

Course 4.2. Fundamental Theory of Religion (Philosophy of Religion).
1978-1979:

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Fundamental Theory of Religion (Philosophy of Religion).

Father H. Pinard de la Boullaye, S.J., at the time professor of history of religion at the Gregoriana in Rome, in his *L' Etude comparée des religions*, (The Comparative Study of Religions) Paris, 1923³, t. II, Ses méthodes, pp.14ss., says that comparative studies comprise three phases or stages:

(1) **hierography**, i.e. the simply descriptive (= phenomenological, i.e. describing the phenomenon as a phenomenon (= as far as it shows itself) approach to the sacred in which it is assumed that ‘the sacred’ is at the heart of religion or, religion;

(2) **hierology** i.e. the deepening of the phenomena (= phenomena) in order to obtain a law and an explanation; logically expressed: the phenomena are structured de-, in-, and abductively.

(3) **Hierosophy**, i.e. the philosophical position taken with regard to the sacred in its manifestations and structures (think of philo.sophia: philosophy of religion, because it examines the foundations or foundations).

“The first discipline records; the second classifies and provides an empirical explanation; the last speculates, that is, three stages of study, all of observation in the first case; of coordination in the second; of interpretation and appreciation in the last. “(o.c. 14) “The word hieros is (...) of a broad enough conception to cover all that is sacred, speculation or action: it expresses the general object of this study; ‘grafia’,

‘logia’, sophia’ indicate well enough the successive aspect under which one approaches it.” (o. c., 15, footnote).

Archaic religion: ‘Archaic’ is a cultural-historical term. It designates the primordial initial stage, coming to us from prehistoric times, still surviving in today’s primitive cultures, still starting point of evolved religions, even the most secularized or humanistic ones. It is precisely the sacred in every religion that is at the same time the archaic of it.

We give these lessons under the motto of the text of William Ernest Hocking, pupil of Josiah Royce, professor at Harvard (Mass.), quoted from *Les principes de la méthode en philosophie religieuse*, (The principles of method in religious philosophy), in *Revue de Métaphysique et de Morale*, 29:4 (1922:oct./déc. Mouvement général de la pensée Américaine), pp. 431 /453, at the end:

“Primitive religion, which, on the surface, appears to us as a jumble of rites, taboos, all kinds of feelings (fear, dismay, resentment, horror, inexplicable audacity in the face of feared powers), deserves to be deciphered (...). One can see in it something like a resolute ‘no’ that resists the threats that material nature makes against the people it wants to dominate, not to say devour.

What is the disease, the mutilation, the shed blood, the death? What are the biological changes of love and birth, unless threats of that nature are also present? And is it not precisely here that primitive religion raises its head? It is a resolute and massive refusal expressed through a wild device of rites and taboos, and what it refuses is that the circle of material powers contains the whole of man or defines his destiny. It is not religion that is credulous towards natural phenomena. Religion is the invincible disbelief of the human mind towards the phenomena; it is the dialectical (= disputing the contrary) certainty that the deepest realities belong to the realm of the invisible.” (o. c 452 /453)

Method: We study archaic religion as a form of thought. This means that the lessons about logic will be applied here. Above all we shall ask ourselves the question whether there is a specific religious culture, i.e. a coherence which always exists in religious data and which can only be found in religious data.

This coherence is mentioned in the word ‘sacred’, i.e. power-charged, = power in a striking degree of energy and information behind, in above through a material data. So, the typical structure of religion already has three dimensions: matter, energy and information, but in a ‘holy’ degree and quality.

Power is the extra- and supernatural side that can be experienced in, behind, under, above, through the natural. So that the typical religious structure has a threefold character, in concurrence with the one just mentioned: nature, outer nature and super-nature. The last word, ‘supernatural’, means the divine share in ‘power’. The supernatural represents what is now called the paranormal and which is discussed in animism and dynamism by the ethnologists.

But there is more: the two previous characterizations are one-sidedly static (synchronically). Religion is diachronic. There is, in my opinion, no better name for the continuous, mysterious event that is religion, than 'sacred', i.e. 'power-laden history', as the myths of the peoples imaginatively but not unrealistically describe it.

Power is a two-fold event, which for instance in the Bible is called 'judgement'. The same power is fateful for some, salutary for others. This divisive event is common to all religions, although varied and different from one religion to another.

That is why we will describe, as the first chapter, the first of a series of samples in religious reality, the judgement of God, - to take full root immediately in an applicative model and outline from there the regulative model of religion.

I. The judgment of God in biblical revelation as an entrance to the holy.

Starting point: Ekki(sir) 15 :11/20: "(11) Think not, My sin cometh from God: for what He hateth, He cannot do. (12) Say not, 'He hath caused me. to fall'; for He hath no need of the sinner. (13) Yahweh hates all sin and evil, and those who fear Him, He preserves from it. (14) Since God created man, in the beginning, He has left it to his own understanding: (15) If thou wilt, thou mayest keep the commandments, and if thou art wise, thou shalt accomplish his will. (16) For you are laid down 'water' and 'fire': stretch out your hand according to what you prefer; (17) for man is the choice between life and death. what he desires, that is given to him."

Cf. also e.g. Deut. 30:15/20, etc.; for this theme of the God-given choice to be fulfilled by man is a leitmotif throughout the Bible.

We find it back in Gal.6:7/9: "(7) Do not deceive yourselves": God will not be mocked! Whatever man sows, he will also reap. (8) He who sows the flesh (= pitiful humanity) will reap corruption from the flesh; but he who sows in the spirit (= God-given power) will reap eternal life from the spirit. (9) Let us not therefore grow weary. to do good: for if we do not slacken, we shall reap in due season ..."

This is the theme of the judgment of God: God judges on the basis of immanent sanction (inner retribution). The creature itself prepares the judgment of God. Man undergoes the judgement of God in his 'soul'.

For archaic man this was evident; for modern man it is no longer. Nevertheless, this principle deserves full attention: "What does it profit man if he gains the whole world, but at the same time his soul suffers damage? Or what will man give in exchange for his soul? (Mk. 8:36/37) 'Hè psuchè autou' says the Greek text. What is this 'psuchè', this soul, so that Jesus warns against harming 'the soul'? Jesus emphasizes: there is no equivalent for the soul (it cannot be exchanged for anything)! - We stand here before something invisible, but irreplaceably valuable. Yet there is a way to gain control over that invisible, at least according to the archaic man.

The ordeal or divine judgment.

The New and also the Old Covenant give us applicative models (= examples) of the judgement of God in and along the soul.

New Testament: The most remarkable is S. Paul 1 Cor 11 :27/31a. After recounting the institution of the Eucharist, Paul continues: “ (27) Whoever therefore eats the bread or drinks the chalice of the Lord in an unworthy manner, sins against the body and blood of the Lord. (28) Let everyone therefore examine himself, and only then eat of the bread and drink of the chalice. (29) For he who eats and drinks, eats and drinks himself a judgment (krima, in Greek), if he does not value the body. (30) .

The great apostle concludes, then, from the observable fact of ‘so many’ weak, sick and dying people, to the unobservable cause, namely the unworthy ‘eating and drinking’ of the Eucharist. The afflicted ate and drank themselves ‘a judgement, perhaps carelessly, but with fateful consequences for earthly life, which from the soul afflicted underwent the repercussions of a sacrilege, i.e. the violation of power-laden food and drink. He adds: (31) “If we had judged ourselves truthfully, we would not be judged. (32) Well, if we are judged by the Lord, this is a lesson for us, not to be judged with the world.” (ibid.)

So it is that judgement takes place in the unconscious and our consciousness can imagine illusions about that unconscious happening. In other words, to use a contemporary word, Paul is doing a critique of consciousness here.

We now understand better what it means when Hocking writes: “It is not religion that is credulous about natural phenomena. Religion is the invincible disbelief of the human spirit in the face of phenomena.” (vide supra).

One compares this Pauline text with what he, also in 1 Cor. 10:1/22, writes about the Old Testament examples of God’s judgment, and one will see that the scheme “eating judgment” is also realized in other ways, but with equally catastrophic results (e.g. dying with twenty-three thousand in one day, being killed by snakes, being exterminated by an angel of destruction); concluding with the same criticism of consciousness. “Whoever therefore thinks he is standing, see that he does not fall!” (1 Cor 10:12), which St. John also says: “Jesus said, for a judgment I have come into this world: that the blind may see, and that the seeing may be blinded.” (Jo 9:39)

An even more remarkable model offers us Jo 13:2; 13:17/30, where it is again about the ‘Eucharist’, but now at its institution by Jesus himself. Paul 1 Cor 10: 16/22 speaks of the Eucharist and its counterpart: he speaks of ‘the chalice of the devil’ as a counterpart to ‘the chalice of the Lord’ and ‘table of the devils’ and in opposition to that ‘table of the Lord’.

The same theme recurs in St. John: “13:2. The supper had begun and already the devil had inspired Judas, son of Simon Iscariot, to betray Him. (...) (= the washing of feet).

And further 13:17. “(17) And if ye understand all this, ye shall be saved, if ye do likewise. (18) I do not say this of you all. I know whom I have chosen. Nay, the scripture must be fulfilled (Ps. 41 (40):10): ‘He that eateth my bread lifteth up his heel against me’. (19) Already now I say it before it is done, that when it is done ye may believe that I am. (20).

Verily, verily, I say unto you, He that receiveth him whom I will send receiveth me, and he that receiveth me receiveth him that sent me.” (21) After these words Jesus was deeply moved and he testified and said, “Verily, verily, I say unto you, one among you shall betray me. (22) The disciples looked at each other, uncertain who he meant. (23). One among his disciples (who loved Jesus.) was lying at Jesus’ breast. (24) Simon Peter gave a hint and said to him, “Say, who is it that he means? (25) Then he lay down on Jesus’ breast and said, “Lord, who is it? (26) Jesus answered: “It is he for whom I will baptize the piece of bread and to whom I will give it”. then he took a piece of bread, baptized it and gave it to Judas the son of Simon Iscariot. (27) And with the bread Satan entered into him. Jesus said to him: “what you do, do it soon”. (28) But no one at the table understood with what intention He said this. (29) For, because Judas had the purse, some thought that Jesus told him, “Buy what we need for the feast day” or that he should give something to the poor. (30) Immediately after he had eaten the piece of bread, he went away. It was night.”

As la *Bible de Jérusalem* notes, this piece of bread is not the Eucharist, at least not the sanctifying Eucharist. And yet there is a relationship between the institution of the Eucharist and the betrayal of Judas, says La Bible de J. Indeed; Judas, to use Paul’s words (1 Cor 11: 29), “eats and drinks himself a judgment”: Jesus’ gesture is a rite, i.e., a power-laden (= sacred) material act, which means the soul of Judas (i.e., Judas’ principle of power, making him power bearer and power collector at the same time).

- One reads Jo 6:64; (It is about the Passover of the Bread of Life:)” (...) “but there are those among you who do not believe”. Jesus indeed knew from the beginning who were those who did not believe in him and who was the one who would betray him. (...)

Jo 6:70; Jesus repeated: “Have I not chosen you, you Twelve? (71) He was talking about Judas, the son of Simon Iscariot. For it was he who would betray Him, he, one of the twelve.”

The ‘soul’ of Judas is ‘diabolos’. That is why Judas receives the Eucharist that fits him, the calamity that hits him, in his soul exactly. The judgement of God, the core of the sacred or salvific history, i.e. the sacred (= power) as a diachronic system, is twofold, salutary for one, calamitous for the other. This interval indicates a stochastic phenomenon and not, as many who know too little about power (= magic) think, a mechanistic (i.e. unambiguously predetermined) phenomenon.

Old Testament: Alfred Bertholet, *Die Religion des Alten testaments*, (The religion of the Old Testament), Tubingen, 1932, S. 7, refers to two models.

Model 1: Ex. 32/20 and 35: Moses comes down from Sinai and observes the worship of the golden calf. He restores the anomaly: “(20) When Moses had approached the camp and saw the calf and the round dance, he burst into wrath: he threw the tablets out of his hands and smashed them against the foot of the mountain.

Then he took the calf that they had made, burnt it, reduced it to dust, and sprinkled it on the water which he made the Israelites to drink.... (35) So Yahweh chastised the people for letting Aaron make the calf.” So again. A drinking rite as judgment. This will be even more evident from what Bertholet now quotes.

Model 2: Num. 5: 11/31. At one point the text gives all kinds of laws and provisions, including the following: “divine judgment for a woman suspected of adultery.

(a) 5:16, “The priest shall cause the woman to come forward and bring her before Yahweh. (17) Then he shall take holy (Greek: ‘living’, in every case power-laden) water (// holy water) in an earthen vessel and take dust from the floor of the sanctuary (= the tabernacle) and sprinkle it into the water. (18) Then the priest shall place the woman before Yahweh loosen her head hair and put the memorial offering (= the zealot offering) into her hands. But in the hands of the priest shall be the waters of bitterness and of cursing (= the bitter curse water).

(b) (19) Then he shall incense the woman and say: “If no man has had intercourse with you, if you have not misbehaved and defiled yourself since you belonged to your husband, then these waters of bitterness and curse do not dere you. (20) But if you have misbehaved and defiled yourself since you belonged to your husband, because you shared your bed with a man other than your own, (21) - now the priest shall pronounce the curse upon the woman and say to her: - then Yahweh will make you a curse and a blasphemy among your people, by making your power (=sex) wither and your belly swell. (22) Let these waters of curse penetrate into your bowels, that your belly may swell and your faculty may wither. And the woman must answer: ‘Amen! Amen!’

(c) (23) Then the priest shall write these curses on a sheet and wipe them out in the waters of bitterness (24) to let the woman drink them, so they penetrate into her to be bitter. (25) After that the priest must take the sacrifice of zeal from the hand of the woman, offer it as a stretching sacrifice and bring it to the altar. (26) He shall take a handful of it as a memorial, which he shall cause to be smoked on the altar (= whosoever or we smoke). He shall give these waters to the woman to drink. (27) And when he has given her to drink, if she has defiled herself by deceiving her husband, then the waters of curse, by penetrating into her, shall be bitter to her - her belly shall swell, her faculty shall wither, and to her people she shall be an example of curse. (28) If, on the contrary, she has not defiled herself and if she is pure, then she will remain unharmed and will have children.”

Logically, the reasoning here is pragmatic: the priest does not know the proper soul state of the woman in question.

The text is after all a prescription, i.e. a universal model which must serve for all such cases...where, individually-concretely speaking-every woman” differs: e.g. there are women who are unjustly suspected of being ordained; others are guilty.

Perhaps the priest is also impure in his soul, i.e. not in the right proportion to the rite (= power-laden act). In that case he undergoes, what magic calls, the law of rebuttal. He is going to commit his judgement in his own way’ (i.e.: to harm himself while acting).

Or even if the woman is guilty but a powerful black magician, then her soul is ‘more powerful’ (if need be) and she reflects the act of power upon her (= the law of weather collision) and either the priest or her husband or whoever or whatever (e.g. the shrine) undergoes the weather collision.

With regard to ‘holy’, understand well: power-laden acts or objects or persons, the most powerful prevails over the less powerful.

Or perhaps the tabernacle is not holy in the right way, or the ground on which the sanctuary stands is loaded with power in the wrong way.

All this is called casuistry i. e. the analysis of the possible (stochastic interval structure which is anything but simplistic mechanistic) individually concrete (cases or applicative) models.

The ordinal is therefore usually a diagnostic, i.e. a means of clarification, both in the broad sense (i.e. a means of making a diagnosis in the investigation of an anomaly) and in the strict or narrow sense (i.e. a means of investigating the personality as a whole, or rather the soul, d. i. the state of power of the person concerned, by means of an operation (here the undergoing of the drinking ritual e.g.) in which the so-called unconscious (understand: the soul as it is in the matter of holiness (and salvation)) reveals itself (‘projects’).

Conclusion: the casuistic-diagnostic nature is the reason why the disjunctive hypothesis (if yes, then; if no, then) is commonplace in the prescription text.

Implications for the concept of God.

The behavior of Jesus, especially towards Judas at the Last Supper, - more generally: the behavior of God, whether Old or New Testament, along the God-judgement, has already posed the problems of the so-called theodicy, i.e. those questions which arise when one considers the relation ‘God/evil’. Here they come acutely to the fore: Jesus acts actively, as it were, to promote the course of the moral evil that Judas commits.

(1) Alfred Bertholet, o.c., 66, quotes the following text: Ez. 20:23 / 26. It is situated in a denunciation of Israel that is apostate in the desert. Yahweh does not let the punishment be felt “for his name’s sake in the eyes of the nations” (Ez. 20:22), but: “(20:23) I did raise a hand against them in the wilderness, to scatter them among the nations and to scatter them throughout the lands, (24) Because they did not keep my

commandments, despised my laws, desecrated my sabbaths, and kept their eyes fixed on the shameful gods of their fathers. (25) Also I gave them laws that were not good, commandments by which they could not gain life. (26) I made them unclean by their own gifts as far as they all had first birth to sacrifice, (= allusion to human sacrifice; cf. Gen 22: 1/19, where human sacrifice is replaced by animal sacrifice; cf. Ex 34:19) so that I brought dismay upon them and they would see that I am Yahweh.”

(2) Bertholet cites another stronger text that highlights Judas’ case. Judges 9:22 ff. deals with the rebellion of Sikem against Abimélik, “(22) After Abimélek had exercised his power over Israel for three years, (23) God sent a spirit of discord between Abimélik and the inhabitants of Sikem, (24) so that the act of violence against the seventy sons of Jeroboam would fall with their death on Abimélek, their brother, who had killed them, and on the citizens of Sikem who had helped him kill his brothers” (Bertholet o.c., 56).

Bertholet rightly refers to 1 Sam 16:14 (“The spirit of God departed from Saul, and an evil spirit from God tormented him”). (3) Bertholet also refers to the fact that the last supper with Judas is to be seen as a conscious continuation of a type of behavior that Yahweh had already characterized centuries before, i.e. the execution of Yahweh’s judgement, interwoven in the acts and omissions of the creatures themselves, if necessary by means of anti-God spirits (= animistic-demonistic aspect of religion) and of holiness, i.e. power-laden events).

(3) Bertholet also refers (o.c. 56 to 1 Kings 22: 20/23: (20) Yahweh asked: “Who will let Ahab walk in it to go up to Ramah in Gilad, to die there? One said so, the other sister. (21) Then a spirit came forward, stood before Yahweh and said: “I want him to walk in it”. Yahweh asked him, “How? (22) He answered: “I am going to become a spirit of lies in the mouth of all his prophets, (meaning the prophets that the ruler of Israel consults). Then Yahweh said: ‘You may let him walk in it and you will succeed. Go and do it.’ (23).

Conclusion: Now Yahweh has put a spirit of falsehood in the mouth of all your prophets, because Yahweh has decided upon your calamity.” These are the words of the prophet Mikajehoe to the prince who asked for truth; and for once heard them raw.

Again and again we see the structure of God’s judgement in a negative sense: God reinforces the wrongdoing of the one who wants to continue his way, against God, in order to bring him to ruin and open his eyes afterwards.

In passing, this is like the tragic irony of the Greek tragedians (the hero, just before his downfall, thinks he is doing the right thing; but he ‘walks into it’). I have come into the world to execute a judgment, says Jesus (Jo 9:39): that the blind may see, and the sighted may be blind! Religion lies in seeing this - this ground structure called, we repeat for the umpteenth time: the judgement of God through ‘holiness’, through and in the soul.

Hocking wrote that it is “not religion but the non-religion that is credulous (understand: blind but in the opinion to see”, ‘false consciousness’ one would now say) towards natural phenomena”! Without this basic insight, neither hieroglyphics nor (certainly!) hieroscopy is possible. Let what Jesus does with Judas, but then correctly understood (among other things and especially from the Old Testament insights on the subject), apply as an applicative model once and for all. Jesus knew what he was doing! His behavior is normative for our fundamental science of religion. This is nothing but one long commentary on the basic structure, applied in Jesus’ behavior towards Judas, of a general rule called ‘judgement of God’.

Note: Matter: The material side (better: the physical side) is clear: bread (of the Eucharist), water, dust of the sanctuary, ink, bread dipped in sauce, hair (of the woman), etc..

Energy: a force is at work (a change of power, a swelling of the stomach; weakening, illness, death, etc. are the effects that count as symptoms).

Information: there is an insight at work (the structure affects to misfortune those who are bad, to salvation those who are good, in and through the material sign).

Nature, yes, but

Extra-natural also: Satan (sailing in Jude), a spirit (as a lying spirit in the prophets); force, but not natural; energy, but not natural (otherwise positive professional science would have found out long ago!); soul, but in the ancient sense’ (not in the diluted sense);

supernatural: God (Yahweh, Jesus). In other words, all the main aspects are there.

Levit 11:1/16:34 deals with the so-called ‘pure’ and ‘unclean’ (permitted, unsuspended, and forbidden, suspended), which may or may not approach Yahweh (especially culturally) - the strongly monotheistic interpretation of ‘pure / unclean’. Levit 17:1/25:55 deals with the so-called ‘holy’, i.e. the terrifying exaltation of Yahweh, which extends to what belongs to Yahweh (places, times, ark, persons (especially priests), objects, etc.), - again strongly monotheistic in its Jewish interpretation. -Holy’ and ‘pure’ are strongly intertwined.

Ezek 22:26 therefore reproaches the priests for “raping Yahweh’s law and desecrating what is holy to Him; making no distinction between ‘holy’ and ‘profane’, teaching no difference between ‘clean’ and ‘unclean’“.

Ezek 44: 23 comes back to this: “(The priests) must teach my people the distinction between ‘holy’ and ‘profane’ and teach them the difference between ‘clean’ and ‘unclean’“.

That ‘holy’ is something material is evident from. What Ezekiel just said: “If (the priests) go to the outer court, to the people, then they must take off their service clothes,

lay them down in the chambers of the sanctuary and put on other garments. If not, they shall sanctify the people with their robes.” (Ezek. 44: 19, where Bertholet notes: “heiligkeit bedeutet gesteigerte kraftgeladenheit” (“Holiness means increased power-ladenness”). In other words, Yahweh’s ‘holiness’ ‘infects’ (= extends to) also material realities. This insight is essential for every hieroglyph. Cf. also 1 Sam 21:5/ 6 (holy versus profane).

Note: Concerning the ordeal (from Old German ‘ordäl’ (judgment)), see G. Welter, *Les croyances primitives et leurs survivances*, (Primitive beliefs and their survival), Paris, 1960, pp. 187/ 188, very ethnological (but the author completely fails to see that the primitive judgment of God (via material diagnostics) is only one applicative model of a broader regulative model).

Paul Ricoeur, *Fiinitude et culpabilité, II La symbolique du mal*, (Fiinitude and guilt, II The symbolism of evil), Paris, 1960, pp. 199/217, treats the judgment of God as typically tragic and emphasizes ‘le dieu méchant’ (the treacherous deity) who acts in a blinding manner. Steller sees all too little how the so-called Adam myth (o.c., pp. 218/260) also contains this element of ‘treacherous deity’ (Eve is tempted, blinded, by the serpent, with Yahweh’s knowledge!).

He does not deal with the judgement of God made very clear above in Old and New Testament and which already plays a part in the temptation scene.

By the way: Ricoeur points out that the myth of the banished soul also has a divine judgement aspect (o.c., 268 ff.).

II. The soul, the soul substance (the soul body, the soul being).

All religion consists of three components: Supreme Being (theism, primordial monotheism, Urheber - or Causer - belief), soul belief (animatism, spirit belief) and power belief (dynamism, magism). Supreme Being, soul and power - these are the three major components. We have seen them at work in the judgment of God and the biblical judgment of God. We now turn to the concept of the soul and its components.

Point of departure: Life, soul, spirit, vitality, inspiration, enthusiasm, these are the three degrees: something that shows itself can appear as living (what lives and the principle of life are neither separate nor distinct), but it can appear as animated (then the principle of life is not separated but still distinct from what lives) and, finally, it can appear as spirit (then what lives is both distinct and separate from the principle of life).

The archaic religion can therefore be labelled as vitalism (belief in life) as well as animism (belief in inspiration). Whereby these three gradations usually run strongly together, without coinciding: our Western analytical mind works with separation and distinction, but not so the ancient or exotic mind. In short, we speak of animism as a word that mentions the three gradations at once (the broad meaning as opposed to the narrow one just now). Instead of vitalism, one can also use the word animatism (to denote all that is animatum, animated belief without distinction (and certainly without separation) between the living and its life principle.

As a sample we take CH. Keysser, *Aus dem Leben der Kaileut* (From the life of the Kaileut), (in Neuhaus, Deutsch Neu-Guinea), 1911, from which an extract is given in Rich. Thurnwald, *Die Eingeborenen Australiens und der Südseeinseln*, (The natives of Australia and the South Sea Islands), Tübingen, 1927, 16 ff.

The Kai are small-statured (pygmy-like), Papuan-speaking Melanesians on the N.E. coast of New Guinea, related to the Australian natives, Papua-Melanesians if you will.

Keysser notes that the Kai refer to 'everything' with the word 'soul'. Yet, he says, one can clearly distinguish two basic meanings: the soul that survives death (and is thus soul, and, later, spirit in the stricter sense) and the soul substance (which they thus call 'soul' but which is a kind of substance that constitutes the soul body and soul being).

A. The soul.

The manifestation of the soul is the visible and tangible body, let us say, the 'physical' body. The soul, says the Kai, dwells in the heart and this is seen in the movement of the body. But it also dwells in the whole body, in all its parts and sections. If someone, while laughing, punches his friend in the side, he says: "Don't push me like that. Otherwise you will push my soul out of my body and I will have to die!

The nadir soul continues to exist without a physical body, but not without a 'body', but in an ethereal, subtle or fine material body, which we call, with St. Paul, 1 Cor 15: 44 / 46 'soul body'. The Kai find as proof that the soul' has a soul body (consisting of

soul substance), the fact that - but we shall explain this better later - the magicians (sorcerers, witches) among the deceased use this subtle soul body and its soul substance as power substance (= dynamist aspect of the soul substance) to conjure others (in and from the hereafter) to death. Another proof is the fact that the deceased looks exactly like the earthly (physical) human being when he appears, i.e. as a shadow.

The nadir soul has, besides its subtlety, a second characteristic, according to the Kai, namely that it is metamorphic (= susceptible to transformation, metamorphosis): after the death of the physical body a kind of soul-death follows, namely the soul becomes animal-soul, then insect-soul and, if necessary, even that level dies. This lowering of rank or level makes the soul furious, for it is disappointed, and this anger of a dead person is one of the Kai's terror motives par excellence.

This results in two features:

(a) one speaks to the soul of the dead person, one seeks her favor and one fears her unwillingness and anger (= communication)

(b) one sacrifices to the soul: by giving it food, drink, smoke and betel to chew. This is a cultic or worship aspect, based and on the survival and on the subtle and on the level-reducing aspect of the soul: the exhausted soul of the dead one sucks up the soul substance (from the offerings).

Conclusion: except for the level reduction (and even then: our concept of purgatory and hell is level reduction and motive of frustration) and the subtle embodiment (although St. Paul mentions soul and spirit body as well and thus supposes subtlety) the Kai's concept of soul is essentially the same as ours and many conceptions of the globe".

B. The soul substance.

In view of the profound importance of 'soul' in the second sense, we shall dwell at length on the concept of 'soul substance': this leads us fully into the archaic world of thought.

Introduction.

We will first describe the soul substance in a regulatory way and then go on to look at applicative models.

Regulative model. The soul matter shows itself in two main forms: the intransitive (= reflexive, looping) and the transitive (= transitive) form.

In intransitive form, the seat of the subtle body is the physical (also coarse or dense) body, in its entirety and in all its parts and portions.

The latter perishes with the soul substance. The soul substance is therefore at the same time the vivifying, vital, principle of it (and thus the 'soul' of the coarse material body).

