

Note. - Here one senses the very business sense of efficiency of the magician. Knowing that praying, begging then, has an effect, he applies the magic act that praying is here. - So much for the background. And now facts.

1.-- Love magic.

The priest shows two statuettes or wooden dolls. They are called 'love spells' by the Indians -- "I have witnessed their frightening effects on several occasions. -- They are about two inches long and depict a man and a woman. They are tied together and attached to the back by a textile bag, which is stuffed with ingredients.

"When the evil healer used this magic remedy to awaken well-defined feelings in the heart of an Indian woman as well as to overcome known resistances in her, I saw such a woman -- seized by an erotic primal urge -- go off like an arrow to follow and track men in the woods, -- for days.-- I am not speaking of a one-off fact: I had several instances of this hateful type of possession to lament."

2. Making rain.

This name is metonymic for "control of all weather". -- "It sometimes happened that the tribe, at the end of the winter, came to the banks of a stream, deeply frozen: ice six to eight feet thick!

At the sign to leave, they had counted on a thaw in advance: the surprise was painful. Their trade route was jammed. Now the poor hide-trade of the Indians requires that, on the flowing current, one can load merchandise,--which, by the way, one carries with great difficulty on one's back and this from enormous distances. "Critical moment for our unfortunate 'savages'.

Note: -- In early modern times, "the civilized world" held other, especially primitive cultures, to be the work of 'savages'.

"But victory day for the evil healer".

So says the missionary. For - he goes on - the tribe wavers, in such circumstances, between its good character and the emergency. So he turns to the magician: "Come! Quickly! Get started! And summon your Manitou!

Note:-- So the average Indian knows that his black magician prays: "And summon your Manitou! "

"The man in whose heart it is night, immediately addressed a supplication to his Manitou.-- If he was heard, one sees immediately the storm arise as from the depths of the air, one hears it shuffle and roar! The ice breaks. The ice chunks are swept away by the current. They sag. -- The waters of the stream are navigable.

This is the report of an eyewitness who, as a biblical believer, has learned not to believe in all kinds of magic.

On the basis of Deuteronomy 18:9/12! "Whoever does such things - that is, pagan magical things - is an abomination to Yahweh your God". The book of Exodus 22:17 says: "You shall not let the magician live". Based on 1 Samuel 15:23: "A sin of magic,- - that is rebellion (against God)". What is repeated in 1 Samuel 28:9: King Saul has chased the summoners of the dead and the soothsayers out of the country!

These quotations show that a Roman Catholic missionary will not be so inclined to take the magic of the pagans seriously. But, like so many missionaries (if they are willing to confess it), our spokesman has experienced it: the magic of the 'nations' ('heathens') who call on the elements of the world (Paul), perform in time things that frighten them.

Sample 8.-- The 'reality' of religion. (58/59)

Let us reread E.RF. 08 - the 'reality' or 'resolving power' of religion - to address the following.

A perhaps apocryphal but significant anecdote states the following: Albert Einstein (1879/1955; physicist known for his two theories of relativity) visits Niels Bohr (1885/1962; physicist) in his home on the outside. Einstein noticed the horseshoe above the door - it was considered in the region to be a good luck charm - and pointing at it said: "Do you, as a physicist, believe that such a thing works and therefore brings true happiness? -- "Of course, as a physicist, I don't believe it. But in the region they say that even if you don't believe in it, it still works. -

Does 'it' work or not? That's the question! If it does not work, it is unreal ('unwirklich')! If it works, it is real ('wirklich').

In a beautiful, scholarly book about the Batuque, a 'sect' - a misnomer, by the way - in the Brazilian city of Belém, Seth and Ruth Leacock, both professors in ethnology, religious studies and history, explain what 'reality' can mean in a 'real' religion.

The title: *Spirits of the Deep (Drums, Mediums and Trance in a Brazilian City)* (New York, 1972). Drums to induce magical rhythm, mediums, i.e. people - primarily women - who can take in one or more spirits, i.e. invisible beings, at home or in a 'temple', 'trance', i.e. rapture, -- these are what 'The Study of an Afro-Brazilian Cult' is about.

At first sight as unreal as it can be! But read, o.c. 250: "The Batuque aims at controlling the extraterrestrial so that 'human purposes' are achieved. For the members of the Batuque these goals are not (eternal) salvation, immortality or 'nirvana'.

Note -- in Buddhism the highest form of happiness or bliss attainable by those who are able to free themselves from the chain of reincarnations),

Their goals are the solution of the difficulties with which mortal man is burdened on this earth.

Since its members are poor, uneducated and have only a minimal education, many of the problems they face revolve around subsistence and employment.

Since they live in overcrowded houses with poor sanitation, -- in a tropical environment, they are subject to a wide range of diseases.-- Since there is little organized welfare in Belém, the individuals are extremely dependent on the family, -- especially in times of crisis, and the break-up of the family (and the whole family) is seen as a disaster.

Now, Batuque members believe that it is possible to deal with all such problems by calling on a ‘cantado’ (note -- a spirit that counsels, cures, charms through mediumship).-- Attempts to solve the problems in this way are called ‘cura’, ‘treatment’.

Note: -- One knows the song that says that all such religions “are but dummies”. Yet the problems of such religions are almost the same as those of our trade union and social workers! This should prompt all of us, believers and non-believers alike, to be very careful when it comes to ‘evaluating’ such religions.

Applicable model.-- Let us now return to E.RF. 56/57.-- The ‘facts’, cited by the biblically minded missionary, are love talk and rainmaking.

1. Love magic.-- The missionary speaks of a “hateful type of possession”. Which is correct. But let us look at the efficacy of the so-called ‘dummies’ with which ‘the man in whose heart it is night’ ‘works’: they ‘work’ even though the act of magic is ‘black’, i.e. unscrupulous.

2. Rainmaking.-- “If he was heard”, then the ‘dummy’ ‘works’ extremely efficiently! The tribe, with its trade problem, a matter of survival for ... poor as those Indians, is saved.

The fact - G - is:

- a. a woman must fall in love, madly in love,
- b. the ice of the stream must melt.

The requested - W- is:

- a. a (magic) remedy that works, i.e. really makes one fall in love,
- b. a magic potion that works, i.e. really melts the ice.

The solution - S:

This one gives both what the magician does on his part and his prayer to his ‘manitoe’, his ‘spirit’ (the parallel of the encantado), which ‘works’ through him: i.e. works what is called the ‘solution’.

All three are there: **G/ W/ S**. That is the reality structure of religions worthy of the name.

Sample 9.-- The blood soul. (60/62)

One may know Proverbs 30:15: “The ‘aluka’, leech, has two ‘daughters’ “Bring it on! Bring it on!”

Psalm 12 (11):9 has as its paraphrase (targum) “like a vermin that sucks out the blood of men”.

Ps 53 (52):5 says, “Do they realize,-- the evildoers? They devour my people. This is ‘the bread’ that they ‘eat’. For they do not call upon God”. With this last statement the Bible seems to attribute the ‘sucking out’, resp. devouring, to lack of contact with God, so that God’s life force must be sought elsewhere than in the contact with him - think of prayer - namely in the sucking out of the life force of creatures, among others people.-- This is by way of introduction.

Let us begin with G. Welter, *Les croyances primitives et leurs survivances*, (Primitive beliefs and their survival,), Paris, 1960, 117/157 (La loi du sang) (The law of blood). -- O.c., 119: “Everything that comes out of or is derived from a human body contains the soul or life force of the individual and, consequently, at once the soul of the sibbe (clan)”. -- One sees: blood, individual or collective, contains energy.-- There is the axiom.

Whether it is, in the strict sense, secretions - blood, semen, sweat, saliva, urine, excrement - or waste products - nail fragments, hair - or even the shadow cast by a body, all that is mana-charged. So all that can cause harm to the person concerned or to someone else. -- But he immediately adds: “The most magically charged secretions are a woman’s blood and a man’s sperm. (Ibid.).

Let us consider the blood.

bibliographical sample

-- I. Bertrand, *La sorcellerie* (Witchcraft), Paris, s.d., 28/29.

-- Erwin Rohde, *Psyche (Seelencult und Unsterblichkeitsglaube der Griechen)*, (Psyche (cult of the soul and belief in immortality of the Greeks), Tübingen, 1/11, 1925-9 / 10, 55/56.

-- Homèros, among others *Odusseia* xi: 34/156, recounts the ‘nekuia’, the sacrifice of Odysseus for the purpose of ‘nekuomanteia’, divination thanks to summoning the dead. After all, he wants to “descend into the underworld (hades)” (a mantis act) to consult the seer Teiresias (lat.: Tiresias). Rohde: “Drinking blood gives souls in the underworld back their ‘consciousness’ for a while. The memory of the ‘upper world’ comes back to her. Her ‘consciousness’ is thus (...) not ‘dead’ it sleeps”. (O.c., 55f.).

Blood saturation ('haimakouria').

Kirke (lat.: Circé), the beautiful magician, gives Odysseus instructions: at “the entrance to the hades”, i.e. the place where Odysseus wants to call the dead, he must dig a pit, a low altar; he must pour out a “sacred greeting” for all the dead: first a mixture of milk and honey, then wine, water; on top of this flour is sprinkled. Then he shall slaughter a ram and a ewe, both black-haired”.

Rohde, o. c., 56: “The ram intended as a sacrifice for the underworld deities and souls is always black”-: he must push its head “eis Erebos”, towards the darkness, into the pit. The bodies of the animals are burned.

Result: around the blood, souls from the underworld appear.

Odysseus.-- “When I have addressed the swarm of the dead with my supplications and vows -- E.RF. 56: The man in whose heart it is night does likewise -- have addressed the swarm of the dead -- says Odysseus to the Phaeaceans, with whom he is staying -- the souls of “those who are no more” come running. Young women, young men full of life, old men scarred by suffering, gentle maidens whose hearts are full of the recent sorrows, soldiers, once struck by bronze spears, with weapons on which the blood still clings. All crowd around the sacrificial pit in great numbers,-- with shuddering murmurs. -- Thus Bertrand translates.

The ritual sword. -- “Yet, sword in hand, I will not allow the energyless heads of the dead to approach the blood until I have consulted Teiresias.” -- Thus Odysseus. -- Indeed, pagan antiquity was convinced that spirits -- even appearing manifestations of the living -- are terrorized if one threatens them with a ritual sword.-- Bertrand, o.c., 28; 30.

Nekromanteia, consulting the dead.-- Bertrand.-- At last the soul of the seer Teiresias shows itself, recognizes Odysseus and says: “Son of Laërtes (= Odysseus), crafty Odysseus, for what purpose do you now leave the light of the sun to visit the dead and their wretched abode? But in the meantime, remove thyself from the sacrificial grotto, turn away thy cutting sword, let me drink this blood, and I will tell thee “true things”.

Note: -- Our modern spiritists also summon the dead,-- souls. But without the meticulous, magical precautions. One could not imagine that Homer's Kirke was unaware of the laws governing the contact with the dead.

The neglect of such precautions, which have only one purpose, to keep the life force of the summoned and especially that of the summoned intact, has as a natural consequence that exhaustion of all kinds follows, sooner or later (usually late), which manifests itself in depressions, for example, or in even worse troubles. Archaic cultures have a real knowledge of occult phenomena.

Odysseus' mother.

Odysseus, apparently gifted with clairvoyance, sees at a certain moment the ghost (the apparition of a soul) of his mother wandering. We say 'wandering', -- because of the lack of life-energies of all kinds in the hades or underworld (constriction of consciousness for example is the result) -- "Teach me --" he asks the seer Teiresias -- "how she can recognize me.

The seer answers with the great axiom of death counselling: "Those of the dead whom you let drink of this blood will tell you the truth. Those whom you repel, they will immediately run away".

An affirmation.

I. Bertrand, o.c., 16s. -- At the time of the beginning of the Spanish conquests in Mexico, nagualism (= nahualism) existed among the Indians.-- A nagual is a guardian spirit with life-giving powers, including in animal form, of an individual.-- As the Indians were baptized under pressure from the Europeans, they tried to nullify the effect of baptism,-- to save in secret their ancient religion.

Adults.-- After baptism, they cursed Christ, Mary, the saints, after which the priest 'rubbed off' the consecrated Catholic oils by rubbing the places where they had touched the body.

Newborns.-- To break the effect, even before baptism, the weaner drew a little blood from the tongue or ear of the baby to offer it to the individual nahual or life preserver.

Note.-- Through this sacrifice, after all, the nahual shared in the baby's life force and could - as Homer puts it - conceive "true things" in the life course of the person with whom he shared the life force or mana.

Sample 10.-- Sperm soul. (63/ 67)

G. Welter, o.c., 119, said it - E.RF. 60 -: “The most magically charged secretions are the blood of a woman and the sperm of a man”.

By way of introduction. -- Kurt Leese, *Recht und Grenze der natürlichen Religion*, (The Rights and Limits of Natural Religion), Zürich, 1954, 305, sums up beautifully: the revelation of all that is holy, in/through the cosmos, in unity in/ through all that is nature in and around us, human beings on earth, is the biblical mentality something foreign.

To have rediscovered nature, in and around us, as the mediator of sacred reality of all kinds is” the religious charism (op. -- gift of grace in the service of the community) of romanticism, which theologians are so hostile to.

Leese, o.c., 42, says that this religious revolution of the romantics finds its origin in Joh. Gottfr. von Herder (1744/1803; born of a pietistic family), in his Bückeburg period (1771/1776; cf. H. Stephan, Herder in Bückeburg, Tübingen, 1905) and in Friedr. Ernst Dan. Schleienmacher (1768/1834; the man of hermeneutics), in his work “*Reden über die Religion*”, (Speeches on Religion) (1799).

Not only law, moral law, and rational reasoning,-- not innate concepts and general truths alone, but revelation which, in the course of cultural history, occurs in the religious life of individuals,-- beings with a real body, with sexuality, with feeling and intuition, with psychic gifts.

Conclusion. - Not only “natural religion” (meaning: religion based on extra-biblical revelations), but also - in Leese’s interpretation very strongly - “nature religion” (meaning: religion based on nature in and around us).

Tôledôt” (Descendant’s history).

In Hebrew ‘tôledôt’ means ‘descent’ and, metonymically, ‘descent history’ (all that happens to an ancestral couple and their descendants).

“Behold the tôledôt, history, of the heavens and the earth, when they were created” says Genesis 2:4 (also: Gen. 6:9; 25:19; 37:2).-- The concept is of pagan, pre-Biblical origin.

Read e.g. *Fleurs du Népal*, (Flowers of Nepal) Geneva, Nagel, 1970, 9: “The depictions - in all iconographic schools, Hindu or Buddhist - often show a male deity either accompanied by his ‘shakti’ (= shakti), i.e. his female deity, actual bearer of the life force or mana, or with it in the act of mating and fertilization”.

The feminine energy, after all, is a virtually inexhaustible, omnipresent, creative (= generating) and cleansing (= cathartic) life force.

Note: The biblical concept of ‘spirit’ (roeah) is also feminine and as good as inexhaustible, omnipresent and creative and/or cleansing.

The origin of the universe.

In that frame of thought, everything that was, is, will be, is interpreted as being conceived in/through the love game of divine pairs of origins or as being conceived in/through the splitting up of a primal principle or reality into two ‘entities’ again thanks to shakti.

That is a digression that throws a stark light on the Biblical term ‘toledot’ and ‘roeah’.

Sigmund Freud (1856/1939; founder of psychotherapy). (64/65).

We are January 1897: Freud has gone through *Malleus maleficarum*, *Witches’ Hammer*, by Jacob Sprenger (1486 edition) and by Heinrich Institoris (1498 edition),-- the classic handbook of European anti-Satanism. In a letter to his friend - physician Fliess, he wrote: “If only I could find out why, in her confessions, witches never fail to say that the devil’s sperm (= Satan) is ‘cold’“.

Note.-- Tobie Nathan, *Le sperme du diable (Éléments d’ethnopsychothérapie)*, (The devil’s sperm (Elements of ethnopsychotherapy), Puf, 1988, mentions Freud’s concern on the cover.

Needless to say, this brings us right to the subject of this little chapter!

Note. - Jean Durand, *Les sorcières*, (Witches), Pont-Saint-Esprit, La Mirandole, 1990, runs through a series of histories of witches in the South of France, often with great amusement.

O.c., 36, he says: “There, under the bridge, the devil ‘Robin’ took me in a mating act. I gave him not only my body. My soul too. And I renounced my Catholic faith”.

So said a certain Martiale, ‘sorcière’, not far from Uzès. She was accused in 1479 by two tortured witches.-- Détail: witches claim that “the devil” regularly took the form of an animal. For example, that of a large hare,-- a black hare.

Cfr. o.c., 63/67 (Catherine Peyretone). The witch, 1490/1495 (trial), says: A large black hare, transformed into a naked man, possessed me, -- anally at that. Thus “she belonged, body and soul, to the black hare”. So says the report.

This shows that the witches are not talking about biological eroticism as such, but about eroticism within which, in spirit and imagination, they allow themselves to be fertilized. By a subtle sperm, of course.-- The biology is the external sign of a sacred event.

O.c., 108/111 there is talk of werewolfery, ‘lycanthropy’, where someone changes into a life-size cat, dog, pig, etc.-- during “the sacred time”, i.e. during the magical activity at its peak.

O.c., 104.-- In le Vivarais, 1645.-- “This devil performs the act of mating successively with the four witches. He leaves Isabeau Cheyné panting and shivering. So much so that she vowed to him never to have relations with a male creature apart from him”.

Note -- One sees:

- a. it is eroticism,-- strong eroticism even,
- b. but “in spirit and imagination” copulating with an invisible spirit, which if necessary takes on a physical appearance (= e.g. of a large dog).

Vodoe (voudou, “vodoen”)

Y. Verbeek, *La sexualité dans la magie*, (Sexuality in magic), Genève, 1975-1, 1994-2, 241.-- The voodoo religion comes from Dahomey, now Benin (W.-Africa). Verbeek: “It happens that, in the course of a voodoo ritual - E.RF. 47; 55 -- a woman is ‘ridden’ by a ‘loa’ (pronounced ‘lwa’), an invisible spirit,-- falls into ecstasy, -- experiences a deep orgasm which continues as the climax of the ecstasy.-- The people around then say: “She was ridden”.

Now reread E.RF. 58 (Rapture).-- Those who know such things by experience know that an “occult conception” takes place.

Magic through semen. (65/67). Verbeek, o.c., 242s. (Pour séduire une belle), (To seduce a beautiful woman) -- Sexual magic can be found - according to the writer - in Haiti and immediately in all the Antilles (Caribbean Sea).

For example, when a girl rejects a boy, he will seek out a magician’s wife to obtain an ouanga, a casting of a spell, from her. With rare exceptions, an ouanga is the work of women, because in Haiti there is a kind of axiom circulating that says that “the woman” in the occult field is rather horrifying.

In the Creole language, at least, some women are referred to as “vagina that eats”. Which means that some women suck away your life force.

By the way: the ouanga has hundreds of variants. Verbeek indicates two.

1.-- First algorithm.

The magicianess (female magician) puts, side by side, two needles of equal length upright.-- While she thinks the appropriate formulas both sharply and in a special tone, she ‘baptizes’ the two needles with the names of the boy and of the reluctant girl.-- Then she puts one needle with the eye around the tip of the second needle.

Models: eye of needle is vagina; tip is penis. She thinks strongly and concentrates not so much on the models as on the originals to be achieved magically, of course.-- Then she presses the two needles, thus joined, between the halves of a special plant root. Then the whole thing is tightly bound together with a thread.

2.-- Second algorithm.

Given: the first formula fails (e.g. because the girl has a typically magical nature and is therefore the superior in the occult field). Asked: what will the disappointed boy do? -- He buys himself an “oiseau-mouche” - (a hummingbird). Kills it. Brings the little brat of a bird to the magicianess.

She dehydrates the little brat and pulverizes it. To the hummingbird’s spirit - supplication (E.RF. 54; 56; 61) - she asks to be the boy’s messenger of love -- thinking and uttering the necessary and sufficient magic formulas, and to penetrate the girl’s heart. Cfr E.RF. 56 (Love magic).

To the thus charged powder she then adds other energy-charged ingredients:

- a. a little blood (E.RF. 62: “To conceive true things”),
- b. The boy’s sperm,
- c. The pollen of wild flowers.

Note. - The flowers are the plant’s sexual organs: the pollination mimics the fertilization of the girl.

Final act: the whole is sealed off as hermetically as possible from the outside world by wrapping it in the skin of a goat’s testicles. So that nobody, absolutely nobody, sees it (otherwise the magic cure does not work).

The rest is the boy’s homework. He goes to a Congo dance, comes in the immediate vicinity of the coveted object and throws the contents of the testicle sachet at the girl.

First reaction: anger. Second reaction: the night - E.RF. 54 ("It was night" says S. Jan) - then she follows the boy into the forest.

up to that point two applicative models of love magic.-- The question arises why a Congo dance? - Steller, Verbeek cites W. Seabrook, *L'île magique*, (The Magic Island) Famot, 1976.

Congo dances come from Africa: tambourine, jingle bells, rattles or chapas and songs. Anyone can come and watch, -- whites included. -- "Of course -- says Seabrook -- they are sexual dances.

a. Yet the couples do not embrace each other. The Congo dancer hardly moves his/her feet. He/she responds to the musical rhythm only with his/her body.-- Such a thing is somewhat reminiscent of oriental dancing. But here there is a specific display.

b. But all the phases of the sex act, including orgasm, are depicted dancing.

Seabrook: "Such celebrations - given the headlong drumbeat and the large number of full glasses of rum - come across as rather orgiastic".

In ancient Greek, 'orgiasmos' means celebration of 'mysteries'. An 'orgias', orgiad, is a woman who is 'ridden' by a spirit and is therefore inspired by that spirit.

Mustèrion', mystery(religion), meant by the ancient Greeks:

a. something mysterious,

b. a mysterious religious gathering.

These are ancient in Hellas, -- at least some mystery religions. They certainly contain an erotic magical element, but, given the secrecy, not many details are known.

Seabrook is right: the Congo dance is a mystery dance, because it generates 'orgiasmos', to a more or lesser degree. But beware: the movements are meditative! Not the wild dancing is the issue. The deep and thorough thinking of what one is doing is the issue. As in all real magic, for one thing.

Conclusion.-- There are indications that the orgiads are prehistoric (E.RF. 34).-- The cave paintings of Lascaux, of Altamira and elsewhere show us sexed figures, people and animals. With animal skins as a display, among other things.

Did they already know sexual magic? In any case, in this little chapter we have a close-up look at a case where semen, a particularly charged material (according to Welter), is still being used today.