In a transitive sense, the soul substance (and the soul body) is similar to the scent which a flower gives off, to the warmth which our body emits: it is the aura or radiating (sphere) of the body, and is thus situated, in a flowing way (from there fluidum, fluidic body), outside the epidermis.

Even more so, the soul substance penetrates the surroundings and everything that touches the body in the first place: something of the soul substance (a part, yes, a diluted imprint of the soul substance leaves the body and the soul substance) - and then becomes the soul being, i.e. the to some extent independent living being, but connected to the (soul) body by an umbilical cord - and penetrates into the surrounding reality. In other words, the soul substance makes relics, or better still, relics; objects imbued with a subtle imprint of the origin, of that imprint.

Two characteristics characterize the transitive soul being.

(1) ***That which passes*** - the soul being - bears the same characteristics as the source; in other words, the carrier of the soul substance (whether or not it has been exuded) and the soul substance itself have common characteristics and belong together: (this shows itself through the umbilical cord that connects the soul being that has been passed on with its transmitter (the soul being and its carrier (= transmitter) form a system (= one and the same whole). This identity is a basic structure of religious reality.

(2) ***That which passes*** (transmitted soul being) is:

1. It is power-bearing (= dynamical or magical aspect) i.e. it causes some kind of effect; in, under, above, behind the visible body the Kai always sees mysterious forces at work).

2. Purposeful or informed: i.e. the soul substance sent out knows what it wants. The Kai sees intentions everywhere, a kind of “will”, which is hidden behind, in, under, above the physical reality, namely the “will” of the transmitter.

Please note: not only man (and his body), but all things, plants, animals and . all processes (= actions and movements) have soul substance), which, unless one is clairvoyant, one does not see, but whose effects one discerns. In this sense the primitive Kai is pragmaticist (the effect shows somewhat the nature of the phenomenon).

Applicative models.

First of all the nonhuman reality: a stone (inorganic level of primitive vitalism or animatism) contains the soul(substance) of the rock from which it comes; a wood chip (organic level of vitalism) contains the soul(substance) of the tree, an animal skin contains the soul(substance) of the animal (as well as its nails, hair, but also its look and voice).

Then the human reality: nails, hair, eye, foot, head of a human being, but also the saliva, the shadow, the waste products (excrements, secretions) of the same human being contain soul substance, also his mirror image.

Consequence: witch-huts should be built in solitary places. reason:

(a) children's cries do not penetrate so far;

(b) the voice of the children is not enchanted but neither are the children themselves: Wizards murmur their spells in a whisper (the voice with the word carries); phonographs (tape recorders today) record the soul (and word) of the speaker along with the voice (and word); hence the fear of such an instrument (for the recorded voice establishes a channel of transmission to the speaker and makes him vulnerable to malicious influences).

The name.

The name is an agreed upon addition of the group to something: the name of the stone (and immediately the rock from which), of the wood-chip (and immediately the tree of origin), of the animal skin (and the animal) and of the human being contains the soul(substance) of that to which the name has been added. This indicates that the soul substance (and the soul body and the radiated soul being) are more than ordinary fine matter: soul substance is also connected with the thought content. - (and certainly to the articulated thought-content) and also to the symbol of the matter. The name is perhaps the symbol par excellence.

Consequences:

(a) living famous Kai's ask not to mention their name uselessly; they prefer cover- and nicknames instead of the actual name (as a shield); small children (because of their vulnerability) are only named later (if one mentions their name too much, one works on their fragile soul body and their growth and embankment power diminishes); a father gives as a gift to his son the name of a famous and distinguished man;

(b) deceased persons live on in their names; long after their death one can work with their fluid (with their souls the Kai's say) by naming their names in spells.

Example: Festival huts are decorated with pillars, among other things: human figures are placed on these pillars as a form of worship (because these figures then make their fluids available through this symbol). One day, the Kai give such a figure the name of a friendly chief (because of his fluid, of course, twice: once the figure, then the name). Shortly afterwards the man died: the maker was blamed for naming the befriended one who had lost too much fluid by this interception).

After this introduction, we can move on to clarifications.

B1. Contactual and mimetic transitivity.

Lucien Lévy-Bruhl, *La mythologie primitive (Le monde mythique des Australiens et des papous)*, (Primitive mythology (The mythical world of Australians and Papuans)), Paris, 1963, p. 21, where he says that the Marind-Anim feel at one with their territory.

This is, after the above, not surprising: the transcendence of the soul(substance) on the environment makes this understandable. Also, the transitive nature of the soul(substance) of the landscape on man throws the right light on the so-called 'mystical' (understand for us, Westerners, who have forgotten the soul(substance), irrational) bond.

James Frazer, *The Golden Bough*, 1890, lays bare the logic of the transmission of the soul(substance). He calls this the law of sympathy. This law has two ramifications, the similarity law (what is similar goes together with what is similar) and the contact law (what is adjacent goes together).

Frazer derives two types of magic (i.e. use of soul(substance)): the imitative (mimetic, imitative, homeopathic) magic and the contagious (contact) magic. This is correct if one knows that, in magic or soul substance use, the mimetic and the contagious always go together and can therefore only be distinguished but never separated. The point of departure is always: the identity between the soul(substance) and its bearer or transmitter. This is a structure. In case of transfer (transitivity) this identity works.

B1 (A). The contactual aspect of transitivity.

The contact can be made physically (both directly and indirectly), i.e. through a (coarse) material conductor, but then in such a way that the actual contact (= touching) is fluid (subtle, fine or tenuous or soul material).

Direct contact.

Whatever comes into contact with a human being receives something (a diluted imprint of his soul (body)) from him: if one is carrying a load and one comes into contact with a heavy body (object), then this contact generates a heavier load, according to the Kai; touching the opposite sex generates a transfer of soul (substance) of the same nature.

Indirect touch.

Namely, through a medium (meson, medium): the man who picks up a stone from the ground and with that pushes for a woman (he puts his desire for her in the stone, i.e. in the soul substance as well of himself as of the stone), touches her, with a soul substance in her soul body.

Fetishism. Fetishism can be described as: the belief in a physical object insofar as it is the bearer of spirit, soul or soul substance.

The Portuguese 'feitiço' (artificial) (Latin: factitius; - Eng: fairy, - Dutch: fée; - French: fée) have the same root as feitiço) was given by the XVth century boatmen as a

name for the objects that the Africans of Guinea and surrounding areas treated religiously. The name is European. Among the Kàì, a fetish is an object, in itself without meaning, but, because of its origin from a spirit, a human being, another being, containing soul(s) (and therefore, because of this identity, possessing the same properties) of the being of origin.

The soul (substance) is energy that is released through the object, with or without a spell working.

Examples.

Concerning nature (extra-human reality):

The Kai know rain- and earthquake stones, lightning- and thunderstones, which contain soul(substance) that cause rain, lightning and thunder, earthquake (or conjure them up, i.e. nullify them: the intention together with the ability to decide). This leads to the concept of weather and regional happiness;

Concerning culture (human reality):

(a) growing and thriving luck: bread root stones, taro stones with which the cuttings of those crops, immediately before planting, are contacted (and thus charged with the soul(substance) of that ‘charged’ stone to thrive better);

(b) hunting luck: game stones, originating from spirits or game felled by spirits; the forearm bone of a dead person who was a great hunter during his life (the soul(s) in the stone or bone penetrates the soul(s) of the person who hunts and supports him while hunting)

(c) martial luck: wounding stones and so-called martial amulets (amulet is a word for an object that radiates rather benign fluid on its possessor), whose soul(substance) favors wounding of the enemy or causes courage, combativeness and protection.

Luck is used here in the ancient sense of ‘fruitful endeavor’: indeed, magic (here the use of soul substance objects or fetishes) is not an easy system, on the contrary; as a fertility system it means luck or fruitful endeavor, whether that endeavor concerns weather, landscape, planting, hunting or warfare is of no importance.

Mutuality (symmetry) of transitivity.

Principle: What happens to the soul(substance) of the bearer, happens, at least in principle, to the bearer himself. This has two aspects:

(a) the rebound (repercussion) along the channel of the soul(substance) and

(b) the reflection (repercussion in a second sense) of what happens in the soul(substance) in the physical (body or environment). This law of reflection has as a consequence that the Kai, by leaving something of his soul (substance) behind (relics, traces) in everything he comes into contact with, is permanently exposed to the danger of hostile action through the soul (substance) left behind - on himself (and what is connected with him);

Consequence: constant fearfulness (scrupulosity).

Second consequence: constant precaution.

The defense is twofold:

(a) the soul substance always more or less dies away gradually by itself.

(b) for safety's sake the Kai scrapes them up or chases them away (takes them away in any case). Thus:

(b1) on his way through the forest, if a tuft of hair or a thread of his girdle fabric (= relics) stays attached to e.g. a thorn branch, then he will get rid of this trail, he doesn't throw it away (he will put it in his own relics bag (bag that he always has with him) or he will burn it).

(b2) Thus his seat contains the soul(substance) of the deposited one: when he gets up and goes, he will expel this soul(substance) track by foot stamping or by hitting the seat with his stick or also by sprinkling the seat with water or even by cooling down the seat with certain so-called cool leaves (the leaves he puts on that place and by cooling down the soul(substance)).

Containment of the soul substance.

Do not think that the soul(est) is just volatile or uncontrollable for conductors. No: it can be isolated by non-conductors. We distinguish between two types of isolation: non-operative and operative.

(a) Non-operative seclusion.

Magic stones or fetishes. (see above) are wrapped in certain leaves as a defense against the law that says that uncovered, naked objects, plants, animals, people, 'work' (i.e. give off soul(substance)) and covered ones less or not at all. He who casts the lot (i.e. He who fears a fate or fruitless effort of a hostile fellow-man or spirit, defends himself against that fate (misfortune) by rubbing the body with juices of certain creepers (lianas) or by drinking those juices, because the lianana juice isolates the soul(substance) and prevents radiation and efflux (so it is not a defense against the approaching malevolent soul(substance) that contains the fate, but purely reciprocal (loopy, reflexive)).

The fate thrower (the black magician or witch) has been able to seize soul substance from his victim (e.g. by getting hold of a piece of cloth): he puts the relic e.g. in a magic reed and surrounds this tube with certain leaves (to prevent the soul from escaping).

(b) Operative seclusion.

Thurnwald (o.c. 24) gives two examples: someone is bitten by a snake; the Kai will conclude from that fact the action of a (black) sorcerer who, in a soul (substance) reed, has stored a snake's teeth (or at least a part of them), while the reed is pointed at the victim; someone kills himself by hanging: for the Kai, this means that the black magician has hung the soul reed (in which the soul substance of the victim has been stored for processing) on a cord (this is already mimetic transcendence, see further), while he accompanied the hanging with an adapted mimicry (viz. He imitates the victim, in his desperate act).

Both cases point to seclusion but not completely: seclusion here means condensation with opening towards the victim, operative and thus only partial seclusion, in order to cause the certain kind of death.

B1 (B) The mimetic aspect of transitivity.

The soul radiates, thus forming a channel to another soul (this channel is certainly fluid, if necessary also physical). This channel can be narrowed, indeed broken through (inclusion of soul substance). Thereby plays a symmetry (mutuality) of influence (which is cut off by defense). In other words, the universe forms a coherent system of fluidic channels (which may or may not be cut off) of, in principle, mutual interaction. So much for contact.

Mimetically speaking, there is a parallel: all of nature is structured in such a way that, to use a famous Latin formula: *simile simili* (possibly plural: *similia similibus*) *indicatur* (*indicantur*), i.e. the same is indicated by the same (= model theory).

Did we see above that the Kai sees hostility (and thus repulsion, closure and defence), we see that he sees at least as much, yes first of all affinity (and thus attraction, reinforcement and connection). This is even so true that, when someone wants to do black magic, he must first of all attune himself to his victim and look for resemblance with him in order to get in touch with his victim: he who wants to destroy something must imitate that something but with opposite intention and in different circumstances. Only in this way, i.e. on the basis of copying (and therefore resembling), can a fate (i.e. a fruitless effort) be cast. In short: one pretends (mimetic), but one misrepresents (infertility of what one pretends).

Applicative models:

Example 1.

A white leaf of the size and shape (= model-identity) of a bird's egg, reminds (= reminds: the thinking content counts and the thinking compares) that bird's egg: therefore (by virtue of the law 'simile-simili') that white leaf possesses related soul(substance) and since model-identity (analogy) represents energy, the Kai carries such a leaf when he searches for such bird's eggs (the similar leaf leads him to the similar egg).

Example 2.

"Qui se ressemble, s' assemble". People, connected by blood and affinity, possess similar souls: they are devoted to each other, attract each other and strengthen each other, fluidly speaking. Just as the whole of nature is full of analogous kinships by virtue of similarities of all kinds, whereby the one can serve as a model for the other and act as a re-inforcer.

Example 3.

Linguistic designation is possible: the equal is touched thanks to the word that calls it equal. A white magic example: the Kai says to the root plant: “Dig in” (through this accompanying word, when planting, he shows with words what the plant should do, namely dig deep into the ground and grow tall).

One lists all kinds of root plants, always two together, (two reinforce each other), and one adds a magic word: ‘Kuzi-Bâlong’, drill into it! Mae-animaka’, drill into it, ‘sazakolo’, drill into it, ‘Hengung-buhe’, drill into it Gupang Kwânde, drill into it! Etc. So much for the bread-and-root spell.

But there are other examples: for example, the banana saying: ‘Quickly’! One lists all kinds of bananas and adds: ‘quick’! (The thought content and thus the magical will reads as follows: “Trunk of the banana tree, let the blossom sprout quickly so that your possessor does not have to wait”). Thus the hunting spell: “jump into the trap”). Such is the child wealth spell: “a series” (i.e. children in the mother’s womb).

The Kai has such spells for everything: a man once named forty-six for Keysser. The word has the see(substance) of the thing or process: by pronouncing it at an action and aiming it at a thing or process, the soul(substance) of that thing or process is ‘fertilized’ (made fruitful in its effort: white magic promotes, is instaurative, where black hinders, is reductive). The pronouncer is decisive: his fluid must, in his innermost being, be real, otherwise his word contradicts his nature. The transitive or transitive power of his word would then be undermined from within.

Example 4.

Mimicry (i.e. a movement or action which is imitative or mimicry) contains soul substance, by sign language one can transmit this soul substance. Thus the black magician: he acts, wringing in pain and fear, empathizing with the sickness and death of his victim, that role-playing contains soul(substance), which transferred to the victim, plants in that victim a soul(substance) that causes sickness, agony and dying (imitating).

According to that model, the Kai will interpret events. For example, someone falls on the road and fatally injures himself with a bamboo cane.

Explanation: The enemy (black magician, wielder of infertile attempt) has worked this out by putting the soul(substance) he was treating on a pointed stick stuck into the ground, while at the same time he was foreshadowing the injured person in his complaints and pains (through identification with the victim, the magician can in himself represent the fate of the victim but tilt it towards the latter).

Another example: a woman, during labor, dies. Explanation: the destiny-caster has, by pre-acting (with mimicry and tools), transmitted the soul(est) and soul-being of an unsuccessful birthing (fruitless effort) to the woman and planted it in her and her soul-body.

B 2. Ethics of soul substance and spirit being.

It can be seen from the foregoing that animism (as a living soul and spirit belief together) goes hand in hand with dynamism. Dynamism is a belief in power. The power in question is the soul substance as informed energy.

J.S. de Mirville, *Pneumatologie (des esprits et de leurs manifestations diverses)*, (Pneumatology (of spirits and their various manifestations)), Paris 1853, 1858², p. 406, writes: 'Walter Scott tells us that, in all witchcraft trials, this second body (de Mirville means the soul(substance) and, once more independently, the soul being) of witches goes on a journey, when the first body (de Mirville means the physical body) is asleep, that it is denoted by this expression: 'their strength', 'its power'. That is what it is about.

With this, the dynamist or magisterial meaning of what at first sight appears to be a purely animistic data has been pronounced. J.H. King, as an anthropologist, was the first (*The supernatural (Its origin, Nature and Evolution)*), London, Edinburgh, New-Tork, 1892) to point out the central position of the dynamist aspect of religion. One also speaks of manaism or mana belief, after the Polynesian word 'mana' (= holy) (Codrington, 1878).

This is correct, except for one point: most researchers (unaware, at least personally, of magic) too often confuse 'mana' with 'strikingly successful', whereas it means both 'simply (inconspicuously) successful' and 'strikingly successful'. Properly defined, the soul (substance) is the pre-eminent condition of possibility for fruitful progress (process, effort), 'blessing' if you will.

Ethics is the study of morality (not to be confused with morality). Well, again and again one hears it said that magic is extra-moral, that primitives know no morals, etc.. Let us examine this for a moment.

B2 (A). The duality of the soul substance.

This duality is first of all 'effective' (i.e. situated in the effect or outcome), pragmatic, (i.e. situated in the result). This is a process situated in the nature or conduct itself. This is what interests the eudemology (i.e. theory of fortune).

In itself this is, indeed, extra-moral. The magician and animist knows this very well. Hence the superficial impression of amorality (absence of moral or ethical concern).

Archaic man is very keen on results, effects. In this sense, magic is 'studied' (a precursor to professionalism, it is said), 'technical' (a matter of skill and precise ability).

Yet this is very superficial. The magical, dynamistic, manaestic man of the archaic cultures is moral through and through, especially in his magical behavior.

A sampling:

Father Trilles, *Les Pygmées de la forêt équatoriale*, (Pygmies of the equatorial forest), Paris, 1932, p. 158, writes: ‘Ainsi est-il chez nos Négrilles. (This famous missionary, thoroughly at home with the Pygmies, means the Pygmies), ou le Nzorx, ministre de la culte (...) ‘legal’ (he means the white magician), est aussi respecté et estimé que le Ntüe, ministre de la culte mauvais (he means the black magician), est haï et méprisé’.

If that is not clear! A ‘sacred’ man or woman (the Dutch word for magician) is not judged extra-morally. On the contrary. But that moral judgement, which is central to the archaic pattern of culture, is based on results. That is true.

One knows the fruits on the tree. Well, those fruits decide the nature of the tree. Hence Jesus’ word: “One knows the tree by its fruits” (one knows the deeper, hidden nature by its controllable effects). That is pragmatic ethics. The priest or priestess consecrates objects (fetishes, lucky or magical objects), heals, acts as a soothsayer or fortune-teller.

Archaic man measures magic by these tangible things and processes. The esteem for the white magician and the contempt for the black magician are combined in their difference of moral and effective nature. Let us return to our Kai.

The distinction of souls.

The main thesis of the Kai is that the soul(est) of a good person, in transit, is good, bleak, salvific, but that the radiation of a bad person, in transit, is bad, bleak, unholy, unholy. All resemblance (imitative) and all contact (contactual) with one decides very differently about the nature of that resemblance and that contact. The same applies, mutatis mutandis, to spirits (good and evil). The core is in the free choice that the person or spirit in question makes in the moral sphere.

Examples:

The limbs of a human being concentrate the deeper nature: thus the evil or evil eye (one can, purely through the eyes and gaze of an evil fellow human being or spirit, become sick or blind, that depends on the tendency (‘will’) of the soul being emitted).

The so-called spirit place in the forest is ‘to be avoided’ (‘taboo’, as they say in the South Pacific, cf. Meinecke, *Die Südseevölker und das Christentum*, (The South Sea Peoples and Christianity), 1844: ‘tabu’) on account of its soul(substance).

Incidentally, also in the Pacific, the distinction 'noa / moa' is common. Is 'moa' all that which is withdrawn from common use, is 'noa' all that which can be used freely (released). Thus Nathan Söderblom, *Das werden des Gottesglaubens (Untersuchungen über die Anfänge der religion)*, (The Becoming of the Faith in God (Studies on the Beginnings of Religion),), Leipzig, 1915, 19262, S. 31.) So much for famous people or objects.

But the rare (and therefore unknown) is even more the object of 'religio', (i.e. the opposite of neg.ligio, neglect, attentive). Thus the frightful fear of the Kai at the first meeting with the white man is understandable: they try to know which 'spirit' (soul(body)) is in the white man, good or bad, because the radiation (= the soul beings that will penetrate into the kai at contact and imitation) will be corresponding.

So the peeping into the opposite sex, by the way, the true, deeper nature (soul(substance), spirit) of the future marriage partner is decisive. If he radiates good, then living with him is a blessing, if he radiates bad, then she is a curse. In other words, the choice of a partner is decided by the (invisible) soul(substance) in the first place. The same goes for the rare animal: its appearance, its mode of functioning and its appearance can be unsavory. In that case the Kai speaks of 'sowi', a snow-white bird; the bright yellow, with very beautiful brown drawings; a small snake; an owl, etc. Always the same: the aura.

BII (B). Black magic and its exorcism.

The soul substance transferred can increase or decrease that which is available. For example: the jealous, hostile neighbor, who wishes his fellow man a crop failure, can, by touching a root plant in the field, deprive the crop of its vigor (it will then no longer thrive). Reductive influence, transfer to the owner or the friend of the house can, through plucking at a leaf (touching with 'will'), promote the dyke power, instaurative transfer of soul(substance).

So the soul substance in the blood (the blood soul says the Bible (nefesh) in Levit 17:11) of killed and defeated enemies: it causes evil wounds at the feet of those who walk on it (a hostile soul being draws in the foot).

All deaths, all miscalculations, the Kai refers to as being caused by black magic. That seems to us, Westerners, to be a pure mistake, because we attribute death (and miscalculation even) to 'natural' factors. But the Kai does not know the concept of 'unchangeable nature': natural processes are subject to soul(substance). If there is nature, then the nature of soul(substance).

Black magic proceeds as follows: the destroyer captures the soul(substance) and carefully locks it up in his magic device (operative isolation).

Then he mimics with the soul of the victim what he has in mind (if it is death, he 'kills' it ritually, a ritual is a physical act but with fluid, soul-matter intention. If this is illness, then he imitates illness), then the law of reflection (repercussion) begins. The carrier of the soul(substance), the victim, reflects what his soul substance carries (death, illness), within a shorter or longer time interval, he is thus first affected in his soul body and then in his physical body the visible effect.

Unless the law of weather collisions: when two fluid forces meet, the stronger will prevail. If the weaker casts a lot upon the stronger, then, boomerang-wise, that lot turns against the destroyer and the instigator of the evil himself (unless he can pass it on to a weaker being, e.g. to an animal or a child. Indeed, transferred soul matter can be reflected, deflected or undone.

Concrete model: A man is married. One day, another man (directly or indirectly, physically, always directly, fluidly) contacts his wife. He makes her desire the adulterer (through the adulteress, eroticism penetrates to the dinger in her). Exorcism (conjunction): the real man begins to notice this and discovers the seducer. If he knows magic, he can force his contender to take back the fate thrown on his wife (soul substance with effect).

Prescription:

The real man takes out a cigarette,

- (1) touches his wife with that cigarette (contagious magic),
- (2) he touches his own body (arms, legs) with this cigarette, by which he mixes his own aversion soul substance via and in the cigarette with the soul substance of his wife and with that of the cigarette,
- (3) he now makes his wife smoke the cigarette (with the smoke and the touch she inhales the aversion soul substance and lets her soul body be permeated by it.
- (4) the man makes his wife sit on the ground and, as a sign of contempt, he steps over her with his legs (the open legs, especially the thighs, radiate very strongly on the soul-body of the woman; with that radiation there is a pull in her both the aversion of her husband for the seducer and the contempt of this same husband for her marital unfaithfulness).

One sees that magic is always a mixture of ordinary, seemingly unmagical action and extraordinary, magical action.

Yet one has to be careful; given the fact that all things and processes have a soul(est), everything is thoroughly magical in sourdine, I would say, latent. But the magic strengthens, empowers that already present magic, i.e. the soul substance that is always informed (= that knows what it wants) energy. The reality for the Kai is threefold: spirit, soul substance, physical substance. Between the three is constant interaction.

Conclusion:

The chapter on animism (broad sense) has, in fact, become a chapter on dynamism (magism, manaism). The two run into each other (as animatism).

Do we want a biblical analogy?

Here it is: There was a woman who had suffered from haemorrhage for twelve years and had spent her whole fortune on physicians, but no one could cure her. She followed Jesus and touched the hem of His robe. Immediately her bleeding stopped. Jesus said: "Someone has touched me, for I have felt a power (in Greek: *dunamis*) emanating from me." When the woman saw that she had been discovered, she went forward, trembling, and fell on His foot, telling all the people why she had touched Him and how she was immediately healed. But he said to her, "Daughter, your faith has saved you. Go in peace" (Lk 8: 43/48).

This story ties in directly with Lk. 5:17: "The power (Gr. *Dunamis*) of the Lord was at Jesus' disposal for the purpose of performing miracles". Not only Luke, but all the Synoptics emphasize the structure of Jesus' influence (including his healings).

So especially Mark (reflecting Peter's teaching): "Wherever Jesus came, in cities, villages or hamlets, they laid the sick in squares and prayed to him that they might touch only the hem of his garment. And all who touched him were healed". (Mk. 6: 56) Later the same: "God worked extraordinary miracles through the hands of Paul, so that even when the cloths and girdles that had touched his body were laid on the sick, the sick left them and the evil spirits fled. (Acts 19: 11/12).

One sees the transference (transitivity): to the faithful touching of Jesus (his body, via his hands (imposition), or (the hem of) his garment), Jesus responds with his soul substance: there goes out from him, in his own words, a force at that moment (and he feels the outflow of that force, as a sensitive human being) that heals in the touching.

This is entirely in accordance with the dynamism of the Old Testament as explained by Alfred Bertholet, *Die religion des Alten Testaments, Tübingen*, (The religion of the Old Testament, Tübingen), 1932, S. 1/9: hair, eye, hand, blood, saliva, breath (blowing), word (blessing and cursing), name, garments, adornment, staff, instruments, weapon, water, fire, minerals, plants, objects, writing, etc. "gelten als besonderes krafthaltig", (are considered to be particularly powerful), says Bertholet.

In other words, they are "holy" (in the archaic sense), i.e. carriers of "gesteigerte Kraftgeladenheit" (increased power). The New Testament continues in this Old Testament vein. But Jesus, of course, as a man of God, is a special case, ... who nevertheless illustrates the general dynamistic rule, albeit in his own way.

III. Religion as a system, illustrated by means of a monograph.

So far we have put aspects (judgment of God, animatism) under the magnifying glass. Let us now have an eye for the whole (system) that religion always is.

Mircéa Eliade, *Traité d'histoire des religions*, (Treatise on the history of religions), Paris, 1953, p 39, emphasizes that the evolutionary way of ordering religion is untenable: everywhere, says the eminent historian of religion, one encounters 'a system' that includes both lower and higher forms of the sacred at the same time.

As Nathan Söderblom, *Das werden des Gottesglaubens*, (The becoming of faith in God), 19262, says, the main content is threefold: soul belief (animatism, spiritism), power belief (dynamism, magism, manaism) and Causer belief (primeval father, omnivorous belief, which, in the interpretation of Andrew Lang, *The making of religion*, 1898, and of Father Schmidt, is called primeval monotheism). Let us say: Supreme Being Belief.

As a concrete model we take: Mg. Lagae, *La religion d'un tribu Congolais (les Azande ou Niam Niam)*, (The religion of a Congolese tribe (the Azande or Niam Niam), Liège, Bruxelles, Paris, 1925, 28 pp. The A.zande inhabit a large area of north-eastern Zaïre. Lagae was a missionary there for many years, an expert on the language (together with Vanden Plas he even published a grammar and a dictionary) and customs of the Azande, related to the Sudanese, but different from the Bantus in many ways.

By the way:

our missionaries often know religion much better than the so-called ethnologists who, crammed with a-priori ideas, spend a few years 'in the field' and then are gone again, while the missionary, as a religious man, can acquire a refined knowledge for years, speaking the language, living with the people.