Sample 11.-- The real value of ecstasy. (68/73)

Is 'real':

- a. That which is apparent from observation as a given,
- b. everything that resolves the question through observation of a given and a demand.

What is the situation, from this dual-ontological point of view, with ecstasy (such as we have already seen at work in the foregoing)?

We dwell on Platon of Athens, who gives us an overview in his *Faidros* 244/245.

By the way, Platon knows that there are degenerate forms of ecstasy or mania. But here he deals with its valuable forms. - See here how L. Robin, trad., Platon, *Phèdre*, Paris, Belles Lettres, 1947, lxxvi / lxxvii, summarises the difficult text.

Platon's thesis is: "It is a fact that among all that is good for us, the greatest goods are those which become us 'dia manias', in/ through the ecstasy, which, precisely because of this, turns out to be a gift of the deity".

1. The Apollonian divination.

Platon first draws attention to the fact that there are fortune-tellers (diviners), -- women who have more than an ordinary mind when they are not in an extasy, but who are able to see into the future when inspired by the deity of whom they are the sacred women ('priestesses').

Second reasoning.

The use of language confirms this. Indeed, if we leave aside the degenerations that the language has undergone in the course of the centuries, we can get to the original terms. It is then that "the ancients" (i.e. those who were closest to the good deities at the time) saw in the trance (of the visionary) the immediate grasp of reality inherent in all who divine. But in the indirect divination of, say, a diviner, in so far as he must rely on mere signs, the ancients saw a mere thinking that must use data in order to attain any understanding.

This shows that the ancients, in their wisdom, valued 'mania', inspiration, above logical reasoning.

Note -- If one knows the enormous emphasis which Platon, following in Socrates' footsteps, places on rigorous logical perceptive reasoning, then one can somewhat gauge the surprising scope of what he says in the *Faidros*.

2. *The Dionysian initiation.*

If one wants to understand what Platon is saying here, one thinks of the incantations (exorcisms) that e.g. Jesus, in the number of about fifteen, performed during his public appearances.

The second form of mania is religious. It is the discovery of initiations, of purification rites (= incantations or exorcisms), of prayers that have the effect - for the person who makes or did this discovery - of ridding him/ her self of the collective or collective damnation that weighs on his/ her family, as punishment for some ancient crime committed by a member of that family.

Such a salvation also extends into the future either the future destiny of the generation in question or the future destiny of its member after death,--as advocated in Orphism.

Note. - The orphicists (in their wake the pythagoreans and later the platonicists) spoke of the soul and its reincarnations. Through asceticism, mortification, and cathartic (purifying or exorcising) rites, they thought they could free themselves from the harsh cycle of dying-and-reincarnation.

3.-- *The art of poetry due to the muses.*

The third type of ecstasy or mania is poetic inspiration. Without inspiration, i.e. without “enthousiasmos”, enthusiasm (= divine inspiration), poetry is not real. The mere technique of words - however skilful - does not produce true poetry.

What is more, it is necessary for the inspired soul itself to be “pure” (without occult load), so that it may be susceptible to an inspiration which can be interpreted as really coming from above.

Note.-- Platon reproaches the poets-literates -

a. fictions, unrealities, and

b. immoral contents.

But this does not prevent him from valuing true literature very highly.

4. *The erotic ecstasy (from Aphrodite and Eros, among others).*

Far from always being an evil, mania, in its three mentioned, ‘higher’ (anagogic) forms, is on the contrary a great good for people and thus apparently a gift of (good) deities.

This suggests that ‘eros’, erotic love, if it is a fourth form of mania, “is a privilege bestowed by the deity”.

So much for the great ontologist of antiquity, Platon.

The correct formulation of Jamblichos of Chalkis (250/333; a Neoplatonist) -In his Secret Tenets of Learning 3:7 he says: “The ecstatic state is not just an agitation but an elevation (on a higher plane) and a transition to something more perfect”.

If we now reread the passages, above, where the ecstasy is mentioned, it will become clear that at least a part of the ecstasy is of such a nature as Jamblichos describes.

F.E. Farwerck, *The Mysteries of Antiquity and their Rites of Initiation*, I, Hilversum, Thule, 1960, 104, writes: “Ecstasy, enthusiasm, the rapture of the spirit, were also among the most striking phenomena in the various mysteries, and we hear both of ‘priests’ and of initiates who were brought into this state.--It seems that ecstasy was a state between waking and sleeping for those involved.

Jamblichos, On the Secret Tenets of Learning 3:2, says: “When sleep leaves us again and we are just beginning to wake up, we may hear a short statement that teaches us what to do. Or we may hear voices when we are between waking and sleeping”.

According to Farwerck, o.c., 104, Jamblichos is not speaking here directly of ecstasies in initiation rites. But it is certain that the candidates/ applicants experienced such paranormal reverberations during the rite of initiation.

Aristeides, the deuterosophist (117/189), in his *Hieroi logoi* (Sacred Speeches) 2, speaks of his own experience during his initiation:

“It seemed to me that I touched him (the god present at his initiation) and felt as if he were there. As if I were hovering between a kind of ‘waking’ and ‘sleeping’, wanting to see him and fearing that he would disappear too soon, as if I were pricking up my ears and listening, partly as if in a dream, partly as if in a waking state. My hair stood on end.

I wept with joy. -- And what man would be able to express this with ‘words’? If someone belongs to the initiated, then he knows and understands this”. Cfr E.RF. 26: “something real”.

Farwerck adds “What Aristeides says here probably refers to the Isis mysteries, for, although he himself was a priest of Asklepios (lat.: Aesculapius; the archaic healer, later revered as a god), he was on good terms with the Egyptian priests and worshipped their deities (Hieroi logoi 1).

He also claimed that Isis and Serapis had appeared to him “in a dream” and had given him oracles (divine speeches) (Hieroi logoi 3”).

We even have a curious testimony.-- Sunesios of Kurene (378/431; thinker and hymn poet), Dion, 7, writes: “It is as Aristotle thinks: people who are initiated do not have lessons to learn but an experience to go through and a state to be in as far as they are suited for it”. -- If one knows how dry-scientific Aristotle could be, one measures the scope of that quotation.

Which leads us to conclude that many an ancient thinker did not question the reality of what was experienced in ecstasy,--even if that reality was to some extent not accessible to everyday forms of perception.

Aretalogy. E.RF. 19.-- In the worship of the Syrian Atargatis, ecstasy played an important role.

Apuleius of Madaura (125/180), *Metamorphoses* (The Golden Donkey) 8:27, describes the actions of the initiates of this goddess: “After passing many huts, they came to a large estate. With the first step they took they fell into a state of uncontrolled frenzy, raised false cries, and made the strangest of noises.

They would spin around in a circle for a long time with their heads hanging down, turning and twisting their necks in the strangest ways and shaking their loose hair. Sometimes they bit into the swollen muscles and finally they cut themselves in the arms with their two-edged swords”.

Note.-- That here the lower deities are at work, needless to say. But beware: precisely such bizarre rites are more than often the source of insensitivity to pain (anesthesia). On several occasions, the Atargatis did not even seem to feel the pain normally associated with biting and cutting,--at least in transported consciousness.

In any case, initiates in various mysteries are reported to have become insensitive to pain.

Jamblichos, On the secret doctrines 3:4, cited above, says: “Many receive no burns, even when they are touched by fire. Many do not notice it at all when they are really burnt, because in this state they do not lead the life of a (normal) living being. Others, on the other hand, do not feel it when they are pierced with spears, -- when they strike themselves in the back with axes, or wound their arms with knives.

Note: Such feats of strength can still be seen today. Since ancient times they have been known as real and not imagined *dunamis*, signs of power or energy.

Conclusion.-- Already in antiquity the rapture was very varied. At times witnessing lower but high-energy ‘divine’ beings, at other times signs of higher beings - “good deities” as Platon would say - acting in a much more controlled way,-- so much so that the ‘rapture’ was limited to “an attentive mood” (as Farwerck, o.c., 106, puts it).

A twofold aspect is always discernible:

- a. a withdrawal from the earthly, everyday sphere of life - ‘world flight’ (according to rational thinkers)- ;
- b. expansion of consciousness, called “altered states of consciousness” by recent psychologists.

Similar to what ancient Greeks sometimes understood by “*mnèmosunè*”, expanded consciousness, or “*anamnèsis*”, also expanded consciousness. To be distinguished from the ordinary ‘*mnèmè*’, memory.

A contemporary value judgment.-- Seth and Ruth Leacock, *Spirits of the Deep*, New York, 1972, 170/217 (Possession). Cfr. E.RF. 58.-- Stellers use the term “possession”. Good but in a very broad sense so that it is about rapture.

1.-- Transportation.-- As in (late) antiquity, so in today’s ‘deep’ Brazil: transportation is varied! Most people remember something. Some mediums even remember a lot (especially where another religion, the Umbanda, exerts its influence, distinguishing between unconscious and conscious mediums).

2. Normal/ paranormal/ abnormal.-- The paranormal behavior that invariably accompanies ‘mania’ expanded consciousness, exhibits normal and non-normal, sometimes abnormal traits.-- Stellers summarize.

a.-- There is apparently a rather obvious resemblance between the Batuque transport and hypnosis.

Yet there is a profound difference: someone is hypnotizing and the mediums, the orgiasts, are not acting sleepily. Most likely, both proposers think it is a kind of - we would say - self-hypnosis, in that the mediums at all costs usually (there are exceptions) 'concentrate' in such a way that the spirits of the Batuque religion can 'ride' them.

The similarity is further suggested by the fact that both hypnotized persons and mediums are both very active in the extended states. Even so, experienced hypnotists cannot tell whether the hypnotized are 'sleeping' or 'awake'. This doubt is also raised by some media.

b.-- Some, lightly judging, label ecstasy as psychotic (soul disease) or at least neurotic (nervous disease), especially as 'hysterical'.

Theists reject this interpretation for a twofold reason.

a. The behavior of the media is and remains 'rational', also and even especially in a transported state.

b. They remain in living contact with their surroundings. The only thing that can be said - according to the authors - is that, for those who are not familiar with media, the behavior appears 'unusual'. Nothing more.

Media are not pathological. Nor are they abnormal.-- They are "simply concentrated" (as they say themselves; o.c., 213).

Note.-- One could here also start from what is called "suggestology".

Bibl. st.: Jean Lerède, *Qu'est-ce que la suggestologie?*, (What is suggestology?), Toulouse, Privat, 1980.-- This seems to us the best handbook for introduction.

'Suggestion'-- This term can be described as "to induce something in someone". The magnetism of Fr. Ant. Mesmer (1734/1815) and Armand de Puységur (1751/1825), which 'inspires' by means of a cosmically omnipresent 'energy', called 'animal magnetism', is the first approach.

The hypnotism of the Scottish surgeon James Braid (1795/1860), who tried out magnetism himself in 1841, but transformed it into hypnosis, is the second approach.

Charles Baudouin (1890/1963; child psychoanalyst) is the first suggestion theorist.

L. Vassiliev and G. Lozanov are the elaborators in Soviet communist frame of thought.

Sample 12.-- The 'concentration' of the seer. (74/78)

Farwerck speaks of "an attentive mood" (in the Mysteries),-- the Leacock's speak of "simply concentrated" (in the Batuque),-- in previous chapter.

We will express it differently. The founder of the Austrian school, Franz Brentano (1838/1917), in his *Psychologie vom empirischen Standpunkt* (Psychology from the empirical point of view), (1874), develops, in the wake of St. Augustine and the Scholastics (800/1450), a conception of the soul which places the 'intentio(nality)' at its center. Our attention which makes us pay attention to something, -- that is 'intentionality'.

Well, created, concentrated attention is the "mantic" form of attention. That is what we are talking about here. In order to make the previous chapter clearer, we will dwell on a text by an - incidentally not perfect (for there is no such thing) but still - excellent seer. The following extract is from Julia Pancrazi, *La voyance en héritage*" (Clairvoyance as a legacy), Paris, 1992, 153/157.

In it, she recounts her first appearance as an apprentice - fortune-teller, under the direction of her mother (whose pedigree on 'seeing' goes back to 1851). The story amounts to a brief phenomenology of 'seeing'.

Her mother, Clémence, receives one of her "faithful" clients. "She is about thirty-five. A beautiful young woman. (...). Confidently she entered my mother's office. (...). I get it: she is a 'habituée'.

Suddenly she notices me, Julia. I am sitting quietly in my corner. She stands silent in amazement. But my mother has already closed the door: "I present to you my daughter, Julia. I am teaching her my profession and - I thought - it will not bother you if she attends our consultation". The client looks at me with a motherly expression: "Isn't she a little young?" "I started earlier than her," my mother replies. "Don't worry, she can hear everything", my mother adds, as if a little complicit.

Note -- Learning to 'see', i.e. to be a card reader in this case, never comes from books. It is a work of 'tradition' (Gr.: *paradosis*,-- Lat.: *traditio*) or 'tradition' which passes something on 'from hand to hand' (meaning: from living person to living person).

Theorizing then comes naturally and certainly afterwards.-- This is said for the intention of 'rationalists' who think that it goes with cerebral activities!

It is true that there are those who first study a manual and then play the role of visionary on the basis of that 'study'. This works, but only when, with this 'study', one or more inspirators 'ride' the 'students' (E.RF. 65; 58 ("take in")). From the person who inspires and guides, to the person who receives the inspiration". This is how it is done.

The 'consultation'-- "Before starting, my mother exchanges a few casual phrases with the client. About her life, about the times we live in, about events.

Note.-- This introductory conversation serves to initiate the contact, within the framework of the 'mania' or concentration.

"The consultation begins.-- In a heavy silence. After a few moments, both women have already forgotten me. I am still standing, a few metres away, hoping not to disturb her concentration by a sound or a gesture(...).

Note. - In the deep silence, one understands somewhat the sacred character of the operation. For it is an 'operation': the visionary, through an infrastructure (le support), i.e. the system of cards - there are many such systems, each of which interprets destiny - acts on the situation or the fate of the client. Seeing is destiny.

"My mother puts her deck of cards on the table. The client immediately divides it into four precisely measured piles. My mother slides one of them to the side, takes the first three cards and lays them, one after the other, very quietly in front of her.-- Still silence reigns. The client does not move. Her hand, encased in a black glove, rests on the table. After a brief glance at the three cards (...) the young woman looks at my mother's face with a searching expression.

My mother seems to be elsewhere. Yet she has a smile on her face. She does not want people to find out that she is in full concentration. "Above all, do not show that you are struggling, that you are making an effort", she used to say repeatedly.

Note -- In the concentrated state, inspirations can come through.

"She begins to speak in a strange voice. The tone is soft. She pronounces the words with care,-- pronounces short sentences with very precisely measured content.

If the tension is too great, she interjects a warm or pleasant word that relaxes the client.

Note. - Some 'rational people' think that 'seeing' is 'vague'. Nothing of the sort! If anywhere is worked with - what ancient Greeks call - 'akribeia', accuracy, then in a séance by a seer. The stake is the honor of the seer,--who stakes his/ her honor on correctly interpreting fate. Every error diminishes his/ her authority.

A turn.-- "The consultation has been going on for half an hour now. So far nothing out of the ordinary has happened.-- Three new cards.-- "As I advised you, you have sought out a doctor" says my mother.-- "Indeed. But the doctor said there was nothing wrong with me! -- I observe the client: while she is answering, she relaxes imperceptibly. As if she had come to give just that answer,-- as if the rest didn't matter.-- But when I look at my mother, I receive a shock: she is extremely oppressed. But the client does not see it".

The daughter's intervention -- Now pay close attention to what the daughter visionary-in-the-making does to gain contact with the client and her fate, for this exposes the structure of the 'mania' or concentration well.

"Suddenly I also experience something abnormal. Because, in my corner, I too had not remained passive. "J'ai fait le vide" (I've cleared my mind), ("I have put out all other contents of consciousness"). Since the beginning of the consultation, I have been trying to catch ('capter') the waves emitted by this woman - she was someone I had never met before.

Note -- Since physics speaks of 'waves' or 'vibrations' in nature, the language in occult circles uses the term 'waves'/'vibrations' to refer to what a person emits, the young visionary uses the term 'waves' and the term 'receiving'. A matter of agreement. Nothing more. Because there is nothing physical to be found in it. The term 'contact' (via paranormal ways) is basically much better.

A problem.--Reread E.RF. 08 ('Reality'); 58. - "There is actually a problem."-- My mother stands up gently, apologizes and, with a nod of the head, asks me to follow her.

Once outside the cabinet, without saying a word, she starts to spin around. Suddenly, she stopped: “What do you think?” she asked me boldly.

I was paralyzed, for it was not my mother who turned to me but the visionary - la voyante (the seer) - in full concentration. She wanted my judgment. I must not be mistaken! I hesitate for a moment. Then I ventured: “I have the impression that this woman is ill. Not very ill. But ill.”

My mother does not move an inch: her eyes have become two black but twinkling points that pierce right through me: “You are right, come with me.” That is what she says. Nothing more.

When she returns to her seat, she looks almost happy: the change between the brief moment outside the cabinet where she was pacing back and forth, prey to violent inner turmoil, and the moment when she speaks with her reassuring voice, strikes me as surprising.

Again she is engrossed in the cards. Across from her, the young woman waits. The so-called family worries with which my mother has just apologized before stepping out of the cabinet (in a pleasant tone, by the way) make her suspect nothing. My mother looks up: “And yet I think that the opinion of a second doctor would be desirable. Mind you: I don’t see anything bad. And yet, the perception I had during our previous consultation has not completely disappeared”.

“You are convinced that it is really necessary?” replies the young woman,-- worried and also disappointed. My mother, -- in a reassuring tone, “You don’t risk anything! Two judgements are worth more than one! The young woman looks at her for a moment: a brief eye-duel between the client and the seer.

“Good. I will do as you say. - “But apart from that, your card looks excellent,” says my mother. As she picks up the cards. In a tone as if the young woman sitting in front of her were her daughter. She, in turn, smiles confidentially. “At least up to now you have never been wrong. I would not feel right if I did not follow your advice”. “Thank you,” said my mother, rising to her feet and bidding her farewell.

Note -- The seer is heard to speak of “sighting”. -- What kind of perception? A perception through identification. By intentionally focusing on the client and her possible problems (understand: not the client but the client insofar as she represents problems), she penetrates, as it were, into her and her situation. That is the (metonymic) contact.

But through this contact, an image of the client and her problems (family, health, finances, etc.) is created in the visionary. That is the (metaphorical) perception.

Conclusion. - And contact and image: both metonymy and metaphor. Cf. E.RF. 15 (Troop).

We continue the story.--

“Once the door was closed, I saw my mother return immediately. Her facial expression had changed again: no more softness! Her look was hard. Nervously she grabs the cards. “Well?” she says without even looking at me. “I am sure of it: she is ill. “Of course,” she says.

A few days later, the young woman rings the doorbell. I open the door. Her face no longer looks happy or calm. I sense that she is nervous,-- tormented, prey to great anxieties. Barely does she greet me, “Is your mother at home? “Of course she is. But you did not request anything”. “I know. I know. But I would just like to say one word.” (...). My mother appears a few minutes later (...).

The young woman took my mother by the hand: ‘I wanted to thank you (...). I went to see another doctor (...). He proposed analyses which the previous doctor did not consider necessary. Today I received the report. (...). He discovered a small lump on the right breast. He said they would operate on me”. To which my mother replied: “Now I’m reassured. But you’ll see: everything is going very well. In your charts I saw something that turned out well. (...)”. - So much for that.

The moral lesson is: one should not say too easily that ‘irrational’ (that is, not to be understood by the axioms of science - at least for the time being) methods are nonsense! The first doctor saw nothing. The visionary saw something! But seeing one differs from seeing the other.

Let us conclude: are we open-minded and do we accept that there is more than just one way of ‘seeing’ reality?

Sample 13.-- Cooperation of medicine and conjuring. (79/80)

We already saw above - E.RF. 63/67 (Sperm soul dust) - the sexual nature of all kinds of magic. Yes, there are those who claim that there is no magic that is not, in its most secret essence, sexual magic.

In preparation of a chapter about fertility religion, we give you the following information.

Bibl. st.: A. Roux/ St. Krippner/ G. Solfvin, *La science et les pouvoirs psychiques de l'homme*, (Science and the psychic powers of man,) Paris, Sand, 1986, 213/242 (Les guérisons paranormales), (Paranormal healings). – The authors are strict scientists.-- But they keep their axiomata open for what goes beyond rock-hard science. O.c., 221/222 they state what follows. We reproduce.

“Let us mention a well-defined example of a healing that contrasts sharply with the other types in that the ‘sick person’ belonged to a type of person who does not usually call on (paranormal) healers (Barlow, Abel & Blanchard, 1977).

Since his earliest youth, John had considered himself to be of the female sex. As his adolescence drew to a close, he already exhibited the characteristics - the secondary sexual characteristics - of a girl, including the well-developed breasts.

He had been prepared for a long time that an operation on his genitals would make him a ‘real’ woman. All the tests that he had been subjected to at regular intervals in a clinic that had followed him closely had provided incontrovertible proof that John - or rather ‘Judy’ - was indeed ‘female’.

When the time came to consider that it was appropriate to operate on him, he was sent to a specialist department in another city in the USA. For the doctors of that clinic it was a done deal and the file was closed”.

The surprise.-- “More than a year passed. One day, one of the doctors at the clinic came across ‘Judy’ by chance in a restaurant. A ‘Judy’ who - it was obvious - was now a man. With great willingness, ‘Judy’ returned to the clinic to tell his story.

Shortly before the day scheduled for the operation, ‘Judy’ decided - at the urging of a friend - to consult another doctor - yet another.

After a full examination, he diagnosed Judy as a case of “possession by evil spirits”. The doctor then performed a long series of exorcisms on John. In order to rid him of “the twenty-two demons” that had made him a degenerate. Since then, John has not worn women’s clothes, had his hair cut short and behaved like a man.

A few weeks later, a well-known mystic healer continued this treatment.-- John told the doctors at the clinic that - after the therapy by means of incantation rites, during which he had lost consciousness - the last vestiges of femininity of “Judy” (including his breasts) had been erased forever.

One can guess: John was again subjected to a multitude of examinations. It was beyond doubt that John had acquired all traits of manhood. Apparently forever: no relapse was noted during the two years following his sex change”.

The doctors’ verdict.-- “What strikes us as important, in this case,” the reporters claim, “is that the sex change cannot be attributed to any psychotherapeutic method involving ‘suggestion’ or ‘persuasion’. Only the behavior, in this case, seems to have been influenced”. (Barlow, Abel & Blanchard, 1977, P. 394)”. - So much for the bizarre story. It is a pure example of aretalogy (E.RF. 19).