Overview:

"The zande (= singular of A.zande) lives in the universe as a stranger. He realizes that he is under the influence of an unlimited number of active forces". One can see the animatist-dynamist undertone in the Kai. This dynamism is threefold: "If every body possesses its own dynamism, which it is important either to capture and use or to neutralize by means of an opposing force, then this applies equally to the world of disembodied souls, whether good or evil. Above all there is the supreme being Mboli, whose influence nothing can undo. (o.c., p. 17).

III. A. Supreme Being Beliefs.

"The idea of a supreme being is deeply anchored in the Zandementality" (p.17), but it takes a while before one (as an outsider) grasps this: Mboli is only seen in the strictly native life.

The conception of God (theology). It is monotheistic (primordial monotheism): Mboli is, in a distinguished way, alone both as a spirit and as a power, the exalted one

against the lower spirits and souls and the visible. Mboli's existence is never discussed. He is. His existence is beyond doubt: nobody doubts it and nobody tries to prove it.

His appearance: Mboli is invisible, for he has no body; more than that, he has never appeared under any guise. What is exactly not true of the spirits (as mbisimo, atolo and agilisa): they appear. It has never occurred to anyone to depict Mboli.

His characteristics: these are expressed in the personal names: e.g. some children bear the name: 'Who is like God?', 'Mboli hears it', 'Appreciate Mboli', 'At Mboli there', etc.. One sees the deep reverence for the sublime nature of God among the Zande: the essence of God does not come up, except e.g. in the names and stories; His role, however, does; Mboli is the great chief, who made everything, so that the universe is His property; the breeding animals, for example, even the other animals are also His work and they belong to Him. Mboli sees things. He hears what is said; against Him nothing can be done (omnipotence); His moral elevation is evident from His fatherly goodness and His conscientiousness; He is the guardian of morals. He is worthy of worship.

Conclusion: If then it is not an explicit theology, it is, to speak with Aristotle, an enthymematic or implicit conception of God.

Lagae quotes a page written by a Zande:

"The Zande is seated in his hut, whether in the morning or at night or at midnight. Whenever a matter plagues him, however little, he says: "Alas! Mboli, thou givest me no happiness?" He becomes silent, and a new torment appears, he says again: "Alas, Mboli, you give me no happiness?" Is his wife ill, then again: "Alas, Mboli, give strength to this woman so that she may recover".

If he is injured in the foot, hand or buttocks, again: "Alas! This annoying thing, if Mboli wants it, she will be all right". If a woman is pregnant, she blows water (this is the Zande form of confession, blowing out bad soul dust which decays with the water into the earth) saying every day: "I have not stolen another person's property. This depends on Mboli: if He wants me to die with this child, then I shall die; if He does not want this, then I shall not die." If something perishes, at de Zande, whether a pot or a gourd or a house or whatever, de Zande says: "This is Mboli's business. Mboli has said it should perish."

People invoke the name of Mboli in response to everything. The A.zande think of Mboli as a result of all things. The writer adds that the A.zande who live far from the whites say and do this (19/20). This proves that Mboli is not - what is called 'deus otiosus', - a vadoso God who takes nothing to heart (compare this with rationalistic deism!).

Supremacy.

The Zande is far from any primitive or primordialism: Mboli is a power that nothing can undo; he is the supreme authority and possesses the unquestioned right to intervene in everything, which the Zande accepts unconditionally, without ever blaspheming God. The cult or worship is twofold: private and public.

Private:

Few days pass during which the Zande does not think of Mboli and prays to Him, submissively, but with the explicit request to escape the imminent dangers: he knows that Mboli hears him and can take his request into account. De busch-zande does this with astonishing simplicity.

Yet there is a second, more solemn form of prayer. In case of imminent calamity, on the eve of a serious event (e.g. pregnancy, in case of a very threatening thunderstorm); the Zande then prays, blowing water, taking the water in his mouth and blowing it out, he says: "Father, as I am here, I have not stolen the property of another, I have not accepted the property of another without paying him, I have not set my sights on acquiring the property of another, all men are good in my eyes." He blows out the water close to him: "Mboli, verily Thou settlest the disputes between us men."

What meaning lies behind this blowing out of water? The thunderstorm is interpreted by de Zande as Mboli sending the lightning beast (a remainder of naturism, i.e. personification of natural phenomena in a religious context) to punish the guilty. De Zande takes a gulp of water and blows it close to the earth, saying: "If I have fallen short in anything, look, everything is finished; I blow out the water as a sign of my righteousness".

It should be noted that the earth, as a soul substance laden ground, is sprinkled with mouth water (saliva mixed with water, thus highly charged with personal soul substance): with the mouth water, a soul being leaves the confessor, which encapsulates the sinfulness (think of Israel's scapegoat); it draws into the earth, which counts as a motherly power that can process this. So this is a real confession and penitence symbol (sacramental because soul-loaded!). After such a prayer Mboli retains all the right to react as He, infinitely wise, chooses: never does the Zande blame Him.

Public:

This is the sacrifice called 'beati'. Justification:

(a) Mboli, not the A.zande, is the great owner: the Zande has only usufruct of the goods of the earth; he may well make an ungodly use of Mboli's property;

(b) Exceptional droughts or floods or even locust invasions occasionally plague crops and livestock. It may well be Mboli who punishes them, de Zande thinks: hence this public sacrifice.

Structure:

The soothsayer proposes, the village chief decides (as priestly authority) to perform *beati*, at most once a year, at the beginning of the dry season. Early in the morning, men, women gather, usually on a *monga* (rocky uncultivated plain, sometimes by a river spring). All are, head first, loaded with all kinds of foodstuffs, which are thrown there as an offering to *Mboli* and destined to perish (using them would be a crime).

In the meantime, of course, there is singing and shouting, expressing that everyone wants to be spared. It should be noted that in the religious offering it is the soul substance, piled up in the food itself (everything has soul(substance)), but strengthened by the renunciation of each giver of it (his personal soul substance expressing submission and hope for life is mixed up with it) this soul substance draws into the earth and also into the surroundings (represents purposeful energy that has a protective effect).

Note: The A.zande who live around *Dungu*, under the leadership of a great personage, have the right to make a minor public sacrifice (called *maziga*), which is always held on a remote road. Also in honor of *Mboli*. To which *Lange* notes that neither individual priest, nor temple, nor altar are used, both in *beati* and *maziga*.

Mythological naturism:

(= natural religion in the form of myths). It has just been established that thunder is interpreted as lightning. Also the heavenly bodies are for the A.zande, fantastic animals (whereby the sun is not even understood as being alive). *Mboli* is thoroughly different from such 'animals', of course. Nevertheless, the animal as a conception of heavenly bodies and weather phenomena is a residue of nature personalization in a religious context and thus astral (= heavenly bodies related) naturism. There is also a certain animalism in it.

Cheater and joker faith.

A (divine) trickster, (a being that is 'god', but threatening to humans, and (divine) prankster (trickster, a mythological figure, closely related to the trickster above, but essentially *Tijl Uilenspiegel*-like) can be found, as elsewhere, also in A.zande folklore (next to common fables and animal stories). So the "sambwa Tule", the Tule fairy tales, which are told around the fire in the evening. Tulle wants to be cleverer and more cunning than anyone else, but is himself repeatedly rolled by a more cunning one. Therefore, the following aitiolo-gic (aetiological, explicative, explaining the why) saga: one day, Tulle steals the magic feathers of *Yangayama* (these feathers, incidentally, contain both bird's soul dust and *Yangayama*'s soul dust, which reinforce each other). A fight ensues, with Tulle tumbling from a height and crashing to the ground.

Moral lesson: "That is why people say: stealing is sin. Look why Tulle died: because of *Yamayama*'s feathers".

Lying, stealing is Tulle's specialty. De Zande laughs at such stories. Tule is certainly not a cultural hero, as it is called in professional literature. A culture hero or culture bringer is a mythical being thanks to whose intervention one or other cultural good, e.g. the planting of nutritious plants, came about within the A.Zande group. The Germans call such a cultural hero 'Heilbringer', healer, because the cultural good in question is salvific, which Tule is not, except as an antithesis.

III B. Soul and spirit beliefs.

De Zande distinguishes two kinds of non-corporeal beings: a. the 'mbisimo', the embodied soul (or spirit) and b. the 'atolo', the disembodied soul or spirit, on the one hand, and on the other hand, the 'agilisa', the evil 'atolo' (the evil spirit).

The human soul or mbisimo. The word 'mbisimo' is used exclusively for the human soul. Obviously invisible, the mbisimo resides in the human being himself, especially in the belly. De Zande distinguishes the mbisimo from the shell in man. This distinction requires clarification. The shadow is 'seen' in a face (= vision, contemplation) in a waking state.

The actual soul or mbisimo is not seen in the waking state, but according to de Zande, one can see the mbisimo after the death of the body, namely when the mbisimo has become atolo, in the dream (i.e. as a dream appearance).

This means that the immortal soul (mbisimo, possibly as an atolo) is not purely incorporeal, but at least partly, finely material (i.e., gifted with a soul body, but a soul body different from the phantom, which is also, in its way, a soul body).

This explains why the mbisimo, after the death of the gross body and after his separation from the phantom, continues to have 'material' needs, one thinks of the Kai and their offerings to 'the dead' and then also 'eats' and 'drinks' in a soulful way. Mbisimo is thus the human soul as a principle of life (together with the phantom but different from it), at death the same soul becomes 'atolo', disembodied soul or spirit, with which, in the dream, one can even speak.

Totemism.

This word originates from J.F. Mac Lennan, *Primitive marriage*, London, 1866 (religious phenomena in conjunction with exogamy (marrying outside the tribe)) and from J. Frazer, *Totemism*, Edinburgh, 1887 (documentation). At least in the scientific sense, because the word 'totem' was in use from 1778. Robertson Smith, pupil of Mac Lennan, publishes *Kinship and Marriage in Early Arabia*, Cambridge, 1885 (his theory of sacrifice among the Semites was controversial).

S. Freud, in the Darwinian and psychoanalytic spirit, adopts this (Oedipus complex in the primal horde). E. Durkheim, *Les formes élémentaires de la vie religieuse*, (The elementary forms of religious life), Paris, 1912 (pantotemism: totemism as a basic phenomenon of a socio-religious nature). Cl. Lévi-Strauss, *Le totémisme aujourd'hui*, (Totemism today), Paris, 1962, tries to clarify this controversial reality structurally.

What is the core of totemism? Robert Ambelain, *Le vampirisme (de la légende au réel)*, (Vampirism (from legend to reality)), Paris 1977, pp. 233/234, states the core: ‘passation d’ âme’, soul-body exchange. According to Lévi-Strauss, totemism is multiple. It exists between:

1. a class of natural things (animals, plants, things, (e.g. a stone)) and natural processes (e.g. lightning, river source), on the one hand, and on the other a group of people and their cultural things and cultural processes.

2. a class of nature things and processes, on the one hand, and a person and his culture things (e.g. his house) and processes (e.g. his garden work), on the other.

3. an individual from nature (its things and processes), e.g. one particular snake) and a person (e.g. the village chief) with his culture-things and processes (e.g. his hut, his law-craft);

4. an individual from nature (its things and processes) and a group with its cultural things and processes.

Schematic:

class (nature) Group (culture)	Class person	Individual person	Individual Group
Australia Social sexual	North America Nagualism of the indians	Mota Banks islands. Child is man-made plant, found by mother	Polynesia, Africa One lizard revered by the Polynesian group

This is a pure but small example of combinatorics.

Further combinations:

1. individual totem,
2. sexual or gender totem, belonging e.g. to all the individuals of a gender (the women, the men).
3. national, tribal, clan totem (a whole people, a tribe, a clan), also esoteric totem (i.e. of a secret society).

How to find one’s way in the midst of this totemic tangle? Claude Lévi-Strauss, o.c. 25/26, says: the word ‘totem’ comes from a North American Algonquian language (north of the Great Lakes (USA), i.e. Odjibwe, which is the language of the people of the region. The Odjibwe, which has the term ‘ototeman’, ‘ote’ means ‘to be related’ (indeed, blood relations language is inherent to all true totemism); the prefix ‘o’ means ‘he’; a ‘t’ is inserted between ‘o’ and ‘ote’ to keep the vowels apart: ‘o.t.ote’: the suffix ‘man’ is two-part: ‘m’ is ‘my’ (possessive pronoun) and ‘au’ denotes the third person.

Overall meaning: he is of my kinship. For example, “makwa nindotem” means “come in, my clan-brother”.

As a structuralist, Lévy-Strauss tends to reduce totemism to “to classify out the universe” (to use Taylor’s (1832/1917) words), to classify the universe exhaustively. Taylor pointed out that exogamy also exists without totemism. What Freud did not know. That classification is involved is certain; but the physical systems of classification, the structural included, never get to the heart of the matter! The classification always (if it concerns real totemism) refers to the soul substance!

R. Ambelain rightly says that soul exchange consists in a soul body (the shadow, also called double or etheric body) of a being, replacing the soul body of another, usually reciprocally.

Now we know, see previous chapter, that a soul body (turned into a soul being) has common characteristics with the person (and strictly immaterial soul) of whom it is.

With the negritos, as everywhere else, the main idea of the totem is: to appropriate at least some of its characteristics.

The crowned falcon, for example, was able to seduce thanks to the speed with which it threw itself at its prey, thanks to the exceptional sharpness of its gaze, according to Father Trilles, *Les Pygmées de la forêt équatoriale*, (Pygmies of the equatorial forest), Paris, 1932, p. 150, footnote.

Indeed, exchange of souls means exchange of (character) traits. The Negrito who has the crowned falcon as his totem bird is convinced that he shares with him the speed of robbery and the sharpness of vision.

Some events are a clear demonstration of this. I. Bertrand, *La sorcellerie*, (Witchcraft), Paris, s.d. (at the turn of the century) pp. 16/19, cites a history (from M. Gougenot-des-Mousseaux, *Les hauts phénomènes de la magie*, (The high phenomena of magic), transcribed) that took place in Mexico.

The nagual is the spirit or genius who, according to the initiates there, controls the birth of a child. Nagualism means that whoever has the same nagual belongs to a secret society. When Christianization was imposed by the Spanish regime, the members allowed themselves to be baptized (pro forma), but did not abandon their nagualism; on the contrary, the nagualists incited the baptized to secret apostasy. Those who allowed themselves to be persuaded were obliged to curse Jesus, Mary, the saints (which, in passing, is nothing else than using the word, loaded with the aversion for the Bible and Christianity, to send a soul being for destruction of life force to Jesus, Mary, the saints); then the magician washed their heads and those parts of the body that had touched the holy baptismal oils (for destruction of the baptismal soul substance).

For the children, they played it safe, so to speak: before the (inescapable) baptism, the magician drew nagualist blood from the tongue or the ear of the newborn and offered it to the genius (spirit) under whose nagualism he came. Clear: the blood is the carrier of soul substance par excellence (blood-soul of the Bible); with the mini-sample of blood, the whole soul-body of the to-be-baptized child was placed under the spell of the

spirit (which sucks out three quarters of its soul substance, by the way). Once an adult (adolescent), the child had to repeat this ritual consciously and reinforce it immediately.

Two things: catechesis and sacrificial ritual.

a. Catechesis: the magician made it clear to him that the nagual, who had given him life, a basic concept, would continue to guide him throughout life, a guardian angel like, or even like, the personal daimon of the ancient Greeks, as an alter ego (second self), in animal form (because, according to the initiator, our earthly eyes can only perceive the genius clothed in a material body (materialized in a coarse way). At the end of the catechesis, the adolescent, with the consent of his relatives, agreed.

b. Sacrificial rite: The initiate then led the initiate to a solitary place and sacrificed to the genius (spirit), who then showed himself (appeared) with animal appearance, lion, tiger, crocodile, snake. The narrator omits the brutal Mexican rite of sacrifice, which was always bloody, namely the bruising of the genitals until they bleed, in order to mix the growth and vigor of the initiate and that of the spirit-nagual, and this because the initiate made his genitals bleed again for a moment and mixed with his blood that of the initiate (this is the soul-body of initiate and genius).

The initiate is as it were the genius visible on earth: his blood is that of the genius and vice versa. The ties thus formed were very intense. Of which there is a proof (at least for those who can see the soul-material side).

Padre Diëgo was a man of great courage, ready to do anything, like many of the missionary pioneers. One day, he punished an Indian who had committed a serious offence. As a result, the perpetrator was very upset. He decided to take revenge. That is why he stops at the bank of the river: Father Diego had to wade through it to hear the confession of a dying man. Indeed, the priest passed by on his horse, quietly reciting his breviary.

Only in the water, does his horse feel stopped. The priest looks down and notices a cayman trying to pull the horse into the water. At that sight, he handed over the reins and prayed for God's assistance with such fervor that he drove his horse forward with such force that it dragged the caiman out of the river: a rain of hoofbeats and a mass of strokes landed on the animal's head. It is forced to let go and is left dizzy. The priest continues his journey.

Having arrived at his destination, he begins to recount the incident. Only when he has confessed to the death, a messenger passes by and announces the death of the Indian whom he had punished a few days before.

The unfortunate Indian had died, one reads well, under the hoof and stick of the Padre and his horse! Padre Diego went to the scene:

1. One found the quay dead on the bank.
2. The Indian showed the same marks of blows from which the Cayman, i.e. his nagual, had died.

It is clear: what is recounted here is not an isolated fact. Such things do (and did) occur anywhere in the world where totemism in the true sense (i.e. soul-body exchange with or without a bloody rite) prevails, at least when the totem is an animal of a carnivorous nature.

The sacrificial ritual, properly prepared by group initiation (and thus with fusion of the soul bodies of all initiates and initiates who participate, which, exceptionally strong, produces a group soul body, also called collective mystical body or, in esoteric circles, egregore (“unity makes strength”, also here), achieves a fusion of soul bodies between the group and the group of animals in question, here the caimans, fusion that is so intimate that injury to the (physical) body of the nagual in animal form (real animalism at once or theriomorphic religion) by repercussion (through the fused soul bodies) means the same injury to the (physical) body of the nagualist.

Only the doctrine of soul substance and its laws provides the key to correct understanding here. Of course, one can, sunlight right, deny the facts, in order not to be confronted with the soul substance doctrine! But then that is just unscientific or, rather, wrongly scientific, because, as the average Galilean natural science is only beginning to discover soul substance in parapsychology in the East and West (think of the aura-illumination methods of all kinds that have been coming up for some years now), that alone does not mean that one has to deny the facts and their true explanation, which belongs to the common consciousness of all archaic religions.

Let us now return to the Niam Niam.

We now have sufficient insight to accurately follow Lagae. Indeed the A.zande (o.c. 8/10) change, after their death, into the clantotem animal that is their own. “Man has just died, they claim, he changes into an animal; some change into a snake, others into a lightning animal, and so on”. This poses a problem: Which is right, the mbisi-mo or phantom or both, each in its own way, turns into totem brother? The answer is clear.

1. De Zande does not say: “Our Mbisimo changes into a leopard” or so, no, he says: “We change into leopard” or more correctly: “He, she changes into leopard”. The individual is meant. The Mbisimo goes where Mboli is (and de Zande does not know this, of course).

2. The transformation into a soul animal (totem) is, in general, connected with the place where the body is buried; the totem animal arises there. De Zande claims that the snake, the lion, the leopard, the boar and other soul beasts (totems) are always seen wandering around the grave. It is even said that, in general, when it comes to creeping animals, the soul animal can be seen emerging from the grave in different phases. Indeed, this soul formation is not instantaneous: it can take quite a long time.

Conclusion:

1. The individual, 2. insofar as it lives on in the buried body (i.e. in its phantom, which gradually becomes detached from the gross body), changes into soul animal (i.e., condenses, condenses, materializes gradually from a kind of mist into a clearly perceptible phenomenon, yes physical animal).

The Mbisimo, however, leaves the dead body immediately. It may be objected that, in the speech of the A.zande, the atolo or disembodied soul inhabits the summits of some mountains, e.g. the Zaba (area of Bafuca), the Bangenze and the Bagunde (in the east) the Mbarawa (in the Yembio area); they claim that one hears voices there, that one sometimes perceives lights, especially in the termite season. They claim that some river springs are inhabited by Atolo. Some legends mention it.

But the A.zande say they cannot say this correctly. It should be noted that these are not Mbisimo in the guise of atolo but shadows, which, inevitably, have a relationship with the atolo (= former Mbisimo) whose soul body they have been.

Total conclusion:

1. there is the soul (Mbisimo).
2. it has a fine material soul-body which, with it, survives death and clings to it in its state of atolo (disembodied soul).
3. The mbisimo has a second soul body which, at death, becomes detached from the mbisimo and remains attached to the body, which gradually changes into a soul animal; it wanders around like a soul creature on some mountain tops or around some river springs, where sacrifices were made, almost always bloody sacrifices.

Where the blood soul, the essential part of the phantom, also a solid part of one's own Mbisimo soul body, was sacrificed: where there is blood, there will be blood sacrifices (there is no way to change this without powerful God-given intervention, so powerful is a blood soul sacrifice)

1. the phantom that is more bound to the gross body and
 2. a good dose of Mbisimo soul body,
- in one. So that, in those not rare cases, indeed the atolo (in the greater part of his own soul-body), together with the phantom, may wander, appear, be active, etc.

Manism or ancestor worship.

Totemism points to the bond of nature (object, plant, especially animal, and then preferably through blood rite), so that totemism implies a naturism, a nature religion.

The soul teaching of archaic religion has another, alien side, ancestor worship (which we have already encountered several times in passing).

Herbert Spencer (positivist sociologist of the line of Auguste Comte) *Principles of Sociology*, London, I, 1876, pointed out this very widespread phenomenon of a religious nature.

Think of our seasons; of our feast of All Souls. In it a remnant of manism lives on.

Also among our spiritists: Pierre Mariël, a man who knows something about knowledge, in his *Magiciens et Sorciers*, (Magicians and Wizards), 1974, p. 166, points out that around 1775 in Lyons, a secret society under the direction of Jean-Baptiste Willermoz developed modern Spiritism, which came into the public domain in America and later in Europe with the famous Fox sisters (Hydesville, 1847).

This modern form of necromancy is merely an updating of an archaic phenomenon.

The Village Foundation.

When the Zande establishes a new settlement, he first goes to the forest and cuts sasa or doma wood to make a tuca (a lamp post). Preferably, one chooses a stick that runs in the form of a basket (with three or four branches) or, even better, one splits one end to pull three or four branches apart that one binds together in the form of a basket. The basket itself goes up to 30 cm. Then the bark is rubbed with wine ashes (these ashes are apparently the remains of burnt human sacrifices, something that Lagae does not mention in order not to annoy his readers, most probably).

As Roland Villeneuve, *Le cannibalisme (Mesures et démesures de l'anthropophagie)* (Cannibalism (Measures and excesses of anthropophagy), 1973, p.11 says, the Niam Niam are omophagous (= cannibals or man-eaters), which does not prevent all Zande from being so, of course. Then one plants this tuka with the basket on top either near the house or in the middle of the dwelling place, so that the basket is about 1.5 m high.

This tuka is the ancestral altar, on which the offerings are placed to perish as sacred food or drink (potion) to feed the ancestors. The ancestral altar of the village chief is different: it is located in his home itself, has the shape of a house of about 1 m², barely 1 m high, covered with a straw roof and with poles of about 1.5 m high as support pillars.

The offerings are placed inside. The village chiefs make daily offerings, which the subjects do not. That is the infrastructure.

How does the actual village foundation work?

1. Before anyone eats anything, the Zande takes the first food from the spot and places it on the tuka basket “for the soul of his father or for the soul of his mother as well” (o.c.11).

2. Then he plants the first food and nutrition plants in the newly founded village. These grow well. At the harvest he takes first fruits (i.e. the first specimens, which contain the ‘power’ (soul substance) and of the soil dedicated to the ancestors and of the woman who carried out the planting and of the plant itself) and places them on the tuka “for the (soul substance hunger of the) ‘manes’ (as the Latins used to call the spirits of the deceased).

3. Then the Zande goes hunting for the first time.

His wife (chthonic element) prepares the animal's liver; he takes this food and places it in the tukakorf, for (soul-dust hunger of) his father's or mother's soul. The liver is considered to be particularly 'power-bearing' (= soul substance-rich): eating and drinking falters there, as it were, and mini residues of it stick, sometimes for years, in the liver; these are 'sacred' as homeopathic quantities (i.e. ultra-small doses) of fluid.

Hence the great role that the liver plays in sacrifice. The heart is also important. The breath absorbs the air, which is the carrier of the landscape fluid.

Both - blood and breath - merge physically and spiritually in the heart organ; hence the junction function of the heart in the body as soul body.

Offerings were always made in the morning. Usually, one begins by making many gestures in front of the ancestral altar with bomba leaves in hand.

Again: making gestures is equivalent to dancing and moving; all the joints of the (soul)body are loosened; the body heat increases: in a heated (yes, heated) state the (soul)body radiates much more strongly; especially when a woman moves ritually, all the forces of the universe, far into the starry spaces, come out.

'Mundus', (Latin) means both world and universe and female appearance in the emphasised state.

'Kosmos' (Greek) means order, arrangement, both in the large (macro kosmos) and in the human (micro kosmos); In which the woman, in her appearance (cosmetics), appears particularly eloquent, especially when she ritually moves, she galvanises, (= poses visibly, 'similitudo participata', likeness participating (in the same), 'symbol') the moving universe as soul-stuff-charged space; this 'macro-cosmos micro-cosmos' relationship is found scattered all over the globe as a basic concept.

Once ritually established (cf. our liturgical church and house dedication), the Niam-Niam becomes aware whether his body thrives in this place.

If not, he consults the sorcerer. The sorcerer, acting as a soothsayer, then applies what, since Liébault and Freud, we call free association. He bows, thoughtfully, touching his fetishes, the left hand on the back of the woman with whom he lives, about the health of the Niam-Niam.

By the nature of the vibrations that his wife, through her lower back, sends to his left hand, he knows which is the origin of the soul substance that thus passes through the wife (and is amplified by her soul substance: she is an amplifier, 'ampli').

If it is the ancestor(s), then he says: "your father (your mother) works with you. They have need, great need of hunting meat (in case of neglecting ancestors) or of a chicken". Thereupon, the Zande orders his wife (we know why: as a woman, universally connected, she charges the animal as she prepares it), to kill and prepare a chicken.

He takes this extremely soul-stuffed chicken (or hunting game, in the second case, from neglect of the field- the bush-atolos) and, with the necessary ceremonies, puts it on the altar basket. Again as 'food' for the atolos.

If one neglects the ancestors (negligentia, neglect instead of religio, reverent care), they will take revenge in the long run:

1. an ominous dream will come to pass,
2. Plantations will wither,
3. all kinds of ailments and diseases will appear.

In all such cases, the expert magician guides the Niam-Niam as fortune-teller from case to case: in order to, thanks to 'free association' (= free incursion on the basis of attention focus with contact (physical or purely fluid, i.e. in thoughts) with the backbone of his wife (as amplifier of the 'force' that announces evil or creates plenty).

Two great possibilities are open (interval structure):

it can be a fate caused by a black magic fellow human being. Whether this person is aware of it or not is a second possibility. The fortune-teller has trained his wife for such cases to be what here in the West is called a 'medium' (Greek: 'meson', intermediary).

He will go into each case individually with his individual medium wife. This contact is at least fluid (= in thought), but preferably physical as well (Frazer spoke of contagious magic). This "entering into" is always a form of free association.

Fate can be caused by some atolo or it can even be - see later - much more ominous agilisa. In case of a heavy degree of neglect of the atolo (as ancestor understood, not as agilisa (about which more later) it happens, according to sayers of the A.Zande, that they take their revenge by causing a fire in the mouth, so that the wounds are clearly visible and that the afflicted falls seriously ill. In that case they say: "The atolo has taken possession of the 'victim'; he is possessed by it".

The incantation proceeds as follows.

1. A kinsman comes to perform the special ceremony, i.e. a real atonement, but in the sense of the agilisa-dominated heathen. This will be better demonstrated later, when the transitive chain of soul-sucking that goes from the 'possessed', through the atolo to the agilisa will be made ready.