Note -- One could comment on the proper structure of sex formation. From what is reported, it may be seen that materialization and dematerialization took place.

1. By the ‘riding’ spirits, John, biologically, is transformed from his soul(est) into a woman.

2. Through the incantations, the same John, in his soul(est) is reformed, so that his biological body, which represents that soul(est), is reformed.

Materializations and dematerializations, although very rare (one does not believe too easily in stories), are sometimes well verified facts.

Note -- What is called “hysterical pregnancy” is a phenomenon related to the one just described. Women, and sometimes men, show signs of false pregnancy.

Sample 14. Fertility rites I. (81/86)

Life as the centre of religions.

-- Read Charles Lancelin, *L'occultisme et la vie*, (The occult and life) Paris, 1928, 21 ("Life is everything. Life is in everything. Life is everywhere"), or

-- Michaëlle Small Wright, *All Life Is Divine (Ecology for the New Age)*, Deventer, 1985 (// *Behaving As If the God In All Life Mattered (A New Age Ecology)*), Va. USA, 1983, 185 ("All inanimate, physical form around us contains energy. Everything. Not just minerals.

-- J. de la Foye, *Ondes de vie, ondes de mort* (Life waves, death waves), Paris, 1975, 13 ("Dowsing allows us to penetrate the world of vibrations ("monde vibratoire"), in which all life has its roots,-- the world of form waves"),

Then one sees three samples of what Kurt Leese, *Recht und Grenze der natürlichen Religion* (The Right and Limit of Natural Religion), Zurich, 1954, 42, calls "the mysticism of vital powers". It was the great religious discovery of Romanticism.

The religions that predate the biblical religion, as opposed to what specialists like to call "the high religions" (Judaism, Christianity, Islam), have one great axiom: the high secret of life is so sacred, inviolable ("taboo") and object of worship that its origin and its development are seen as nothing other than guided, indeed conceived, by a deity who is - to use Söderblom's words - its "Urheberin" (= causer). From this axiom, the same religions deduced that to conceive life is something sacred, something divine.

Let us now consider how this can be worked out in practice. Of course, it is impossible to give an exhaustive account of all the rites in question,-- so numerous are they. But a few samples will at least give a clearer understanding.

Life and Economy.-- P. Schebesta, *Origin of Religion* (Results of Prehistoric and Ethnographic Research), Tiel/The Hague, 1962, 39/44 (Culture, Economy and Religion), says, o.c., 43, what follows:

"It is noteworthy that peoples with the same economic structure also tend to show much similarity in the type of religion they know".

The author briefly discusses the sequence "gatherers - and hunters/shepherds/farmers (= crop farmers and cattle breeders)" to point out that religion evolves along with the economy.

Of course, there is the Marxist thesis that the economy constitutes the ‘Unterbau’ (infra-structure) of the ‘Ueberbau’ (super-structure), which is religion, among other things.-- That is a Marxist cerebral scheme. Nothing more.

In fact, the “given/ requested/ solution” chain is the true scheme of things. Gathering and hunting serves to survive and, if possible, to live. Gathering and certainly hunting presuppose life. Shepherds deal daily with living creatures, the flocks. These, in turn, live off all the plants that can be found. Agriculture and stockbreeding deal with plants and animals -- living beings.

Thus, everything that lives makes up a gigantic system. -- In it arises a part of the problems that cannot be solved by every day, ‘natural’ means. In order to achieve what is required, i.e. the solution of the problem of that extraterrestrial nature, gatherers and hunters, shepherds, cultivators and stockbreeders resort to fertility rites. It is as simple as that (at least if one assumes that religion is ‘wirklich’ (E.RF. 08;-- 58; 76), i.e. really problem-solving).

1.--Totemism. (82/83). Totemism is a fairly widespread form of religion.-- According to A.P. Elkin (*Studies in Australian Totemism*, in: Oceania 4:1 (1933/1934; --, *Studies in Australian Totemism (The Nature of Australian Totemism)*, in: Oceania 4:2 (1933/1934), totemisms have three aspects:

a. a structure (individual/single; individual/group;-- group/single; group/group,-- where the first terms of the systechies or pairs of opposites represent the totem (object, plant, animal) and the second terms the people who worship the totem);

b. a ‘meaning’, i.e., the role the totem plays in the life of those involved (helping, protecting, guiding, prescribing ethical rules, occulting fertility, etc.)

c. a ‘function’, -- a social role, then (providing child wealth, founding marriages, etc.).

In other words: a non-simple system! Thus summarizes Cl. Lévi-Strauss, *Le totémisme aujourd’ hui*, (Totemism today), PUF, 1969, 51 ss.

James Frazer (1854/1941).

Bibl. st.: M. Besson, *Le totémisme* (Totemism), Paris, 1929, 69/70.-- Frazer, on the basis of a remarkably extensive series of samples, elaborated his “conception(al)istic theory” of totemism.

Frazer calls 'totemism' "a peculiar identification (identification) of people with objects, plants, animals". Indeed, those who 'belong' to a totem call themselves 'totem' ("I am a lion").

He writes that the origin - basically, the essence - of this usage is "still very controversial". But his personal judgement is that the essence of any totemism is to be found in the archaic Australian belief among the 'Aborigines'. (natives).

Their axioms of 'conception' (hence 'conceptionism') and 'rebirth' (reincarnation) reveal a process. Old Australian women are convinced that they are receiving their baby outside the biological act of sex.

a. These women - be it added in passing - are of course familiar with natural-biological intercourse.

b. But they situate the sacred origin of the received baby in the very life force of her totem.

Also in passing: to receive a child they do go to well-defined 'holy' places, where the 'spirits' fertilize them.

Frazer: from the above axiom, these women deduce totemism or totem worship. In order to maintain the intimate-mystical bond between the totem and the life (in her womb) - life which, at once, is the life of the sibbe (clan) - they are called 'totemists'.

To 'live' in the womb of the woman is, besides living on this earth, at the same time to 'live' from "the other world" (of spirits). They locate the totem spirit or spirits in an object (e.g. the totem pole), in a plant or in an animal. Why? Because the women who are sensitively and/ or mantically gifted 'see' or 'feel' the invisible beings they refer to as totem, as an object, a plant or an animal that gives life -- sacred or consecrated or 'holy' life, then.

So much for a short story about fertility religion.

2. Rain Magic. (83/85) It is as Th. van Baaren, *Doolhof der goden* (Maze of the gods), (Introduction to comparative religious science), Amsterdam, 1960, 217, says: "The significance of rain for the fertility of the land has led to many religious ceremonies for obtaining or sometimes averting rain.

Hence the high role of the rain magicians. We dwell on one example because it involves sexual magic.

Bibl. Sample: Balsan, *Le capricorne noir*, Paris, 1968, 147.—The author, with others, travels through southern Africa with a keen observant eye and even an ethnological view.

At one point he arrives at the mambukush (mambukush) who live along the Okavango, a river located in southern Angola and the northern Kalahari Desert. The Portuguese call the region “the end of the world” (which says a lot). This is where quite a few of the exiles are located.-- See what Steller says.

Around 1900, Worthington described an ancient custom. “I am told - said Worthington - that in order to produce wijregen (= sacred rain) the local ruler should have sexual intercourse with his sister or, if there is no sister, with his cousin (‘cousine’)”.

By the way: according to Balsan, this is a testimony to matriarchy, a system in which the woman actually possesses the power - meaning the occult or sacred power in the first place - while the male ruler actually practices on the basis of his wife’s life force.

Worthington: “The baby thus conceived is ritually killed at birth. Its body is used to prepare ‘the ingredient’. That is, it is cut up, dried, pulverized - E.RF. 66 - (both bones and flesh) in a mortar (mortar in which one grinds grain). Sometimes sand (note : metonymic for the whole mother earth) is added in a well-defined proportion. With care this earth is mixed with it.”

Balsan: The atoning value of such a baby lies in the fact that he:
a/ because of his father - the prince - represents the whole people and
b/ because of his mother - the matriarch - represents the dynasty.

Note -- Please reread E.RF. 52: Cohesion magic (part/whole). Also E.RF. 53: sacrificial magic.

Reality’. -- One of the meanings of ‘pragmatics’ is “that attitude to life which seeks to achieve the goal by (if necessary crude) means”. The structure “given + demanded” is felt so strongly by the Mambukush that the demanded (the goal) is reached by raw means if need be (something in which they involve the spirits of the tribe, of course).

The vital problem of survival is solved in any case!

The mixture thus obtained was at the time a coveted commodity in the entire Zambezi basin. Understandable: rain in desert areas is a (over) survival issue! The 'product' solves the survival issue! Consequence: a pinch of it was exchanged for a large number of oxen.

Application.-- During a disastrous drought e.g. the rain maker - "rain doctor" - of the endangered group who was the merchant threw the magic powder into the air from where the rain usually came.

Note.-- Steller, o.c., 228s., says that the Ndebele (northeast of Transvaal) call their queen 'rain doctor'. She lives very reclusive,-- think of our monastic women. But in times of drought, she acts as rain bringer, at the request of the threatened. She simply commands the clouds. But without the rite of mambukush.

Compare this weather management with what "the man in whose heart it is night" does in times of (economic) need: E.RF 56.

3.-- The nordic magic. (85/86)

Bibl. st.:

-- G. Dumézil, *Les dieux des germains* (The gods of the Germans), PUF, 1959 (note: the subtitle is broader than the term 'germains' we use, as it reads: *Essai sur la formation de la religion scandinave*).

-- R. Boyer/ Éveline Lot-Falck, *Les religions du nord de l'Europe*, (Northern European religions), Paris, 1974.-- In this last work, o.c., 373/437 (*La théogonie des Eddas*), (The Theogony of the Eddas), a piece of Viking religion is explained.

The alves are one type of sacred beings. They are situated by specialists in more than one way. One of them says that the alves, who often act in groups, are one with the god Freyr, who lives in, alfheim (house of the alves). They act as fertility beings. The alves dominate jol (= our 'joel') or alfblot (which coincides with our Christmas Day), the biggest pagan celebration of the whole year,-- the great fertility festival.

By the way, Scandinavian mythology distinguishes between asen, subtle beings that control justice, war and related magics, and 'wanen', another kind of subtle beings.

Among the latter, Njörd (Tacitus' Nerthus, a bisexual deity), Freyr and the goddess Freyja are the most prominent.

The author, o.c., 375, says: the delusions are 'amoral' (note --meaning: practicing both good and evil) deities.

Their worship or ‘cult’ is - note - often performed by women, ‘hofgydjur’. This worship is therefore accompanied by orgies (ERF. 67), weprostitution (= sacred prostitution), ecstasies (E.RF. 71), sacrificial rites.

The delusions are much more human, that is: much closer to the practical problems of (economic) life, than the asen.

Tôledôt. -- Reread E.RF 63.-- O.c., 413.-- Njörd of Ndatim (= his abode) or ‘boat fence’, begot - lineage history - two descendants,-- a son, Freyr, and a daughter, Freyja. Beautiful were they in appearance. Powerful.-- He, Freyr, as ‘Urheber’ (causer, -- term of Nathan Söderblom), controls the rain and the sunshine, the plant world too.

From that axiom, the nordic people deduce the duty to address a supplication to him (E.RF. 54; 66) for harvest and peace. At the same time he also controls the ups and downs of people’s possessions (deity of wealth). - Cfr. Gylfaginning 23.

Steller’s conclusion: the wanen-god Freyr is thus pre-eminently the god of fertility. At the time of the Vikings, he was the celebrated god. The pig and the stallion were his “beloved animals”. It happened that a stallion was dedicated to Freyr. Whoever abused that, risked heavily.

“Highly obscene elements belong to the worship service”. -- That’s a sentence from stellers.-- It’s always the same: Western Puritan scholars interpret the ‘obscene’ as ‘obscene’ in our current sense. But this is a mistake: sacred immorality is not secularized pornography! Our sense of sexual life has shifted in two ways from the archaic:

a. Biblical Christianity banned any sexual rite as a mortal sin.

b. Modern rationalism, especially in its French materialist version (the XVIIIth century French materialists), desecrated all rites, including sexual ones, turning them into profane pornography.

If we - E.RF. 30 (compassionate aspect) - purely phenomenological, we must share the axioms of it (E.RF. 25: axioms make us “see”). Our assumptions coincide only partially with those of the archaic religions. If we do not ‘pay attention’ to them, we will misinterpret. Let us at least be “open-minded” in the phenomenological field!

Sample 15.-Fertility rites II. (87/89)

G. Welter, *Les croyances primitives et leurs survivances*, (Primitive beliefs and their survival), Paris, 1960, 73s., mentions a Russian folklorist, Iuri Sokolov. He distinguishes four kinds of magical rites:

1. three negative ones (apotroptic or defensive rites, like deflecting a magical attack by counter-magic; cryptic or morality rites, like covering the head (or hair) of the bride; exopathic or avoidance rites, like making a diversion to avoid something or not pronouncing certain terms) and

2. a positive one (karpogonic or fertility rites).

This classification sheds light, of course, on the dark world of magical rites. But it hides the fact that only the fertility rites really achieve anything. So much so that without underlying or preceding fertility rites, the first three remain 'unfruitful' or fruitless attempts.-- This is by way of introduction.

1. Imitative rites.

Dances in which lovemaking and/or unification (E.RF. 67: Congodance) are depicted. According to Welter, they 'survive' in the belly dance of Arab women and, perhaps, in the breast dance of Russian women or in the hip-swinging of Spanish dancers.

A woman who is infertile takes the clothes of a mother of children and makes herself a statue of a baby in wood, which she "gives the breast". -- This promotes fertility.

The magician lays himself down on the ground next to a woman (Mother Earth Worship) and moves a large stone (baby) along his own belly to facilitate the birthing of the woman next to him.-- The magician is not allowed to use the stone as a means of giving birth. This promotes the process of giving birth.

On Russian country estates, married couples keep their feet on a sheepskin during the marriage supper. Or they spend their first night near the stable of their cattle -- so that the animals imitate/share in the love and fertilization process. -- Such a thing promotes the fertility of the cattle.

In Java, when the rice fields bloom, farmer and farmer's wife make love in the rice field at night.

In the Ukraine, when the corn began to grow, the newlyweds rolled into the field.-- This promotes the life process of plants.

Conclusion.-- Given: people, animals and plants; asked: the fertility. Solution: a rite.

So much for metaphorical magic (E.RF. 50). And now the metonymic magic. Cfr. E.RF. 50.

2. Contagious rites.

The wife of all those who go hunting does not go to bed with another or even show herself to him; otherwise she would temporarily weaken the life force (dunamis, virtus) of her husband.

Note.-- This clearly shows that (hunting) happiness of a married man is also determined by the (erotic) behavior of his wife. Even more: those who are thoroughly familiar with magic, know that it is actually the female life force that founds the (hunting) happiness of the man.

By the way: the woman applies rites of avoidance and morality, as the Russian Sokolov distinguished them (E.RF. 87), because she avoids another man and does not even show herself.

A Biblical model.

Gen. 24:2; 24:9;-- 47:29; 47:31.

We read. - Abraham was at that time an old and aged man. Yahweh had blessed him in everything. To the oldest of his subjects, the guardian of all his goods, he said: "Lay your hand on my testicles (note --: usually Puritan translates "under my hip"). I make thee swear, thou Yahweh, the God of heaven and earth, that thou shalt not choose for my son (Isaac) a wife from among the maidens of Canaan, the land in which I dwell. (...). The subject laid his hand on the testicles of his lord Abraham. He took an oath before him concerning that matter.

Gen. 47.-- When the hour of death was near for Israel (= Jacob), he called Joseph his son and said "If I am worthy of your affection, lay your hand on my testicles, so show me your kindness and goodness, and do not bury me in Egypt. (...). Joseph took the oath while Israel bowed at the head of his oath.

So much for the sacred text.

Note -- The testicles, the sex (or, as many older folk in Flanders say "the 'gemacht'", are sacredly 'sacred' to such an extent and thus inviolable that they were a kind of 'safeguard' at solemn, life-defining moments. Like here, where it is about a future wife or a burial place.

It is a pity: the Puritan translation covers up the true, i.e. sacred, scope of all that is sexuality. The unbreakability of the oath shares in (metonymy) the unbreakability of all that is sexuality.

Pay close attention to the biblical text: laying hands on the sex is tantamount to swearing,--not with the elements of the cosmos (E.RF. 54),--not with Satan (E.RF. 54), but with “the God of heaven and earth”.

In other words, in such a text, all that is sexual life (including the magical aspect) is not yet ‘darkened’.

“It is thanks to a kind of ‘contagion’ (here: contact magic) that one can substantiate an oath” says G. Welter, o.c., 85.

Steller emphasizes that the testicles, in ancient Latin, are called ‘testiculi’ (= little witnesses). The word ‘testis’, in Latin, does indeed mean ‘witness’: the testicles were so esteemed as good witnesses that they were simply called ‘witnesses-in-small’.

Welter mentions a second, more puritanical form, of the same magical process, o.c., 86.-- For one can replace the testicles, a delicate organ requiring morality, by pebbles or a stone (which amounts to similitude or imitative magic).

The two together, testes and stones, are still found in our expression “stone and bone complaining” (where ‘bone’ stands for ‘sex’-between-the-legs), i.e. calling in the highest and holiest ‘witnesses’ (testes, testiculi).-- In German there is an analogous expression: “Stein und Bein schwören” (swearing by stone and bone),-- a metonymic expression for “swearing by stone and bone (= to swear an oath by the genitals).

Note.-- Welter, o.c., 134.-- The ancient Persians (± present-day Iran), in their holy books (= Zend-Avesta), read that the one who experiences involuntary loss of semen is condemned with two thousand lashes. When one knows that he who committed murder, got off with eight hundred.

Welter: the absence of intention is precisely the ‘proof’ of the occult nature of the violation of the sacredness of the sex.

Conclusion.-- We have proceeded purely phenomenologically. A moral - let alone Biblical - or ecclesiastical assessment comes only after one has exposed the phenomena as they are. Hence the fact that we have presented religious facts in their rawness.

Sample 16. – Dema-worship (90/91)

Bibl. st.:

-- A. Jensen, *Mythes et cultes chez les peuples primitifs*, (Myths and cults among primitive peoples), Paris, 1954 (// *Mythos und Kult bei Naturvölkern*, Wiesbaden, 1951).

-- P. Schebesta, *Oorsprong van de godsdienst*, (Origin of religion), Tiel/ Den Haag, 1962, 235/238 (Demagodheden).

We now turn to a revolutionary form of fertility religion, the dema-religion.

Jensen learned about the dema-worship in the South Pacific.-- The term “dema” comes from the language of the Marind-Anim (on New Guinea) and means “primordial ancestor”, -- an ancestor, male or female, belonging to the beings of “in the beginning”, the primeval age.

1.-- Mythological description.

These myths are found among a number of agricultural peoples: the Marind-Anim (New Guinea), the Wemale (West Ceram), certain tribes in Southern Rhodesia, the Khond (India), the Oeitoto, the Mexicans, the Peruvians.

1. The primal event.-- A myth tells of some magical primal event (cultic archetype that is “original”).-- There were from “in the beginning” a multitude of primal beings (for each tribe and for each culture). Well, “in the beginning” one of the dems is killed and eaten. From the remaining remains of the body are:

- a. (cultivated) plants, e.g. the coconut palm,
- b. (cultivated) animals are begotten.

2. The worship service.-- The primal event is remembered annually (for to forget it is a ‘sacrilege’). It is made visibly present. Thus for the coconut palm tree .-- A person - usually a girl - is first magically prepared by sexual abuse (expressed in our Puritan language): it undergoes the use by all participants.

Note -- Melanesian tribes in particular practice this and other crude practices.

The body remains - the bones - are “entrusted to the earth” under a young palm tree.

2. Structure.-- Given: a young palm tree; asked its fertility, necessary for the human life of the tribe. Solution: the abuse and victimization of e.g. a young girl.

Again and again the same raw pragmatism or “the goal justifies the means”.

Jensen's theory stands or falls with the notion of a dema-deity'. The slain and eaten primeval being is so at one with the deity that it has even displaced the supreme being.

Schebesta emphasizes that 'dema's' are ancestors who, in addition to being progenitors, are also 'heroes' or saviors ('Kulturbringer', they bring culture). That is: they cause a piece of cultural acquisitions. But they are by no means "god(s)" in the sense of Schebesta.

Note.-- The concept of god/goddess is so elastic that the discussion seems a bit wordy.

Ancestral ethics.-- In the French translation of his work, o.c., 225, Jensen says in passing: "The true sacrilege consists in the neglect (E. RF. 03: neg.ligere) of the divine fact.

Note.--: The primal event - which is the prototype of all human behavior.-- To violate e.g. a 'holine' commandment (among the Wemale, West Ceram) is in fact to have failed to 'remember' that the present form of human behavior - e.g. a woman's menstruation - is the representation of a divine primal event which immediately counts as a divine commandment governing human existence.

Logically, then, the sacrilege of 'forgetting' is excused by particularly intense recollection.-- Thus, by its very meaning, the bloody sacrifice (E.RF. 50) is a particularly intense form of not forgetting".

Note -- What Jensen says here applies, of course, first and foremost to dema-morality. But it applies equally to all religious, i.e., remembering sacred duties. Purely profane rules of behaviour lack a 'divine' (meaning: sacred) foundation or axiom.

Note Jensen's term: "Logically, then". The religious man deduces logically from religious axioms.

Biblical thinkers and modern-rationalists consider themselves to be towering above e.g. dema-morale.

But a Western culture that, among other things, unleashed two world wars, not infrequently "in the name of 'Gott mit uns' (God with us), or other ecclesiastical or religious axioms": is it that much loftier'?

Such moral comparisons bring into question the terms 'lower religions' and 'higher religions'. - We saw that even atheists (E.R.F. 06) unleash wars and persecutions "in the name of their axiomata".

Sample 17.-- Fetishism. (92/96)

Bibl.st.:

-- G. Welter, *Les croyances primitives et leurs survivances*, (Primitive beliefs and their survival), Paris, 1960, 171/176 (Le fétichisme).

-- P. Schebesta, *Oorsprong van de godsdienst*, (Origin of religion), Tielt/ Den Haag, 1962, 67/68 (Fetishism),-- 167/172 (The fetishists and their god),-- 215/216 (Comte and Lubbock).

The term ‘fetishism’ or ‘fetish belief’ dates from Charles de Brosses, *Du culte des dieux fétiches*, (On the worship of fetish gods), Paris, 1760. In it, he speaks of “things gifted with a divine power” (“vertu divine”), such as divinatory speech (oracles),-- amulets, talismans.