Instead of 'possessed' it is better to speak of 'vampirized', for the wounds in the mouth show that blood loss, now within the body, is a stigma equal to it. It is this blood that, indirectly, the agilisa are after.

The agilisa are, just like the atolo, bloodthirsty through and through and suck the 'possessed' person into his soul(estof), or better, into his blood soul(estof).

Therefore, it should be a blood relative in all cases. Blood identity gives soul substance identity.

The blood relative takes a white chicken as his gangster.

2. The possessed person spends the night at home after the kinsman has visited him (= first blood-soul exchange between the two) but in the morning he comes down to the tuka altar.

3. There, his kinsman comes to join him with the chicken in his hand: he starts a gesture play in front of the atolo altar, without the bombili-leaves (apparently these are for the initiation in the first place, Lagae does not specify), but with the chicken, whose wings and legs he holds in order to ritually move them upwards. While doing so, he prays the ancestors to leave the sick person alone: “Atolo of my kinsman, I desire that you leave him; leave him alone”.

4. The kinsman takes the chicken and gives it to a woman with the order to prepare it. The woman, blood relative or not (her soul substance is decisive), grabs the chicken and quickly prepares it, the same morning, and gives it to the possessed person at the sacrificial pole.

5. The sick person eats the chicken at the altar rail. No one else may devour the chicken in question: he alone eats it. It should be noted that the blood of the chicken, mixed with the soul substance of the sorcerer-charged wench, was sent by the latter to the ancestral earth at the time of the ritual killing, - ancestral earth absorbing the blood (see Gen 4:9/10: the blood of Abel fell into the loose earth; see Lev 17:7: the field spirits demand sacrifices).

Conclusion: Both the settlement and the incantation are applications of what John Michell, *The earth Spirit (Its ways, Shrines and Mysteries)*, London; 1975; (Fr. *L'esprit de la terre ou le génie du lieu*, (The spirit of the land or the genius of the place), Paris, 1975) describes as the worship of the field spirits, which Platon (The Laws) talks about. Platon connects with Hesiod: the people of the Chronos-era, guided by genii (spirits) of the earth (= earth controllers), move along the paths of their ancestors.

See also A. Bertholet, *Die religion des Alten Testaments*, (The religion of the Old Testament), 1932, s. 9/13 (Dämonistisches) and also s. 24/28 (Toten- und Ahnenkult) etc.

A remarkable example is Judges 4:4/5

(Deborah, a judge of Israel at the same time, held sittings under the Deborah palm, whereby Bertholet rightly observes that from the tree and its spirit (and soul matter, originating from that spirit and from the tree) the inspiration flows out to those who are within the tree's subtle reach.

Cf. 1 Sam 22:6; Gen 12:6; Judg 9:37, see also Gen 14:7 (source of justice), etc., from which it is abundantly clear that earliest Old Testament man knew the place spirit (field-spring-water-tree spirit).

Among the Niam Niam this is especially evident in the rites of settlement (cf. Josue 6:26 (the settlement of Jericho with the first-born sacrifice; Lagae omits this for the Niam Niam). Cf. 1 Kings 16:34: the other rites are but the resumption and strengthening of those first rites.

Polydemonism.

According to D.J. Wölfel, *Die Religionen des vorindogermanischen Europas*, (The Religions of Pre-Indo-European Europe), Vienna, 1951, polydemonism (the worship of daimonia, demons, whether or not in their multiplicity (poly)) is an offshoot of naturism (mythological nature worship), whereby the emphasis is laid on the fact that the so-called 'holy' (soul-rich) natural forces - according to Wölfel - radiate wildness, barbarism, animalism.

One takes, as a small example, 2 Kings 3: 27; Law 11: 23/24. Reference should also be made to W. Howells, *De godsdiens der primitieve volkeren* (The Religion of Primitive Peoples), 1963, p. 149/152 (Where dzjinns are mentioned: deceptively treacherous nature spirits, appearing in all kinds of human or animal disguises, - in Islamic North Africa).

Another exceptionally well described example is given by Jean Kerbouill, *Vaudou et pratiques magiques*, (Voodoo and magical practices), Paris, 1977 (see also his *Le vaudou (Magie ou religion)*, (Voodoo (Magic or religion), Paris, 1973).

Who studies demonism, inevitably thinks of 'the realm of hell' of the Eastern liturgies (see e.g. E. Mercenier, *Le prière des églises de rite Byzantin, II (Les fêtes)*, (The Prayer of the Byzantine Rite Churches, II (The Feasts)), Chevetogne, 1948, a.o. p. 41): 'Hades', underworld, means both the sphere of the so-called eternal hell, i.e. that of the rebellious angels and of the damned (= Satanically instilled human souls), and the temporary residence of those souls who have remained in the grip of the first sphere.

Applied to the Niam-Niam faith: the underworld does not only encompass the atolo, in the grip of the agilisa, but differently in disposition; the underworld first of all encompasses the agilisa, the evil spirits, who control the atolo misled and sucked out by them. Our Creed says that Jesus "descended into hell", - not without reason: the atolo (cf. our purgatory) are redeemable (although only by Jesus, in view of the enormous, blood-soul grip in which the agilisa as "vampires" (= blood-soul suckers) once clung to them).

One also cannot help thinking of the pages in Salomon Reinach, *Cultes, mythes et religions*, (Cultes, myths and religions), t. I, Paris, 1922, pp. 347/362, devoted to "Satan et ses pompes". Reinach underlines that originally the singular 'pompè', procession (companions) applied: "The procession of the devil is composed of a multitude of demons, among which are distinguished the rebellious angels who rebelled and were struck down with him." (349). Cf. Mt 25:41.

The amphitheater games, says Reinach, p. 351, were instituted in honor of the dead or to appease the ancestors' (atonement rite); this is demon cult; the solemn processions, the 'holy meals' (on the eve) belong to the same sphere, they too are accompanied by Satan and his retinue (pompè). The renunciation for the Gentiles - in the pre-conciliar baptismal ritual, Reinach says convincingly, is Biblical (Ps. 96:5; especially paulinical: 2 Cor. 12:7; Rom. 8:38/39; Eph. 6:12/16; Gal. 1:4; 4:8; 1 Cor. 10:19/21 etc.).

Vampirism

A classic example is Philippe Virey, *La religion de l'ancienne Egypte*, (The religion of ancient Egypt), Paris, 1910, pp. 269/ 272.

But let us give a concrete example.

R. Ambelain, *Le vampirisme*, Paris, 1977, pp. 141/143, talks about the epidemic, in the 1730s, of vampirism in Central Europe, Bohemia, Moravia, Serbia, Hungary, Romania, Russia, etc.).

He loses his appetite, loses weight and, after eight days or more, sometimes fifteen, he dies without fever or any other symptom except the emaciation and dehydration.

It is said in this country (i.e. Wallachia), that a ghost (= a soul attached to him) attaches itself to him and sucks out his blood.

Among those afflicted with this disease, most believe they see a white ghost (a white phantom) following them everywhere like the shadow of their body. It should be noted that this is a subtle form (see above).

Then follows the description of the incantation which was used in Wallachia (around Temesvar) at that time; it is religious-historically highly instructive: "One chooses a boy who is the age of someone who has never used his body; i.e. of whom one believes he is a virgin. He is put naked on a stallion that has not been cut (castrated), that has never mated and is completely black-haired. They make that stallion walk around the cemetery and go over all the graves. The grave that the animal refuses to step on, despite the power of whipping it, is considered to be occupied by a vampire.

One opens the grave and one finds there a corpse as well-fleshed and as clean as if it were a human being who had slept happily and peacefully. They cut off the neck of this corpse with a spade, from which emerges one of the cleanest and most highly reddish blood and this in abundance.

One would swear: one of the healthiest and most alive people known. Once this is done, one fills up the pit and one can count on the disease ceasing and on all those who were affected by it gradually regaining their strength, just like lazy people who escape from a long-lasting illness and who had been exhausted for a long time."

Behold what the Latin-speaking Europe of those days called "magia posthuma", (posthumous magic)! In this description one misses a variant of haematodrosis (haimato = blood; drosia = dew, foam), which one finds in other descriptions.

North Lebanese 'saint' (attention: people often canonise too easily!) Sjarbel Makhlof (1828/ 1898) is an example of this: in 1899, one opened his tomb and found his body well preserved and clean red blood flowing from his side, mixed with water. His body was supple, not hardened, a fresh blood gushing out". Behold the famous haimatodrosia (Greek name).

A third variant of blood sweat (haematodrosia) but within the Christian sphere is the stigmatization: either saints or hysterics get, one day, suddenly, the blood-foam spots on both hands and feet (sometimes on the heart or even the forehead), which seemed soft, (first red, then, by contact with the air, giving off brown blood); the ratio is 1/7 for the male cases, 6/7 for the female ones. But here we are talking about living persons: Francis of Assisi was the first in a series until our days.

In all these cases, either a corpse (according to Karl-Ferdinand von Schertz, *Magia posthuma*, Olmütz, 1706, people in Bohemia are convinced that witches (male and female), heretics, alchemists, dissolute spirits are possible candidates: that is why their corpses were even checked before burial) or a living body has an excess of blood on account of the sucking out, via the soul substance, of the blood soul (substance) of others. For vampirism is just that: Blood soul eatery.

Lust murder and man-eating.

Very closely related to fluid soul eating is man-eating (cannibalism, also called omophagy or anthropophagy). R. Villeneuve, *Le cannibalisme*, (Cannibalism), 1973, mentions:

1. Dietary cannibalism (the Niam Niam of Central Africa ('big eaters'), dragged their teeth for this purpose and were omnivores).

2. War cannibalism (the headhunters, for example, may or may not have had magical intentions).

3. Ritual criminal cannibals (the Mau mau e.g. as well as the lykantropes (werewolf men)).

4. Religious cannibals (human sacrifice as official religion: the Mexican Aztecs and the N.E. Indian Khonds excelled in this).

5. Pathological cannibalism (including the murder of lust, - something which, in legal circles, is called 'vampirism', but which must be distinguished from the fluids at issue here; cf. R. Delorme, *Les vampires humains*, (Human vampires), Paris, 1979, gives eleven historical examples, from Dracula to Kuno Hoffmann).

In all these cases, the blood swelling is striking, whether of living or dead bodies.

Why this apparent diversions? Because demonism in the strict sense is always based, directly or indirectly, on eating flesh and drinking blood. This can be either purely fluidic, or still physical. Or rather always purely fluidic, but always with a minimum of blood loss in any form: one thinks of the subcutaneous or intra-corporeal bleeding of all kinds among amputees.

It should be noted that there is an order or hierarchy: vampires are transitive. They are often themselves victims of blood-soul suction; and in turn they make victims, who in turn make victims. One speaks of chain reaction.

The A.zande evidently have an analogue of what S. Reinach calls “the double consequence” (mompé) of Satan:

a. the evil atolo (see above the lighter or heavier degree of neglected ancestor souls) and

b. the much more malignant agilisa (the former correspond to ‘les démons’ and the latter to ‘les anges rebelles’ by S. Reinach, a.c., 354).

This distinction we will now examine in more detail. “The agilisa are like the atolo. Yet their temperament is different from that of the atolo. The agilisa are angry atolo, for they hunt down man in the brousse and treat him in such a way that he no longer manages to speak properly as people do. (...) The agilisa harass and beat people. The A.zande are very much afraid of the agilisa.” Thus expresses a Zande (o.c., 14).

Lagae explains this: the atolo but also the agilisa are the souls of the people, of the (for)parents who died. But this last kind of disembodied souls differs from the ordinary (even from the neglected) atolo by malice. The (evil) agilisa dwell either near some springs with steep banks or on some rocky and uncultivated plains.

The Zande who knows a bit about it will never venture into those places; he will avoid them with great care. It often happens, they say among the A.zande, that the one who dares to go there is caught by the agilisa, who sometimes take human form in order to seize their victims more efficiently. He is then beaten (because of the subcutaneous or subcutaneous blood, - evidently, for the blood-soul (estoph)-fear is their motive).

He is chased in the brousse, behaving like an idiot; in this state he wanders around for days until his relatives or friends, meanwhile looking for him, fall upon him in this sad state.

The unfortunate one does not utter an intelligible word anymore; he eats mud and earthworms; refuses all other food.

Who does not think here of Nabukodonozor (Nabu-kadnezar) from the book of Daniel 4: 25/34: “He was cast out from the fellowship of men, ate grass like the ox, etc.”.

He avoids the presence of strangers and should therefore be closely guarded so that he does not escape again to wander around like an animal in the bush.

It should be noted, as R. Ambelain, *le vampirisme*, p. 233/234, rightly points out, that the enslavement that occurs in man who, willingly or unwillingly - the African animal totemisms (which are true animalisms or theriomorphic religions) know the two forms - exchanges the soul with that of an animal: to remain forever dumb after this soul-exchange” is the result.

It does happen, says Lagae, that sometimes the victim becomes more susceptible to human society. Also that there are those who can play oracles (fortune-telling): under the influence of the ‘spirit’ (= possession by one or more spirits).

One is reminded of the possessed one of the races) who walked towards Jesus (Mk. 5: 1/20): “Legion is my name, for we are many”; passus of the Gospel where theriomorphic polydemonism still reaches into the Biblical sphere) sometimes has a victim dreams or hunches, which are not taken lightly by the Niam Niam.

Conclusion:

The agilisa are evil. The A. zande are towards them moved by deep repugnance; they pray to the (even neglected and thus to a certain extent evil) atolo and entertain them in manistic forms of worship (food); but to the agilisa they never pray and they never ‘feed’ them: “They despise them; flee from them, for the agilisa. catch the people and mistreat them and teach their victims evil.” (o. c., 16).

It should be noted that the springs with steep banks, and the rocky uncultivated plains, come across on sensitive perception, - on ‘free association’, one would now say - as places where, in earlier times, people were slaughtered totemically, but animal-totemically) in blood-soul rites. From where comes the peculiar attraction of some Niam Niam, despite the strictest taboos of their tribe, to those dangerous agilisa landscapes?

R. Delorme, *Les vampires humains*, pp. 84 ff, speaks of the Düsseldorf lust-moor-denier Peter Kürten; one has, with certainty, sixteen lust-killings written on his record, at his trial; there are at least as many. This sadist experienced orgasm when he stabbed or strangled his victim with a dagger or killed her in any way he could.

Several women, whom he had only half strangled, sought him out again afterwards; what is more, many women crowded the gates of Cologne-Klingelpütz prison to ask for their love letters, flowers and poems to be delivered to the prisoner Peter Kürten (p. 86)!

The unconscious of some people, both in Europe and in Africa, is apparently such that it is drawn to blood-soul figures or places.

They are in a demonic ‘bondage’ in their subconscious. Just as the atolo are forced to suck the living into their soul substance (i.e. into their happiness) when they are neglected, so certain living people are forced to let themselves be invaded by such sucking creatures.

Behind these two forms of victimization of blood soul(s) are the evil spirits, with the Niam Niam the agilisa. This is reminiscent of Daniel 7:9/14, which speaks of the world judgment (in the end times): “I looked (...) until the animal was killed and its body destroyed. (...). And the other animals were deprived of their power. (...). In contrast, Daniel places “one like the son of man”, i.e. a figure sent from God who is not an animal. Jesus presented himself as the son of man.

A. Bertholet, *Die religion des Alten testaments*, s. 131, rightly observes, in this dichotomy (E. B. Tylor (1832/1917), who in his *Primitive Culture* (1867) launched the animistic theory, said in 1899 that man shows the tendency “to classify out of the universe”!) that, in the word ‘son of man’, the word part ‘son’ means “nur die Zugehörigkeit zur Kategorie Mensch’ (only being classified with the species ‘man’”).

He adds: “Einem Menschen gleicht das Gottesreich wie die Weltreiche Tieren gleichen” (The kingdom of God resembles a human being as the empires of this world resemble animals). And yet: the judgement of God, certainly the final judgement (on which Daniel speaks), is about this dichotomy! It is therefore more, much more than classification: it is destiny determined on the basis of God’s judgement! See chapter II!

Interpretation of the doom

After the chapters on supreme being belief and soul and spirit belief, we can briefly, perhaps too briefly, consider the way in which the Niam Niam interprets sickness and death. This is a piece of eudemonology (yes, soteriology).

Not that we have not already experienced a number of such interpretations, above! But now a new example. Religion as a system, as a coherent whole, shows itself again with its own logic, understood as applied logic.

(1) The disease.

When someone suffers an illness, he will not fail to take a sip of water and blow on the earth as a sign of righteousness: “I am innocent. I did not cause this disease either by fate or by the evil eye. If someone else has caused this disease, let Mboli expel him from my family member!”

As you can see, black magic is always put first as a possible cause; natural causality remains in the background.

We know the reason:

1. Physical reality is dominated by the subtle;
2. evil is unnatural; nature is of itself, good; evil comes from a ‘will’ that first thought it, then founded it fluidly, and finally made it physical. And, if the natural processes are accepted as the cause, then Mboli, as the Supreme Being, is sensed as standing behind them, in deep submission.

(2) Death.

The thanatology (death) is in the same sense. After the entry of death, a close relative of the dead person will cut his nails (= relic), mix it with a magic drug (to strengthen the fluid of the dead person).

This mixture is stored in a piece of cloth or shred, once worn by the dead person. Then they wait for the result of this magical diagnostic (God’s judgement) for two months, which is the working time of the magic medicine.

The archaic pragmatism (judging something by its effect, i.e. effectively) is again evident here in a twofold conditional sentence: “If someone dies within the two-month operation period, then this person will be included as the cause of death. If, however, no one dies within the same period of operation, then it is decided that fate is not present.” In the second case one says: “Mboli has taken him away. And there is nothing to be done against that; one then submits with deep reverence.

IV. The chthonic religion (chthonism, telluric religion).

a. Chthonism

A. Lefèvre, *La religion*, (Religion), Paris, 1921, p. 155, writes: “Chthonism is the name given to that system which reserves the first-ranking role, as regards ‘cosmogony’ (= universe-occtrine) and worship, to the female principle and gender”.

Chthonism took possession of the whole of nature: of the heights (because that is where the earth unites with heaven); of the (small) valleys, the marshes, the forests and the springs. By the springs because there the earth knows how to hide her secret organs and the work of her sacred womb.

Chthonism appropriated the ancient worship of stones: In addition to the male columns and sticks, the square or conical blocks” the asterolites (air stones) from Emesa (= city on the Orontes in Syria), known for its sun temple) or from Mecca (the Kaäba), lent themselves without losing their heavenly (= primeval), lightning or solar character, to chthonic symbolism, to lascivious or bloodthirsty ravings of an excitement that exhausted the body and degraded the mind.

Wherever chthonism has prevailed, it has led the people to nervous exhaustion and impotence. It has, however, undoubtedly been compatible to some extent with a certain degree of civilisation’. So much for Lefèvre.

Chthonism, as an emphasis, religiously speaking, on fertility, on the moist principle, on the earth and the moon, is contrasted with Primordialism (Primordial (Gr) = heaven; Chthon (Gr) = earth) as a religious emphasis on the masculine, the sky, the fire, the sun.

b. Biblical point of departure:

1.Kon 1:1/4. “When King David was very old, he could not warm himself, no matter how many blankets were put on him. So his courtiers said to him, ‘Let a young virgin woman be found for my lord and king to assist and care for him: she shall sleep with him, and that will give warmth to my lord and king’.

So after searching the whole land of Israel for a beautiful girl, they found Abishag of Shunem and brought her to the monarch. This girl was exceptionally beautiful. She took care of the prince and served him, but she didn’t ‘know’ him (didn’t live with him);

In this case, as in all others, this loss of bio-energy (as one would now say in the midst of the Humanistic-Psychology movement) is felt in coldness.

The supply of particulate matter can take place in various ways, e.g. through the supply of heat energy. This ‘heating’ carries soul substance and ‘feeds’ the hungry soul body.

But by far the strongest nourishment of the soul lies in the relationship of the sexes. The advice of the courtiers is based on this principle. The famous Sunamite was a woman; she was young; she was beautiful and, what is not mentioned but which was obvious in that soul substance-friendly environment, she arranged herself in an Oriental way: these four factors contribute to her supplementary or complementary character to the old man David, who was of royal blood and therefore, like all aristocrats, particularly in need of soul substance.

Hence the lengthy and fastidious search for a soul substance complement, I would say ‘ad hominem’ (i.e. appropriate to the man in question).

With regard to adornment one can read in Isaiah 3:16/24: footrings, anklets, earrings (pendants), bracelets, veils, headbands, hairstyles (hair braids), girdles, incense (boxes), magic stones (= amulets), finger rings, nose rings, precious garments (festive garments), cloaks, dressing gowns, belt pouches, mirrors; fine underwear, bonnets, mantillas, etc.; all these ‘cosmetics’, as they are called, are ‘cosmetics’. All these “cosmetics” (in the broad, Greek sense of cosmetics) enhance the soul body of the person who wears or uses them.

Androgyny (masculinity, femininity).

The famous Greek philosopher Plato mentions the myth of androgyny in one of his works.

Protology or the expression of the initial situation: there was, in the beginning, a primordial race, which is now extinct; every member of that race carried within him both the male and the female principle (it is not said: male and female gender (hermaphroditism), because it is about the soul-physical structure and not about the physical one (which would be monstrous): one thinks of C. G. Jung, the philosopher, and the philosopher of the androgynous. G. Jung’s animus and anima in the subconscious of every human being, but with dominance in one of the two genders. Either animus (man) or anima (woman)).

Kairology Kairology means pronouncing the turning point, the twist: this dual wealth was source of ‘power’, i.e. soul force that founded happiness; this gave rise to hubris, border crossing, whereupon the gods split the sexes in two and thus founded the present-day humans, unilaterally male or unilaterally female (i.e. in their soul-body).

This was, cybernetically speaking, the deviation from the (ideal) norm.

Eschatology:

‘Eschatology’ stands for the pronouncement of the end, the restoration. In the people of today, says Plato (therein the interpreter of an ancient insight into the structure of the soul body as it should be), a memory of the primal state (which is here at the same time: an ideal state, as in all myths) has remained, namely the eros or love, which drives the sexes to their complement (in the fluid field).

Lovers, according to the Great Thinker, for whom the contact with the fluid had not yet been lost in a false intellectualism and/or materialism, are attracted to something ‘different’ which they cannot determine but which they sense and vaguely expose, namely a kind of ‘perfectly in one existence’ of the one and the other. Such that they are never again, neither day nor night, separated. By the power of fire they are melted and forged together into one.

This means that A. Lefèvre’s conception, which is materialistic and evolutionist, is completely skewed and one-sided. Chthonism and Primordialism are two components of the same human reality concerning the soul body.

This, by the way, is the reason why, to Lefèvre’s great surprise, chthonism was able to ‘take over’ all the primordial. Which is not to say that humanity, always inclined to one-sidedness, did not in fact do two things (which fully justifies Lefèvre’s annoyance, as, for that matter, does that of the Bible, especially of Moses and the prophets, who are not to be excused from one-sidedness either, in all their soundness):

1/ fluid realities interpreted physically (and thus symbols overestimated to the detriment of what they denote: e.g. the physical play of love, to name but the most important”, one thinks of the orgiasts).

2/ One of the two components is socio-culturally one-sided. For example, among the Greeks, male-intellectual apollonism or female-instinctive Dionysism, the one too primal, the other too chthonic.

With this in mind, we can now, for the sake of information (not as a form of praising what is and remains reprehensible), take a closer look at the chthonisms.

The Mother-Earth-worship.

A first form, one-sided but ancient and based on reality (if one sensitively tests the contents). That reality is that man must have “ground under his feet”, spoken delicately, as C.J. Bleeker, *De moedergodin in de oudheid* (The Mother Goddess in Antiquity), The Hague, 1960, p. 21 says.

Alkyoneus, the oldest and most fearsome of the giants, could not be conquered by Heracles: He had barely been thrown to the ground by Heracles or Gaia, Terra, the Earth - his mother - gave him new strength precisely because of that contact with the earth.

Heracles was only able to subdue Alkyoneus when Athens advised him to drag him away from his birthplace. Heraklos carries out this advice: Alkyonaus, broken, dies.

An analogous myth is that of Antaios (Anaeus): Herakles also overcomes this son of the Megalé Gaia, Magna Mater, the Great Mother, by holding him up in his arms, without contact with his native soil. The older Greeks still knew why: man in his fine and coarse physicality, is essentially auto.chtoon, (auto.chthonos), emerged from the land (the earth of his birthplace) itself.

The figure who represents this, is Eri.chthonios (= Ere.chtheus), i.e. in a high degree (= eri = honor) originating from the earth (chthonios). Child of Gaia and Hephaestus (Hephaestus), raised and made immortal by Athens, Eri.chthonios (= Ere. chtheus) was entrusted by Athens in a closed coffin to the daughter of the Athenian king.

There was something taboo about that basket, namely, Athene said, “On no account take off the lid!” But this daughter of King Kekrops had two more sisters who, not knowing the true nature of the taboo, viz. the unconcealed and direct full contact with the contents of the basket or coffin makes one mad. They nevertheless opened the lid and, unprepared and uninitiated as to its true nature, beheld the earth spirit in snake form. According to one version, this form was wrapped around the child.

This earthly being (i.e. the telluric or chthonic energy or power proper to Eri.chthonios, intended only for him and not for anyone else) drove her insane. We would now say ‘schizophrenic’.

This myth must immediately be supplemented with its corrective, i.e. the proper handling of the telluric or fluidic earth force: the pythia, the snake woman, at Delphi (Delphi) sat on her three-pronged crescent in such a way that the intoxicating vapours rising from the earth’s fissure inspired her, i.e. a typically female excess of earthly subtlety that made her clairvoyant (and orakeyant, capable of divination). A parallel is The.mis, Greek word which first of all means “one who stands on an earth-high”; this earth-high - connection of telluric and primordial energy - is the seat of psychic ability (mantic), - something which was also expressed in the three-spot, but here less chthonically.

Interpretation:

Fr. Kallenberg, *Offenbarungen des siderischen Pendels* (Die Lebens ausströmende Photographie und Handsschrift), (Revelations of the sidereal pendulum (The life emanating Photographie and handwriting), Diessen (for Munich), 1913, 1921, to date the only book which in my opinion gives the correct because subtle theory of commuting (and dowsing in general).

He rightly describes man (some more clearly, others less clearly, because untrained) as susceptible to cosmic rays (// energies) of all kinds (S. 23), i.e. “sensitive (clairsentient, clairsentient).

Unconsciously, the human being absorbs telluric as well as astral (connected with constellations and radiated) energies. After having processed them more or less properly, he passes them on (input and output).

The formal personal understanding of that input (absorption) and output (release), after processing into something exclusively personal (idiographic aspect, known to all diviners) is the moment and place of the emergence from the mother’s womb (the auto.chtoon - maternal aspect).

The myths mentioned above express this in a disguising way. I say ‘disguise’ because mythical wisdom was only, like Jesus’ parables, (Mk. 4: 33/34; especially Mt. 13: 10/17: the Matthew effect, nothing but the judgment of God, which hides from the one who is bad, and shows to the other who is good) intended for the initiated.

Frances Nixon, *Magnetically Yours*, Chemainus, Br. Col., Canada, 1969, with her basic concept of ‘vivaxis’ (= place of birth), and the magnetic-electric bond between the born and that place, which decides on the wellbeing or non-wellbeing of man as a fluidic (= soul-fluid) being, wherever in the world he may be, is a scientifically almost proven fact.

S.V. King, *Manuel de lénergie des pyramides*, Paris, 1977 (// Pyramid Energy Handbook, New York 1977), says (p.30): “We live in an ocean in which currents of primal energy flow, an ocean in which currents like the magnetic tide of the earth flow.

The pyramid is an application of this to capture and channel; If demythologisation ever makes sense, then here and in the following sense: the myth says esoteric (only intended for the initiated, because only they can use it without danger, see Erechtheus’ hive-cover - which opens up free research to the general public without this mythical precaution.

Therefore the above threefold digression on the Magna Mater worship and its real contents. See also B. This, *Naître... et sourire (Les crises de la naissance)*, (To be born... and to smile (The crises of birth)), Paris, 1977, p.193, for Lévi Strauss’ analysis of the Oedipus myth (with its denial of autochthony (victory over chthonic monsters) in the third column).

Interpretation:

B. This, who thematises the release of the child from and to the mother, at birth, in the above-mentioned book, also cites ritual and religious interpretations (p. 250 ss.). The Dogon (nomadic people in the Bandiagara Plateau) in Africa found a village by erecting a house for menstruation, on the edge of the future village, round in shape, as a visible representation of the placenta (= mother’s cake), called ‘ya-punu-ginu’. When plastering this house, the oldest woman draws above the door the so-called first sign, which represents the woman today: a pubic slit painted in red ochre with two conjoined circles on it.

This drawing depicts the creation of the woman by the creator Amma: the lower body of the woman has been opened in two, with the middle slit forming the gender.

Then the village can begin: the great Mother Earth 'gives', but on conditions, her delicacy or life force to the tribe or clan of that oldest woman-signer.

The conditions.

These are an application of the animal-totemist vampirist variant of Magna-Matter belief. We explain this very briefly.

(1) The myth, as always disguised, understandable only to the initiated, says that Youroucou (the Pale Fox) emerged prematurely, at the seventh month, in the beginning: he wanted to return to heaven to take back his twin sister in the primordial egg, but he could only get a piece of mother cake from it. That piece of mother cake became the earth.

The myth also tells us that Yourougou, very alone on earth, had no other woman available but his mother: he wanted to 'possess' her (typical overpowering term for sexual intercourse!) and laid his hands on her pubic garment.

She resisted this incest (one can compare it to Freud's Oedipus complex) and sank into her own body, into the ants' nest, having transformed herself into an ant. But the Pale Fox, the great Ancestor-Totem, who does the first exemplary deeds, chased her (for lack of other women on earth): the hole she made was never deep enough so that she finally gave in.

It should be noted that this story, at first sight an innocent fantastic, is in fact the maxim of the apprentice sorcerer: he must cheat a woman of his blood (incest is the most crass form of lust murder, disguised as religious victimization; later on we shall see how true to life this story is), (always violent) and sexually abuse her before, three nights later, in an orgiastic, moonlit celebration, she is ritually slaughtered, just as ritually eaten by the perpetrator and immediately the other members of the secret society of the 'Pale Foxes', d. i. the black magicians.

In order to 'justify' such practices of an animalistic vampiric nature, a village community controlled by evil spirits recounts such 'myths' with selective propriety, viz. to prepare those among the men who possess this animal-totemistic vampirism in their souls (their original sin, to use Catholic terminology; their aggressive foreboding and unconscious, to use psychoanalytic terminology), from childhood and within the framework of the community, for their black magic future role in the service of the manes or rather the blood-soul needy manes (= ancestors).

(2) The primal or exemplary or archetypal (cf. C. G. Jung's so-called analytical psychology) incest in an animal-totemic-vampiric context dominates the religious acts including among others the following.

(2)a. The woman in the condition of the month leaves her house and inhabits the house of the month: she returns to the womb of her mother (imagined in the placenta house) to, there, expiate the primal sin and purify all infertile defilement, - how? - by "pouring out the water from the breast of God for the earth" (= the menstrual blood) and thus paying "her debt" to the earth (understand: the spirits of the blood-soul-eating ancestors who control that piece of the Great Mother in and through their descendants).

The mythical (understand: esoteric selective) explanation is: after the primal incest or model blood-shot, the earth is so 'unclean' (understand: drenched with the fluid of the bloodlust of the local spirits). God has therefore turned away from that 'hideous' earth ('God' here is 'reversal' for his opponent, the First Pale Fox, who 'apotheosis', as the ancient Greeks said, underwent deification (viz. by attributing the imposing majesty of the Supreme Being to a first instigator of bloodthirsty vampire rites, - a pure form of disguise by reversal (see logic, p. 7), where the limits of the phenomenological method, here on the subject of hieroglyphics, were delineated, once and for all).

According to this vampire myth, the Pale Fox, here called 'God' (which is blasphemy in its purest form), then created the primordial or first couple (in fact, he himself and his 'sacred' wife the black witch). For this purpose he took two lumps of earth (cf. the Bible).

The earth itself, soaked - I repeat with the greatest emphasis - becomes bloodthirsty (within this myth, of course, it also becomes so, because what man does magically, affects the natural landscape in which he does it, especially when this happens for generations).

That is why every human being has to pay his 'debt' to her. To her, who has become "unclean" (meaning: with an unquenchable thirst for blood in small quantities), so to speak, through bloodshed.

One sees how, in the myth, the real truth is distorted (by omission, displacement and, above all, blatant inversion, the three means by which truth is transformed into its opposite, see Logic page 7) and brought to man, or rather taken from him.

Jesus pointed out this disguise in Jo 8: 30/48, and it is clear from the text that he spoke with profound religious-historical knowledge: Why do ye not understand my language? Because (better, because it is unconscious) ye are not able even to listen to my word. Ye have the devil for a father, and the sentence of your father ye choose to do. Another term for devil is diabolos. Its first meaning is 'the one who makes discord' and this by telling evil or even slander (= invented evil).

A second and even better interpretation would be: the one who incites false guilt, because that is his main work in the (mis)formation of the mind into a 'father'. The use of the word 'father' here is an allusion to the archetypal father figures of non-Biblical peoples.

That 'father' is the inspirer in the unconscious, and this through religious myth-tellers, who are inspired by him. That 'choice' does not know itself, for it has been in the unconscious, hereditary, from conception, and thus from 'Adam', that First or Primordial Father totem vampire.

He, the devil, was a murderer (anthropo.ktonos, human slayer, literally) from the beginning (understand: from the first black magic in its animal totemic-vampiric form, which must be ancient, because Jesus speaks of 'in the beginning' - it cannot be older, really, in Biblical language, at least).

Nor did he concern himself with the truth. We now know better than ever how: through disguise and its subterfuges, which our ordinary myth-analysts, whether phenomenological or structural, simply do not see, losing themselves in 'essences' or structures.

This is true, but it is only a shell that is empty without historical and lived content. This shell (see Logic) cannot go beyond vague generalities, which only academics, versed in cleverness of a purely intellectual nature, find pleasure in.

St.-John says in this connection that in him (Satan) there is no truth: when he speaks a lie, he speaks according to his own nature, for he is a liar and is its father (understand: taker in the unconscious especially). St.-John (Jo 8:31) here lets Jesus speak who says this to the Jews who believed in Him.

Also in Joh 2:24 we read: "Now while Jesus was in Jerusalem, many believed in his name at the signs he performed, but Jesus himself had no confidence in them, because he knew everyone and did not need to be told about anyone, because he himself knew very well what went on in a person. You do not believe in me because I tell you the truth".

Indeed, one must not forget that the Jews, traditionally, i.e. as descendants of vampirist ancestors, practiced circumcision (which is a blood-soul rite) on every male child, something which Jesus had also undergone, who thus spoke from his own experience.

After all, the Yahweh who had 'instituted' this, not from the Mosaic era, but 'in the beginning' without fail, is as much a distortion according to mythical precept of the Supreme Being in his true form as the Pale Fox of the Dogon.

That is how honest any so-called “critical” reading of scripture should be. What can a truly high Godhead, whether or not he is a trinity, gain from such a blood rite, if it is not conceived as a vampirism? Not to mention the Old Testament so-called “bloody” (understand: blood soul-serving) sacrifices of animals. The scapegoat that was chased into the desert is a telling but not the only example. Let us refer to the totems with whom, in prehistoric times, people had exchanged their blood souls (at least in their own intentions) once and for all.

One forgives this digression for the sake of the need to explain everything thoroughly, which almost never happens, which leads to “bourrage de crâne”, brainwashing but by which one learns nothing real, not even after a century of religious analysis.

She highlights, truly Biblical, the non-biblical religious blood-soul practices. These may or may not be obscured under the Earth Mother figure, which represents a valid reality but rendered unknowable by such a distortion.

At the birth of a child, the placenta is considered a fluidly conceived double of the child. After all, through this placenta the newly born receives earth-soul substance. In principle every woman is indeed in contact with the earth. It is precisely because of this that she can pass on this earthly soul substance as a fluidic treasure to her child.

(2)b. The man also pays his ‘debt’ (blood-soul debt) to the earth (of the ancestor totems). This, however, not in the form of menstrual blood loss in the lunar period, - blood loss which, according to the Dogen myth-tellers, continues the primal incest, nor in the form of the blood loss at parturition. How, then? In an ascetic manner: the erection of the male member involves the emergence of the glans, according to the Dogon mythologists, from the foreskin, upon sexual stimulation. This is a pleasurable experience, but not tolerated by the Ancestor-Totem. Pay attention to the ascetic logic: all lust is reserved only for him, so envious is he.

This Ancestor Totem is the same everywhere in the world: Satan. He alone keeps all sexual pleasure for himself as much as possible. He considers himself the universal “man” and, as it were, sucks all sexual enjoyment out of the other men.

Mircea Eliade, *Traité d’histoire des religions*, (Treatise on the history of religions), Paris, 1953, pp. 332 ss. it claims, not without partial right that this mythical-exemplary model from prehistoric times serves to compel men because so-called ‘divine’. It concerns here indeed an abstract structure, of a once and for all determined primal act and this as an example of all possible following so-called ‘historical’ (understand: factual) acts in this matter, here concerning sexual lust.

Eliade speaks of: “sacred time and the myth of the eternal restart”, of periodicity, repetition (resumption), and the eternal now (p. 337), it is thus necessary.

We now know which ('logical') 'necessity' applies here, namely the ascetic, understood, however, in the animal-totemistic-vampiric sense - to hurt the man, in his manhood as an instrument of pleasure with (magically spoken) fundamental scope, by means of a painful circumcision in view of his blood and pain guilt.

Indeed, the sexual organ, both male and female, is, according to Dogon philosophy, the "main altar for the foundation of man", i.e. this from which his growth power in its broadest and deepest sense ("happiness", i.e. effort with result) arises. The 'sacrifice', the Ancestor-Totem vampire in honor, should therefore be brought there!

How far the 'divine envy' (a true biblical theme, by the way: Yahweh is a jealous God!) goes, becomes clear from what the Dogon mythologist (misleadingly) adds: apart from the blood-soul debt, he says to his naive listeners, there is also the reality of a sinister, evil power (= growth force), which 'man, at birth, receives.

This consists in the brutal fact of being born from the mother's womb and is, in itself, a so-called old debt, which can be rectified according to the law and reason (in this context) by losing one's skin in performed in a deliberately pain-inducing manner,. This is done at the end of childhood, at the time of becoming a man.

On the subject of analgesia and mutilation see the well journalistic but nevertheless informative by J. Khayat, *Rites et mutilations sexuels*, (Sexual rites and mutilations), Paris, 1977 (male: emasculation, circumcision, upper-cut, lower-cut, inner-cut, sewing, ringing, female: deflowering, inner-cut, kittler cut, sewing, hottentots apron (greatly enlarged labia), ; finally: phallic rites).

One sees also W. Caruchet, *Tatouages et tatoués*, (Tattoos and tattooed people), Paris, 1976, in which, apart from the somewhat sympathetic-looking tattooing, quite a few torture and blood practices are discussed, not least striking are the de-tattooing methods, which represent a second degree of vampirization, applied to the same victim, such is the bloodthirstiness of the Great Ancestor Totemvampire m. regard to some innocent creatures and this under the guise of 'aesthetic' incisions in the naturally, especially female epidermis. This is a second insufferable phenomenon for Satan, next to the phallus.

(2)c. Kittler excisions (clitoris.ectomy) in the Dogon woman rests on the following myth: after the primal circumcision, performed by the water spirit Nommo, a figure that the religious historians call a 'culture founder', 'culture hero or hero', a 'savior' etc., the man is sexually mature. This is in the fluidic sense of the word; i.e., his fluid and that of the Ancestor-Totem Vampire are so 'exchanged' that the three quarters of his fluid go to the Totem Vampire.

That Nommo is a water spirit is due to the fact that accumulation of excess soul substance is favored by water: for water, all true magicians know, is an excellent absorbing and accumulating element.

The primal man proceeds to sexual intercourse: his wife, fertilized (but by a largely sucked-out man, namely by the Nommo (as circumciser, this sucking-out is his main role) and thus already in the process of fertilization a victim as Great-Earth Mother channel), she gives birth to her two first children.

As a bringer of the world already, she is co-guilty with an “ancient guilt” which consists in the fact that at all (without more) a human being lives on earth, something which is a divinely willed task, - but in the Biblical real sense (“go and multiply”).

“Therefore it was necessary (again, the ascetic-vampiric ‘logic’, which I point out for the last time: I can’t keep repeating it) that, at the moment of parturition, pain relief was focused on the female clitoris.

This was cut out “by an invisible hand” (says the Dogon mythologist seriously but hypocritically, because the real myth teller knows better) and turned into a scorpion.

As an aside, the Bible, by way of Gen 3:16, says to Eve, “The burdens of thy pregnancy will I make heavier: in sorrows shalt thou bear children.” And, to make it sadistic, Yahweh God adds, Yet thou shalt desire thy husband, and he shall rule over thee.”

The same sadism (= lust for pain) speaks from the immediate continuation of the Dogon myth: “From the sting of the scorpion flows the poison which is the water and the blood (always that blood) of pain. That scorpion, according to the Dogon, is the bearer of life and death: if one surrounds it with a ring of fire, it cannot get out and kills itself with its own poisonous-painful sting. What would this mythical “nonsense” really hide?

This: the real creepy-crawl called scorpion is, but only in the region where this Dogon conviction reigns, really, by Totem Vampire, carrier of life (= ancestral fluid that creates life for the initiated black magician) and at the same time of death (understand: killing because the same ancestral fluid poisons an uninitiated person faultlessly, because it drains his life force completely d. The black magic has its own ‘judgement of ‘god’ or distinction between friendly and not friendly or at least not enough friendly people; cf. the first chapter about the twofoldness of the same diagnostic, healing or unhealing agent, but then really God-willing and not God-imitating as here.

The ‘justification’ (la pensée sauvage, (the wild thought), says Lévy-Strauss, thinks strictly logically but differently from la pensée domestiquée (domesticated thought), of modern man!) among the Dogon reads as follows: the woman should pay her ‘debt’ to the earth!

Isn't menstruation enough then? See how the mythologist Ogotemmeli 'justifies' this: 'God' (we already know who that really is!) conceived the earth (always that chthonic aspect) as a reclining woman: (notice the male point of view on this) with an ant's nest as sexual organ and a termite's nest as clitoris; 'God' (!) wanted to have sexual intercourse with the earth (people like Mircea Eliade speak in this context of 'hieros gamaos', holy' - (power-laden, soul-filled) marriage.

But the termite nest prevented the access of his sexual organ: it just had to be cut out! - One just has to dare! The comparison is taken for the compared reality (one of the procedures of disguising the myth) in order to simply exercise 'omission' as an artifice of concealment: he says this 'little story' in order to say that the Totem Vampire wants a dose of blood and in a sadistic lust-murder way! Thus, says the Dogon mythologist, the 'divine wrath' (another Old Testament word) is stemmed.

One more word on the Great Earth-motherhonisms. C. J. Bleeker, *De moedergodin in de oudheid* (The Mother Goddess in Antiquity), The Hague, 1960, mentions, apart from the Divine Lady in prehistoric times, the actual mother goddess worship: Ishtar (Babylonia), Isis (Egypt), Anahita (Iran), Athene (Hellas), already discussed at the beginning of this little chapter about Eri.chtonos), Freya (Germania), Kybele (Phrygia in Kl. Asia), Laksmi and Kali (India).

About this Indian mother Ruud Lohman, *Voorbij het bewuste (Dagboek van een priester-Yogi)*, (Beyond the Conscious (Diary of a Priest-Yogi)), Utrecht, 1969, p. 109, writes: "It is everywhere and always 'The Mother' (the mother), but this can mean two things. First, what is strong in Hinduism: 'The Mother - God' (the mother god), the divine energy, the primordial divine under the aspect of the Mother. Aurobindo is full of this.

And then there is further 'The Mother' of ninety-one - writer means here a real woman, met during his stay in India, of high age apparently, a kind of personification or incarnation of the Divine Motherhood. But with this second interpretation of "Divine Mother" we have arrived at the second major form of chthonism which we will now illustrate briefly with little commented examples (comments would be very useful).

The Divine Mother religions.

With this word we denote those chthonisms which thematize the cosmic or universe energy, labeled as divine mother, through a concrete woman.

We refer to Julius Evola, e.g. *Le yoga tantrique (sa métaphysique; ses pratiques)*, (Tantric Yoga (its metaphysics; its practices)), Paris, 1971, and to Serge Hutin, *l'amour magique (Révélation sur le tantrisme)*, (Magic love (Revelations on Tantrism)), Paris, 1971, and many others, who have written excellent books on this subject in recent years, but who leave the reader with great problems.

Cosmic or Universe Energy.

This ubiquitous (at least in the substance created by the Creator or Universe founder) force or potential that resides within and / or outside of man. What is it? Do we have a clue in the sciences, for example, to determine it, or at least to define it more precisely? And this to the extent that one can use it to do good and undo evil in a responsible way? This is probably not always the case with many so-called 'masters' and 'mistresses' of magical power(s). Let's take a pragmatic approach and let them use their power and, based on the result achieved, judge the power used and its user. I think I can answer this pragmatic question as follows.

Starting from an extra-religious insight (at least at first sight): P.V. Piobb in his *Formulaire de haute magie*, (High Magic Form), 1937, says, p. 12, that the modern mind divides the ancient esoteric (= destined for initiates only) science into three auxiliary sciences:

a. Astrology or stellar divination

Astrology or astrology of the stars (this is, I must emphasize, not a science in the sense that has been given to it since Galileo, but a divination, i.e. a way of feeling (= sensitivity or clairvoyance) and, if need be, an 'art' (= mastery in the technical field), which 'manipulates' (= directs and governs as it pleases) the divined).

According to Piobb, astrology is a treatment of celestial bodies (I do not say: of 'the' celestial bodies, like Piobb, whom I am correcting, because (it is too obvious) the astronomer knows only a micro-particle of the unmeasured - and for the created knowing immeasurable - universe

In this the star-gazer does not differ from every earthly human being, even from every present-day astronomer or astronomer (not: astronomer), who talks about the star as a regulatory model via a sample in the concrete stars or better heavenly bodies. So I say: the star-witness (not star-witness, because it is not about the celestial body in abstracto but about concrete celestial bodies.

The immeasurable universe concerns the totality of everything (at least in a finite sense: the collection of all finite beings and processes); usually one confuses real astrology with horoscopy, i.e. the dubious art of calculating, via horoscopes (i.e. calculations and diagrams for the purpose of determining the fate of either social macro- or micro-groups, or individuals), the fluidity of the heavenly bodies either to divine (= to feel), or to direct (= to influence).

Real astrology, on the other hand, talks about the what is rightly called "cosmic force or energy" (i.e. the fluid as it is spread over all finite beings and processes) as such and a number of (always minute in relation to the immeasurable size of the universe, of course) applications or better concrete or private cases. Think of the sun, the planetary system (and its parts), the zodiac (galaxy, etc.),

And we do not exclude the latest discoveries of current astronomy.

I place the greatest emphasis on this; one example: a satellite (USA) has, seventeen months after August 1977, the date of its launch, revealed that the universe will at a certain moment no longer be able to expand, trapped as it is within a cloud or wall of gas and matter with a mass which equals that of several billions of suns like ours as a ring-shaped galaxy.

To claim that star-dowsing is nonsense merely on the basis of the professional science conceived since Galilei, is an unproven position concerning an aspect of being human without more, but then being human as being soul-substantially embedded in the universe understood.

To claim that star-dowsing solves everything that was expected of it in the course of the past centuries, is also nonsense: the truth is that all stargazing (the old Dutch word for 'sensitivity' as a knowing process) has an astrological aspect that can never be detached from it, not even in the simplest case.

Reason: one can simply never, ever detach oneself from the system, i.e. the coherence of being as such, a.o. the finite being in its entirety and in its network of changes.

This detachment can be neither theoretical, practical, nor technical, to go over, with Aristotle, the three greatest attitudes that a conscious being can assume toward reality.

b. Magic,

Magic, says always Piobb, is the second auxiliary science: as said (Piobb also assumes this) it is the knowing and directing treatment of the soul substance, 'les fluïdes' (says Piobb), the fluids (plural. of the singular 'Fluïdum'). He subdivides them (on p. 13) into:

1. so-called magnetic, d. i. in his (on his account) language 'purely terrestrial' fluids

2. 'vital' (i. e. emanating from living bio-energetic beings) fluids. These he seems almost to reduce to the human or human fluids. Thus he seems to insinuate that man, as a biological being, would control the bio-energetic sphere (biosphere). However, it must be stated emphatically that it is the animals that have dominated virtually the entire earth's crust since the animal totemic rites. And this already from "the beginning". Referring above, to Jesus' words in Jo. 8:34 ff. where Jesus describes even the so-called "free" (thinking themselves "free") Jews as being controlled from the beginning by the "man-killer and man-worshipper". This "in the beginning" is situated far before Moses' "beginning" of the special revelation.

3. so-called (what Piobb calls) 'essential or substantial' fluida. He adds that they are 'généralement' (common) 'cosmic'. Apparently he is talking about the force or energy that concerns the governance of the universe as a whole. It should be noted that Piobb himself, p. 14, says that the meaning of the words is fluid. It differs from country to country, from people to people and also according to the times.

The meaning is changed capriciously over and over again by the Great Totem Animal-Vampire and such to make the straightforwardly thinking human allergic to all that is fluidic divination or fluidic working.

c. Alchemy or fluidic chemistry,

The alchemy or fluidic chemistry, says Piobb, p.12. He seems, however, to confine fluids exclusively to the realm of magic, and so the expression ‘fluida chemistry’ should be eradicated from his language! Alchemy deals with matter or substance but in its fluidic side. This side could be referred to with a contemporary word as free and or bound energy in the nuclear physics sense. Also Dr. M. Lietaert Peerbolte, *Psychische energie en informatie (Nieuw levensbeschouwelijk uitgangspunt)*, (Psychic energy and information (New philosophical point of departure)), in *Bres-Planète*, 21, pp. 134/144, speaks somewhat in this direction.

Take an electron, which is an energy corpuscle or body of extremely small size and content; it can move in a free, unbounded state, says Piobb, a.c., 134, col. 1. It can also be attracted by its own electric, in this case negative (as opposed to opposite, positive charges, e.g. that of an atomic nucleus or that of a positron, e.g.) charge by a e.g. proton (which is positive according to charge).

In the latter case, a state is created in which both corpuscles (also called quanta or energy quantities with inner coherence), in a bonded state, form an atom. In that case the electron does move, but not freely but bound to the force field (= curved space, according to Einstein) which makes both electron and nucleus into so-called atoms, indivisum, atom. Such an atom is indivisible. At least within a macro-physical context, if one does not treat the nuclear processes explicitly in a macro-physical context, indivisible but not in a complete or absolute sense, which points at that contextual structure of matter.

People like Jaques Bergier, Jacques Huynen, *L'énigme des vierges noires*, (The enigma of the black virgins), Paris, 1972, p. 62, and Titus Burckhardt, (*Alchemy (Science and Wisdom)*), l' Encyclopédie Planète, s.d. p. 219/243, a.c., 220/221 claim that those who in the past, passed themselves off as ‘alchemists’, were in fact spagyrist or archemists.

Spagyrist are metal mixers. They were engaged in transforming (apparent) precious metals, into a kind of alchemist’s gold. It was impossible for ordinary goldsmiths to control. It could be said that it, tinsel-like, had been “miraculously” created.

Archemists try to change metals such as lead or mercury into precious metals, to ‘transform’ them. See e.g. M. Berthelot, *Introduction à l' étude de la chimie des anciens et du moyen âge*, (Introduction to the study of ancient and medieval chemistry), Paris, 1889, Bruxelles, 1966. Such is somewhat similar to the so-called transmutation either in nature or in the laboratory. Well, the claim of Bergier and Huynen is that such in fact false alchemists sometimes reached a third degree of matter study and transformation, namely real alchemy or matter creation or, at least, matter multiplication.

One only has to think of the so-called miraculous multiplication of bread about which the Evangelists tell us in Jesus' life, to see that Jesus, as a great benefactor, also mastered alchemy. And this without having learned or spoken a single word about this esoteric science, let alone having been initiated into it in so-called Jewish or pagan alchemist circles of the time, another of those modern myths about Jesus: as a so-called initiate he would have been esoterically trained in Egypt for example.

Bergier is talking about alchemy in the fundamental sense. It is not just about controlling already existing constellations or configurations of free energies. These energies 'bind' configurations into curved space or better that kind of curved space that is usually called atom, molecule or simply 'matter' or 'substance'.

Alchemy is also about the creative control of free and bound nuclear or at least material energies. This means that Jesus was in fact a so-called magician - for what else does a magician do except transform matter into energy and energy into matter by means of alchemical processes. It is the fine-material' or 'fluidic', soul-material processes that the magician seeks to control.

We now return to our starting point, namely the question of the essence, the nature, the *essenti*, the ground structure or (to speak with Husserl, the intentional-phenomenologist) the *eidos* (object of the *Wesensschau*) of the so-called cosmic feminine energy.

This makes it so that - in a strongly archaic language - all concrete women can be called "divine mothers." Some seem to be, but are not; others are.

Modern Western man feels rather uneasy at such titles and hardly has a compassionate smile for them.

It seems as if this divine mother somewhere coincided with the totality of the energy present in the universe or cosmos (in one of its meanings the word means this) of a finely material (or as we can now also say 'alchemical') nature. The following examples of 'cosmic or divine mother figures' are, it must be said in all honesty, before I give the texts which describe them, not god-like but completely controlled by the Great Totem Animal-vampire figures (which is to say 'luciferian' or 'satanic' figures).

In passing, people like J.P. Bourre, *Magie et sorcellerie*, (Magic and witchcraft), *Série 'l'autre monde'*, or Serge Hutin, *Aleister Crowley, Le plus grand des mages modernes*, (Aleister Crowley, The Greatest of the Modern Magi), Marabout, 1973, distinguish between so-called transcendental or high 'haute' magic on the one hand and on the other hand current diabolism or so-called lower witchcraft, viz. mainly or mostly even folk magic, standing in opposition to intellectual magic in the style of the late antique 'theurges'; such Great Totem Animal-vampire-inspired false distinctions at least as to the essential difference between 'high', i.e. sophisticated' and 'low', i.e. uncomplicated forms of one and the same black vampire magic; - mislead only naïve or whatever other 'blind' people, but not God-enlightened people who do not fall into that trap.

I repeat: people like the above-mentioned ‘occultists’, deliberately try to deceive their fellow men by pretending in their books, but not in their works, that there would be an essential distinction between the high (called by them ‘Luciferian’) magics and the low (called by them diabolism or satanism) magics and this against their better judgment.

After this clear, unambiguous introduction, we now turn to a first example of brutal-sadic and equally brutal-masochic chthonic religion, which we take from a man who has the courage (other works of his prove this) to denounce the satanic in such practices, namely Pierre Mariel (cf. *Sectes et sexe*, Paris, Dangles, 1978, pp. 129/133). We give a free but very accurate summary (for lack of time and space: this course does not allow more).

Syria was placed under French mandate in November 1919: the French authorities were confronted with a population of about thirty thousand, between Lattaqué (ancient Laodikaia) and Antaginé (also ancient Antiochoia, - with the former mentioned in the Apocalypse, the ‘Ansarieh’ or ‘Nosarihes’ i.e. night-owls or people who, as night-owls, surrendered to the (lunar) night).