By the way, the positivist thinker Auguste Comte (1798/1857; *Catéchisme positiviste* (1852)) wrongly interpreted de Brosses’ work as a first religious stage.

Let us say at once that fetishism is only one element in almost every non-rationalist religion. To identify religion as a system with fetishism is simply pure one-sidedness.

Feitiço’. -- This Portuguese word is the ancestor of our term ‘fetish belief’. It means made (object)”. Indeed, a fetish is a product of sacred deeds.-

It can be described as “an object in which - thanks to magical-mantical processing (e.g. the incorporation of a power-loaded active ingredient; e.g.: the capture of a (natural) spirit in an object) - life force has been accumulated”. If one wishes: a magical-mantical dynamised object.

Who is the maker/creator? -- Only a magically-mantically competent person can make a real fetish. Moreover, only such a person can use it responsibly.

The Siberian fetish belief.-- Although the term ‘fetish’ originally came to us - through the Portuguese and their centuries-old contact with central West Africa: “the classic region of fetishism”) - is West African, Siberia is, according to Russian ethnologists, a land of fetishism par excellence.

First of all, we distinguish two things:

- a. the ongon or actual fetish, which has primarily healing effects, and
- b. the lekan or image of the ongon,--which even children are allowed to play with.

The ongon, of course, interests us. Because he is also a classic example of a basic phenomenon of religions, namely the harmony of opposites, strongly emphasized by W.B. Kristensen, among others.

The 'ongon'. -- The design is made of materials such as wood, stone, textile, paper, animal skin, metal, etc. A multitude of 'animals' are caught up in this: quadrupeds, creeping animals, fish, insects (note the 'elements' of earth, water and air).

These animal souls are both the cause and the counter-cause of health and illness.

The ancient Greek proverb of healers and healeresses was: "Ho trosas iasetai", the one who caused the disease will cure it -- that is the famous axiom of healing in the occult or sacred realm: the harmony (= integration) of good (= health) and evil (= disease) or of evil-and-good as in the case of healing.

Indeed, cybernetically speaking, every animal - in the broad sense - is the cause of illness because it acts as an intruder. It penetrates into the body and soul of the healthy human being, for example, and at the same time it subtly generates the disease.

But it is also counter-caused by the fact that, helped by the life forces in the ongon, it acts as an intruder. To restore "similia similibus", the equal by means of the equal (the latter as a counter-cause in a natural way.).

Immediately there is a cybernetic or steering element in this: the deviation (causation) is restored by 'counter-coupling' (counter-causation).

The magical basis.-- The above-mentioned materials in themselves already represent a specific life force (metal is cold and wintery e.g.; wood, animal skin especially is warm and summery). But more is needed: a ongon - they say in Siberia - needs to be 'nourished'.

In two ways:

- a. one offers him working materials like milk, blood, -- fat;
- b. one 'incenses' (actually: incenses) him by burning fatty substances (which is actually a burnt offering).

Now reread E.RF. 93 (Sacrificial Magic).

The making method. (93/96) Religion specialists do not usually dwell on the method. Let us hear from someone who makes fetishes.

Bibl. st.: Julia Pancrazi, *La voyance en héritage*, (Clairvoyance as a legacy), Paris, 1992, 90; 164. The fetishes, or talismans, were made - in our home - in secret: the door was slammed in our face.

For hours in deep silence (E.RF. 75), my mother and her sister would draw their fluids (life force) into the objects, which were meant to bring happiness or ward off evil.

Once, as a child, I could see these mysterious objects. I think I was about ten years old. One afternoon, I dared to pull open the drawer. All I saw were a few grey pebbles with white veins in them. For me personally, nothing special!

Later, I learned that these stones came from Saudi Arabia and Yemen. The women of my family always found a 'filière' (channel) through the sailors in the harbor (of Marseille). My mother and her sisters gave a fetish or talisman to every man who left for the war - family member or close relative.

Of course, they all mocked it. However, none of them left their stone at home! And: all have returned. In 1914 Raphael was called up for mobilization. My mother made fetishes and talismans for him. These are small bags full of stones and powders. He stitched them into his jacket.

My mother only saw him again in December 1918, a month after the armistice.

Every letter she sent him she showered with kisses and wore on her heart for a whole night. To charge him with her fluids. Thus she renewed the fetish. -- It never left him for four years. He was hurt only once, and only slightly on the right foot.

Note. - One can see that both bags with "gri-gri" (active ingredients) in them and even a letter (not the cover, of course, because it comes into contact with everyone, but the content) can have fetish value.

That the writer saw the stones as a child is wrong. From what? Because a fetish material cannot be seen except by those who make fetishes and by those who wear them. But the child was also gifted as a later seer - fetish maker: that saves the careless look.

Note: The more one shows such a 'treasure' to others, the more a talisman loses its life force, of course. Reread ERF. 87: the negative effects certainly apply to a fetish.

Note the deep silence: the 'mania' (E.R.F. 72: dual aspect) is the condition! The one who makes a fetish for someone, must first 'see' where and when there is e.g. danger of life. Only then does the life force adapted to the "where-and-when danger" begin to penetrate the materials.

Seeing, yes. But also magic: the one who creates a fetish must unconditionally possess a lot of life force - *dunamis*, *virtus*, 'mana'.

An exhausted seer (sees nothing and) cannot charge an object -- now one understands better why a fetish is called a mantic-magical object!

Notice the ambivalent reaction of the men: their manly honor prevents them from confessing that, in their innermost being, they believe in something. This way of acting - ambivalence - is more common among moderns, for example.

The story continues.

Note that the writer 'sees' what is going to happen.-- I knew that Bastien would return from the war.-- To begin with, he joined his army unit in Corsica. After that I heard nothing from him. Before his departure I had made my first fetish for him. Two of those little stones - kept by my mother - to show them to sailors, for instance. I didn't know their name, though. I added a few grains of salt and pieces of oak leaf. Things that are known for their beneficial effects.

I then remembered the advice of my mother Julia: sew all this in a bag, very small. But above all, no nylon or colored fabric, for they prevent the 'waves' (i.e. life force) from passing through. So I chose the simplest thing, a small piece of white cotton. I entrusted the whole thing to Bastien. So that he would work it into his jacket with care.

At first he scoffed.

"He did not believe in seers! In so-called 'occult sciences' in general! To go to war with a talisman was to him 'sorcellerie' (witchcraft)!". -- I had to resist to make him accept the talisman.

But the facts!

Much later he informed me that she had never unloaded the talisman. All those long years during which he fought at the front, this fetish had become an obsession for him! He constantly groped the lapels of his jacket to make sure the talisman was still there.

One day - just once - he did not find it immediately. He turned his entire tank upside down, from the floor to the tower, through the storage area of the buses. To the laughter of his comrades! Then he turned his vest to look at the other side of his collar.

The fetish was still there. But he could only get hold of it a few hours later in the clinic. For during the few minutes that he had left 'treillis', several German shells had fallen. One of them hit his tank. Inside the tank, pieces of steel plate were flying in all directions. One of them hurt his right foot, just like my father thirty years earlier.

That is the second story.

Note.-- The writer is not alone in establishing 'heredity' in the fates. A psychoanalyst like Szondi, a student of Freud, delved into it for years. Partly as a result of Goethe's ideas on the subject. It has been established that, within a family tree, similar friendships, marriages, professions and illnesses regularly occur. Even more so: more recent medicine has established analogous facts.

Note -- Luke 8:43 tells us that the woman suffering from loss of blood takes hold of the hem of Jesus' garment to be healed of her ailment. In Luke 8:46 Jesus says that he felt a 'dunamis', a dose of life force, emanating from him. He then asked who had touched him.

Acts 19:11/12 reads "Through Paul's hands, God worked remarkable miracles, so much so that it was sufficient to apply to the sick the cloths and linen that had touched his body. The diseases came out and the evil spirits went away.

Note -- Those who know the creation of a fetish understand that Jesus' clothes and Paul's cloths and linen (which had touched his body - contact magic -) give off life force - not supernatural but biblically supernatural life force. The clothes become 'contaminated' as it were or permeated with the mana of both very power-laden people.

Acts 20:7/12 sees Paul deliberately performing contact magic: he lays himself, with his warm body, on the fallen boy! Just as the prophet Elias (1 Kings 17:21) and the prophet Elizeus (2 Kings 4:34; 4:35) did for him. So we see a long tradition of contact magic.

Sample 18.-- Magnetizing. (97/99)

As the title of G. Welter's work says: "et leurs survivances" (and their survivals).

We will therefore dwell on one such testimony, namely magnetism. The axiom par excellence of someone who magnetizes is: "I have at my disposal (the necessary and even sufficient) magnetism, i.e. life energy - *dunamis*, *virtus* - either to alleviate ailments or to remove them completely".

We have a suggestive story, namely Josiane Cabanas, *Médecines parallèles* (Alternative medicine), Le bon 'fluide', in: L'Indépendant catalan (Perpignan) 13.08.1991.

I.-- Yves Gourault is 39.

After having been a circus entertainer for years, he gets married and settles down as "attaché commercial" (sales representative), in Perpignan (Pyrenees Orientales).

On 11 April, a cigarette fell from his hands. He bends down to pick it up -- loses his balance, falls. An hour later he is taken to a clinic with a 'paralyzed' leg.-- A whole series of classical examinations follow.

On 23 April he is discharged. With a vague diagnosis. In the meantime, he kills time in a wheelchair. At best, he can move around a bit with crutches. Very, very difficult.--

What's more: some organic functions fail: for example, he can barely urinate.

On 25 April, he is taken to the Centre de Rééducation du Barcarès -- and ... there he is told about a certain Guy Semper, a 'magnetizer'. "Why not?"

On 22 May - towards evening - a friend takes him to Guy Semper's office. He 'works' the so-called dead leg.

It reacts by 'tickling', by 'warming up'. -- An hour and a half later Yves Gourault starts to go. -- After the next séance he is allowed to leave the crutches.

II.-- Guy Semper

He receives us, but with very obvious reluctance. He shuns publicity. The cabinet: very clean and tidy. With a treatment table, a desk with file cards, some magazines. Semper himself: very simple. Like anybody else.

But he doesn't want to be called a 'magnetizer'. He does want to be called 'magnétopathe'. Why? Because - in his opinion - the term 'magnetizer' covers all sorts of things.

M. Durand, also a magnetizer, pointed out his giftedness to him at the time.--. Durand treated him as a result of a sagging ('tassement') of vertebrae,--as a consequence of a fall.

At first, he didn't want to know anything. But gradually he became interested. He read about it. To try it out on himself and his relatives. What did he find? His own pains, the pains of others, had been concealed! By 'taking them away'.

He joined the Groupement national pour l'organisation de la médecine auxiliaire, (National grouping for the organisation of auxiliary medicine), which unites osteopaths, acupuncture practitioners, magnetizers and some alternative doctors. It is only in this background that he dares to go beyond his daily circle.

Semper is very appreciative of established medicine. -- First and foremost I question each patient meticulously about the treatments used. I never interrupt existing treatments. I consider myself an 'auxiliary', complementary healer.

What does he look for? He looks at the energy points and the energy lines. ("meridians"). What does he do? He places the finger(s) on those points and/or those lines.

In some cases, however, he limits himself to less: he lays on the hands ("without praying" he says).

In passing: Semper is a believer. But he considers his faith too intimate a matter to reveal it (to a journalist). What does he work with then? With his personal energy, his "fluidity".

Note.-- Since ancient times, all healers who ponder for a moment on the pre-conceptions of their activities as healers are convinced that a (divine) energy flows through the whole universe,-- life-force which the healer can direct through the power of his thinking concentration (E.RF. 68: in/ through the rapture). On what? On points that see blackness, on lines that see blackness. That blackness (or any other dark degenerative colour) points to a gap. Which they fill. With their fluids.

What domain does it cover then? Zona, osteoarthritis, lumbago, sciatica, spasmophilia (tendency to spasm), arthritis (arteritis). Also stress.-- But multiple sclerosis and diabetes he cannot handle. But, in those two cases, he takes away the associated fatigue. If, after no more than three séances, it appears that he can't do anything, he says so honestly.

Conclusion: three types (yes, yes/no, no).

Semper does, however, want to inform himself time and again and develop his ability.

III.-- His judgment on the case of Yves Gourault.

“His leg did not react at first. I tried to act on the meridian VB 41. Nothing pulled in it. I tried the point V8 43. That reacted! Yves Gourault then felt a lot of pain. But immediately I felt that I had to work on that leg.-- After a while the toes trembled (without his realizing it) and the muscles moved. His leg “woke up”.

An hour later, I was able to call Gourault’s friend who had brought him to me to be the first eyewitness”.

The price the magnetizer pays, insofar as he works ‘autonomously’.

Semper: “I was stunned.-- But ... something like that affected and exhausted me to such an extent that I suffered from sleeplessness for five days, partially suffering from memory loss! I must add, however, that in that June month I had to deal with five other difficult cases”.

Conclusion.-- It appears from past to present that healers really solve problems. This brings us back to E.RF. 08 (“Reality”).

Also take a look at E.RF. 58; 76; 82. There, too, it appeared that religious, i.e., sacred or sacred-controlling methods are ‘real’, i.e., offer the solution to a ‘demand’ connected to a ‘given’.

This is the reason why not only primitives – hunters / gatherers,, shepherds, land-builders (cattle-breeders/crop farmers) - but also moderns and especially post-moderns (who have lost faith in modernity) are turning to ‘alternatives’ in our big cities.

That explains, in part, the success of New Age, the New Age that ‘carrément’ goes the way of the (neo)sacred. If there were no problem-solving power at work, how would moderns and especially postmoderns be fooled by ... quackery of all kinds?

The testimonies are there as an inductive sample that gives us insight into what it was in prehistory (E.RF. 34) (analogical induction),--what it still is in the remains of primitive or archaic cultures.

Sample 19. *Similia similibus* (the same through the same) (100/104)

O. Willmann, *Geschichte des Idealismus, I (Vorgeschichte und Geschichte des antiken Idealismus)*, (History of Idealism, I (Prehistory and History of Ancient Idealism), Braunschweig, 1907-2, 282, cites a text by Sextos Empeirikos (Against the Mathèmatikoi), in which an ancient magical-religious formula is mentioned in philosophical context (the Palaeopagoreans): “hupo tou homoïou to homoïon”(lat. (lat. : similibus similia), by means of the equal (one knows, one achieves) the equal.

In terms of present-day model theory: by means of the model (one knows, one achieves) the original.-- This axiom is now exposed in the following story.

Fr. Balsan, *Le capricorne noir* (The black capricorn), Paris, 1968, 109. The moral lesson is a cure, or incantation or advice is - when confronted with occult evil - always an ‘exorcism’ of that evil, but the most effective ‘exorcism’ is through the absorption of evil.

We are in the Kalahari Desert, in “the red steppe”, in southern Africa. We witness a healing attempt by T’omako, a moemba or healer-wizard. An accident happened to Cami, a half-breed. He had sprained his hand on a horse and may have broken it. The doctor tried to do something about it. -- But Cami turns to T’omako. The latter accepts his request. On condition that it is done during the night.

Note.-- The predilection for the night we also saw E.RF. 54: “the man in whose heart it is night”.

In dense darkness, the group arrives at T’omako through the bushes. We arrived at a clearing where about thirty Ma’gon were waiting for us around a smouldering fire.

I. As soon as we arrived, they roused the fire.-- the women began to sing,-- with cutting voices. During short periods of silence, one duegne performed a solo. Then the choir resumed.

The men, in turn, traipsed around a circle around us. Pennants made of cocoon, filled with grains or with flint stones

Note -- E.RF. 94: “gri-gri”-, were wrapped around their legs: these underlined the rhythm with their sound.

“(E.RF. 68; 98) T’omako himself danced to achieve the rapture necessary for his magic.

Note: We saw above that ‘rapture’ does not coincide with sensory confusion. It is tense concentration.

9.5.2.a Elements of religious philosophy part II, p. 101 to 150

Meanwhile, Cami remained quiet.-- T'omako, at some point, leaves the round dance which falls silent. He goes towards Cami.

2.-- He groped, caressed and stretched the injured skin.

Note.-- Compare with E.RF. 98: Then what does he do?. - Meanwhile, raw words flowed from between his previously pinched lips, like pain-laden sighs.

Note.-- Now note the axiom that governs T'omako's behavior. With which he - as he had made it understood - healed by snatching the evil from his hand and swallowing it up in his own body in which it would weaken.

This is literally the text of Balsan. Cami, who was familiar with this method, had warned us beforehand: 'If he succeeds in curing my hand, he will be punished with my pains for at least one day'.

Note -- Compare with E.RF. 99: exhausted. Sometimes the massage stopped: the moemba would play a few notes of a song in honour of the dark forces (les forces obscures). -- Compare with E.RF. 54; 66; 86 (Supplicatory Prayer).

Note -- Whether the powers to which T'omako addresses himself were so dark is in any case not clear from his method. It may be that Balsan is interpreting.

Exhausted, T'omako straightened up at a certain point,-- dripping with sweat. But with a gesture he set the dance and the chorus going again. If he looked at Cami with questioning eyes, he already knew the answer: T'omako had failed. The reason is that someone else has already tried it for me, he sighed.

Well, we hadn't told him that. In our eyes, such clairvoyance compensated for his failure. So much for the story.

One comment: one should not think that T'omako is uttering a trick when he attributes his failure, at least in part, to the fact that someone has failed before him. Experienced healers will say the same. The more people tackle an (occult) ailment and fail, the more difficult the whole case becomes.

It is as if evil powers accumulate and add the previous failure to the next attempt.

Such a thing may contain the 'explanation' of the fact that some people run from one intervention to another for years and ... get worse.

Note -- Bibl. st.: A.C. Kruyt, Oogstlitanie der Possoërs (Harvest Litany of the Possoans (Celebes)), in: J. Gouda, inl., Letterkunde van de Indische archipel, (introduction: literature of the Indian archipelago) Amsterdam/ Brussels, 1947, 51.

The cantor leads the litany, which is only sung if the rice harvest has been a success and at least a thousand bunches of rice have been gathered from the field.-- The introduction is a supplication (E.RF. 54; 66; 86; 101) that no harm should come to him, the cantor, from the harvest litany (motawanggoe): That my life force may not be damaged, now that I am to proclaim the harvest litany. That I do not cause death by invoking the goddess of rice.

Kruyt explains.-- When the Torahja comes into contact with the sacred, he fears its automatic effect on his constitution (ndapobuto).-- This effect manifests itself in lingering disease, tering, anaemia, body weakness, etc.. -- That is why he inculcates this effect before he starts the holy act.

Note.-- We saw, in the case of Perpignan (E.RF. 99: autonomous), that the reason for exhaustion lies in the autonomous or independent working with one's own life forces. But here it appears that the heteronomous way of working is also exhausting: not trusting in his own powers, he calls on the goddess of rice, in supplication! This implies that the goddess, at least in part, allows the cantor to work with his own life forces. Thus the cantor is autonomous, to a certain extent. But he pays for it! -- We saw above that rites - sacred acts - can be dangerous: now we have a fact and an explanation.

The decisive axiom! It works everywhere and always where magic (and manticore) do evil. -- Now reread E.RF. 23: moment of understanding. And E.RF. 30: compassionate moment.

Bibl. st.: H. Gris/ W. Dick, Les nouveaux sorciers du Kremlin, (The New Witches of the Kremlin) Paris, 1979,126.

The former communist authorities were not as closed to paranormology in the purely atheistic-scientific sense as people in the naive West thought.

There was even an official commission that tested so-called 'paranormals'. If they were valid, they could work with a kind of diploma. If they were more or less valid, they were allowed to perform in entertainment programmes. If they could do nothing, they could keep quiet!

Varvara Ivanova.

She told us how she became a healer.

a.1. I wanted to 'heal' fellow men. With all my powers. I prepared myself for this task: by reading works on the subject, by diet, which included fasting, by meditation. -- But even after years, I did not have the courage to heal anyone.

a.2. Verstehende methode.-- We have known the term since Dilthey. But here it is deepened sacredly (paranormally). -- Sometimes I lived through the illness of those who were near me, within myself.

Those who 'heal', call this 'echo'.-- My friends told me that this ability is a sign of the possibility, whenever a sick person cannot answer the doctor's questions, to still make a diagnosis.

I took their advice and began a career as a 'healer', diagnosing the not-consciously ill.

Note -- Compare with E.RF. 78.

b.1. Like many a healer, I discovered by chance that my hands possessed a healing power.-- One day I had a splitting headache at the same time as one of my disciples. I asked him where exactly he was suffering. As I touched his head, I went to the very spot where I was feeling the pain.

He replied, Yes, right there and there. -- Suddenly he cried out: Oh! The pain is gone! I don't feel anything anymore. But then I had a worse headache: I had swallowed the pain. A little later, however, all feeling of pain disappeared. -- Compare with E.RF. 99; 101.

b.2. Then I sought to heal people. At first, my body absorbed the patients' pains. That made me sick. But now it is rare that I experience any kind of pain when I am practicing.

In conclusion, we have very briefly outlined a few cases of genuine gifted healing - they all, with variants, exhibit the same understanding structure and the same energy transfer. These two features can be found from the primitives to the new-agers.

By the way, homeopathy also knows - in its own way - the similia similibus, called the law of similitude. Healthy people who take minute doses of something show symptoms that can be found in the sick. It is these doses that have healing value.

Ethnopsychiatry.

Bibl. st.:

-- R. Fourasté, *Introduction à l'ethnopsychiatrie*, (introduction to ethnopsychiatry) Toulouse, 1985 (general introduction, strongly French oriented)

-- Tobie Nathan, *l'Influence qui guérit*, (The influence that heals) Paris, Odile Jacob, 1994 (in the wake of Devereux)

-- Charles J. Wooding, *Geesten genezen (Ethnopsychiatrie als nieuwe richting binnen de Nederlandse Anthropologie)*, (Healing Ghosts (Ethnopsychiatry as a new direction within Dutch anthropology)), Groningen, Konstapel, 1984 (with treatment of concrete cases).

The personality of the traditional healer.

Wooding summarises.

1.-- The sorcerers, black magicians (and similar derogatory terms) did not have a good (rationalistic) name.

-- P. Radin, *Primitive Religion*, New York, 1967, found them to exhibit a neurotic-epileptoid personality

-- G. Devereux, *Mohave Ethnopsychiatry and Suicide*, Washington, 1961, says the traditional healer is a genuinely ill person, psychologically speaking. He may have been blinded by his study of mental illness in Mohave and Apache cultures.