This honorary title (at least in the eyes of the adherents of this, according to the Iranian ethnologists consulted on the subject, chthonism going back at least to the second millennium (and thus... prehistoric)) we now briefly explain (i.e. without too many elaborations on the animatist dynamical mechanism, as we have done so far).

a. These wandering night knights or Ansarieh live in very inaccessible, and inhospitable villages. They wear a black turban and maroon djellaba (outer garment) of a ritual nature. However, only the initiated know this. Every village has a small temple there. It is called a khaloué and it is a place for rites. It is very low, quite secluded and canopied. Like an Egyptian or Mexican pyramid, it condenses and accumulates the subtle cosmic energy.

The dome shape with its geometric center and eccentric energy concentrations make this possible. Those who sit there ritually recharge themselves, and do so much faster than those who do not sit in such a place. The temple is whitewashed on the outside and has only one entrance, a very narrow door. This is oriented to the east, it is literally ‘oriented’. This is almost the opposite of our Catholic churches of traditional architecture, which close themselves to the rising sun and its very strong energy radiations of all kinds.

As we know, these depend on the season. In spring and summer these energies are much stronger here. Through the door one enters by going down a few steps. The reason is that in this way one expresses in a symbolic way the predilection for the subterranean (such as caves, dens; swamps, abysses, dark caverns, etc.) typical of all chthonisms or earth religions.

b. The Ansarieh are a secret society on an initiatory (Gr.: telestic) basis:

1. the most visible members are the armed knights who guard the little temple day and night (as if this were necessary: the other population shuns these ‘sanctuaries’ by themselves);

2. ever stricter requirements and tests separate and form the initiates from grade to grade; the top figures (full initiation) are called ‘akkal’s’, (‘sacred’ man and woman) for whom one cherishes a great respectful fear; the ‘mokkadam’ is the man who has the highest authority: he decides on life and death; he is thoroughly authoritarian (like all black magic, by the way): blind obedience binds all to him.

3. in a culture, which is usually not woman-friendly, the Ansarieh stands out:

(1) A number of women are ‘akkal’ (i.e. whose husband is a member);

(2) The ‘kadra’ is the apparently central figure, the ‘divine mother’ (to put it Hindu style): to her even the mokkadam bows, whenever he meets her anywhere.

c. The full moon festival of the Ansariah. Every full moon (the lunar aspect is not missed here: the light but of the night dominates the great power-laden rite) the akkal’s pile up as it were in the khaloué: they psalmody the holy texts of their Holy book (which was found one day in Arabic manuscript by the French on an injured Ansariah); they make invocations; everyone carries a candle: the light (typical primal aspect) accompanies all this.

1. They are seated in a circle, - legs crossed; men and women beside and around the mokkadam standing upright in the center (the center of the temple visibly represents today the center of the power-laden universe; this is a typical ‘cosmic’ or ‘universe aspect’).

The imara rite, first part of this wandering night liturgy, proceeds as follows: rocking the chest forward-backward, all chant with a rhythm that becomes faster and faster: ‘Allah, Allah’, or ‘Houwa’ (= he), in which one notices Islamic influence.

The word ‘Allah’ is not articulated: the mouth remains half open, the tongue motionless, while the two-syllable word, unalloyed and raw, is breathed out in two strong breaths and briefly inhaled and exhaled; this goes on for hours, causing a kind of intoxication and, sometimes, a death (which is then called a paradise journey).

2. Afterwards everybody goes outside and stands in front of Khaloué who is charged with astral (= heavenly bodies), chthonic (= earthly, telluric) and bionic (= originating from living beings) energies; there the dance begins (cfr. M.G. Wosien, *De magische dans* (The magic dance), Bussum, 1974, who says that the dance, meant fluidically, includes identification of the dancing man and/or woman with the movements of all kinds of the universe, preferably around a central point (temple = universe) which is immobile.

This identification is evocative (evoking: God-given energy, in all kinds of created forms, accumulates in, around, under, above the dancing).

The Ansarieh initiates dance around the little temple, psalmody, heads backwards, frenzied while the makkadam or chief devotee observes the firmament: at the appearance of Sokra (= Venus, the morning star), he gives the order to stop the round dance and to enter the khaloué... within which the chief devotee or kadra has already preceded them.

3. The kadra ('sacred' woman) is there naked (which exceptionally reinforces her energetic role; it is not because of immorality; but energetics!). With her hair (cf. Samson's hair as power carriers): she embodies, as a concrete individual, the great mother earth. Everyone bows before her and worships her in silence, as the High Lady. Then they extinguish the scant lights, utter sacred cries, dance in the round, faster and faster, while the makkadam indicates the rhythm with the stick of his whip (sacred torture device) in the right hand.

The orgiastic rite can now begin: suddenly, the chief elder gives the password, to which a sharp whistle resounds. Deep silence follows, while everyone, at the password, has fallen to the ground to lie there motionless. The chief elder swings the whip all around: whoever is not initiated gets that whip (by standing up) and is immediately killed.

Then, after that check, all undress and frenzied sexual intercourse ensues, in that complete darkness, of anyone with anyone (heterosexual, homosexual; young, old; bloodthirsty or not: all mixed up).

Only the supreme wife is reserved for the supreme husband. Any children born from that night of wandering become akkal, initiates, since their reception in such an energy-charged atmosphere has given them both insight and capacity for sacred action. Once and for all. The orgy ends at dawn.

After that normal life resumes its rights until the next new moon with its new night of wandering: nobody is allowed, under very strict prohibition ('taboo'), to make even the slightest allusion to this essentially animal-totemistic-vampiristic orgy. For the rest of the days, the Ansarieh live very ('ascetic' again: see above) strict lives: an adulterous woman is killed - bloodily -, sodomy risks stoning.

Second applicative model of divine-Mother worship, this time the Khlystis in Russia. The "very pure," as they call themselves, were made famous by the monk Rasputin (1872/1916) at the court of Czar Nicholas II.

The sect of the Khylisti (or Khlysty) i.e. flagellants (scourges), seems to be one of those relics of pre-Christian Great Mother worship, but, as with the Ansarieh, it is mixed with what are called the 'higher religions', here the Christian ones.

Here is what is known about the ritual. Some isba (farmhouse) preferably single; in it a place with, facing east (‘orientation’), a small table and two chairs. All shutters are closed; only some candlelight. On Saturdays, at dusk, a number of farmers and farmers’ wives secretly gather there. Silently they set themselves down, the men on the right, the women on the left.

They still have their weekday clothes on (to hide from the police, no doubt). The two chairs on the east side are occupied by a couple of farmers (moezjik’s). On the little table, the Bible is laid open. Twelve burning wicks are attended with solemnity.

These “God people” (that’s how they call themselves) one knows who this God is, when looking at the pastor couple, are shaken by shivers (typical of people who suddenly become more than just permeated by cosmic energies of all kinds, which, eminently, but not exclusively, emanate from the pastor couple.

As always with such groups, the whole place, the interior space, the ground, the furniture, is particularly “charged. The woman on the eastern chair is ‘the Holy Spirit’, the female third person of the ‘Holy Trinity’; the man is ‘the Holy Spirit’. Trinity’; the man is ‘the Lord Jesus’, the male second person.

One stands here for

- (i) an androgynous interpretation of the Holy Trinity,
- (ii) a concrete interpretation of this androgyny, namely, one sees this high divine androgyny embodied in two living-concrete people. One compares this with the Ansarieh: the kadra (chief devotee) and the makkadam (chief devotee): there too was that androgyny, which here too gives a certain primacy to the woman.

1. The beginning of the activities.

One begins with the psalmodically sung litanies in honor of Christ, the Holy Spirit and Mary, as well as other non-Orthodox ‘chosen ones’. Meanwhile, the usher (“Lord Christ” called) periodically calls out, “You are gathered here to hear the voice of our holy Mother Earth, and I will entrust you with the blessed secret that she has passed on to me concerning sanctification through sin.”

It should be noted, very incidentally, that, as with the Earth cult of the Dogon, as with practically all earth cults, anywhere in the world, including in the Western so-called Witches’ or Witches’ circles - Mother Earth is here animal-totemistic-vampiric, because of rites from prehistoric times (see above about animal-totemism vampirically conceived). When ‘a high-ranking historian of religion like Mircea Eliade, *Occultism, sorcellerie et modes culturelles*, (Occultism, witchcraft and cultural fashions), Paris, 1976, p. 121, writes: “Because Judeo-Christianity demonized (i.e. subject to a demonization process or demonistic interpretation) sexuality, any kind of orgy was considered satanic and therefore sacrilegious, deserving the harshest punishment.” (This is ‘Some observations on European witchcraft’, pp. 93/1211.)

Then he fails, in the whole article, to express anywhere the fact that Israel and Christianity may well have very serious grounds for really conceiving the actual (it is, indeed, not about the ideal, with which he confuses the actual) Earth cult as demonistic-satanistic and, with great justification, thoroughly combating it, even though it is true that, with the bathwater, immediately poured out the Earth Mother Cult; by the Biblical and related higher religions.

This to say the 'voice of the Holy Mother Earth' is nothing but satanic oracle, intended for gullible souls in whose unconscious (their 'original sin', in church language) that belief, has been present 'since the beginning'.

It has evidently not been removed by any baptism, or by any so-called 'higher' religion. On the contrary.

Freud discovered in that unconscious, after nineteen centuries of Christianization, still 'eros' and 'thanatos' i.e. sex and death drive.

This indicates, in passing, that the higher religions, the Christian included, have still not come to terms with that chthonic substratum, something which we cannot possibly go into in this elementary religious philosophical context.

2. After the 'prayer' the dance.

One after another of the initiates - always that 'secret society' structure - take off their peasant skirts and bones, while the female initiates unbutton her cravats and let her hair hang loose on her shoulders.

The Mother or Wife then gives a signal: the youngest of the male followers then begins, in the center of the room (cf. centrum mundi, the whole center), starts to spin around, head stretched backwards, arms crossed (like some 'possessed ones' who, in their unconscious (their original sin), have kept this rite and who now, reincarnated apparently, as a memory chasing them, retrieve it from their 'deep(s)', overburdened as they are by some coincidence); with the turning eyes expressing dismay, this star dancer (star or central dance) becomes a spinning top like: he utters a shrill cry (as in many folk dances suddenly one of the dancers does: apparently 'a lost Earthmother' religion cry).

Then he is possessed by the high energy accumulation to which he, as the youngest male (and virginal) member, is particularly susceptible: he accelerates automatically until this spinning energy has an incendiary effect in the empowerment (= sex-power center) of all the other initiates, first the men, later the women.

That this is energetic, appears from the verbal report of all fellow dancers afterwards: they are permeated by swarming (= tickling, as if ants were swarming all over their bodies, i.e. overloaded with mainly telluric-abyssal (abyssal = energy taken from subterranean caverns)).

The other initiates mimic the youngest detonator: animal-totemistically they, howling-shrieking, emit cries that resemble those of a number of animals (just like those possessed by the Great Animal or better the Great (Creeping) Animal;-see Apocalypse 12: 3/4: “its tail, d. i. its after-organs or its after-glow. i. his after organ or sucking organ, fluidly spoken - the Apocalypse becomes religiously-historically intelligible; otherwise not, dragged a third of the heavenly bodies toward the earth”, i. e. tellurized deliberately the high, i. e. stellar energy).

Imitating the ‘star dancer’ who started, all, like as many clocks, follow the solar orbit, while they, spinning around, in one mighty vortex of fluid, revolve around the sun like constellations (understand around Satan, who, at that moment, is entering the vortex with his soul substance, - ignited by what is not immediately accessible to him (but only accessible through one or more women: Satan is ‘a man and thus earth-bound, out of and upon himself), viz. charging the hemel-space beyond the sphere that surrounds the Earth, beyond the ordinary measure).

Always compare with the Ansarieh wandering night:: while the ordinary initiates are so frantic, ‘Dionysian’ the old Greeks would have said and this good old word fits perfectly here - spinning around, imitating a star dance around a high energetic sun (cf. astronomy or scientific astronomy), they remain, unmoved and so to speak consciously immobile itself, but moving differently (think of Aristotle’s unmoved mover as a term to characterize, philosophically, but in fact deeply religiously, God), the Lord Christ and the Woman H. Spirit, remain archly silent, ‘apollonian’, one might say in ancient Greek.

This distinction ‘dionysian-appollinic’ is a disguise (yet another) of the androgynous but in its animal-totemistic-vampiric version: it is the ‘spirit of this earth’ (think of F. Nietzsche’s earth-bound vitalism) which, with sham appollinism, is merely dionysian, but in such a way that all energy of extraterrestrial origin, tellurized through women, is folded wild and animalistic into Satan’s service.

In this, then, the apollonian has only instrumental meaning and effect and is utterly, animal-totemically and vampirically (the latter will be shown later), subject to dionysics.

Suddenly a more sensible (apollonian) scream sounds: “The Holy Spirit is in us!” All repeat it, so strongly and so quickly that throats bark chokingly, those of dogs or the like alike.

As an aside: Who here does not think of some Pentekostalists or (in Catholic version) Charismatics - I say "some" - who, in the midst of the emotional-vital energy vortex of, in my opinion, by no means always divine origin, suddenly scream "The Holy Spirit is in me!"?

3. The oracular "God's" revelation.

At the climax determined by the Divine Mother' - H. Spirit, the We-woman gives an authoritarian sign (thus fitting a demonic framework): her high energy level instantly paralyzes - 'magnetism' some occultists would say: her Earth magnetism indeed now works differently - the intoxication. Immobility and silence reign.

But Lord Christ, after all, is now overloaded and becomes psychic (thus parapsychologically expressed; her 'kundalini', i.e. her female Earth energy, viz. now flows directly and excessively toward her 'Divine Master').

This divine master shakes, whines, grins, makes distorted faces; he utters infantile cries, stammers incoherent words in between. The naive (or rather, playing along with the game) followers - naivety is the disguise of bad faith - then kneel down before the so-called "Divine Master" and worship him.

Reason: the Holy Spirit (understand: Satan, with the telluric or telluric power or kundalini (the snake power the woman possesses according to a Hindu wisdom, about which more later or later) of all participants, bundled in the 'sacred' woman as Holy Spirit') reveals itself in the 'sacred' man.

4. The scourging.

As still today (see J. P. Bourre, *Les sectes lucifériennes aujourd'hui*, (The Luciferian sects today), Paris, 1978, p. 21 (on Isabel Gowie's initiation into 'Divine Mother' in 1647; see also J. P. Bourre, *Magie et sorcellerie*, (Magic and sorcery), s.d., p. 15; - the Dandy form of that purport.

This is brought up in O. Mann, *Der Dandy (Ein Kulturproblem Der Moderne*, (The Dandy (A Cultural Problem of Modernity)), Heidelberg, 1962, especially s.124/ 136) requires, Satan's service blood soul(estof): the we man suddenly closes the Bible (what disguise), knocks over the little table.

The twelve wicks are extinguished. Darkness reigns. At that moment the "holy men and women" tear each other's clothes, frenziedly, from the already strongly rotted body in order to imitate the nakedness of the Eden Paradise.

They scourge each other with birch sticks until the blood flows in abundance (cf. the sacred whip of the Ansarieh); all normal pain is absent; on the contrary, and here we encounter true sado-masochism, i.e. the lust-laden mutual bleeding of one human being by another, regardless of gender, the pains are literally transformed into sexual madness.

5. *The orgy (bacchanalia).*

Some woman clings to 'a brother' on good fall out and rolls on the floor with him, - to embrace and copula follows.

Everywhere in the Holy Place such couples are formed. Struggling, one proceeds - like the Ansarieh - until dawn - and for the same reason as the Ansarieh.

"The initiate, says P. Mariel, *Magiciens et sorciers*, Paris, 1974, p. 281, far from feeling exhausted, regains his powers", yes, possesses, thanks to the transformation of his "human potential" (to use now a term of the so-called "growth groups" and rightly so), the ability to make the most of his human potential. growth groups and rightly so, for in the end, in the bioenergetics of growth groups, that is what it is all about,) "totally new" (in fact taken from God-fearing fellow men) powers, which give him "something" that is superhuman but also dark, in every case powerful, yes, up to the psychic ability, as became clear in the case of Rasputin, in world-famous fashion.

Like the Ansarich, the Khlysty returns to everyday life, but in such a way that he or especially she, the female initiate, just like a hypnotized person, shows a kind of amnesia about the nocturnal orgy: the Khlysty feels happy and strong, is of his 'eternal salvation' (again, the exchange - shift, says the logic of disguise (see also Freud about the dreams, especially the so-called 'dream-editing' (Traumarbeit)). (See also Freud concerning dreams, especially the so-called dream-working (Traumarbeit) and its disguise)) certainly, now that he is the *Urbmensch* of Nietzsche or the dandy of Wilde and Baudelaire alike, has obscured the distinction between good and evil (again disguise, this time by mutual reversal or total shift from one to the other: he lives "jenseits von Gut und Böse" (title of one of Nietzsche's most fundamental (his animal-totemic-vampiric original sin bleeding) works).

Thereby the true, real God is "dead" (theme of the infamous God-is-dead theologies, since Nietzsche commonplace among many "modern" liberals and their "Christian" imitators (who thereby betray their identity with the unconscious or original sin of the Nietzschean atheists, of depth psychological hermeneutics (cf. P. Ricoeur, *le conflit des interprétations (Essais herméneutique)*, (the conflict of interpretations (Essays on Hermeneutics)), Paris, 1969, of and 'high' academic erudition, but bitterly little concrete stance in a truly Biblical sense)).

On the second degree of Khlysty initiation, but really tenuously secret-mate-social (esotericism), see P. Mariel, o.c., p. 283 /284, on the stranniki (wandering knights, also *podpelniki* (cave dwellers, which sounds prehistoric, afterglow). More on that later.

V. Initiation into the secret society or lodge (telesthetic aspect).

We have repeatedly run up against the word ‘initiation’, ‘initiate’ and ‘initiation(k)’ (Gr. telestiek, telestisch). The word telesma, in its second meaning ‘religious rite’, even seems to live on in the occultist word ‘talisman’ (via Arabic).

This archeo-religious basic concept means education to maturity, but not purely intellectual: the archeo-religious man knows that one only responsibly imparts intellectual contents (contents of thought, ideas, ideals and values, one could say with the Nihilismus-criticism of M. Heidegger) to someone if and only if one also imparts to him and/or her the fluids or soul substances adapted to these contents of thought of a theoretical, moral or technical nature. In archaic religion this happens only in groups: the tribe (tribal), especially, the family (familial), the clan (clanal) or preferably the secret society or lodge (esoteric) are the many forms of growth group, (i.e. group within which one grows above oneself as a being poor in intellectual content and especially in soul matter), which an archaic society knows.

So much for the regulatory model. Now a few applicative models.

Model 1. The strannik or podpelnik.

All archaic growth groups rely on ‘animators’, ‘forerunners’ and the like. These are higher initiates. Since we have now got to know the Khlysty-type ordinary initiate, a word about type second degree.

The so-called ‘inner way’ (= transformation of man as soul substance being and intellect in one) is, as with the alchemist, expressed, here not in chemical treatment of matter (alchemy as spagyria), but in the enduring pilgrimage, wanderlust. The wanderer (strannik) left property, home, family, kinship, so to speak, in order to ‘die in the face of his next of kin’. This ‘waldgang’ (term from Ernst Jünger, *Der Waldgänger*), (The forest walker), this bird’s freedom went as far as the shedding of one’s name and passport-annihilation and the forgetting of wife and child. No one ever heard of such an outlaw wanderer again.

Russian society was so - truly archaic - attuned to the strannik that many isba had a basement (typically subterranean) for the “saints” (supposedly to protect them from pops or police, in fact because of the prehistoric after-effects and telluric nature). The wandering night took place in a remote clearing in the forest.

1. The popelnik learned that the pope did not even suspect “the true divine message.”

2. One waited for the setting of the moon (always lunar, - lunaticus (Lat) meaning made extravagant by moon rites): then the strannik with the “sister” went deep, deep into the forest. There he undressed and danced with her.

He made her believe (always this mixture of naïve faith and bad faith succeeds with 'predestined', i.e. women whose unconscious already carried that original sin) that she was 'innocent' (think Freud's Eros/Thanatos). women whose unconscious; that original sin already (think of Freud's Eros/ Thanatos) carried in it) that she had the 'innocence' (Nietzsche's term for the 'morality' of the Ueberschensch; - by the way - the reader will be aware of this -, the podpelnik and his 'wives (like all such) are Ueberschenschen avant la lettre and Ueberschenschen are modernized podpelniki and ditto wives, type 'mad minas' (which does not mean that such people do not raise true problems; on the contrary, this is abundantly clear from our exposition).

The strannik, with her complicity, made her believe that they were reliving the paradisiacal innocence of the beginning (understand very concretely: the prehistoric primal horde after the Satanic model, about which more in another context as a growth group of a vampiric nature.) in an 'ewiger Wiederkehr aller Dinge' (eternal return of all things - term again from the dandy Nietzsche): - This eternal return of the same as understood here is a caricature of the real permanence of myth (which will be discussed in other contexts later, i.e. when Greek philosophy and its relationship to myth are discussed)

3. Sometimes together they ignited a great wood fire, symbolizing the sun (primordial) but to be tellurizing (fire) - around which the initiates whirled (again the star dance) to full dizziness). After the proclamation (preferably by full moonlight), the nude dance (in the dark) and the possible fire dance

4. Now the climax, present from the beginning as the aim of 'raising the human potential' (bio-energetically expressed; soul substance raising) the collective orgy. The pilgrim-stranger - authoritarian (one knows that Satan's religion always is) - gives orders: "Humble yourselves through sin! (Beyond the distinction between good and evil: Nietzsche's "free" man!)

Put this inferior flesh (cf.: der Mensch, pre-stage of Nietzsche's Ueberschensch) to the test. (The test of strength, moral here, but not only moral, also physical, is one of the cornerstones of every lodge or secret society). (And now, listen carefully, reader:) Sanctify yourself through the contact with the mother earth!) (Without comment!). Thereupon the communal mingling sex breaks loose. (In the unconscious of sex boutique people apparently lives the orgiastic original sin, wishful dream of all Lui's and Playboy's).

According to Markus Lepantinov, Russian philosopher, the basic group of stranniki was guided by the following idea:

"By rhyming his movements (dance-religious bioenergetics) man returns, in a sense, to his first origin in the womb of the universe, and believes that he is once again connected to all creation. Powerful cosmic forces accumulate in the dancer who knows himself bound to the circular dance of the heavenly constellations. In this way he gets a view of the impossible to interpret laws of what comes into being and what perishes.

And P. Mariel adds, “Our Mother the Earth? The Magna Mater? She grants to her adepts (= initiates), to her lovers, beyond nature abilities (or rather: unexplainable abilities), which one must establish” (o.c. p. 284).

Thus speak all who, unbiased, engage in the effective side of the Magna-Mater cult. What ... poses a heavy problem, namely, how is it that God (for, in the hypothesis of the Catholic theory of religion, God is the creator of nature, outer and supernatural: nothing escapes His creating out of nothing (outside of Him)) has put into nature and outer nature forces which precisely this cult apparently knows how to discover and exploit, even if this is done animal-totemistically-vampirically: abusus, abuse, non tollit, does not take away, usum, use.

In other words, are we not standing here before an energy abused by the children of darkness who let the children of light (who are not so enterprising) be where it is?

Model 2. - The Ngil.

In his fascinating work *‘Chez les Fang (Quinze nnéés de séjour ou Congo français)*, (Among the Fang (Fifteen born of stay or French Congo)), Lille, 1912, pp. 190/196, Father Trilles gives an account of the initiation of a Ngil, a sorcerer very typical of the Fang on the basis of initiation into a secret society. We follow, summarizing here and there, the stages. of that initiation.

Every Ngil has the right and duty to choose and form his successor: in his own tribe, (sometimes in another tribe, which is related by blood) he falls upon a child of about ten years of age and treats it as his adopted son.

From then on he forms it according to his views, teaches it the first secrets, teaches it to speak with the grave voice of the Ngil. It accompanies them on all its journeys, serves him as a noble boy who goes before the Ngil, through mountain and valley, in village or jungle, with the fetish bell jingling. Trilles says that such children, if taken in for formation at the mission, always come out worse than they started out: “la formation chrétienne n’ a eu sur eux aucune emprise”, (the Christian formation had no influence on the).

This means that the ngil formation goes much deeper than the Christian formation. The higher religion that is Christianity, clearly touches here its limits, set by the so-called lower religion.

At about eighteen years of age, after a long initiation, when it has been established that the student-Ngil, through a first series of tests, skilfully arranged according to increasing levels of difficulty, is capable of undergoing everything, of withstanding everything, he is called upon to undergo a second series of tests. This second series is the same both for the actual Ngil and for the ordinary initiate. The latter, however, has not yet passed a series of tests of strength: he is only now being introduced to the members of the Ngil community.

(a) If accepted as a possible Ngil or ordinary initiate, one should live in seclusion for a month in a small hut in the middle of the jungle. The food is carefully calculated: one gets the most necessary and this only after sunset; one gets very tantalizing kinds of meat, with very strong herbs in it, furthermore fish and exciting drinks.

The initiate must give an account of his dreams, of the animals that appear to him, of the communications that the spirits give him. All this is interpreted either in his favor or against him (tests of discernment; - judgment of god).

Gradually the initiate loses his self-control; his nervous system becomes divinatory (sensitive); he hardens. But hideous dreamscapes disturb his sleep; it is not rare for some, especially among the ordinary initiates, who pass the tests of strength for the first time, to become insane. In that case they return to their tribe where, for another, they are surrounded with deep reverence. -

After the month of seclusion comes the great series (the second for the actual Ngil, the first for the ordinary initiate) of power tests. If the candidate is either too sensitive to pain or not enduring enough, he is given one last chance which is the final decision.

If he fails, the Ngil growth group gets rid of him by poisoning him and leaving him to rot in a patch of forest. No one ever speaks of him again.

A sampling of the trials of strength.

The wasp trial:

The chief devotee seeks in the forest, a nest of small hornets whose sting causes terrible suffering. He locks them up in a gourd, lets the hornets fast for two days (which scares them but at the same time partially negates their poison). He presses the gourd, half open, on the chest of the initiate. The initiate is not allowed to make a sound, either by complaining or by some gesture.

The flogging test:

The initiate is placed, around noon, at the bottom of a well behind the hut of the Ngil, the initiates are all gathered. frighteningly daubed in black, yellow and red,-unrecognizable, within a "sacred enclosure" one song follows another,-follows, uninterrupted, one dance after another, without anyone being allowed to leave this narrow space, until night sets in.

As soon as the sun has disappeared, one calls the initiate, who comes out of his pit, is immediately seized, bound, and beaten long and cruelly, at tambourine that perishes hearing and seeing, and at shouts, to stifle his cries of pain. "Scène véritablement hideuse" (Truly hideous scene), says Trilles p.192!

But now comes the main dish: the initiate is beaten with long thin hippopotamus belts to such an extent that blood flows and the dismembered pieces of flesh swell and even swell; every initiate does this with lightheartedness!

The dance test:

The chief elder gives - authoritatively - 'a sign. The scourging stops, but now the initiate must stand up half-dead; staggering, controlling his pains, he must start dancing to the beat of the drum, first around the fence, then continue the dance on each step of the holy ladder, keeping his balance until the eighth step; the ladder is leaning against a table. Having arrived at the top, he rests - finally - on that sacred table.

After these tests of strength, he is taught the last secrets of initiation with the password, the means of communication with his fellow initiates (e.g. to recognize each other from afar). In addition to these mental contents, he receives the right to make others initiates. One sees that this black magic paideia penetrates into a much deeper human layer than the paideia of the 'higher religions'! Or rather, into the inhuman layer!

(b) Thorough degree of ngil initiation.

The true disciple ngil wants to belong to the 'council of the Old Ngils'. He offers himself. One examines his claims. One sees if there is an open seat. They make him wait a long time.

Same system: isolation in the forest but with harder fasting. Again the same tests of strength but much harder than the first time!