But already T. Nathan, known among other things for his *Psychanalyse païenne* (Essais ethnopsychanalytiques), (Pagan psychoanalysis (Ethnopsychanalytical essays)), Paris, 1988, says that the methods of the traditional healers - shamanism, possession spells, visionary methods (divination), all kinds of 'syncretisms' concerning healing (mixture of archaic and modern) - are much more 'real', i.e. much better cures than Western psychiatry. This for perhaps - as he writes, in *Le sperme du diable*, (The devil's sperm), Puf, 1988, 13 - 80% of the earth's population!

But psychiatrists M.K. Opler and A.J. Hallowell (in: M.K. Opler, ed., *Culture and Mental Health*, New York, 1959) see no 'correlation' between traditional healing and disturbed personality. They say: The traditional healer in tribal societies is the one who applies ethnopsychiatry par excellence (Wooding, o.c., 20).

An analogous revision of the blunt rationalist contempt we saw in E.RF. 58 (Spirits of the Deep); 72 (Normal/ paranormal/ abnormal).

Two remarks.

1. S. Freud, who confessed of himself that he was a neurotic, was for that very reason well situated to understand neuroses in his fellow men.

2. We see that traditional healers incorporate evil. It would not surprise us if those who do this for years end up becoming 'sick', 'neurotic', yes, 'psychotic' themselves, because no 'catharsis' (cleansing) is done.

Sample 20.-- Animism as a soul belief. (105/110).

The term 'animism' has been misleading since E.B. Tylor (1832/1917), *Primitive Culture*, I and II, London, 1903. He defines 'religion' as the belief in spiritual beings.

Note -- In ancient Latin 'numen' was synonymous with 'beck'. Since the beckoning of deities and other 'spiritual' (= extraterrestrial) beings was very much a matter of destiny, all such beings were called 'numina' (let us say: wisdom beings or sacred beings).

Two axioms.

According to Tylor, the founder of animism as a theory of (the origins of) religions, these dominate the primitive view of the universe and mankind.

1. The individual souls

Souls, are the first type of numinous beings. What makes them numinous? Because they:

- a. They are hidden ('occult') and only become known through - apokalupsis, 'revelation'
- b. After the death of the organism in which they lived, they live on in another (again hidden) world.

2. The spirits

Deities, heroes, demonic entities, - 'entities' created by magic, etc. - are the second type: spirits.

Tylor seems to have been guided, among other things, by the fact that, following very good ethnological and folkloristic investigations, he distinguished the soul as a 'soul' and the soul, insofar as it was released from the body, as a 'ghost-soul', and yet he allowed it to merge.

So let it be known: For us, 'animism' is first and foremost the belief in the existence and workings of the soul.

The primitive or archaic concept of the soul

G. Welter, *Les croyances primitives et leurs survivances*, (Primitive beliefs and their survival), Paris, 1960, 51/65 (L'animisme), gives examples.

When the animist dreams that he (she) is going hunting - during a soul journey - he (she) is convinced that his (her) soul has really - although not materially - 'left' the body, e.g. to hunt game.

Moreover, the animist identifies the self with the departed soul. I went hunting in my dream of leaving (an out-of-body experiment) is equivalent to My soul went hunting in my dream of leaving.

In other words, the self, the deeper self then (for in the dream a (subconscious or unconscious) self is revealed which is different from the day-to-day conscious self), is in a certain sense the soul.

It is clear that the soul, as an exited entity, is not soul but ghost-soul. Although it is the same soul.

Another model.-- A severely ill primitive feels that his soul or spirit - in the form of a perceptible and sensible soul or 'ghost' - is gradually or very quickly leaving the body.

But (and this is where we start all the chapters on magic and mantis), thanks to the magical intervention of a powerful healer (see again above), the soul or spirit that is leaving the body (either silently or very quickly) can - again observable as a phantom mantically (see above on divination) - be called back into the body.

That is a kind of resurrection from an impending death. Even today, ethnologists or missionaries can hear such phenomena told in non-Western countries.

Note. -- Carlo Ginzburg, *De Benandanti* (Witchcraft and fertility rites in the 16th and 17th centuries), Amsterdam, Bakker, 1986 (// *Benandanti* (*Stregoneria e culti agrari tra cinquecento e seicento* (1966))), describes on the basis of historical documents how, from 1575 onwards, in northern Italy witches and their opponents experienced exactly the same soul-searching journeys (an out-of-body experience).

On page 48, Ginzburg says: Even if only the spirit (or soul) takes part, the soul journey is still considered completely 'real'. Witches make such soul journeys on the occasion of the witches' Sabbath, i.e. when a whole group of witches go out together at night (E.RF. 54; 67; 100), in the direction of just one place where orgiastic rites take place. In the meantime, her body - or their body, because sometimes witches are embodied as men - lies motionless, frozen, exposed to a kind of cataleptic cold.

The fact that some very naive (because they are not familiar with the fine material) observers are only familiar with the coarse material gives rise to the argument that the witches are fantasizing or even just vulgar lying. Which Ginzburg, among others, denies.

Secondly, how could they maintain such things in the torture chambers and at the stake, if they were not thoroughly convinced that, although not grossly material, it was nevertheless very real somewhere, namely, the soul journeys known on the whole planet?

The magnetic sleep. (107/109).

Webb, *Hypnosis*, in: R. Cavendish, J.B. Rhine et al, *Elsevier's Encyclopaedia of Occultism and Parapsychology*, Amsterdam/Brussels, 1995, 134, says: From the experiments of De Puységur (1751/1825; student of Mesmer and one of the first to experiment with hypnosis) developed the concept of 'magnetic sleep', a state soon known as 'somnambulism', to which researchers such as the German experimenter Jung-Stilling began to turn their attention.

-- Now reread E.RF. 73 (Suggestology).

Bibl. st.: -- Par Gérard, *L'art de magnétiser ou de se guérir mutuellement*, (The art of magnetizing or healing each other), Paris, 1858-1, Nimes, 1992-2.

Steller first explains what magnetization is, i.e. the infusion - by means of a very attentive approach (mania: E.RF. 68/73; 74ff; 98, 100) - of life force into something. Then he talks about 'somnambulism' or magnetic sleep, a phenomenon that can be induced by magnetization, but a magnetization that induces hypnosis.

Definition: 'hypnotic sleepwalking' (another translation of somnambulism) is the fact that someone is put into a suggestible sleep state by magnetization, but in such a way that he/she sees, goes, hears and speaks at a strong beckoning - l'ordre (the command) - of the magnetizer. Thus Gérard, o.c., 28. In other words: magnetizing makes one hypnotically sleep and, in this suggestive state, activates.

Those who are magnetically asleep do not see through their own eyes,--do not hear through their own ears. Blind people, according to Gerard, sometimes have a greater sensitive (clairvoyant or divining) power than the non-blind. Which reminds us of the famous blind seer in Greek mythology, Teiresias (lat.: Tiresias)).

Concentration.

(a) The magnetically sleeping person focuses his/her thoughts only on the object indicated by the hypnotic - sharply delineated.

In other words, the increased power of the magnetic sleeper is generated by the infusion of the power of the one causing the magnetic sleep. !

The author refers in passing, e.g., to the clairvoyance of such a somnambulant in matters of health or disease (compare E.RF. 76v.; 98; 103).

(b) The (night) sleepwalker, however, stands out because of its very awkwardness when he wants to achieve something paranormal.

More than that: the sleepwalker - as soon as he/she is addressed - falls, literally, out of the mixture of night sleep and magnetic sleep, whereby the power, if any, disappears.

The individual differences.

Each sleep-walking magnetised person appears to have a very individual expertise.

a.-- One exhibits a (sometimes extremely competent) medical skill. Another goes out, leaves his own body, up to (sometimes very large) distances, not even noticing things in the immediate surroundings.

Note.-- Here we join the experiences of exiting primitives (whether or not in the dream) and of exiting witches. This indicates that the Puységur has exposed an ancient phenomenon in a new way.

b.-- However, most of those experimented on by means of magnetic sleep only 'see' what concerns them personally or the hypnotic in what they experience. Or, the horizon is limited to the person(s) with whom they are directly confronted in the course of the experiment.

Note -- The individual differences are variously 'explained'.

a1. The animistic statement.

Il faut que l' âme y soit pour quelque chose (The soul must be there for something). Thus Gérard, o.c., - 33). The spiritualists (that's what they are called) claim that magnetic sleep only develops into seeing thanks to the soul's faculties.

a2. The somatic explanation.

Steller considers it personally possible that the diversity in the structure of physicality plays a role (referring to Mesmer).

b1. The animistic explanation.

Mesmer must have had a parchment from the hand of a Hindu sage. This one puts forward the role of numinous beings from Hindu mythology.

If you are animated by the holy desire of the faith of our gods, you will share in some of their powers so that you can both touch death and give life. O.c., 36.

The Hindu adds: It is the absolute will - volonté - of the gods never to reveal the secrets of the matter.

Note.-- Here again we come across the harmony (fusion) of opposites, inherent in magic.

By the way: This (Hindu) statement is typically Tylorian-animistic in the second sentence (spirits).

When Platon - E.RF. 68 - speaks of rapture in the sense of 'mania' under divine guidance, he cites deities: Apollon (mantra), Dionusos (conjunction), Mnèmosunè and the Muses (her attendants) (literature), Aphrodite and Eros (eroticism)

This is also evident from the supplication we encountered again and again (E.RF. 54; 66; 86; 101; 102).

b2. The theistic explanation.

God-believers, in the sense of those who believe in the Supreme Being (non-Biblical or biblical), postulate that God directly created the differences, in souls.

Note -- This mode of explanation is characteristic of a certain supernaturalism which attributes all supernatural phenomena not to the creature but directly to the Creator.

It is also encountered in the explanation of the fact that Jesus, insofar as he is mentioned in the Gospels, has all the characteristics of a mantis (clairvoyant). For he sees without being present; he knows in advance; he feels a dunamis or life force emanating from himself. It is then said, supernaturally, that he exhibits this as God,--not as an over gifted man.

Conclusion.-- The four explanations need not exclude each other. On the contrary.

Axiomatic. -- Steller, o.c., 40/46, speaks of Principles to follow.-- Thus he points out, among other things, a certain quackery in the field that promises much but gives little! (o.c., 40). -- Among the axioms, we find the following: Always magnetise women clearly agreed upon and in the presence of witnesses. For it sometimes happens that a nasty miscalculation takes place. In such a case, immediate assistance is welcome.

Note.-- O.c., 43: Magnetizing can lead to such an ecstasy that even (partial) catalepsy (stiff muscles, loss of consciousness (usually), loss of will) follows.

Conclusion.-- According to Gérard, only real experts, working to strict rules, can safely hypnotise in the sense just described. But we saw such a thing with the regularity of a clock when it comes to 'numinous' or 'sacred' matters (think of what Kruyt, E.RF. 102, says of the Toradja e.g. or of what E.RF. 92 (magico-mantically empowered) is said).

The stories told in hospitals by people undergoing all kinds of chemicals (e.g. during a surgical operation), which doctors have to accept as absolutely right, are left aside here (enough is written about them). We do, however, cite a few works.

-- Sylvan Muldoon/H. Carrington, *The Projection of the Astral Body*, London, 1968-1; 1972-4, gives detailed examples and structure of soul journeys.

By the way: astral body is an (astral) part of the phantom and projection is the exiting, especially as a wanted phenomenon.

-- Same authors: *The Phenomena of Astral Projection*, London, 1969-1; 1973-2. According to the authors, there are spontaneous (during sleep or while awake) or 'experimental' (deliberate) out-of-body experiences. Out of body experiences can occur as a result of drugs, anaesthetics, -- accidents, illnesses, -- processes of dying, -- repressed/ oppressed desires, -- influence of numinous powers.

-- Janet Lee Mitchell, *Out-of-Body Experiences*, Naarden, 1985 (// *Out-of-Body Experiences*, Wellingborough, 1981). This fine book is interesting o.c., 24/36: Questions and Answers.

As factors it mentions: sleep (dreams), fatigue, drugs, relaxation and meditation techniques, life-threatening situations, psychological tensions, learning exercise, possession (which the Hindu, E.R.F. 108, confirms).

-- R.A. Monroe, *Uitredingen* (Experiments outside the body), Deventer, 1977 (// *A Journey Out of the Body*, New York, Doubleday).

In that work - which is rare - the role that sexuality can play in out of body experiences is further discussed (o.c., 186/197).

Duality/ dualism.

The centuries-long modern debate on this subject is well known,--strongly in Cartesian vein (although Platon is also identified as the culprit,--which must be assumed with great reservation)

-- G. Welter, *Les croyances primitives* (Primitive beliefs), 52: When a missionary explains how man consists of soul and body, the primitive understands him perfectly. But if he presents the soul as the opposite of the body, he is no longer followed. For he sees 'dualism' where the primitive sees only 'duality'--a duality, incidentally, that in no way impairs the unity of the person (...).

Which might give modern minds pause for thought.

Sample 21.-- Animism as unity of soul and deity. (111/117)

Tylor - E.RF. 105 - thought that animism united two axioms: 'souls' and 'spirits'. The binder - he thought - included 'soul' (embodied soul) and 'ghost-soul' (disembodied soul).

We saw - E.RF. 108 - that magnetic sleep ('somnambulism') could, among other things, tolerate two axioms, i.e. animism as soul and animism as deity. We note that the Hindu text points to the harmony of opposites in the world of the gods: then you share in a part of their (= gods) powers so that you can both touch death and give life.

Note -- 'Death' and 'life' are here to be understood in the archaic sense: is dead all those who do not possess sufficient life force (and thus magically-mantically live below their level; lives all those who possess the necessary and sufficient life force or 'dunamis' (and thus magically-mantically possess their level of life).

We now quote a text in which what we have just said becomes true.

New Age.

Much is written about the New Age, often by people who have not even been in it but still think they know it 'rationally' or 'biblically'. Nevertheless, we refer to the following works:

-- B. Franck, *Lexique du Nouvel Age*, (New Age Lexicon), Paris, Droguet/ Ardent, 1993 (the author attempts to give an overview in precisely one hundred 'mots-clés' (basic concepts or axioms); the author is a theologian).

-- P. Hamel, *Vivre cool* (Le bien-être du corps et de l'esprit), (Well-being of the body and mind), Paris, Hermé, 1989 (relaxation techniques and other infrastructural practices to achieve 'mania' (consciousness-expansion); part two talks about the instrumental infrastructure, the hygienic and the consciousness-expanding).

-- R. König, *New Age* (Wanderers' paths to a new world), Vaassen, Medema, s.d. (// *Geheime Gehirngewäsche*, Neuhausen-Stuttgart, Hänssler 1986 (the author is a physician and a biblical believer)

-- Sylvie Crossman/ E. Fenwick, *Le Nouvel Age*, (New Age) Paris, 1981 (mainly Californian New-Age).

-- Marilyn Ferguson-, *Les enfants du Verseau* (Pour un nouveau paradigme), Paris, 1981 (// *The Aquarian Conspiracy*. (Jung, Teilhard de Chardin, Ghandi have blazed a trail that, in California and elsewhere, came to fruition in what is now called New Age).

In short: New Age is a revived primal religion. Re-established, yes, from a post-modern world.

Bibl. st.: -- D. Logan, *America Bewitched (The Rise of Black Magic and Spiritism)*, New York, W. Morrow, 1973, 65/71 (Vaughn). Steller is a well-known clairvoyant who has studied the 'black' side of the New Age.

The extract is a challenge for some very sensitive souls. Nevertheless, we give it as a phenomenology, i.e. as the most objective description possible of what black magic as a unity of soul and divinity can be.

One should not exaggerate: people like Vaughn do not walk this earth in great numbers. But ... they are there. Steller used to have a friend, Justin. Justin put him in touch with someone who conjured up Baphomet, one of the many forms of Satan. We are on the American east coast. In a college. Vaughn was eighteen when he arrived. To the students he seemed 'different' from the start, 'strange'.

I.-- Girls. (112/113). Marie was a close acquaintance of Justin's,--a fellow student who also knew Vaughn. Justin was attracted to Marie's involvement with occultism: she insisted that white magic was a skill -- a technè, to use the ancient Greek expression -- about which she had read a great deal,-- and which she made her hobby.

Alongside Marie, Justin contacted Vaughn. Vaughn said he was deeply interested in all that was the unconscious mind and the deeper mysteries. My grandfather was very passionate about the kabbalah. He told me where exactly I could get my two books,-- namely, the final books that I will have to find myself in due course. If I am lucky I will have all the power I need to do what I want.

Note -- Please reread E.RF. 48 (Pride).

Note-- The kabbalah (Jewish, Christian, modern-occultist) was originally a set of Jewish traditions that interpreted the Old Testament in a theosophical-mystic-occultist way. It continues the trail of Neoplatonism (250/600) which was theosophical.

Theosophia' means that one philosophizes but in unity of soul with one or more deities (Theos = deity; sophia = wisdom (philosophical wisdom)).

According to Logan, the original kabbalah was a god-friendly biblical system that was also susceptible to black-magic purposes.-- Once again, harmony of opposites (good and evil).

In time, Vaughn engaged in all kinds of alternative experiments, including hypnosis. Justin said there were two covens -- witches' circles -- on campus. One day I came across a group of students,-- hooded, candles in hand, singing. As they circled around one of the underground parts of the campus. The feeling I experienced then was one of wipe sign.

By the way, I am sure that Vaughn had a lot of affinity with the coven's that were getting off the ground at the time. Now Vaughn was not an attractive figure as a young man. On the contrary: he was very ugly and yet: it was obvious that he had an attraction for girls.

When the girls were questioned about this, they replied that they did not really know. What made them go out with him? He simply drew them to him. So girls were startled when they discovered they were in Vaughn's room after midnight.

Note -- E.RF. 54; 67; 100; 106. They could not remember how they got there.-- Several female students said they woke up at night, got dressed, went to Vaughn's room and spent the night with him. They added that he pretended to be waiting for them.

Note.-- Vaughn knew hypnosis,-- hypnosis that can lead to magnetic sleep (E.RF. 107).

We now turn to the more than hypnotic basis on which Vaughn relied.

II.-- Bafomet: (113/117)

A number of students were naturally curious about Vaughn and his undeniable 'power'. When asked about this, he repeated: I am busy with kabbalah and other forms of 'mysticism' (note -- occultism). Come to my room one night or another and I will show you what my experiments with all things supernatural have yielded so far. Some of them accepted his offer.

Note -- The following story assumes that one knows what a pentagram is. It is a five-pointed star. Other name: pentacle. It represents in a visible way (metonymically) the figure that strengthens the life force of the one who uses it (e.g. by standing in it).

The life force is situated in the soul. Because the deity takes possession of the soul (by penetration), the life force is strengthened.

One sees the fertility of Tylor's concept of 'animism'.

II.1.-- Rite: cigarettes appear. (114/115)

Here is what Logan says.

Vaughn pulled out his book on the kabbalah. -

Note.-- That book itself, as (dealing with) Bafomet and kabbalah, is loaded with its own dose of life force. The 'showing' of it makes that power radiate.

He sat down for a few minutes and said that he was working out the mystical (opm.-: magically working) numbers,-- with a view to what he, that evening, wished to do.

Note -- That is a form of mania, sharp concentration of the thoughts. Compare with E.RF. 98 (What does he watch? What does he work with? What domain does he cover?), i.e., the platitudes. i.e., of the algorithm that is every reasoned action.

Then he stood up and took away a carpet that was lying on the floor of inlaid wood. A pentagram he had painted was exposed.

He stood in the center of the pentacle. He began to speak numbers in front of him and behind him. He sang an incantation. Dressed down to his pants, with no vest on (note -- ritus paganus, pagan rite), Vaughn clapped his hands together. He pulled out three marijuana cigarettes. Now that is the power I have. I always achieve what I ask for, Vaughn said proudly.

Note -- cf. E.RF. 54 (66; 86;101;102;109). Supplication. What I ask for.

At first, Justin thought the cigarette experiment was some illusionistic artifice. But he - and the other students - had watched him so closely that the trick seemed impossible to pull off in a purely physical (coarse) way.

Note.-- Illusionists (who engage in amusement magic - they also call it 'magic', can indeed 'conjure up cigarettes'. But such a thing speculates on the ignorance of the spectators and on optical illusion.

Once this hypothesis is eliminated, there is materialization: a fine or rarefied material form, thought in Vaughn's mind (and in his creative imagination) - usually called a 'thought form' - becomes, by conversion into what corresponds to it in coarse matter, a physical, tangible thing. That is 'magic' not in the illusionistic but in the magical sense!

Note. - Arithmology (numerology, number magic).-- Already the palaeopythagoreans (-550/-300) were occupied with number forms (i.e. configurations (geometric aspect) that were the representation (model) of numbers (mathematical aspect), to which they connected a sound system (musical aspect). But here we are dealing with a typical cabbalistic process.

R. Cavendish, *Kabbalah*, in: R. Cavendish e.a., *Elsevier's Encyclopaedia of Occultism and Parapsychology*, Amsterdam/ Brussels, 1951 152/156, says what follows.

The texts of the Old Testament were interpreted, like a mysterious code, as containing numbers. The cabalists call this method 'gematria'.

One can convert any Hebrew letter or phrase (original) into a number (model). And vice versa.-- For example: Gen. 18:2 says: And behold, three men stood by him (Abraham). Well, and behold and three men contain letters that add up to 701. But the words These are Michael, Gabriel and Raphael also add up to '701'.

Conclusion: the three men who appeared to Abraham at the oak of Mamre were the three archangels.

It is clear that Vaughn, while mouthing numbers, is thinking names very sharply (mania, concentration), which mean three marijuana cigarettes, in his thinking mind and in his creative imagination. While he prays (What I ask for).

II.2.-- Rite: Bafomet appears. (115/117).

First a note about Bafonet. According to Logan, Baphomet is an evil deity, worshipped by Arab occultists centuries ago. In their view, Baphomet is The Absolute (understand: the divine or numinous) but in his magical guise. We shall see later what this 'Absolute' looks like.

By the way: according to Cassiel, *Le livre des connaissances interdites*, (The book of forbidden knowledge), Geneva; Paris, Minerva, 1991, 140/141 (Les enfants de Baphomet), Aleister Crowley (1875/ 1947), known for his 'magick', became the head of the British branch of the Oto (Ordo Templi Orientis), the Order of the Templars of the East.

Magick', in Crowley's parlance, means that his magic is not 'magic', illusionism, but neither is it 'magic' as practised by many others.

Crowley called himself 'Baphomet', i.e. a kind of antichrist (opponent of Christ). Crowley was known to D.H. Lawrence (1885/1930; his paintings of an obscene nature) and was a friend of W.B. Seabrook (E.RF. 67). Both were, like Crowley, deeply interested in sex and in particular in sexual magic.

Later on the Oto split up in a multitude of (rival) sections, of which most took Crowley's philosophy and/or magick, especially in his *De arte magica* and his *Liber agapè* (works on sexual magic), as axiomatic.