Finally the great day arrives: the council of the Old Ngils, at least ten in number, meets on a day that has been carefully ('religion') chosen, after many an incantation, as the most favorable day and free from any bad omen (= mantic or divination aspect).

The candidate is summoned: on that day he brings before the council the victim for the final sacrifice (this victim must in any case be chosen from among his most immediate blood relatives).

Consequence: his mother goes first, then a young daughter (sister or daughter of the candidate), then -sometimes (male blood sacrifice is indeed fluidly other- a younger brother.

From these people, blood soul bearers actually, the victim is chosen, ruthlessly, for replacement by slaves or prisoners of war is forbidden: the spirit (spiritualist demonic aspect) demands pure and free blood.

(b)1 On the day of initiation the Ngils gather in a remote spot in the forest, often near a spring, in the depths of a dark ravine (abyssal or cave aspect, so typical for the animal-totemistic-vampiristic Earthmother worship, everything runs into each other, without therefore coinciding). There they cut down a tree (called esôm, belonging to the family of euphorbiaceae, a plant totemic aspect, which is directly connected to the poisoning of black magic) to a small man's height. Around that tree, in a round, the terrain is levelled. The small trees are torn out and thrown a little further to the side to increase the impenetrability of the undergrowth. Then it is made completely impenetrable with thorns, except for a narrow path.

Note. - This path is also made inaccessible to any Fang (who, however, is not very good at occultism) by means of the heaviest fate throw known to the Ngil's.

The part of the esôm tree trunk that remains upright is roughly hollowed out into a chalice, 'a work that facilitates its soft-spongy tissue, and the sap of the tree, - tart, slimy, reddish, slightly garlicky in odor - gradually wells up and fills a portion of the cavity.

Near the tree, on the edge of the undergrowth, they have erected a hut, simply covered with leaves. The leader of the initiates stands there upright, tattooed in white and red, painted with chalk and baza powder (from the baza plant), dressed with a belt, made of banana fibers which, during the dance movements, move back and forth like stretched snakes on his bronzed skin.

(b)2 The singing starts, songs with such a powerful breathing rhythm, an invocation to the spirit, monotonous melopee, of which the little alternating vocal inflections, resumed after short interruptions, quickly cause an extreme weariness.

In the hut, meanwhile, a fierce fire is kept burning (solar worship on a full moon night, but through an allusion to the sun): it intensifies the general excitement by its exaggerated heat.

The Ngil-in-the-making takes post in front of the leader of the magicians. Weakened by prolonged fasts, during which, as food, he is given only the fermented liquors of the ava (a species of the labiaceae) of a wild mint with strongly peppery taste and of a kind of mushroom (note still current: A. Puharich, *Le champignon magique, secret des pharaons, Paris, 1976* (// *The sacred mushroom, 1959*), which mentions the world-wide soul-rich amanita muscaria religion and its divination and ageing effects, but given a very scientific, variety that grows on tree trunks, he is quickly gripped by the mysterious side of this whole scenario: his detached mind quickly lapses into hysterical behavior (note - Hysteria in the psychiatric sense has, by the way, here its archeo-religious origin), to delusion. I have often seen Trilles de Ngil in everyday life: almost always, in a little but flawless way, I have recognized him by his bewildered eyes, full of blood fibers, by a certain appearance characteristic of his whole person, - something that did not allow to confuse him with someone else.

(b)3 He who eats my flesh and drinks my blood, possesses my life (sk power or blood soul body). For long hours the sun has been setting. Without ceasing, one song follows another. In her nightly orbit the moon begins to cast the silver of her first rays on the consecrated enclosure.

Alfred Bertholet, *Die Religion des Alten testaments*, Tübingen, 1932, s. 2, in his immortal little chapter on dynamism or power belief or - in our Keysserian sense, - soul (substance) belief or animatism, cites the nucleus of men's totemism (variant which, notwithstanding his great erudition on the subject, even a Lévy-Strauss, in his combinatorial table of totemism does not even seem to suspect, because he just sees 'totemism' in a purely socio-cultural and, unfortunately, not hierarchical, hierosophical way, blind as he is to all that is really 'hieron', 'sacred', holy, in the sense that we described above, that is):

“Yes, the life (*Bible de Jer.*), the soul (Bertholet), of the flesh is in the blood. This blood: I, Yahweh, have given it to you, I, to perform on the altar the rites of expiation for your lives (*Bible de Jér.*), your souls (Bertholet).

For the blood: it creates, as far as it is soul (substance)-containing, atonement. Therefore I commanded the Israelites: No one among you shall consume blood. Not even the stranger who dwells in your midst. (Lev. 17:11/12). One sees how the strict Yahweh wants the blood (= the blood soul(substance)) treated with deep, deep reverence, even that of beasts or fowl.

We have defined totemism as the soul (substance) exchange between either groups (classes) or persons (individuals, elements) in all kinds of combination among themselves.

The human sacrifice is only one of the variants: it is the basis of what is the Ngil formation or constitution. Let us follow Trilles' description again, after this necessary digression, for not even Trilles seems to realize that he is describing the animal totemic treatment of a human being as a victim: his account of totemism in his book on the pygmies, for example, confirms this: Trilles dwells too much on the (though valid because humane) sentimental reaction of a Western Christian mind to such inhumanity.

The victim is brought in, hands and feet bound. It is tied to the esôm tree that has been hollowed out in the shape of a chalice and we tie it to its foot. A rope is tied around his violently compressed forehead: by attaching the ends of the rope to the roots of the esôm tree, the forehead is jerked back so forcefully that the carotid arteries are just above the prepared chalice.

One should not forget that Trilles was an eyewitness (o.c., 189): there is no fantasizing here!

All then come out of the hut and take their places in a circle around the victim. Repeating the songs - death songs, wild melopee: they stifle the cries of anguish, the cries of despair of the young woman (who, it has to be said in passing, is already on her third moonlight night in the jungle and this in a bound state: with her brother, the future Ngil, she has already spent two nights in the forest, during each of which (one apologizes for the crass accuracy) she was raped by him, - which also occurred just before her bringing in; but this we can now, in its animal-totemistic-vampiric logic only briefly explain.

With his semen in her, with the slight vampire bite in her left lower neck, she is 'ready', for she has already paid her price to the spirit, (none other than the great animal of St. John's Apocalypse: we have said that we take the hierosophy of the Bible as our logical thread!); her blood(soul(substance)) is (dripped) into the Ngil as well as the Magna-Mater earth.) See above with regard to the Dogon e.g..

Often also, says Trilles again, the victim, in a kind of desperate dazedness, does not even utter a cry and lets herself be done, like some kind of animal that one is choking (namely those young women, in whose unconsciousness that victim mentality, from her conception in the mother's womb, is already present).

The moment has come: the moonbeams lightly touch the (tree) chalice: the leader of the Ngils has acknowledged, with a finger sign, that the veins are sufficiently swollen. With a thrust of the curved knife (especially dedicated to the sacrifice) the new member (for he alone, without any help or assistance, should fulfill this role), around the head, makes a long, deep, circular incision.

His hand must not tremble, his gaze must be apt, the incision ending exactly where it began. Thick, at first, and black, then red and high red, the blood has gushed at this: not a single drop is allowed to escape beyond the calyx tree opening, and the Ngil's old-age blanket, following the leader, mixes, churns, and rubs together finely the frothy and red liquor, viz. the high red blood and the slimy esôm juice.

The blood drips, with rapid jet at first, then only drop by drop, amidst a loose dance, of cries (op. sound and weather magic) of wild exuberance, of wild joy expressing shouts. The blood has ceased to flow; the head hangs there, powerless: the veins are empty. The bonds that bound the victim are cut: the young woman has found her freedom in death.

All now approach, each in turn, drawing from the revolting brew. Everyone, in order, drinks with long gulps, while the others collectively repeat the fate-defining cry: A gnou méki mébiang! A fôla né biang! Evalèga ! évalèga !

On p. 198, Trilles says that 'biang' actually means 'fetish' with all kinds of sub-meanings such as e.g. the sacred medicine, the destiny roll, etc. There he also says that 'èvalèga' means 'remember', word uttered by the fetish user when he, in distress or in any other situation, uses his fetish, word he addresses to the spirit to whom he has sacrificed the blood soul of a victim to keep a pact or agreement with him, after the participation in that sacrifice. The cry may thus be freely translated thus: "He drinks the blood and the 'sacred' medicine!"

He mixes the power and the destiny roll! He has participated". (or; Remember! Remember!)

Now follows the second part of the blood soul rite. Finally, the vessel of the esôm tree chalice is completely emptied. After the last drop is gone, one fills up the cup with dry wood, all around one piles up wood. Then the victim is revived: the young woman's bled body is stretched out on the esôm tree trunk, witness to her torture.

The fire boils out of the fire boulder, the branches catch fire; the flesh crackles and gets small cracks from the heat. The fat, falling drop by drop, feeds the fire.

In turn, the back and the breast are exposed to the fire action. To work now! The infernal feast (of ritual cannibals; see above p. 41, about lust murder and man-eating but then in a human-totemistic-vampiristic framework; I repeat, ad nauseam: the great animal (Apocalypse), here called 'the spirit', must have its 'debitum', its blood soul dose, as landlord and possessor, from the inhabitants, certainly from the black magicians or luciferians), the infernal feast (word from Trilles himself) is ready; the victim is cooked!

The flesh is cut into pieces, the limbs separated from the torso. Everyone's part! Everyone's part! Between the teeth the ground bones crackle, the flesh weakens. Everything is consumed on the spot. Nothing is allowed to remain. Everything must be destroyed!

And, when the first dawn paints the starry sky red, a big fire will make the last traces of the drama disappear at the place of the feast: one less person, one more Ngil.

If anyone, by chance, passes by there, he will retreat in dismay: as mute witnesses of the crime, 'a blackened tree trunk, the flattened herb, a collapsed hut will have made it immediately clear to him what happened there.

The Ngil's passed there! Woe to him who fathoms their mysteries (= secret rites), who even dares to speak of them or mock their power!

Conclusion.

Just as P. Mariel did for the Khlysty' s, so did Trilles for the Ngil' s of Gabon (the Fang mainly inhabit that West African state, at least insofar as Trilles missioned them):

“I have often witnessed facts which prove to me that the Ngil' s certainly possess some secrets which we do not yet know, and whose effects appear to us astonishing, such as, e.g., inflicting themselves with a knife stab in the body without any apparent injury, making their blood flow at their whim, evading the laws of gravity, etc. (o.c., p.196) Also the primal church must have had some people with a higher available potential than the ordinary believer.

Doesn't Mk 16:17 say, “These miracles (sèmeia, signa, signs) will accompany those who have believed (i.e., we are not talking about the bishops, priests, deacons, ministers in one word, but ‘believers’, but whose faith releases ‘potential’ more than otherwise: In my name (the name is the bearer of the soul substance of the bearer of that name, see above about the Kai's on this subject) they will destroy devils (daimonia, demons, we know so silently those demonic figures, on which thus some primal Christians had a grip!

Which proves that they did get a grip on the ‘elementary’, wild-wild animal-totemistic layer, in the people they ‘liberated’, just like Jesus by the way, on which higher religions have so little grip nowadays (think also of the findings of depth-psychology in this matter)) they will expel daimonia; they will speak strange (kainai, nova, new) languages, (think of the pentekostalists, resp. some charismatics today); snakes they will take up (the creeping animal is particularly animal-totemistic-vampiristic); though they drink deadly poison, it will not harm them (poison utensils (regrettably (black) magic go closely together), the sick they will lay hands on, and they will heal.’

Modern Polynesian admittedly expressed: ‘they will be mom, power-laden, soul(substance) rich’.

Deo Mariaeque gratias maximas!

VI. The nature spirit religion (“fairy beings”).

Introduction.

Dion Fortune (= Violet M. Firth (1891/1946)), *Psychische zelfverdediging ((Een studie in occulte pathologie en criminaliteit))*, *Psychic self-defense (A Study in Occult Pathology and Crime)*, Amsterdam, 1937, p. 111, writes: “There are still other forms of life than ours, whose sphere of evolution sometimes collides with that of the earth. In folklore we meet again and again with the idea of a traffic between the human world and that of fairy tales: we hear of a marriage between a human being and one from the magic world, or of child robbery by the fairy-tale creatures, leaving one of their sprouts behind. It would be premature to assume that such a widespread folk belief lacks all foundation. So let us rather examine that old, crude folk belief.” -

Already N.S. Bergier, *Les dieux du paganisme*, (The gods of paganism), Paris, 1767, asserted that ‘fetishism’ (note: in its meaning, i.e. of nature’s creature worship) and idolatry arose from ‘a mentality which, in a childish way, - the rationalist speaks in the person of Bergier: let us rather say ‘in a clear-sighted way’ - populated nature with the fairies, genii and spirits. With the interjected sentence (‘in a clear-perceiving manner’) have indicated the experiential basis of the so-called nature spirits: they are not mere imagination, not even creative fantasy or soul-like thought forms, for they are perceived and, even if they are not perceived, they are possibly dully experienced in their effects (effective experience instead of clear-perceiving experience).

This, then, is the reason for the world-wide spread of nature-mind belief. Thus N. Söderblom, *Das Werden des Gottesglaubens*, Leipzig, 1926, s 54, mentions the belief of the Lapps and Finns, - (cf. Edgar Reuterskiöld and Uno Holmberg) in two cultural-historical phases.

(1) The word ‘vaki’ can mean ‘people’; in the past it was used to describe the small so-called mythical (understand: observed only by clairvoyants and described in myths to non-observers) inhabitants (‘people’) of 1. fire, 2. water, earth, etc..

(2) Now, according to Holmberg, this word (with the equivalent word ‘voima’) means ‘strength’, ‘power’, but especially the power of 1/ thunder, 2/ water, earth, - further even of the forest.

‘Magic’ consists in the fact that the magician knows how to use ‘voima’ (also: ‘vahi’) for his own purpose(s) (‘witch’: the magician is the one who ‘knows’).

So we are indeed in the midst of archaic religion, but with respect to ‘nature spirits’ (the diminutive is justified!).

The “occultist” view.

The occultists, on their cultural level, continue the folklore. They therefore distinguish, among all kinds of animistic beings, the ‘elementals’

(with the elements:

1/ fire (= nuclear), 2/ Water (= subterranean), earth (= earth’s crust), air (atmosphere and sky space), connected nature spirits). Paracelsus (1493/1541), the German natural scientist and philosopher of the Renaissance period, in his *Treatise on the nymphs, sylphs, pygmies, salamanders and other creatures* (in French translation by René Schwaeblé (published at LUG, s.d.: *Grimoires de Paracelse*, pp. 7/40) situates the nature spirits between

1. the pure spirits, and 2. humans, in terms of materiality. They do not have flesh and blood, reproduction, food and drink needs, speaking ability, as humans have. Yet they are not pure spirits, for, says Paracelsus, they move delicately like the spirits, but have flesh and blood like men. A human soul they do not have.

Yet they are more and higher than animals, because, says Paracelsus, they speak, although they practice a reproduction that makes them animal-like. Steller says, “I myself have only seen them in a kind of ‘Traum’ (dream-face)” (by which he indicates clairvoyance). The elemental or elemental nature is reflected in the four division (taken from the alchemists):

1. Salamanders

Salamanders (= fire spirits, volcanic spirits, connected with the so-called “radiant”, “warm” matter (according to Paracelsus; we would speak of nuclear energy and dgl. We would speak of nuclear energy and the like, or of subtle fine and rarefied matter representing high energy; think of Einstein’s formula $E(\text{nergy}) = m(\text{assa}) \times c^2$ (= speed of light), - which means that the mass (solidified energy) develops an energy (in a free, decomposed, dematerialized state) such that it, i.e. the mass, must be multiplied by the square of the speed of light, i.e. almost 300,000 x 300,000 km/sec);

2.a. Pygmies

Pygmies (= earth spirits, Fr. Gnômes, connected with the solid, dry matter), earthmen, gnomes;

2.b1. Nymphs

Nymphs (= water nature spirits; Fr.: ondins, nymphes; connected with the so-called ‘cold liquid’ (according to Paracelsus); better true: with the so-called subterranean (= abyssal), where cool (therefore not yet frozen) humidity - in China one would speak of ‘yin’, the shady side of a sunlit landscape) - reigns.

2.b2. sylphs

Sylphs (vr.: sylphides) (= air spirits; ‘une sylphide’ is said in France of a beautiful woman, because the spirits connected with the air and its expanding sphere indeed appear more than once as ‘beautiful’ females - fairy-like, but not true fairies for these are real but very spiritual (esprit, Geistigkeit, intelligence with its intellectuality)

and at the same time very beautiful women who have something ‘ethereal’; i.e. aithereal or subtle in their appearance. - So much for the essentials of Paracelsus’ deliberately misleading little book in the sense that he mixes a lot of fantasy with real reality - a characteristic of all earlier esoterics, all too often persecuted without sufficient reason or justification.

For example, Paracelsus says of the earthlings that they appear as “wandering lights” in fog-curtained meadows, just as if the same or at least very similar luminous forms-and movements-were not also, but in their typical atmosphere, generated by the air, water and even, sometimes, fire spirits.

The elves. R. Villeneuve, *Loups-garous et vampires*, (Werewolves and vampires), Paris, 1960(1), 1970 (2) p. 30, says that les elfes, the elves, represent “a higher, human-like stage of spirits. He refers to Goethe’s *Erlkönig*, which, translated, means “elf king. Yet the term “elf(king),” is too associated with the evil side of nature spirits to use it as a general term. It is as one-sided as the term ‘wandering light’ (which highlights a different aspect).

Note: Occultists further mention nature spirits connected with natural elements: cave spirits, lake spirits, yes, puddle spirits; - further mountain spirits (except those of the fiery mountains or (also in Paracelsus’ language) Etna spirits); - up to there the so-called lifeless nature concerning spirits.

The occultists further distinguish between tree nymphs and forest spirits. These, however, are to be avoided: usually the ancestral or departed soul bodies of the living then merge with the highly specialized earth elemental - and not nature elemental - spirits we are talking about now.

An applicative model will clarify this.

The Old Testament, Law 4: 4/5 reads, “In those days Deborah, a prophetess, the wife of Lapidoth, exercised the office of judge over Israel. Thereby she sat under the Deborah palm tree, between Ramah and Bethel, on the mountain of Ephraim. The Israelites went to her to settle their disputes.” Alfred Bertholet; *Die Religion des Alten Testaments*, then says that “the inspiration of the Baumgeist, (the tree spirit), pours out over the one who is in its reach.”

Other examples: Gen 12:6 (Abraham at the oak of More (“elôn morèh” = prescriptive oak, according to Bertholet)).

Law 9: 37 (“ Behold people descending from the side of the navel of the earth (another of the general-religious terms; cf. Ansarieh temple center as a whole-almost cult people), while ‘another group is coming here by the way of the soothsayer oak (// Gen 12:6));

1 Sam 22:6” (Samuel under the terebinth); Totemist-Manist sounds Jer 2:26 : 11 As’ a thief is ashamed, when he is caught, so shall the house of Israel be ashamed, together with its kings and its superiors, its priests and prophets, since they say to the tree, “My Father art thou,” and to the stone, “thou hast given us birth.” Stone and tree cults still resonate here!

But we turn to Deborah. She is ‘woman’, we-woman (see chthonism); thus very earth-bound but above all heaven-bound, or rather, turned towards the earth (under Satan’s influence this becomes much worse, for, as a telluric spirit or rather ghost (see the initiation of the Fang-Ngil’s), he drains every woman towards the earth and along her he makes himself master of the heavenly space energies of all kinds (primordial aspect; cosmic-energetic aspect), which he immediately, passing by her as his subject instrument, ‘tellurizes’, this is : petrifies and thus satanizes (in a vampiric-diertotemistic sense; see above about the A.zande, especially the Agilisa). The palm tree as all other trees, channels celestial-spatial energy (solar energy, atmospheric energies, etc.), but towards the earth: the structure of the tree ‘taking root’ in the earth, is parallel to the we-woman structure; instinctively, therefore, Deborah, who, as a woman:

1. radiates very poorly in her aura or envelope sphere because she had been satanized on the basis of pre-existential rites of a vampiric-totemic nature (see the Niam-Niam)
2. but in her ‘soul’ (in her heart and soul; in her deeper life choice of a moral nature) radiates very well. Satan, helped by being tempted to choose the pagan place of judgment, i.e. by sitting under the shade of the palm tree, as the place of judgment for Israel. Thus the archaic religion lived on for a long time in Israel’s culture, which Moses and the prophets had nevertheless warned against.

The tree spirit that plays the role of inspirer is not an elemental or nature spirit, element-bound, but simply a highly charged ancestral collective soul body, governed by the first ‘pagan’ (= archaic) judge who, vampiric- animal-totemistic, there under that palm, administered justice.

He still hangs there in the atmosphere, in, under, above and around that tree: whoever does justice there, should first be stronger, soul-substantially speaking, than that powerful ancestral judge (think of Trilles’ remark that the Ngil pupil of the Catholic mission left worse than he arrived).

Deborah was thus two-faced:

1. she was, morally, very well adjusted;
2. but fluidly she was ánd once slaughtered (see Ngil telestic that ‘a woman eats and drinks to have her blood soul in her) ánd under the ancestor tree seated, radiating very badly in her sheath (which clairvoyants see as a spider web of soul material but dirty gray nature, a real Fremdkörper (Foreign body)).

Conclusion:

The so-called nature spirits, erroneously called “elementals”, as if they were elemental nature spirits, are in fact human spirits of a spiritistic nature, which act locally and nature-bound through naturistic rites with nature things and processes and thus give the impression of being nature spirits. Thus, naturism (the natural religion of inorganic and organic extra-human nature) can tolerate more than one interpretation! It is multi-interpretable.

Plant and animal animism.

Animism strictly speaking (is not: animatism or dynamistic soul theory or belief according to whether one means the theory or the religion dealt with in the theory itself) means the view that what is alive has a soul which, through a soul body intended for the purpose, “animates” some physical body.

Well, archaic man saw, felt, divined the soul of plant and animal. See Peter Andreas and Caspar Kilian, PSI (Parapsychological Investigation of Fantastic Phenomena), Deventer, 1974, p. 80/85 briefly explains how Dr. Cleve Backster, CIA man in the past, lie-detector specialist, since 1966, was confronted with the soul of a philodendron and this, on a purely positive - scientific basis, via the polygraph (= lie-detector device). Also the Soviet psychologist W. Pushkin, among others in 1973, came to similar conclusions.

Cfr. Raoul Montandon, *De la bête à l' homme (Le mystère de la psychologie animale)*, (From beast to man (The mystery of animal psychology), Neufchâtel, Paris, 1942, describes the same, but as a historian-parapsychologist, for the animal soul.

Conclusion:

Modern, very recent research comes to reaffirm plant and animal animism. So when one speaks of a tree spirit or an animal spirit, then it can, in addition to the type of human soul, plant or animal, described above in the Deborah case, in any case - especially totemically, of course - be about the real soul, principle of life via soul body of a physical (biological) body.

Yet, again, this is not a nature spirit understood as elemental. We are talking here about a part of animism (now broadly taken) namely elementalism or elemental spirit belief.

When Helmuth von Glasenapp, *De niet-christelijke Godsdiensten*, (The non-Christian Religions), Utrecht, 1967, p. 225, writes: “Very remarkable is a kind of ‘platonic theory of ideas’ which, among the Eskimos (as well as among many Indians, Samoyeds and Finns) is found: every living being possesses a super-terrestrial shadow, an incorporeal image.”, then apparently it is about the soul of all that is living, but accessible through the more or less sensitively perceived shadow, - nothing more. Whether this is already platonic theory of ideas is quite another matter.

So much for the logical smoothing of the terrain:

Folklore and occultism mention elemental nature spirits (“elementals”), distinguished both from nature component-bound human souls (spirits) and from plant or animal souls. We now deal with the humane problem of these nature spirits.

Elementals issue.

This was already touched upon when the word ‘elf’ came up. William Howells, *De godsdienst der primitieve volken*, (The Religion of Primitive Peoples), Utrecht / Antwerp, 1963, pp. 147/154, treats, ethnologically and parapsychologically, this problem by referring to ghostly phenomena and what goes with them. What goes with them is, in traditional-church language:

1. Possessio, possession (see e.g. Luk 13: 16);

2. Infestation, overpowering (viz. of the person himself (including circumvelatio, covering with a net, which was mentioned a moment ago with Deborah), his surroundings, his utensils, his plants and animals, furthermore, his professional activities, jointly or alone, such as lectures, listening, professional activities, not least his religious activities as praying, meditating, etc.): what belongs to the domain of infestation is called in the strict sense ‘ghostly phenomena’.

3. Obsessio, hostage taking, but in the (depth) psychological sense of compulsion of internal or external actions (compulsive thoughts, compulsive actions) which are the same as possession but in such a way that the person remains himself to a certain extent, where this is not the case with possessio, possession.

4. Tentatio, temptation, temptation: the same as obsessio (compulsion) but without the compulsive or compulsive. Particularly intended are both life and health (mental and/or physical) of the haunted: hence the medical-psychiatric aspect of be haunted. This last but especially medical-physical aspect is well expressed in the ballad of Herder (1744/1803), *Erlkönigs Tochter*, or in that of Goethe, *Erlkönig*.

The folkloric basis is as follows: the elves, i.e. nature spirits, are sometimes favorable to humans, sometimes cruel to them. They are very fond of dancing, music, singing and playing, especially in lonely places and by moonlight.

They prefer to lure beautiful children, preferably young women (see: Herder’s ballad). Whoever resists the elven lure: is ruthlessly ‘hit’ by them (i.e. struck in his soul body with a black magical fate; which makes the elven action in this case very much akin to the evil-magical side of religion): one either becomes sick or one dies, excreting, afterwards, in the shorter or longer term. This excreting phenomenon is slow, dosed vampirization (blossoming). See above.

Howells, in cited work, speaks of fairy tale nuisance and exemplifies it in Dzinn’s (Islamic and Berber peoples of North Africa) and in the Marselai (Arapesh, New Guinea). We turn, very briefly, to two biblical leads.

1. Tobias 6: 11/22 cites, in a fictitious but natural-minded reality, Sarah: Ekbatana is the scene; Sara is a “haunted” woman: “I have heard it said that she has already been married off to seven men and that all of them have died. I even heard that an evil spirit killed them.”

Chapter 6 (vv. 7/9) had already anticipated the therapy of the case: “If a man is plagued by a demon or evil spirit, you must burn the heart and liver. By the smoke the person concerned will be delivered from his plague.” All this sounds absurd or plaintive to moderns. And yet, archaic people knew what they were doing!

2. Luk 11: 24/26 schematically indicates the despairing of elemental nuisances: “When an unclean spirit (Greek: a.katharton pneuma) has gone out of a person, he wanders in barren places (cf. Tob 8:3: “Then the angel Raphael seized the evil spirit and bound him in the desert of Upper Egypt”; - again and again those lonely places whether swampy or desert-like). He looks for peace and does not find it.

Then he says: I will return to my house, whence I went out. And on his arrival, he finds it swept and adorned. Then he goes and takes seven other spirits with him, who are even angrier than himself. They enter and dwell there: the end of that man becomes worse than the beginning”.

Indeed, when one does not give, in a civilized or (in the case of primitives) uncivilized way, what those nature spirits ask for, they act like our frustrated ones: they avenge themselves, blindly by causing inconvenience (possessive, infestative, obsessive, tentative).

Current point of departure: J. Vallée, *Le collègue invisible*, (The invisible college), Paris, 1975, treats the ufonauts as “le collègue invisible” (= the scattered competent scientists who study the flying saucer problem averse to all sensation and objective) see them.

Well, everything indicates that the ufonauts are nature spirits who ‘ghost’ in a technologically sophisticated way, nothing more. Vallée, information specialist, points especially to the absurdity, incongruity, associated with ufonauts (o.c., 33:41: “Je préfère parler d’ un caractère ‘méta-logique’, hors de notre logique commune.” (I prefer to speak of a ‘meta-logical’ character, outside our common logic.”).

The threefold disguise is precisely the same as in the case of natural minds.

1. the socio-cultural milieu that displaces;
2. the same socio-cultural milieu that does not possess a model (thinking model on the subject).
3. the ufonauts themselves deceive the witnesses)

Pragmatics of the elementals.

Do we possess somewhat sensible and verifiable effects which are the direct and unmistakable consequence of a hypothesis conceived in C.S. Peirce's mind with her experiment, hypothesis which is: "elementals-exist-and-they-are-magically-fundamentally-useful"?

Indeed: see here a few examples. Just about in Holmberg's sense, viz. vaki, voima, vahi means:

1. not merely small nature spirit, elemental,
2. but at the same time force, power, so that the assumption grows that power is somewhere service of elementals to fluid intentions.

Abramelin's formula can be understood in this sense, i.e. submission of:

1. nature spirits and
2. related, with these elementals already beforehand (on the basis of the same Abramelin-formula of magic by subjection (after its summoning) of nature-spirits) cooperating and thereby elementally degraded people(souls), - subjection which wants to achieve (= magic) subtle power.

Example 1.

A failure (for warning). By way of introduction this: the 'Abrameline' magic, about which we spoke a moment ago, connects to a work entitled: "The book of holy magic of Abra-Melijn the magician" (The date seems to be rather the XVIII-th century); starting point: the material world is the creation of evil spirits. Task: the magician can, after coming under the guidance of a guardian angel, learn to control these spirits; they become extensions of himself so that he uses them as if they were 'forces' subject to him; that is only, according to the magic handbook that is often used, real magic.

In passing: this is strikingly similar to the Ancient Egyptian theurgy, which made its appearance in late antiquity (it spoke of 'subjection' (up to identification) of 'gods' (understand: subjectable 'gods'; rather: lower spirits who were mistaken for 'gods' (word that was broad in antiquity, very broad), because they assumed 'divine' appearance when they appeared - always that insidious thing when it comes to nature-spirits and nature-spirits)). Just that Abrameline is Judeo-Christian in outlook, without getting to the actual Biblical.

Now to the point: Dion Fortune, *Psychic Self-Defense*, pp. 134/138 cites a failed Abramelinian magic attempt, taken from 'Occult Review', Dec. 1929, which we summarize.

H. Campbell, the unfortunate apprentice magician,

He makes himself, allegedly according to abrameline (= theürgian) precepts, a talisman in which, instead of in himself, he fixes the summoned nature-spirit sorcerer (who works with this nature-spirit by identification) subtly (= with a double soul-body, namely, that of the nature-spirit and that of the deceased spirit, i.e., the disembodied soul of a former sorcerer) according to an incomplete manual.

As an aside: All grimoires, magic manuals, conceal, shift, reverse (see logic p. 7: the gaps in any naive phenomenology or phenomenon description), handbook that, on top of that, like all occult publications from the hand of real magicians, is black-magically loaded so that whoever avails himself of it, purely adds to the fluid stock that allowed the writers to draft and publish the book. Which shows that the thwarting of possible contenders to the publishing wizard is twofold:

1. by disguise (logical phenomenological) and
2. magically, but black-magically then, because God-preserving magic gives rather than sucks.

Is it to be wondered at that so many naive magician-pupils fail, yes, are degraded to the point of insanity? Cf. M.D. Bromet, *Het gevaar van het bovennatuurlijke*, (The danger of the supernatural,) in *Bres-Planète*, March 11, 1968, p. 54 / 59:

I am also referring to the well-known failed exorcisms performed by churchmen, Catholic, Protestant, Anglican etc. e.g. in Germany where a young theology student of 24 was the victim of incredibly naïve entry into the archaic layer in her by so-called exorcists who do not even seem to be able to find a way to get rid of the supernatural. The ‘exorcists’ (the so-called ‘exorcists’), who do not even seem to have known that the dyadic nature-spirit/magician-who-she-is-from-that-nature-spirit-also-disembodied, speaks incredibly deceptively through the mouth of the hostage (obsessive aspect) or (most certainly) the possessed (possessive aspect of the victim consciousness).

The “exorcists” (that name sounds like a curse to such tinkerers) believed, e.g., that she would be left by the dyad (= duality a nature spirit/posthumous magicians) before a well-defined date; also, they seem, according to press reports, to have also concealed, shifted, reversed but according to their Satan-blinded sense (see Jo. 8: 30/48) do not seem to have known that food is a vital, all-vital necessity for the ‘inspired’ (= victim of spirits): they allowed them to starve to death, against elementary doctor’s orders, on the basis of religious fanatic prejudice on the part of the elderly (equally blinded).

Let us now look at the testimony of the said Campbell, what it becomes, if one, atavistically unrefined, starts practicing magic on the basis of summoning (evocative aspect) of the dyad ‘elemental/elemental magician’.

What is atavism?

These are, psychoanalytically discoverable vestiges in our soul-body (with G. Geley, *L’être subconscient*, (The subconscious being,), Paris, Pygmalion, 1977, o. i. the only valid book on fundamental depth psychology, because it describes the subconscious or unconscious soul-body, we put it this way, which date from our pre-human evolutionary time (when we had not yet gone through hominization, ‘hominization’ understood as evolving from the pre-human half-animal-human stage to full, higher humanity).

These pre-human soul bodies, active in us in a pre-conscious and/or unconscious way, these atavisms thus, represent an indispensable treasure of energy (bioenergy) which, like a coiled snake (kundalini), forms in us the basis of every higher development:

a1. philosophical stage,

a2. stage of the 'higher' religions;

b. later: stage of scientific technology; cf. second and third year of the course on the ways of thinking of cultural history. He who underestimates this treasure (qui fait l'ange) commits the error of his life (fait la bête).

Evolution is such that, to use Hegel's priceless phrase, *Aufhebung* (= dissolution in the twofold sense of a. abolition, b. but only after guarding at a higher, more refined, more moral level of consciousness) forms the link (often "the missing link") between the evolutionary stages.

Ancient theology said, "gratia (the supernatural, free God's intervention in creation) supponit (presupposes) et perficit (perfects) naturam (the nature not yet touched by the free grace of God)."

The overly spiritual higher philosophies and religions have, to their own detriment and shame, discovered this more than once: they appear unable to touch the atavistic layer, i.e. the very lowest, archaic layer;

Consequence: the conversion process (whether completed by baptism or not) reaches too much only the conscious part of man, but too little his pre-conscious and unconscious parts.

Proof: after almost twenty centuries of Christianization, Western Europe is killing itself and a chunk of the planet in two strangling world wars (which made Freud speak of thanatos or killing-drive; see Jo. 8:44 (man-killer from the beginning)).

Reason: Dan 7: 9/14 (The Animal, the beasts, they "occupy" (possesive), "afflict" (infestative), "hold hostage" (obsessive), "charm" (tentative) even those who do not believe in them! Their domain, their realm, is the atavistic realm, which is essentially pre-human yet close to human standing, i.e. the level of the nature spirits or elementals).

That 'elemental' consciousness is centered (Piaget) consciousness: it takes into account only what currently demands attention; any coordination is if not difficult, at least not easy: cunning; craftiness! as with the higher animal!

Campbell obtained as a result a powerless talisman (// fetish) and a nature spirit dyad that 'haunted' him, especially some time after falling asleep and at new moon (lunar aspect): "I remember waking up suddenly with a vague but oppressive feeling of fear.

Rising and effort of will were able to shake off that fear without apparent cause, one lunar cycle later (02-04-1927) again new man: same fear 01-05-1927, again new moon with the same but this time very intense fear surmountable at the cost of 'almost unbearable effort of will', accompanied by the appearance of the user of the ghost elemental (with closed eyes, long hair and beard, not at all repulsive, (deceptively)). So much for the first stage of the spooky nuisance (Howells).

Campbell puts forward three points regarding the second phase:

1. the nocturnal 'attack' occurred only once a night;
2. Campbell woke up each time and felt the oppressive fear;
3. the "hostage" (obsession) consisted of "visions" in which so-called physical phenomena (like smashing glass, voices speaking, etc.) could be "seen" as if they were real; i.e. the infestation and the possession with loss of consciousness never took place, thanks to his strong will.

30 05 1927: Around midnight Campbell woke up, awakened by a voice calling out, "watch out" and, just like Saint Viridiana, as her hour of death approached, he sensed a snake, red in color (not like Saint Viridiana) which, under his bed, was writhing in all sorts of bends and rubbing its head along the floor, ready to attack him. At that moment C. leapt through the window, out.

30 08 1927; After complete rest for a month, at the new moon again, the spirit-elemental magician reappears but considerably changed (his hair was now snake heads; his appearance was more enterprising);

The next night: C. wakes up with a jump out of bed; he now 'saw' a large red obelisk that had crashed through the west wall of his bedroom; he further 'saw': mirrors to shards, shards of glass and wood on his bed and on the floor; he was petrified of fear, trapped in that vision of destruction (these visions are apparently that which the spirit-elemental-magician had wanted to carry out physically, but, because of G.'s strong personality, had not been able to);

He nevertheless, fatally fatigued by the effort, mastered the 'hostage'. The only movement he had made was: the jump from his bed on the floor, to make light. The following morning, the occupants living in the same building but at least 90 m away told him that such a terrible noise had been heard in his room! (In other words, the spooky nuisance is multi-operative: he works his way out for one so, for another so; cf. Dan. 10: 1/9; Acts 9: 3/ 7; Jo. 12: 28b/ 29;

The reason: the atavisms along with the individual situations differ from individual to individual. Only then does C. appeal to an expert friend: the nuisance with all the eccentricity ceased. The apparently even physical effects prove the abramelian working hypothesis.

Example 2:

Air element incantation. Initiation into the celestial space element via the dyad: 'air elemental/air elemental magician - posthumous' is extremely risky. D. Fortune, *Psychic Self-Defense*, pp. 122/125 recounts her own experience. She, beyond any magical connection at high points very easily suffers from dizziness (vertigo), which proves that her atavism is deficient in this regard.

The initiation itself opens up perspectives on this: two of the main fellow initiates (a man and a woman) settle, in the middle of the ceremony (which is extremely delicate), a domestic quarrel; they turned the place upside down and threw all kinds of objects (their atavism kicked in: they were literally 'haunted'!).

The next fourteen days after the initiation, the house of D. Fortune was literally haunted: porcelain, chimney-mantle pieces just fell down in shards while she was standing there, the classic poltergeist-phenomenon. Proof that the "initiation" had failed.

The way out: a friend advised her to tune in to the sylphs (air elementals), but, living in London, D.F. was thwarted (only the fire element allows itself to be subdued in a city).

Consequence: the ghostly phenomena continued! Some time later she went outside: at a certain moment, in clear sunshine and fairly strong wind, she found herself on a high, lonely hill. Sensitive as she was, according to her account, she strongly sensed the elements: the air was full of brilliant silver (the typical feminine energy radiation). A few friends were with her.

Ritually she turned her face to the wind and raised her arms in order to call upon and summon. Again the multi operative working of the elements - atavisms with the coincidences: suddenly the three women see someone in the valley, working his way through hedges, jumping over ditches, finally running up the hill at full speed. It was one of her friends!

Arriving at the top, he told us that, apparently equally sensitive (with atavisms, strongly related to those of D. Fortune), down in a valley, he suddenly felt a stream of power (this is a female heavenly energy; see chthonic religion, here amplified by abrameline magic) pass through him, immediately followed by an overwhelming (obsessive!) impulse to run to the hilltop!

Suddenly the three women and the friend all began to dance the star dance: like wildly spinning dervishes they whirled around the hilltop! Fortune mentions a kind of intoxication in all of them (think of the dances of the chthonic religion); she herself (sensitively) saw the sky full of gold being carried away on the wind.

Each of the four individually turned around in a wide circle, revolving around their own axis: the dance and the rotation of the axis were in sync with the movement of the sun.

D. Fortune says she has never had a more delightful experience. Indeed, the cosmic energies (of herself, her two friends), representing universe connection and universe reflection (contact and fashion), were suddenly released, as the double grip and of the elemental (who suddenly sucked the three women dry on behalf of his principal, i.e. the black magician) and of the spirit (this is the black magician who had appropriated the elemental in the abrameline way) suddenly fell away.

Pragmatically, this is only one more aspect. The second is that, from that moment on, the destructive spokiness completely disappeared. Temporarily even her fear of heights had almost disappeared, yet it was evidently so deeply rooted in her atavism itself that a thorough purification of that un(der)conscious layer in her, required other and more thorough processing than the neutralization (that was all it was for the time being) of the abrameline dyad (elemental / elemental user).

Up to there two examples of effective testing of nature spirit beliefs. They are the application of the time-honored Latin principle: ‘Naturam morborum ostendunt curationes’ (the nature of ailments show the remedies), principle that C.S. Peirce modernized but did not invent. It is the principle of every human being who is confronted with the effects of his own views as far as he applies them in practice. In this sense, they are the common sense of man (cf. CL Buffier, S.J. *Traité des premières vérités* (Treatise on the first truths), (1717), starting point of the Scottish commonsensists (Reid (1710/1790 et al.), in turn starting point of C.S. Peirce’s pragmatism (which arose partly under Kant’s influence).

Note: People like Jean Louis Bernard et al. distinguish between the ‘double’ (le double) or the soul-body insofar as it mediates between the incorporeal soul and the physical body (and signifies the unconscious and/or the subconscious in the totally personal-unique and individual sense of a person), on the one hand, and, on the other, l’ombre, the shadow (for the Egyptian ‘shout’). In fact, the latter is atavism but in its pejorative sense. See the vocabulary in *Le tantrisme*, Paris, 1973 (pp. 11 / 32).

Animal incantation. With this point we conclude the theory of nature spirit.

Example 1. The psylls

(hoi psulloi). Herodotus 4/173 already in his time (-485/-425) mentions this people who were known as snake charmers or tamers. Edm. Rochette, *Moussa, charmeur de serpents*, (Moussa, snake charmer), in *Journal de Genève* (19, 18, 19 avr. 1933) tells of such a psyl.

“There he goes: advancing slowly, his stick on his shoulders invariably singing at the same pitch: O you who are hidden, answer my voice! Awake, ye that sleep, come listen to my voice! Come forth from thy dens and let me see thee! Look! There he suddenly changes direction, quickly advances some twenty steps, nose into the wind, and finds himself in front of an opening in the ground. With his stick he beats around it, rummages in it, slips his sleeve on, kneels down, puts his arm up to the shoulder in it and pulls out a magnificent snake with a yellow belly, which he has, skillfully, seized by the tail end.

For a moment he plays with it, while she wriggles vigorously and bites him to the bone. He does not move an inch. She plopped her backward-curved teeth, pointed like needles, white as ivory, deep into his flesh... He smiles!

At last he lets go of them: she makes off with extraordinary speed. When she is about twenty meters away, he stops there with a shout: she does not move anymore. He goes to catch them again and shoves them into his basket.

E. Rochette further relates that Moussa also does this with scorpions. See R. Montandon, *de la bête à l' homme*, Neuchâtel, Paris, 1942 pp. 147/ 153, for more details.

What happens here?

The mechanism does not differ so much from the Abramelian formula: the elemental, in the Abramelian mode of doing, floats freely, purely ethereal, in search of a prey (by order of his master); the elemental, in the animal tamer, but with magical intent then, is co-embodied with an animal soul, so that two beings, the elemental and the animal soul, are at once caught and psychically and immediately physically subjected to the tamer or master of the soul force of the two.

That he can do this is due to his atavism (internal elementality): he was once either snake or scorpion or whatever before evolving from the animal world and that makes him congenitally attuned to those animals he can tame without danger to soul or body.

Example 2.

The death watchers.

Ch. Lafontaine, *L'art de magnétiser ou le magnétisme vital*, (The art of magnetizing or vital magnetism), Paris / Geneva, 1880, writes about fascis, magic peepers, the subjugating gaze (of which the 'evil eye' is one example) that the influence on the soul body of the magic gaze (that fascis, bundle, is namely the entire 'influence' emanating from one's soul body; 'bundles') produces unsuspected experiments in animals and humans. Famous apparently is one such experiment in Champagne, near Etoges, in September 1817. R. Montandon cites it, in *De la bête...*, pp. 143/144. We summarize.

Three men, a physician of 25, a professor, Bouvrain, and a third person, had read in an old book on necromancy (summoning the dead) that the magicians and toad killed by the gaze alone.

Experimenting with mentality, they wanted to replicate this and placed a toad in a suitable glass goblet on the table.

Do we follow the phases:

(1). The toad held still. The doctor crossed his arms, leaned on the table with his elbows and began to watch the toad closely at a distance of about two feet in the presence of the two others, who were checking to see what was going to happen.

(2). During the first 10 minutes the observers did not notice any change in the doctor: during that time his look seemed to be nothing but that of curiosity.

(3). But after that, it was different: at the tenth minute, his gaze seemed to express a kind of dissatisfaction, regret. From the tenth to the fifteenth minute the physician gradually and involuntarily shifted towards the pad, to about three to four inches, and his in action (on the pad) seemed to double.

(4). At the fifteenth minute he changed the position of his arms: he uncrossed them, closed the hands and leaned on his hands; his hands seemed to ball together. His gaze took on the appearance of anger. From the fifteenth to the eighteenth minute, his face first became red, then very pale and covered with sweat.

(5). At the eighteenth minute, the toad disintegrated. The two observers had not noticed any change in the toad: she had fixed her gaze steadfastly on the doctors. The doctor assured them that he had, at first, endured a general uneasiness and that, little by little, the life within him had sped up, so much so that, if the experiment had lasted a few more moments, he would not have known whether he could have gone through with it, since it was impossible for him to keep out that state of life's excitement in which he found himself. He added that he would either have fallen over or become unwell or even that something else would have happened to him somewhere.

Afterwards, the doctor felt severely menstruated: he attributed this to the repulsion and to the various inner experiences he had experienced during the experiment. But this indisposition had no consequences: it was apparently the after-effects of the fluidic struggle: the toad is an excellent fascinator and the doctor had experienced the power of his opponent!

Ch. Lafontaine, magnetizer, i.e. someone who works with soul substance, points out the danger: When the magic gaze of the creeping animal (one notices the reptile of the toad) is fixed on your gaze, then, if you weaken, the earth-bound fluid of the animal overwhelmingly penetrates you; your spirit then lacks its human fluid and weakens (on that infrahuman plane very definitely: then another kind of soul substance applies as a power factor, viz. the atavistic soul substance) so that the soul substance of the toad takes possession of your depths and you, unconsciously, become 'toad' but subject to the physical toad there before you. One compares the hypnotist who penetrates his hypnotized human totemistic with his soul substance while the soul substance of the hypnotized exits to make way for the rulers.

Lafontaine warns, "Once whole and under the spell (= under the spell) of the toad, thou canst not get out alone." Reason: The animal may be stronger than thou!

Why? Albert de Rochas, *La suspension de la vie*, (The suspension of life), Paris, 1913, talks about certain animals vampires (frogs, lizards, crayfish toads) that live in rocks (in open cavities, geode-like) (but in sourdine like the vampire).

They must have been preserved in there since ancient geological periods. Well, the toad, among other such animals, is known to be particularly gifted in the sensory field: it steps out to take in food by soulful means and thus, without physical food, to live like some mystics. Such toads are apparently more than mere animals, more than mere crawlers. What secret mountains are? We are going to touch it, without much explanation.

Zoanthropy (animalism, humanism).

This is a complicated chapter, but we are going to make it short, for lack of time, by referring to J. Kerbouill, *Vaudou et pratiques magiques*, (Voodoo and magical practices), Paris, 1977.

a. Kerbouill, o.c. pp. 77/ 93, explains what a zombie is in Haiti: besides the broad meaning of ghost (spirit), ancestor ghost (= the best translation, see manism) there is the scary one. A zobôp (= black magician) manipulates, usually with some magically prepared drug, his victim (man, woman, child) so that it becomes seemingly dead (léthargie). The victim is considered by the housemates to be dying, yes, to have died (sometimes they knowingly participate in this fate wrestling).

It is buried as it should be. The night at the funeral and burial, it is unburied and brought back to a level consciousness by the bôkô (black magician) who has drug-treated it or at least rendered it seemingly dead. It leads a lethargic, vegetative life, like an automaton. Thus, it is the slave of its lord and master (who is not necessarily the zombie maker but his friend's accomplice if necessary): It works on a farm or in a warehouse with an incredible working power, but without consciousness of its addiction to its work (enclosed or centered consciousness-awareness).

The victim is de-humanized,

made into an elemental. An elemental is not an animal, but a human being who's leveled consciousness has been turned on by a magician-overwhelming his mental intellectual faculties.

For the applicative models see Kerbouill, o.c.: they work more than thought-provoking; they work convincingly, even if the author himself does not dare to speak clearly (concealment, shifting and reversing (!) is his tactic, evidently) they are menstotemism without question (soul-swapping at the expense of the victim).

b. Kerbouill, o.c., 95/118, expounds on what a 'baka' is, something with which we address the actually - classical zoanthropy: the fact that a human-magician or victim of magician appears in animal form

1. either soul material (then it is a soul (dust) animal; see animal totemism or soul owl which here concerns appearing in fluid form),

2. or physical (we already gave an example when talking about the nagual: both at the initiation of the at the vengeance physical animals appear, which are materializations (coarse material embodiments) of merely fluidic forms or phantoms).

Kerbouill rightly links up with *Le Petit Albert* (classic handbook of magic), which (1: 329) deals with little gnomes (called alruses): these, in the service of their lord and master, perform human activities but appear in animal forms.

One immediately sees the isomorphism (model identity) with the zombie: this one, however, is a human being in flesh and bone who has undergone a zombification (see above), but his functions (= role in relation to the authoritarian master) are the same.

This is reminiscent of Hegel's dialectic of the slave and the lord (Hegel, with the interaction idea, is therefore rooted in the archaic, indeed atavistic, underlayer of modern humanity and Karl Marx's 'Entfremdungsbegriff' (borrowed from Hegel, incidentally) is wonderfully applicable here: the alruin, the zombi, the victim is 'sich entfremdet'; it is the still somewhat himself but in a stolen way.

Yet on this subject the 'baka' is a werewolf ('lykanthropos', said the ancient Greeks), i.e. he can, reflexively, at will either transform himself into animal form (physically) or present himself (fluidic manifestation)

More than that, this metamorphic vigor he can impose on others (transitively) (victims, slaves; alruines, zombi's, etc.) for shorter or even, in principle, permanent duration. For the applicative models see Kerbouill, o.c. pp. 90 ss. (cattle, dog, boar, horse, fish, etc. can serve as enveloping elements).

A painful chapter forms pp. 108/119 about the female bakas (femmes-vampires, loupsgarous) they choose, expertly enlightened by a vampiric-diertotemistic subconsciousness (her original sin), well-defined (by their subconsciousness again drawn) children from (whom being slaughtered, at the conception already, is present in their soul substance: Original sin, but then guiltless as a victim of active black magic, which is primordial sin); these drawn children they transform (metamorphic aspect proper to zoanthropy and especially lycanthropy) into edible fish, which are sold on the market or even used at home.

The magical-physical process can be described, among other things, as follows (o.v.,107): the we woman (always a kadra in her unconscious: see chthonism) rolls a baby over and over, like dough, saying; become fish! become fish! until metamorphosis takes place: the baby becomes a fish and can be eaten.

c. The question of questions is, of course: how to verify such fantastic data? Yet there is possibility of doing so .

Rem. (a) Concerning the zombi's (o.c. p. 81): salt, thrown into the food of the zombi, can 'wake him up' (he then suddenly regains his intellectual and memory consciousness. In other words, salt, with the intention of making it a diagnosticum (un révélateur), takes on the value of consciousness-maker (see God's judgment). Also: the 'masters' of zombi frantically watch over the reign of their slaves.

Rem. (b) Regarding metamorphosis (bakas, fish children):

(i) where a flogging deprives a zombi of his higher typical human consciousness (o.c. p. 85), there for a baka it is the reverse (o.c. p.101): the whipping with the whip of an animal human can have a metamorphic effect;

(ii) With regard to fish children, certain liquors or drugs prepared by experts in the field act as a diagnostic; here is an applicative model: a doctor, married to a beautiful Haitian, suffers, after certain meals, from an ulcer.

He consults a colleague, a Haitian doctor, who examines him (for peptic ulcer, neurovegetative dystonia, etc.). After continued examination, the Haitian shyly says: I know what thou hast but, frankly I dare thee to say it!

After insistence from the Spanish origin being doctor-major, the Haitian says: "I jump in the water for it: see that thou hast consumed too much human flesh!"

The Spaniard is aghast and does not take it seriously. To which the colleague: "thou art very fond of fish; thou askest, on Saturdays or Sundays, thy wife to prepare it. Well, the fish ye eat is nothing but child's flesh. Thy wife is a harpy (Gr. : harpuia, thief: three winged monsters with a woman's face, body of vultures and curved claws, very voracious, so called in Greek mythology), a "goule", (French word, derived from the Arabic "ghoul", vampire who sucks the blood of the living and eats corpses at night).

If you want clarity on this, I will give you this preparation (which the Haitian magicians all know). The first time you ask your wife for a fish, sprinkle it with this diagnostic product. Thou shalt then see the sad reality." What happened: when sprinkled with that revelator, the fish suddenly turned out to be human flesh. The Spaniard, for the sake of his children, did not sue his wife (which happens several times in Haiti), but divorced (o.c., pp. 108 / 109).

Note: All of this is reminiscent of what the Greeks called "metempsychosis," soul displacement, along with other ancient cultures (to be distinguished from "palingenesia, rebirth, re-embodiment). About which later. In the second year.

Deo Mariaeque gratias secundas maximas.

Study notes.

A. Logic.

Basic concepts as differential, configuration, unit/multitude, addition, model (extent/content), regulative/applicative model, information, individual/universal model, structure (Identity) with the types: distributive, collective (function, machine, syn- and diachronic structure.) kinetic (= topol.) (with its cybernetic nature: cf. Application in myth), ontological (transcendental collection of being), idiographic (= individual: singleness in being) structures, all this is so essential that one must know it well. Add to this the basic phenomenological concepts: real/appearance, concealment (omission, confusion, shift, reversal) which recur more than adequately.

The implicative logic (if, then) is but the application of the basic concepts to the reasons. One learns especially the Syllogistics, (de-, in-, abduction) and the pragmatic implication (a-priori, as if (lemma methodical doubt, working hypothesis (effective view). Exact thinking (as an appropriation of implication) and axiomatics (as applications implication) not forgotten. Emphasis at least on logic, also concerning fundamental theory of religion

B. The Philosophy the Religion.

The basic concepts are in the titles of chapters: judgment (of God; diagnosticum) with an example; soul and soul substance (soul body, soul being) with an example, contactual and mimetic aspect (an example); the distinction the souls, supreme being-belief (examples), especially totemism (as soul (substance) exchange (totemism as soul exchange is after all the basic phenomenon that recurs several times).

Vampirism (blood-soul-eating, as the core of demonism and even manism) is also a foundational phenomenon (an example), chtonism (both principled (energetic) and sexual (concrete); autochthonous aspect, mother-cake aspect not forgotten (of animal totemic interpretation: an example, of the divine mother indications: the synchronic (akkal/ mokkadam/ kadrās; members/ Lord Jesus/ Holy Spirit) and the diachronic (wordly, dancing, listening or worshiping, flogging, orgiastic phases) structure; secret society and initiation (an example (especially pp. 75/78: the human-totemic flesh-and-blood ritual is the core); nature spirits (elementals, wanderlusts, elves, especially p. 79 (Söderblom's vaki in the two meanings and its abrameline application), atavism (internal elementalism), example, psyl, death watch, zombi, baka (zoanthropy); the effect on man and his environment (possession, overpowerment, envelopment, hostage-taking, temptation = negative; positive: (p. 88, top: coiled snake)); all of this somewhat summarized in the (menstotemistic) alruin (diminished man type, i.e., intellectually speaking).

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