We will see that Baphomet plays a role in Vaughn's life in such a way that 'girls' and 'Baphomet' intermingle.

A little later - according to Logan - Justin and Vaughn had a discussion about evil understood in the numinous sense). Vaughn expressed himself clearly: Some surrender themselves completely to evil.

Justin said that there was good in everyone and that therefore no one could be completely freed from that good.

Vaughn proudly replied: I have renounced all goodness and have devoted myself to evil. (...). I am thoroughly evil. I have made a pact with the devil. In order to cope with that, I had to renounce all that is good and commit myself to evil.

Note -- Who wants to know more about the pact with the devil, can read e.g. J.P. Bayard, *Les pactes sataniques*, (Satanic pacts), Paris, Dervy, 1994: What I ask for is e.g. money and property, eternal youth, eroticism and sex, insight in the mysteries etc. but then in such a way that I make an agreement with Satan (or one of his appearances) for eternity (E.RF. 64: some kind of sexual magic seals the pact).

Other students attended this conversation. One of them asked him if he had ever seen the devil-- Yes, I have seen him.

Note.-- E.RF. 70 taught that, in the mysteries of antiquity, deities showed themselves: Vaughn is in a long tradition.

- Can you summon the devil at will? asked another septic but fascinated student.
- Yes, I did it several times. Most of them laughed at him.
- You don't believe me? Come, I will show you.

He summoned them to his room. Five students accepted. Again Vaughn positioned himself inside the pentagram. But this time he spoke several magic words and a multitude of numbers. The five sat in a circle around the pentagram.

A black cloud of smoke suddenly appeared from the center of the pentagram. The five were convinced that it was some sort of trick,-- something any good illusionist can handle.

2.-- But a moment later, their doubts were swept away: something impressive emerged from the smoke cloud! It slowly increased in size until its height reached from the floor to the ceiling. It had black wings, Justin said, and cloven hooves. Long horns came out of its head which was the head of a wild animal. The five of them ran out of the room as fast as they could.

Logan later showed several images of the devil, taken from various books on black magic. When he showed Bafomet, Justin said it was what all five had seen. The head and hooves are those of a goat. The hands are human hands. The chest and the (lower) belly are covered with the scales of a fish. Baphomet is hermaphrodite: he/she has a vulva as well as a penis. On the forehead is a pentagram. According to Logan, he/she still appears today in various black magic rites, especially in the Middle East.

Note. - E.R. Dodds, *The Greeks and the Irrational*, Berkeley/ Los Angeles, Univ. of California Press, 1966, 283/311 (Theurgy), explains how in late antiquity - certainly from a certain Ioulianos (under Emperor Marcus Aurelius (121/180)) who uses the term 'theourgia' explicitly - instead of theology speaking about the deity, theurgy, acting on the deity and cooperating with it to solve problems, emerged.

What L. Vaughn does, is theürgie, i.e. controlling a deity in such a way that he/she shows him/herself.

This sheds light on the posthypnotic command that makes the girls (E.RF. 113) sleep magnetically at night: both Vaughn and, in him, as an imbibed deity, Baphomet literally lure them.

Has Vaughn sold his soul, has Bafomet sold his deity. Together they form a humanoid, hermaphroditic entity ...which, precisely because of this animistic fusion, performs 'miracles' (E.RF. 19: aretalogy; 34; 71; 80).

Sample 22.-- Animism as belief in the soul bodies. (118/122)

G. Welter, *Les croyances primitives et leurs survivances*, (Primitive beliefs and their survival), Paris, 1960, 51, literally says: The general, thorough and universal principle of all that is primitive belief is animism, i.e. the idea that every body - inanimate or living - consists of a matter and a 'spirit' ('esprit').

He goes on to say: For primitive man, there is no such thing as a matter and a 'spirit'. What does exist is one and the same thing but with two aspects, one visible, the other invisible. Whereby both aspects are equally real.

Welter briefly elaborates on his terms: To call the invisible aspect we use - for want of something better - the terms 'spirit' or 'soul'.

The 'dynamist', 'magician' aspect.

Read E.RF. 45 (Magism or Dynamism).

What we call 'spirit' or 'soul' has as its main characteristic - according to Welter, o.c., 52 - power. Also: these terms could perhaps be replaced by the Greek word 'dunamis', i.e. the magical power inherent in beings and things. For example, the power of a medicinal plant or the power of a sorcerer.

We note in passing - always Welter - that in the New Testament Greek the miracles of Jesus are not pronounced as 'thauma' (miracle) but as 'dunamis'.

Note -- Jesus' miracles are signs of a power that is his alone, of course. But that power is the acceptance, purification and elevation on a purely supernatural level of what can be found in the extra-biblical world in terms of life force and its own 'miracles' (aretalogy).

Welter: What the ancient Greeks called 'dunamis' corresponds to the Polynesian term 'mana'. It is the (life) force, the fluid (rarefied matter), emitted by an inorganic or living body.

Even more accurately expressed: it is that body itself insofar as it 'disembodies' (se décorpore, i.e. exits) in order to have an effect in the (distant) environment. There are two ways of doing this: either it remains a fluid or it reincarnates itself in an object, a plant, an animal, a human being.

So much for Welter, a connoisseur. The animistic-magical world-view and way of life cannot be better characterized.

Reread the titles, E.RF. 60 (Blood(soul substance)); 63 (Semen(soul substance)), and note the terms which make 'soul' and 'substance' intermingle somewhere. The term 'soul' ('spirit') is regularly used for what we, as Westerners, would call 'thin or fine soul substance'.

In other words, the term 'soul' is used metonymically: the substance that accompanies or emanates from the soul is mentioned with the soul at once. From what? Because they are connected.

The same with the term 'soul body'.-- Since the soul or spirit is not something grossly material, of course, but is ethereal or fluid, it exhibits a configuration or geometrical form, i.e. a body. Hence the term 'soul body'.

J.J. Poortman, *Ochêma (History and meaning of hylic pluralism)*, Assen, 1954, 107v., writes: Alb. C. Kruyt (1869/1949), a well-known Dutch missionary and researcher, in his *Het animisme in de Indische archipel* (Animism in the Indian Archipelago), (1906), (...) opposes two main names which the Indonesians have for concepts which we render as 'soul' (...).

1. 'Soul' is, for the Indonesians, first of all, the life force that animates the whole of nature. This concept of the soul refers to a fine (note -- fine or rarefied, fluid, -- also called, in ecclesiastical language, subtle) substance that animates the whole of nature.

With P.D. Chantepie de la Saussaye (1848/1920), known for his *Lehrbuch* (Manual), (1887), at Leiden, Kruyt calls this 'soul substance' also 'life fluid'.

2. 'Soul' is, for the Indonesians, the nadir of life. Kruyt prefers the name 'soul' for this aspect and the belief in it he calls 'spiritualism'.

Note.-- Usually the term 'spiritism' (also 'spiritualism') designates the practice of contacting the souls of the dead.

Conclusion.-- The belief in an omnipresent, cosmically wide life force, the basis of magic and mantra, is also confirmed by Kruyt, concerning the Indonesians. Which reinforces Welter's assertion.

The oldest Greek thinkers.

People like Thales of Miletos (-624/-545) the first Greek philosopher, designated the omnipresent substance with the name 'hudor', water (as far as water penetrates into everything).

His pupil and fellow thinker Anaximandros of Miletos (-610/-547) already employs a better term 'a. peiron' (lat.: in.finitum), which does not show any configuration but penetrates all configurations. Another Milesian, Anaximenes (-588/524), thinks that 'aèr', air, or 'psuchè', soul(estoph) can be found in everything. Hence his 'world-soul belief'. In particular: belief in a world-soul substance.

Conclusion.-- The Milesians thought 'hylic', i.e. (soul)material.

Note.-- The Greek name for substance or matter is 'hulè'. Hence the adjective 'hylic'.

J. Zafiropulo, *Empédocle d'Agrigente*, Paris, 1953, 35/44, discusses the philosophy of nature of Empedokles of Akragas (-483/-423). One only understands him - according to Zafiropulo - if one puts forward something like manaism (o.c. 39).

Manaism is this omnipresent substance - dating from the totemic era - in which every thing participates.

Zafiropulo: Because a (...) double (un double) accompanied all things, the divine (note: the archaic cultures interpret the primal substance as divine: penetrated into elementary matter. (o.c., 37).

Steller refers to Aëtios, *Xunagogè peri areskonton*, an ancient work setting out the views of Greek philosophers on natural philosophy, from which it appears that Thales was clearly animistic, for, according to Thales, everything visible in nature (faneron) was endowed with life and possessed a kind of invisible soul (afanes). Thus the plants (ta futa) are animated living beings (empsycha zoa). But even e.g. the magnetic stone was somewhere 'animated' (Zafiropulo, o.c., 37).

Conclusion.-- Also after the Milesians, with a number of thinkers, the concept of 'universe-soul substance' (= primal substance) continues to live on. It lives on under the name of 'apeiron', i.e. all that is sphygmatic (i.e. takes on all forms without showing any form itself) or still fluid, flowing (in everything).

Hylozoism.

Hulè', matter, and 'zoe', life. The English platonist R. Cudworth (1617/1688; *Systema intellectuale* (1678)) introduced this term to oppose the (strongly materialistic-looking) atomism of his time (Cartesian mechanicism gradually dominated modern thought).

That all matter is alive, according to Cudworth, brings him close to the first Greek thinkers. And close to the ancient religions.

Note.-- The ever-living fire.

Herakleitos of Ephesus (-535/-465), also one of the first thinkers in Hellas, writes, in Fr. 30, what follows: This order of the universe - the same for all beings - founded neither a god nor a man. It was, is and will be *pür aeizoön*, always living fire, which blazes up and goes out according to a certain measure.

Now it is a fact that the same Herakleitos - Fr. 31 (about the *tropoi puros*, the transformations of the fire), 64-67 - thinks of the fire as radically void, i.e. itself formless but present in all forms.

One sees what: Thales calls (primeval) water and Anaximandros calls *smithy* (*apeiron*) and Anaximenes *soul(dust)* or air, which is called Herakleitos fire. It indicates the primal substance, omnipresent.-- But there is always a variant.

With Herakleitos this is in keeping with an archaic custom, namely to keep the fire - hearth fire - in the dwellings (and in the palaces (ceremonial huts) of the rulers) always burning.

Now W.B. Kristensen, *Verzamelde bijdragen tot kennis der antieke godsdiensten* (Collected contributions to the knowledge of ancient religions), Amsterdam, 1947, 291/314 (*De rijkdom der aarde in mythe en cultus*), (The wealth of the earth in myth and cult), vrl. 306f., pointed out that 'fire' as a primal substance was life-giving.

Thus the vestal virgins, in ancient Rome, worshipped the ever-living fire of the Roman state apparatus, on the altar of the goddess Vesta (an appearance of *Terra Mater*, Mother Earth). But doesn't Pliny the Elder (23/79; *Naturalis historia*) say *fascinus qui deus inter sacra romana a vestalibus colitur* (the weeping penis or phallus worshipped by the vestal virgins as a god in the midst of Roman sacred things)?

Weren't the vestalinnen the '*ama.tae*' of the *lar familiaris*, the householder, the house god who was situated in the hearth (which is at the same time an earth fire)? *Amatae*', that is the lovers who, by remaining virginal, devoted themselves sexually to him.

Conclusion.-- With Herakleitos, the primal substance that was made visible and tangible in the (un)earthfire, comes through as life-giving primal substance that sails through all that was, is, will be, as a smooth reality that itself is formless yet takes forms in all life forms, i.e. in all material things, -- infinitely many forms.

Conclusion.-- With Herakleitos we have again a testimony to archaic religion.

Note.-- The concept of 'life spirits'.

Connoisseurs of ancient Greek philosophers teach us that e.g. the palaeopythagorean Alkmaion of Kroton (-520/-450) knew something like this.

By the way: the concept of *spiritus animales*, spirits of life, still appears in the father of modern philosophical thinking, R. Descartes (1596/1650), although already very much bathed in his mechanicism (thinking of the world and also the living being as a machine).

Also Francis Bacon (1561/1626; *Novum organum* (1620)), the modern reformer of the professional sciences, talks about the *anima sensibilis*, the sensory soul(est).

Note.-- According to W. Röd, *Geschichte der Philosophie*, I (*Die Philosophie der Antike*), 1 (Von Thales bis Demokrit), Munich, 1976, 101, the notion of 'life-spirits' or life-substance can be related to the sacrificial customs. When, for instance, ghosts were summoned by spilling blood from which occult vapors of life force (*spiritus animales*) rose, the summoned invisible beings 'sniffed', i.e. absorbed, them in order to have the necessary and sufficient energy to carry out the contact with the result.

Please also reread E.RF. 61, which speaks of the *haimakouria*, the saturation by means of the blood soul(estof) or the *spiritus animales* present in the blood.

The archaic concept of soul(dust) or soul(body).

Erwin Rohde, *Psyche (Seelencult und Unsterblichkeitsglaube der Griechen)*, (The Cult of the Soul and the Greek Belief in Immortality), Tübingen, 1925-10, 3, says what follows.

What is the soul? Its Greek name 'psuchè' characterises it - just as in the languages of many other peoples the names for the soul - as 'ein Luftartiges, Hauchartiges, im At(h)em des Lebenden sich Kundgebendes' (something that is like air, like draught that shows itself in the breath of all that lives).

Not only the 'psychism' of an Anaximenes of Miletos (E.RF. 120) but simply all the archaic religions concerning the soul and the soul-body, situated in the cosmos as a totality of primordial matter, i.e. living and life-giving soul-matter, come through in what Rohde writes.

Here we are in animism but now not as a soul/spirit conception but as soul and spirit bathed in a cosmic primordial substance or fluid.

Sample 23.-- The structure of the soul as a soul body. (123/128)

We say: the structure of the soul-as-soul-body, because the soul, for instance in man as a purely spiritual or incorporeal being, is inseparable from its soul-body. The human soul, spiritual in its essence, is structured so that, once embodied, it can live in the immeasurable substance of the universe.

Typology. (123/125)

Especially since the 19th century, experienced occultists have dissected the structure of the human soul body.

Bibl. st.:

-- G.R.S. Mead (1863/1933), *The Doctrine of the Subtle Body in Western Tradition*, Solos Press (Shaftesbury, Eng./ Clayton Creek, USA), 1919-1 (an outline of what thinkers and also Christians thought about the subtle body).

-- J.J. Poortman, *Vehicles of Consciousness (The Concept of Hylic Pluralism: Ochêma)*, Utrecht, 1978 (four volumes). This is to mention the two most important ones.

The soul substance - matière d' âme in French - is multiple.-- There are low-subtle and high-subtle soul substances. The low-subtle ones are closer to the coarse matter that we all experience directly, in our bodies and outside them. The high-subtle ones are often more inaccessible and further removed from the 'physical' body we all have.

1. The etheric soul body.

We call this the low-subtle body. Why? Because some schools of religion and occultism call this etheric body the astral body! There is no absolute unity in terminology.

Bibl. st.:

-- A.E. Powell, *The Etheric Double and Allied Phenomena*, Adyar (India)/ Wheaton, Illinois (USA)/ London, 1925 - 1; 1969-5, (a theosophical work, but one which provides very valid information apart from strictly theosophical axiomata).

2. The astral soul body.

This we prefer to call the high-subtle body,--for the reason indicated above.

Bibl. st.: -- A.E. Powell, *The Astral Body and Other Astral Phenomena*, Adyar (India)/ Wheaton, III.(USA)/ London, 1927-1; 1972-4.

Note.-- The Theosophical Society was founded in New York (13.12.1875) by Helena Petrovna Blavatsky, Colonel Henry Steel Olcott and William Quan Judge. Several occult currents were represented in it.

At that time, many societies were formed to explore the invisible more deeply.

The four energy types.

Let us now situate the etheric and astral energies in a broader framework.

Bibl. st.: -- Cassiel, *Le livre des connaissances interdites*, (The book of forbidden knowledge), Genève/ Paris, 1991, 136 137 (La création de la vie).

Current occult thinking always falls, through sometimes very complicated theorizing, on the following quadrilateral.

1.-- The coarse material energy.

It actually coincides with the energies that physics and biology discover in the physical bodies.-- The next two energies are exposed either by occultism or more scientifically than paranormology (usually called parapsychology).

2.1.-- The etheric (low-subtle) energy.

By the way: Forget that this energy has anything to do with what until a few decades ago physicists called the ether.

Out of this energy the configurations or geometrical forms - models - are made which represent the coarse material configurations. Thus, for example, a plant, animal or human body is only the coarse material effect of the etheric 'shadow'.

2.2.-- The astral (highly subtle) energy.

This is situated in the very heart of the previous one.

Note.-- Many - most real - occultists of today who are occupied with (ritual) black as well as white magic, maintain that the magic actually means the etheric and astral body and its energies. These are - according to them - mainly situated in the blood (E.RF. 60) and the sperm, respectively the ova of men and women (E.RF. 63).

Note -- Dr. Edward Berridge (Brother Resurgam of the Hermetic Order of the Golden Dawn (founded 1887/1888)) and Violet Mary Firth (= Dion Fortune (1891 /1946; originally from Christian Science)) were convinced - and they are not alone - that what are called occult vampires (bloodsuckers) suck out the etheric and astral energies of the soul body of their victims.

According to both, the libido or (sexual-erotic) lust for life is expressed in the physical or biological as well as in the etheric and astral body.-- These data point to the central role of the etheric and astral energies.

3.-- The pure spiritual energy.

The strictly immaterial soul, at least in man, was perhaps the great discovery of the palaeopythagoreans and especially of Platon of Athens, who most certainly underlined the strictly immaterial (not out of body-hatred but out of insight into the anagogic or higher (ethical especially) orientation in the immaterial soul of man).

Someone like Max Scheler (1874/1928), the great phenomenologist of values, thought, in the second (de-Christianised) part of his life, that the pure spirit contained no 'energy' but this - in a Freudian sense - 'spirit' cannot be accepted by the true occultist: the immaterial soul is energy too.

We saw this where there was talk of 'mania', mind concentration (E.RF. 68): only sharp thinking works, in the etheric-astral order, on something serious. Vague people achieve nothing methodically! The pure spirit underpins from within the soul and its soul-bodies (and thus the biological body).

Note.-- The kundalini (koendalini) energy.

Bibl. st.: -- Cassiel, o.c., 138/139 (L'apparition de Lucifer), (The appearance of Lucifer).

The kundalini energy - in India an aspect of shakti (E.RF. 63) or divine-feminine energy is an important part (aspect rather) of the human soul body. It is the source of life force in the soul and its bodies.

It is seen by the mantically gifted as a serpent, a fire serpent (E.RF. 121: Heraklitean always living and life-giving fire).-- If someone's soul is little or not developed occultly and/or religiously - mystically and - magically, then this serpent lies coiled at the base of the spine. If, however, someone becomes occult and religiously active, then the serpent rises along the spine, charging the chakras (chakras or energy vortexes) 'on the way', to above the head.

Well, according to connoisseurs, the fire energy is situated in the etheric and astral soul body.

Even more: the libido or sexual zest for life and its manifestations run together with the kundalini serpent. It is immediately described as 'fire'.

The adepts of kundalini yoga and of tantrism (known since at least the eighth century A.D.) in Hinduism and Buddhism activate the kundalini energy through rites and lifestyle.

A Cassile imagines herself to be satanic (a Catholic opinion that has no serious proof).

Note -- Forming energies. (126/127)

Bibl. st.:

-- L.Watson, *Natural or beyond natural* (A new, original approach to strange phenomena and their place in nature), Baarn, 1974, 121vv.

-- S.V. King, *Manuel de l'énergie des pyramides*, Paris, 1977 (// Pyramid Energy Book, New York, 1977).

Note: the terms 'supernatural' and 'extraterrestrial' are commonly used interchangeably outside Catholic theology. This sometimes leads to great confusion. 'Supernatural' is that which comes strictly from God's initiative; 'extra-natural' is paranormal.

The phenomenon of 'reverberation' (resonance).

Already E.RF. If a tuning fork is struck in the vicinity of another and if the frequencies of both are equal, the second fork, without being touched, will vibrate softly along with the first. Thus, an energy exchange takes place.

The phenomenon of form energy.

In the 1930s, André Bovis, who was involved in paranormology, visited the great pyramid (of Cheops at Giza). He sought shelter from the hot sun at noon in the Pharaoh's room, which is at the center of the pyramid - exactly one third from the base line.

He noticed that it was extremely humid there. And yet: in the dustbins, apart from what tourists leave behind, there were the corpses of a cat and of a couple of desert animals (who got lost and died in the pyramid).

These corpses were not decayed but dried out like mummies.-- That is the fact.

Now the problem: how to reconcile the high humidity with the mummification? Something other than embalming was at work here.

Back in France, he made an exact model to scale of the pyramid. He placed it, just like the original in Egypt, with the ground lines exactly north-south and east-west.--In it, at one third of the height, he placed a dead cat.-- Result: she mummified!

Karel Drbal, a radio technician in Prague, read Bovis' report - which was not believed by many scientists because he practiced paranormology (just as Galilei did not believe the astrologers about the influence of the moon on the earth) - and tried the pyramid energy on the edge of a razor blade, -- with an analogous result.

Overall result:

The large pyramid and its miniature models act as lenses that condense energy in a high concentration.

Other applications: A German researcher found that identically injured mice recovered more quickly in spherical cages. Canadian architects report that schizophrenic patients suddenly get better in trapeze-shaped wards. Czech brewers replaced round beer barrels with square ones, with the effect that the quality of the beer decreased.

Induction: a configuration (geometric form) generates a process that accumulates energy.

Note -- M.E. van den Bosch, ed., *Egyptian Mysteries* (Report of an Initiation), Amsterdam, Schors, s.d., 136 p., offers us a type of magical-mystical processing of the pyramid energy.

This is a manuscript from the 18th century (on which the editor relies) that presents itself - apparently wrongly - as Jamblichos of Chalkis (283/330; leader of the Syrian Neoplatonic school), On the Mysteries of the Egyptians.

Around the 1780s, a Cagliostro (Giuseppe Balsamo (1743/1795)), the Illuminati of Bavaria led by Adam Weishaupt and von Knigge (foundation: 01.05.1776) were engaged in such initiation rites,--apparently in the context of secret societies (lodges).

According to the introducer Schors, o.c., ix, neither Cagliostro nor the Illuminati of Bavaria shrank from arcane and even crude tests: real followers were thus poisoned! This is the testimony to the torments - inherent in e.g. puberty rites - of Indians and Negro-Africans.

The document includes in the initiation the sphinx, in the vicinity of the great pyramid, and the three known pyramids.-- Which shows that already before the thirties of this century, people, in occultist circles, ... knew about the mysterious radiations emanating from the sphinx and the pyramids.

Note.-- But that also means that whoever now surrenders to pyramid energy, at least when he/she takes the great pyramid as a model, automatically gets involved in the seizure that the XVIIIth century secret societies have laid upon it: one shares in their magical-mystic atmosphere,

This might 'explain' how some who apply the pyramid energy, get anything but favorable results.

The chakras

Bibl. st.: -- C.W. Leadbeater, *The Chakras*, Amsterdam, s.d.. -- The seven chakras are a set of whirlpools or vortexes located on the surface of the etheric double (and immediately the astral soul).

As I said, the etheric double serves to connect the self (via the astral soul body) with the biological body.

Leadbeater, o.c., 14: To the clairvoyant the etheric double is clearly visible as a mass of faintly luminous-violet-grey haze (E.RF. 122 (Rohde's description: air, draught) that permeates the denser part (the coarse material part) of the body and extends for a moment beyond it.

The chakras or power centers are connection points through which energy flows from one body (one also says 'vehicle') of man to another.

a. If they are still completely undeveloped, they resemble little circles of about two inches in diameter (they are dull in non occult or mystically developed people).

b. If they have developed (through magic and mysticism), then they are flaming whirlpools (increased in diameter like miniature suns).

All the chakras are constantly active: in their hub (opened mouth) flows uninterruptedly - unless, for example, there is severe illness or severe occult attack - a cosmic energy fan,-- sevenfold. All seven work in all seven centers but always one of the seven predominates.-- We will now characterize them briefly.-- But note: through the spinal column the chakras are also connected -- flowing together -- with the kundalini energy (E.RF. 125).

1.- Root Chakra.-- Red in color (for some sighted people) At the base of the spinal column.

2. -Navel chakra.-- Yellow. Solar plexus.

3. - Spleen chakra.-- Orange. For the spleen.

4. - Heart chakra.-- Pink. For the heart.

5. - Neck or throat chakra. - Blue. Thyroid (front of throat).

6. - Forehead chakra. Between the eyebrows.

7. - Crown chakra.-- Golden. Just above the head.

As stated above, the colors depend in part on the sighted person.

Note.-- Marianne Uhl, *Chakra Energy Massage*, Antwerp, 1992, claims that there is a clear but difficult to master link between the foot reflex points and the chakras. It is there that the problems of the human being are portrayed.

Sample 24. -- Fire energy. (129/132)

Animism means that the universe, also the inorganic part, is literally full of (life) energy -- we already saw a series of types of energy, outside and therefore also inside the body. Let us now consider the fire energy or the fire that comes from heaven.

Bibl. st.: -- M. Harrison, *Le feu qui vient du ciel*, Paris, 1980 (// Fire from Heaven or How Safe Are You from Burning?), London, 1976). The subtitle gives a perfect description of what it is about: Étude de la combustion spontanée chez les êtres humains, (study of spontaneous combustion in humans).

An end-time hymn, Ps 97 (96):3/4 , brings us a first model.

Yahweh (the Lord) acts as ruler! The earth may rejoice! (...). Dark clouds surround Him. Righteousness with regard to justice is on His throne. A fire before Him scorches His adversaries. His lightning's set the world ablaze: the earth experiences and suffers shipwreck.

Now we know that, for example, a certain 'critical' exegesis (text explanation) sees in this at most a piece of archaic poetry. But, if that same exegesis dares to place the text back in its cultural context, then the same text is anything but 'poetry'. Evidently, the author of the text was well aware of the phenomenon of 'celestial fire', which, as Harrison says, might just as well be called 'hellfire'.

Other Bible texts that touch upon the same thing are e.g. Genesis 19:23 (the scorching of Sodoma): Yahweh rained down on Sodoma and Gomorrha (and all the plain, as 19:28 says) fire from Yahweh coming down. 19:28 says that thereupon the whole area smoked like a furnace of fire.

Other text: 1 Kings 18:38. The followers of the deity Baal/Astarte (an androgynous deity, like Baphomet (E.RF. 117)) take on the one prophet of Yahweh, Elias. The decisive text: And the fire of Yahweh rained down and scorched the holocaust (burnt offering) and the wood.

So much for a biblical introduction. And now the facts. The actual facts.

Lily White.-- Harrison, o.c., 232. From the New York Times 25.08.1929. We are on the island of Antigua. A black person regularly experiences that, in her home as well as in the street, her clothes are scorched, while she herself, Lily, never suffers any burns.

Benevolent neighbors rescued her, as her wardrobe and even her bed sheets - above and below her - scorched without her suffering any injury. The neighbors made sure she had both clothes and sheets.

Nina Kulagina.-- This time it happens in the atheist-ruled former Soviet Union.

Genady Sergeiev, Soviet paranormologist (according to his report in the Sunday People 7.03.1976) tells.

Nina Kulagina was a medium, and a telekinetic medium at that: she could, merely concentrating and thinking sharply and willingly (mania: E.RF. 68; 98; 100; 107; 125), change physical or gross material things according to place and/or form. She is, in one way or another, able to attract the energy that surrounds her.

On more than one occasion, this energy that penetrated her body left burn marks that were up to ten centimeters long. I was with her when her clothes caught fire for the very reason of that energy surge. They literally caught fire. I helped them put out the fire and kept some of the remains - burnt rags. --To there the Soviet paranormologist.

Note.-- Observe a radical difference: Lily White, the black one, displays a fire phenomenon known since all times and in all places, which she powerlessly undergoes. Nina Kulagina, the Russian, also exhibits the absorption of energy. Which allows her to actively participate to a certain extent.

Cosmic framework.-- It has been noticed by observers that, in many cases, apart from the persons involved, other paranormal or at least very unusual and even bizarre phenomena occur around them.

-- Charles Fort, a journalist in New York, investigated such phenomena very closely. His work: *The Book of the Damned*, New York, 1920 (Also: Lo, London, 1931; *Wild Talents*, London, 1931).

As long before him, supported by the modern press, he noted such things as spontaneous scorching's accompanied by fish rain, manna rain in the desert, red rain,-- unusual multiplication of birds, insects, small mammals. What struck him was coherence. Coherence that runs in a multicausal and intercausal way: many causes and interacting causes! (Harrison, o.c., 118).

The capricious character.

Scientists, even those who, free from rationalistic prejudices, casually but thoroughly investigate the true structure of the 'divine' fire, are time and again confronted with a complete mystery.

For example: one George Turner was scorched in his driver's cabin of the truck he was driving. But the oil stains on the seat next to him were untouched! Yet the fire was so great that Turner was charred! (Harrison, o.c., 20).

So e.g. inorganic matter, organic matter including human beings burn up partially or completely but e.g. the clothes remain unharmed; vice versa: e.g. the clothes burn up but the human being or so remains unharmed!

Doctors, policemen, authorities are repeatedly confronted with a riddle that has not yet been reproduced in the laboratory. This points to the radical powerlessness of current science to really explain things.

The characteristics of scorched bodies.

Harrison, o.c. 46.-The profound difference from ordinary burnings is striking:

1. the body is always almost completely scorched; for the extremities -- especially the hands and feet, and often the head -- are never completely scorched
2. there is always a residue of fatty ashes;
3. flammable things - clothes, furniture, etc., even in direct contact with the burned body show little or no signs of damage.-- Such a thing, collectively, never occurs in natural conditions.

Possible 'explanations'.

Charles Fort.-- It is notable that it is often - not always - desperate people - 'burnt-outs' - 'marginals' and those around them, who are the victims.

Charles Fort.-- I believe that our data refer - to the domain - not to the spontaneous combustion itself but to things or beings that - using the scorching process - consume men (especially members of a clergy) and (the majority) women. This is just like the occult werewolves or so-called werewolves who also mainly target women.

Possible 'explanations'. -- Harrison Miss Lily White was undoubtedly the target of poltergeists. But: who supplied the energy that scorched the clothes and/or sheets? Was it herself or someone else? Were her clothes and sheets not in the taste of the poltergeists?. -- Harrison thinks of Nina Kulagina and her energy supplies.

And Harrison adds, o.c., 17: (In the chapter devoted to poltergeists in their relation to ‘the fire’) we see that in a certain sense ‘the fire’ dwells in some persons, is permanently peculiar to them, from the hyperthermic Padre Pio (in Foggia, Italy) whose temperature can rise to almost 49°, to the Russian telekinetic medium Nina Kulagina who apparently has the capacity to ‘spontaneously scorch’ herself.

One sees it: Harrison has a very strong interest in the energy processes,--in the people affected.

Meanwhile, he says: The beings that have to do with ‘the fire’, in the haunted houses, can - it seems - only be summoned by those who know the right words. Just as in the opinion of our ancestors, demonic beings had to be summoned by the right words.

We took this last sentence out of its context in order to highlight it: Harrison sometimes attributes the energy to extraterrestrial spirits while at other times he attributes it to earthly persons.

Could it not be the two at the same time? Do we reread E.RF. 114 (Vaughn calls out the marijuana cigarettes) and 117 (Vaughn calls out, in a cloud of black smoke, his animating spirit, Baphomet)

Seen in this way, the phenomenon fire-that-scorches would be an animistic phenomenon in a supernatural way, as Tylor defined it: the unity of soul, soul, and spirit, mind. Cfr. E.RF. 105.

Or even the unity of soul, soul of earthly man, and ghost-soul, the disembodied soul of a spirit (of an ancestor for instance) that violated this earthly man.

Cfr. E.RF. One could also mention here the phenomenon of ‘theürgie’ (E.RF. 117), i.e. working on and together with a ‘deity’ (or a deity-like, more highly gifted, more powerful being like e.g. a magically developed ancestor).

Note -- Harrison rightly refers to H. Thurston, S.J., *Die körperlichen Begleiterscheinungen der Mystik*, (The corporeal accompanying symptoms of mysticism), Lucerne, 1956. Levitation (ascending by oneself), stigmata (as with Padre Pio), light phenomena, shapeshifting, bilocation (being seen in more than one place), foodless life, immortal body, blood miracles, absence of the rigidity of death, odor of holiness, invulnerability, -spiritual bridegrooming, mystical marriage are discussed.

Sample 25.-- The soul as aura. (133/138).

J. Prieur, *L'aura et le corps immortel*, (The aura and the immortal body), Paris, 1979, 35, says: The Latin term 'aura' means:

- a. breeze (gentle wind) like a breath (cf. E.RF. 122: Rohde),
- b. air, heavenly space,
- c. soul, life,
- d. sparkle, reflection.

A definition in circulation says: the aura is an icy or fine material (fluid) emitted by inorganic bodies, by plants, animals, people.

In other words, a radiating sphere.

We have a thorough description.

Bibl. st.: -- Gerda Walther, *Zum anderen Ufer* (Vom Marxismus und Atheismus zum Christentum), (On the other bank (From Marxism and Atheism to Christianity)), Remagen, Reichl, 1960.

-- G. Walther, *Phänomenologie der Mystik*, (Phänomenologie der Mystik), Olten/Freiburg i.Br., 1955.

Gerda Walther is the direct disciple of Edm. Husserl as well as of Alexander Pfänder, psychologically oriented phenomenologist. She discovered that she saw the aura - a form of divination or mantis - in 1915, when she was about eighteen years old. She then saw them consciously for the first time, -- without fully realizing that it was really an aura.

Says she herself. In the *Zeitschrift für metapsychische Forschung* Hft 5 (In the Journal of Metapsychic Research Issue 5), (1938) I wrote: I will now, on the basis of my own observations of her, try to define more clearly what one actually encounters -- vor sich hat -- when one sees auras.

With her we summarize.

1.-- The bondage of the aura to the person from whom it emanates.

Both data, the person and the aura, are intimately linked. So much so, that this interconnection often misleads one to think that the configuration of the physical body always reveals the aura to everyone.

2.-- The visibility also in complete darkness.

My own seeing of the aura proves that it can be seen very well, indeed better, in total darkness.

3.-- Telepathic perception and auric seeing.

I have - *Phän. D. Myst.* 69 - during telepathic experiences, while lying in bed at night in the dark, perceived the aura - in the context of telepathic experiences - just as clearly and, to use a term from Husserl's phenomenology, 'leibhaftig' (i.e., in the flesh, directly perceptible) as if these people had been physically present.

Note.-- G. Walther, o.c., 70f., specifies that telepathy, i.e. living through in one's own soul what others live through in theirs (o.c., 66f.), involves degrees of consciousness.

1. I mention that when I first experienced something like telepathy in myself, and L. (a person) was discussing whether he should write to me, I fell into a state which was somewhat similar to the state I was in immediately before falling asleep. However, I was still aware of myself and my surroundings.

2. During telepathic experiences, a sleep-like, dreamlike state - in contrast to the above case - hardly existed.

On the contrary, I was fully awake and concentrated. However, I was - mostly, not always - in some way turned away from the external, sense-perceptible data and inwardly directed. E.RF. 72 (Mania has had that double aspect for centuries)

3. Walther adds: Wrong is also the very widespread opinion that one is defenselessly subject to such inner spontaneous experiences. This is not the case (except with psychiatric patients). And the more often one experiences these, the less defenseless one is. That is, the more one learns to recognize them and to distinguish them from something else as soon as they occur. -- This is confirmed by E.RF. 72: At the Batuque!

4. The profound distinction between 'first' and 'second' (= auric) vision.

One day - so G. Walther continues - on entering the Freya vegetarian restaurant in Munich, I became aware of a particularly beautiful, intense, blue aura which seemed to fill the whole room. I tried to determine from whom this beautiful, intense blue aura emanated. Only then did I discover an Indian, completely unknown to me, as the person who belonged to the aura.

After a while, when entering the same restaurant, I saw this aura again. I then looked for the Indian again. I found him in a place next door.

So, in both cases, the seeing of the aura had preceded the seeing of the person belonging to that aura -- exactly the same thing I have experienced in other cases as well.

5.-- Ordinary seeing and auric ‘seeing’ differ radically.

When the eyes are closed, man’s first physical vision fades, but not das leibhaftige spüren oder sehen der aura (the bodily feeling or seeing of the aura). Consequently, auric and physical vision must differ from each other’. (o.c., 69).

6 . Optical after-image and auric vision differ.

The optical after-image, if the perceiver moves either the eyes or the head, changes the place where it is seen. In other words, it shifts with the eyes.

The aura is always connected to the place of the seen person from whom it emanates and around him/her it is strongest.

Een tweede verschil ligt daarin dat, louter kwalitatief, het zien van het optisch nabeeld en het zien van de aura ongelijk zijn.

7.-- Eidetisch zien en aurisch zien verschillen.-.

Note. -- E.R. Jaensch, *Ueber die Verbreitung der eidetischen Anlage im Jugendalter*, (On the spread of the eidetic system in adolescence), in: *Zeitschrift f. Psychologie* 87 (1921).

-- E.R. Jaensch, *Ueber den Aufbau der Wahrnehmungswelt und die Grundlagen der menschlichen Erkenntnis*, (On the Structure of the Perceptual World and the Foundations of Human Cognition), 2 Bde, 1927.

-- E.R. Jaensch, *Die Eidetik und die typologische Forschungsmethode*, (*Eidetics and the typological research method*), 1933-3.-- Already V. Urbantschisch, *Ueber die subjektiven optischen Anschauungsbilder*, (On the subjective optical images of perception), 1907, was talking about this form of second sight..

-- What is particularly fascinating in this regard is E. Schering, *Die innere Schaukraft (Träume, Erscheinungen und Visionen des Johannes Falk)*, (The inner power of vision (dreams, apparitions and visions of Johannes Falk)), München/ Basel, 1953.

G. Walther, o.c., 200: I am not eidetically gifted. All experiments failed with regard to eidetism, i.e. the ability to recall previously (physically) observed phenomena with such clarity and veracity that the eidetic image of them seems in a way (this remark is of a decisive nature, for the eidetically gifted person knows consciously that it is only an image of memory) to be a real observation.

8.-- The aura of strong and weak personalities.

O.c., 77.-- In the case of strong personalities who radiate a strong ‘atmosphere’, G. Walther observes the following.

a. In such cases, one has the feeling - quite before all forms of conscious deliberation, judging, reasoning, comparing - of such people, as if their atmosphere, like a psychic ‘cloud’, poured into you and literally enveloped you.

b. Of course, this is often the case, especially when one is tired or weakened inside. Or when one is not inundated by a strong experience originating from one's own being. Or even when one is not concentrating particularly hard on another object of attention.

c. Yes, many times one cannot escape from this strange aura for days on end and experiences everything in its context and as if illuminated by its meaning. Perhaps differently than one would do so merely on the basis of the nature of one's own sources of experience.

Note. - Seeing the aura is more than just observing: an aura, especially one of a person or object that radiates strongly, has an overwhelming effect that can last for days.

9.-- An aura is distinguishable into partial auras.

In other words, like all who see the aura, G. Walther, o.c., 117, observes that within the one aura of a human being there are several partial auras. Auras are not uniform.

10.-- The aura of sacred persons.

O.c., 193.-- Steller speaks of mediators, messengers of God.-- In this she distinguishes:

a. the case of Jesus and

b. that of ordinary people, such as Saint Paul after his conversion.

In both cases - even when a direct communication from God about the mediatorial role is not available - the authenticity of a mediator can often be known on the basis of the nature of his charisma and his divine character.

This is what the Germans call 'Heiligenschein', halo. This is true both when the mediator is a human being filled with the divine and when he is a God-man (such as Jesus).

Note. - The term aureole comes from the Latin aureola, small aura, -- usually situated around the head.

When one approaches such a person, it is sometimes suddenly as if one were entering the force field of a strong magnet. Almost as if in the case of thunderstorm tensions, one feels the force fluid flowing through one's own body from such people.

In the center of such a force-field, one sees such people luminously irradiated by the known white-gold light, which flows into them from the divine essence.

For the golden hue of a white spiritual aura or of a colourful psychic ('seelischen') aura is always the sign of the fact that it is permeated by emanations of the divine being.

One experiences - one might almost say one sees, though not with the physical-physical eye - how such a white-gold light emanating from them surrounds one's own self (note - the deeper layer of the self) - like a flood - and flows into the innermost roots of one's own spiritual and psychic ground being (note - that through which the self is situated in the universe as through an embedding).

Note -- Here, of course, Gerda Walther is speaking personally, the psychic woman turned from aggressive Marxist to Christian mystic, insofar as she adopts certain basic concepts of psychologist Pfänder, e.g. the basic being.

Phenomenological conclusion.

As a phenomenologist, G. Walther describes the direct perception of all that is aura. The aura, with all its shades, is thus:

1. etwas Selbstgegebenes, i.e. something that shows itself directly as given, irreducible to anything else,
2. at least it can be so in any case.

Immediately, then, the aura is what Edm. Husserl (E.RF. 22) calls it ein urphänomen, a primal phenomenon, i.e. something which is not deducible from other data,--something which is, in other words, not reducible to other data.

Note.-- Speaking analogically about the aura.

O.c., 69f.-It is sometimes said that the aura corresponds to the ordinary, sensory perceptible colors with the difference that the (color of the) aura is thinner or finer.

G. Walther's answer: this definition is allowed, but only as a tip, as an analogy (partial identity), but it may on no account be taken literally.

I was once asked whether a person who, for example, has a blue aura (at least for sensitives, i.e. clairvoyants), now comes across as dyed in blue or just as if shrouded in a blue veil or as if in a blue mist, a blue floodlight.

All such analogies amount to comparisons - hints for those who do not see the aura for themselves. As helpful representations - in that analogical sense - they may be thoroughly useful. In particular: through such comparisons, analogies, non-sensitive fellow human beings understand, approach and possibly set in motion their own second sight.

More than that: in enlightened-rationalist circles, where one cannot and/or will not even practice the fellow human-analogical understanding (not even purely scientifically and/or phenomenologically), one bases precisely on such analogies (as a representation of perception incorrect) ‘ganz falsche Theorien’ (completely false theories).

Note -- Where non-sighted people invent theories about what they do not even see, it is like a blind man beating at an egg!

It has also been believed that the aura is like the reflection of a light or like a colored surface on a transparent window, through which one can see objects and people as if they were suffused with that light or suffused with that colored surface.

G. Walther denies any phenomenal, i.e. directly perceptible, value of such analogies.

R. Steiner (1861/1925; founder of a central European variant of Theosophy (E.RF. 123)), the anthroposoph, points out that the physical-sensory colors have an ethical-political quality provided that they are understood in a sensuous way.

R. Steiner (1861/1925; founder of a central European variant of Theosophy (E.RF. 123)), the anthroposoph, points out that the physical-sensory colors have an ethical-political quality, provided that they are understood in a symbolic way.

According to Steiner, it is precisely this symbolic quality that corresponds to what the aura - in its own material way - expresses.

G. Walther cautiously agrees with this Steinerian view of color symbolism: The fact that the aura is referred to by the names of physical colors has its origin in an inner relationship between physical and auric colors (O.c., 70). (O.c., 70).

Note -- Indeed, auric-sighted people may differ in their perception of the same thing (and in their interpretation of it). Not that one sees nothing and the other sees something. No: both see but, given their different aptitudes, differently.

Note -- Reference should be made to Colette Turet, *Auras humaines et ordinateur*, (Human auras and computer), Paris, Dervy, 1976. The method was comparative: both gifted people and data from differential psychology appear to correspond to 98% regarding aura. That is worthwhile.

Sample 26. Jesus' Transfiguration (Glorification) (139/142)

E.RF. 136 (The Aura of Holy Persons) taught us that Gerda Walther 'saw' the aura of Jesus.

Among other things, she saw a white-gold radiance or 'aureole' around Him. That she, as it were, felt herself permeated by this very aura, right into her 'self' (the depth soul) and even her 'ground being' (the depth soul insofar as it is situated in the whole cosmos).

Let us now go into that for a moment. But before doing so, let us consider the concept of apocalypticism (E.RF. 19). This is the unveiling, the blotting out, of the sacred insofar as it belongs to the other world.

The aretology tells us how the sacred breaks through into this world, in the form of the miracle, while the apocalyptic tells us how the distant other world still comes through to this world, via visionaries.

Bibl. st.:

-- C. Kappler and others, *Apocalypses et voyages dans l'au-delà*, (Apocalypses and journeys into the other world), Paris, Cerf, 1987 (a major work on the subject,-- especially for the reason of its broad definition of revelation).

-- Fr. Bovon, *Révélation et écritures* (Nouveau testament et littérature apocryphe chrétienne), (Revelations and Scriptures (New Testament and Apocryphal Christian Literature)), Geneva, Labor et Fides, 1993.

-- L. Cerfaux, *Jésus aux origines de la tradition* (Matériaux pour l'histoire évangélique), (Jesus at the Origins of Tradition (Materials for Gospel History)), DDB, 1968 (a masterpiece situating Jesus in the apocalyptic).

-- G. von Rad, *Theologie des alten Testaments*, 1 (Die Theologie der geschichtlichen Ueberlieferungen Israels), (Theology of the Old Testament, 1 (The Theology of the Historical Traditions of Israel)), Munich, 1961, 415/439 (a Protestant account).

-- J. Huby, *Mystiques paulinienne et johannique*, (Pauline and Johannine mystics), DDB, 1946.

-- J. Lambrecht, *Is all praise unwise?* (2 Corinthians 10 in the revised Willibrord translation), in: *Collationes* (Vl. tijdschr.v. theologie en pastoraal) 23 (1993): 4 (Dec.), 359/378.

These works show that the term 'apocalyptic' is sometimes taken too narrowly, i.e. to mean merely the catastrophes of some end time or other, where the proper (and thus broader) term means 'revelation of secret, mysterious realities representing the sacred'.

Hence the fundamental meaning for every religion (and philosophy of religion).-- As Paul - 2 Cor. 12: 1/5 - says: visions ('visions', divination) and revelations are an objective truth and, were it not for the sake of circumstance, he can go big on them, for they are credentials that give him a sacred authority.

We reread E.RF. 38 (Shamanism). -- Add what follows.

Danièle Vazeilles, *Les chamanes*, (Shamans), Cerf, has recently drawn attention to the apocalyptic nature of all that is shamanism.

She notes that shamanic beliefs and rites are found in many regions: Siberia (the classic land),-- Central Asia, Northern Europe, North and South America, North and South Korea.

For M. Eliade, shamanism is a sacralisation process of profane reality, of which Siberian shamanism would be the true archetype.

D. Vazeilles, on the other hand, refuses to accept such a view: for her it is a transcultural technique, like so many others, for getting in touch with the other world, the world of spirits. Hence the essential importance of the notion of the 'journey into the other world' of the shaman thanks to a mania, an ecstasy (E.RF. 68; 98; 100; 130;--not least 74), i.e. a more or less 'shifted' state of consciousness.

This must be emphasised: a phenomenon such as shamanism is truly 'apocalyptic', but on its archaic plane, of course.

Jesus' transformation.

Jesus' 'metamorphosis' (lat.: transfiguratio) is twofold. It is a 'miracle' and thus an aretalogical phenomenon, but it is also a 'revelation' and thus an apocalyptic phenomenon.

Let us first read the text. Luke 9: 27/36.

1. I tell you truthfully, 'There are those here who will not pass through death (exodus) until they have seen the kingdom of God'.

Note.-- The term kingdom of God (kingdom of heaven) means the (end-time) action of God, the Holy Trinity, as 'sovereign power' in this world. So it is about an operation. Yes, a solution of problems, namely the precarious situation in the sacred sphere of humanity.

Jesus took Peter, James and John with him and went up the mountain to pray (E.RF. 54; 66; 86; 101; 102; 109; 114) and, when he was praying, the countenance of his face changed and his garment became a brilliant white.

Note: -- a. Daniel 7:9 says that the appearing of the son of man (at the end of time) will share whiteness and fire (E.RF. 129 (Ps. 97 (96)) of the whole event.

b. Matt. 7:2 says: He was transformed before their eyes; His face shone like the sun and His clothes became white as the light (// as the snow). Cf. Mark. 9:3.

c. This is compared to the resurrection angels. Thus Lu. 24:4 (Two men stood before (the aromata-carrying women) in resplendent garments); Mark. 16:5 (They saw a young man seated on the right, dressed in a white robe); Matt. 28:2/3 (And behold, a great earthquake occurred! The angel of the Lord came down from heaven and rolled away the stone (from before the tomb). He sat down on it. He had the appearance of lightning, and his garment was white as snow).

Note --: One reads E.RF. 129f, and one will recognize the fire and lightning energy in the phenomena. For it is about energy,-- resurrection energy. Jesus' body, -- his soul-body, hidden under his biological appearance during his earthly life, is in the ground, in his deep soul, resurrection soul-body that is exposed as a result of his metamorphosis.

2.-- Look: two men were having a conversation with Jesus. They were Moses and Elias who, appearing in glory, were talking about his 'exodus' (= death) that he would soon accomplish in Jerusalem.

Note.-- Also Moses and Elias show themselves - reveal themselves (apocalyptic) - in glory, i.e. God's being insofar as it shows itself in a splendid way, -- both in appearance as here and in 'works' (the miracles of Jesus e.g.).

3. Peter and the others were overcome by sleep. When they awoke, they saw his glory and the two men with him. And lo and behold, when the two said goodbye to Jesus, Peter said to Jesus: Master, it is a joy to be here. Let us therefore make three tents: one for you, one for Moses and one for Elijah. Peter did not know what he was saying.

Note -- It is quite possible that the sleep, in this case, is a reaction of the organism to the high energy emanating from Jesus and the two. Cf. E.RF. 107 (Magnetic sleep). For the words uttered by Peter testify that in his sleep he felt blissful, just as now magnetic sleepers, languid with energy, still feel blissful. That he did not know what he was saying can be explained in this way: he came out of the state of rapture.

4. - The story continues.-- While Peter was saying that, a cloud appeared and stretched over them like a shadow. They became afraid as they entered the cloud. Out of the cloud came a voice saying This is my son, the chosen one. Listen to him. -- Once that voice had resounded, only Jesus remained (...).

Note -- Archaic rulers and princes looked upon themselves (and the people with them) as ‘sons of God’, i.e. of divine nature, -- which implies charged with god-given energies (E.RF. 49: the consecrated or sacred ruler).

The Commentary of St. Peter.

2 Peter 1:16/18 -- Not on the basis of elaborate fables have we proclaimed the power and the coming of our Lord Jesus Christ, but after we became the eye-witnesses of his majesty. Indeed, he received from God the Father honor and glory, when the majestic glory spoke to him a word like this:

This is my beloved son, who is in all my favor. -- This voice we -- yes, we -- heard: it came from heaven, for we were with him on the holy mount.

The eyewitnesses.

Among other things, what is now called narrativism, claims that among other things (and according to some especially) the biblical texts are only a product of some - strongly storytelling - highly religious spirit, but are by no means to be interpreted as historical.

Whereby the term ‘historical’ must be understood in a very clear enlightened rationalist way, i.e. as the representation of purely earthly, preferably scientifically verifiable facts.

Consequence: apocalyptic facts (not to mention ordinary aretalogical facts) can, in view of the axiom of enlightened rationalism, never be ‘facts’.

Secularism is at work restricting our horizon to all that is merely ‘earthly’. As Nietzsche said: My brethren, remain faithful to the earth.

Yet it is clear from Luk. 1:2, Acts. 1:8, 1 John. 1:1/3, for example, that the authors of the New Testament texts present themselves as or rely on eyewitnesses.

Crucifixion/ Resurrection.

Luke’s account emphasizes a first-rate religious experience, the apocalyptic scope of the prayer on the high mountain (Matt. 17:1), in solitude (Mark 9:2), Jesus’ prayer provokes his transformation, omen of his imminent death-and-resurrection.

Sample 27.-- *The disembodied soul(dust).* (143/146)

We have just seen that Jesus, during the transformation, radiated a radiance that exceeded the limits of his biological body.

Let us consider this phenomenon, which we call the extra-bodily soul substance. One of the curious sides of animism.

Nina Kulagina.

Already in E.RF. 130, we have identified the fire phenomena with the Soviet paranormologist.-- And now the side of the phenomenon that bears the 'scientific' name PK (psychokinesis; also called TK, telekinesis).

Bibl. st.:

-- *Les phénomènes inexplicés*, (Unexplained phenomena), The Reader's Digest, Montréal, 1983, 253.

Nina Kulagina - still young - extends her fingers some twenty centimeters above the object on the table. A compass. She herself looks like an ordinary housewife from Leningrad (now Petersburg),--a little chubby, in her forties.

1. Nevertheless, she performs a very strange task, because, while keeping her eyes on the compass with great concentration (ERF. 68; 98; 100; 130; 140), her muscles begin to stiffen, deep creases appear on her tense face. But, after a few minutes, drops of sweat bead on her forehead and ... it is as if the needle of the compass obeys the exceptional magnetism (ERF. 97) - understand: soul substance - emanating from this woman: the needle begins to vibrate.

2.-- The woman keeps her hands stretched above the compass, but she performs some circular movements with it. The needle apparently does not interfere with the magnetic forces of the earth's force field; it seems to obey Nina's circular movements.

What's more, it won't be long before the needle turns on its axis!

We reproduce an excerpt from the Russian documentary - filmed in 1967 - which is one of the many films showing the exceptional achievements of Nina Kulagina.

Note.-- With her energies, Nina can make a ping-pong ball float in the air, move a crumb of bread, not to mention the burns that used to happen.

That is animism with the out-of-body soul(dust).

Note.-- With regard to the extra-bodily soul(dust), the following should be mentioned: the aureoles e.g. of the saints (E.RF. 136) are surprisingly similar to the auras which the sensitives (clairsentients) of Baron Karl von Reichenbach (Der sensitive Mensch, 2 Bde, (the sensitive man) Stuttgart, 1854) still see today,

-- on the auras discovered by Dr. Walter Kilner (1847/1920; English physician, famous for his The Human Atmosphere, London, 1911, in which he confirms von Reichenbach's auras) through glass screens rubbed with dicyanine,

-- on the auras seen by the Russian electrician Semyon Kirlian and his wife Valentina, using a device, discovered in 1939, called Kirlian photography.

Following in the footsteps of the Kirlians, among others, many Soviet specialists publicly stated: All living beings - plants, animals, human beings - have not only a biological body composed of atoms, but also a double or 'energy body' consisting of bioplasm (a name for soul body).

Herakleitos of Ephesus (E.RF. 121) has left us a fragment, No 45: The limits of the soul ('psuches peirata') you cannot find out anywhere as you go, even if you cross every road: such is the depth of the mind ('logon bathun') that it possesses. The thinker of the ever burning fire has evidently realized that the aura of the soul, perhaps in his eyes an aura of fire, reaches far beyond the visible and tangible biological body.

Specification. (144/146) G. Welter, Les croyances primitives et leur survivances, (Primitive beliefs and their survival), Paris, 1960, 53: If - for example - man possesses a soul, it is to be found in all that comes out of his body: blood, excretions, milk, hair, nail remains.

It is also to be found in his shadow, in his name, in an image of him (if he made the imprudence to look at himself in a water mirror or if someone had the malice to reproduce his features).

The magician can detach a part of that soul in order to pull it into the body of a crocodile which, in its turn, will devour a woman who is washing linen in the river.

What follows is one long commentary on this short - too short - sketch of what is a new perspective sample on animism.

Let us rearrange a little: everything that is animated (i.e. has a soul-body), has that soul in every part of the biological body but also in everything that is related to it (metonymically; E.RF. 50; 88) and/or in everything that resembles it (metaphorically; E.RF. 50; 88).

In other words: the basic structure of all magic stands or falls with this animistic structure.

Remember well this basic axiom.

1.-- The aura (the immediate aura),

- the spittle (cf. John 9:6: Jesus spit on the earth, made mud with his spittle, and applied this mud to the eyes of the blind man),

- The breath (John 20:21f.: As the Father has sent me, so I also send you (the disciples)). Having spoken thus, he breathed on them and said to them: Receive the Holy Spirit (....),

- The name (Acts 19:13f.: Some Jewish exorcists on a journey also tried to pronounce the name 'Lord Jesus' on those who had evil spirits within them (...); we know the unfortunate outcome: the possessed, moved by an evil spirit, threw themselves on the inexperienced exorcists! Why? Because they did not have the right way of pronouncing it! In unity with (the life force of) Jesus, yes; without that: no!).

Note -- The whole Bible identifies the name and the hidden essence of the one it refers to. But the Jewish exorcists did not know the real hidden nature of Jesus. Consequence: their identification of name and essence was unfounded.

Consequence: the evil spirit did not obey the articulation of the name.

2.-- As Welter says: things such as the semen (E.RF. 63) or the blood (E.RF. 60),-- photographs and paintings (in castles for example),-- used objects, etc., contain a dose of soul substance (E.RF. 60). m contain a dose of soul substance (referred to by other names: life spirit(s), world soul(s), magnetic fluid, 'od' in von Reichenbach's parlance), even 'mummy' (= fetish: E.RF. 92) etc.; the spiritualists call it 'ectoplasm').

This dose of soul matter - once removed from the biological body - 'lingers' in the object for at least a certain time (if neglected, the dose gradually dies away, unless it has been worked into it by very strong magic).

Note -- Albert de Rochas (1837/1914; French paranormologist), in his *L'extériorisation de la sensibilité*, (The externalisation of sensitivity), Paris, 1977(1894-1), deals masterfully and extensively with all that is extra-bodily soul stuff.

But, o.c., 296, he raises a hot issue: in reference to medicines that strangely enough, treated magically, also work at a distance, he says: I do know that one can invoke suggestion. To this he replies:

a. true suggestion is a rare phenomenon;

b. It must therefore not be excluded as an agent, i.e. as that which produces the effect attributed to magic.

Note -- The following should be added to this: juggling with suggestion as a substitute for magic is justifiable if it has been unequivocally and rock-hard scientifically proven what exactly suggestion is. Well, so far, the explanations of the opponents of the magical explanation about the correct working of suggestion are very disputable. So they are nothing more than one possible hypothesis.

Even everything that a person possesses is permeated with his soul substance.

P. Schebesta, *Oorsprong van de godsdienst* (Origins of religion) (Results of ethnographic and prehistoric research), Tiel/The Hague, 1962, 59: A negro who is robbed or insulted does not demand 'compensation' or 'punishment' for the offender, but restoration of life force.

This is what the entire economic-legal order of sacred communities is based on.--

This explains why in truly intact cultures - not uprooted by modern civilization - e.g. theft is so rare: the one who steals knows that he/she can expect an occult reprisal, - not to mention the fact that e.g. the ancestral souls and the worshipped deities of the injured party keep a watchful eye.

Attilio Gatti, an Italian ethnologist who worked for many years (for governments, among others) in sub-Saharan Africa, tells how he once had to leave precious material in a lost village in Central Africa for a few years.

After two years he could retrieve it and ... what did he find? All his totally untouched material!

He also tells how one of his negro helpers once stole a goat - from a sorcerer, that is - and fell seriously ill that very night. The others around him, negro-Africans, betrayed the matter: He has stolen a goat! Then the sorcerer was approached: he withdrew the fates of the seriously ill and, after restitution, the thief recovered immediately.

Sample 28. The extra-bodily soul body: examples. (147/152)

-- Carl du PreI is known for such works as *Philosophie der Mystik*, (Philosophy of mysticism), Leipzig, 1910,

-- *Der Spiritismus* (Spiritism), Leipzig, Reclam, 1893

-- *Das Rätsel des Menschen* (The Riddle of Man), Wiesbaden, 1950 (re-edition).

-- But de Rochas, *l'extériorisation de la sensibilité*, (the externalisation of sensitivity), Paris, 1977, 313/330 (L'od véhicule de la force vitale), ((The od vehicle of the life force)), gives us a free translation of an article by du Prel, published in *Die übersinnliche Welt*, (The psychic world), 1896 (Nov./ Dez.), from which we quote the following, with comment.

De Rochas, o.c., 317. -- We read in the Bible that the prophet Elias laid himself on the body of the son of the widow of Sarépta - it was thought that her son was 'dead' - and brought him back to life. In other words, the prophet strengthened - through the od (= life force) present in himself - the boy's life force.

Note -- Indeed, the sacred writer, 1 Kings 17:17/24, relates the salvation. But first read E.RF. 106 (The phantom leaving the body can be recalled,-- even by a skilled magician).

The biblical text: The prophet laid himself upon the child three times and addressed a prayer of supplication (E.RF. 54; 66; 86; 101; 102; 109; 114; 140) to Yahweh: 'Yahweh my God, return the soul of this child into him! Yahweh heard the prayer of Elias the soul of the child returned into him and he resumed life.

Note-- 2 Kings 4:8/36.-- The prophet Eliseus heals the son of the Sunammite.

The text: There lay the child, dead and on his bed. Elijah crawled on the bed, stretched himself over the child, put his mouth on the child's mouth, his eyes on the child's eyes, his hands on the child's hands. Thus he bent over the child, and the child's flesh became warm again. The prophet does this up to seven times.

But listen: 2. Kings. 4:33 says He entered, closed the door ... and addressed a supplication to Yahweh, before he begins the rescue. The magic act is religion, supplication to God! The magic act is based on the fluid, the holy spirit, as the Bible calls it, that flows into the child through the prophet. With the fluid of the prophet, of course.

Note -- Sometimes the active presence (together with e.g. holding hands) is sufficient: Mark. 5:41/42 (Jesus and the girl); Acts 9;36/42 (Paul and Tabitha-Dorkas); Acts 20:7/12 (Paul and the boy).

Du Prei adds:-- Dr Gilbert, afflicted with a severe nervous disease, exhibited very painful attacks every day at well-defined hours.

One of his friends, remembering Elias's appearance, laid upon him,-- with the result that each time the patient passed from a very painful state to an inexpressible well-being.

Note.-- The fact that an ailment manifests itself at well-defined hours is even more striking: it is as if the ailment - or perhaps the hidden evil - follows a kind of timetable.

The co-sleeping (with or without full sexual intercourse).

This brings us somewhat into the realm of what is called - with a bad term - sexual magic. Cfr. E.RF. 87; 113.

Married couples who sleep in the same bed penetrate each other with the fluid. Animal tamers are well aware of this: they let e.g. the lion cub sleep with them, on the blankets of the bed so that it attaches itself to the animal tamer not only by habit but also by the mutual mixing of life forces. The same is true of the domestic cat or dog: if they sleep with their master, the life forces intermingle.

1 Kings 1:1/5 -- David had become a very old man. They covered him with blankets but he did not get warm.-- Then his servants said, Let the lord our prince find a young girl (E.RF. 112) to help and care for him. She will 'sleep in your lap' and such a thing will keep the lord our prince warm. -- So they looked for a beautiful girl in all the land of Israel. They found Abishag of Shunem and brought her to the king. The young girl was exceptionally beautiful. She took care of the prince and served him but he didn't 'know' her.

Note -- 'Knowing' in Biblical language means above all 'intimately associating with', yes, living as married couples.

Note -- Contemporary people - including professional scientists - will explain this text, in addition to psychanalysis and the like, with ordinary 'sex'. Yet this conflicts with the cultural context: the first thing that counts is the communication of life force. Now it is a fact that a certain type of (young) women possesses an extremely strong dose of life force. Their beauty seems to be the physical expression of precisely that deeper life force that they - clairvoyants - strongly radiate. Abishag must have been of that type.

Please reread E.RF. 134, where Gerda Walther speaks of an aura that fills the whole space.

One day the person from whom it emanated found himself in the other place. Herakleitos of Ephesus warned us: the boundaries of the soul are unsearchable wide and vast!

So is the aura of women like Abishag of Shunem! It is possible that once she stayed with David, the sensitives felt or saw the whole palace filled with her strong aura.-- David, who in his rudeness felt his shadow come loose from his body, lived in it. Yes, he was in a kind of co-sleeping with her. It would not be surprising if, precisely because of that very strong aura of an exceptionally beautiful girl, his shadow returned to his body and he experienced the result, namely, the warmth of life returning. That warmth of life - which is very often experienced by sensitives (and others) - is the external sign of the soul(dust).

Note -- Ethnologists and religious scholars today often speak of revitalising religions.

Well, here we have the axiom or principle of such a type of religions. The classical churches, for example, but also other outdated or living religious systems no longer 'vitalise' (enough). The result is that a number of people look for a religion in which they, after contact with it, feel 'recharged', 'revitalised', 'reborn' or so on.

Self-imposition with inhalation.

Laying on of hands, yes! But, like Elias and Eliseus and others, self-inflation! We saw above that also the breath the ancient Anaximenes of Miletos (E.RF. 120; 122) spoke of 'aer' and 'psuchè' (remember that, in ancient Greek, 'psuchè' actually means 'breath' first) - is a part of the soul(dust).

-- A. de Rochas, *l'extériorisation de la sensibilité*, (the exteriorisation of sensitivity), 318, mentions what follows.

A certain Cohausen, in his *Von der seltenen Art sein Leben durch das Anhauchen junger Mädchen bis auf 115 Jahre zu verlängern*, (About the rare way of extending one's life to 115 years by breathing on young girls), tells of a Grubelius who recounts the following.

A woman who gives birth to a child for the first time falls into a deep depression. She is considered to be dead. Her devoted helper comes running up quickly, lays herself on her, blows into her mouth until she comes to. The doctor, seeing this, asks her where she got this remarkable method. Answer: I have seen it practiced in Altenburg. I know that midwives often bring to life newborn babies that have appeared to be dead in the same way.

So much for one of Carl du Prel's stories.

The (warm) breath of young girls.

Du Prel says: the title of Cohausen's text - About the rare way to extend his life to the age of 115 by breathing on young girls - is in fact the inscription in marble according to which a certain Clodius Hermippu became 115 years and 5 days old thanks to the warm breath of young girls (in Latin: puellarum anhelitu).

But - says Du Prel - the inscription in question does not tell us whether this Roman was the director of an institute for young girls or whether he achieved this result by following David's example (with Abishag from Shunem).

Once again: we reread E.RF. 112, where we see Vaughn, as an outward sign of the androgynous deity Baphomet, enchanting (in a kind of magnetic sleep) young girls of all kinds, depleting the life force of perhaps highly charged young women. In satanic and satanist circles, the axiom of women's vitality is apparently very well known.

We also reread E.RF. 86 e.g.: on the sacred prostitution of the Nordic wanen.-- Also, perhaps the sex change of 'Judy' (John) - E.RF. 80 - is 'explicable' from here.

In any case: the Hindu religions know very well the axiom of shakti, the female energy as source of life of male deities.

Cohausen.-- He once treated a sixty-year-old. At some point, this man marries a young and beautiful woman. -- A year later, he gets a hot fever. The young woman assured him that her husband took neither food nor drink nor any medicine.

Note.-- Here and there one hears of people - 'holy' people, of course - who live for years without eating (and perhaps drinking like all of us). They live - so to speak - on the Eucharist, for example.

But it may be - it may be: pay attention to the modality or, caveat - that they simply suck the environment into its life force. What, for example, causes plants to die in the vicinity of such people? This in passing.

Cohausen continued.-- Yet - to Cohausen's great surprise - his health recovered. Yes, he was even better off than before.