

# The Ritual: A Symbiosis

## *A Series on Ritual*

### ACCIPITIS

The ritual, among other things, can be described as the performative manifestation of a belief system/ ideology or mythology.

By harboring the values and beliefs of the mythology yet being performative, it can survive long after the mythology has largely been forgotten.

Making an adept ritual capable of keeping the values surviving (at the very least in a *dormant* state, so to speak) allows them the possibility of being revitalized again one day.

#### An Example:

The Protestant Reformation took a sizable portion of power away from the establishment, that is, *the church*, and invested it in the Bible and *the personal relationship with God*.

By doing so, apart from the geopolitical implications, the Reformation made Christianity more palatable to more and new cultures across the globe. Cultures that did not have a history of understanding "the church" did, however, understand and were long familiar with the concept of personal connection to the divine, as this connection (and the feeling thereof) is a staple motif of the human condition.

However, this "stripping for export" side-effect of the Reformation came at the cost of dilution and, in some cases, the abandonment of ritual.

This time capsule effect is not the sole function of the ritual.

During the times of plenty for the myth/ideology, the ritual serves as a reinforcer and periodic reminder of the values of the system it represents.

Mystically capable rituals (such as some practiced by parts of Hinduism and Buddhism) serve both this reminder/reinforcer role for the householder and a meditational facilitator for the mystics.

## ACCIPIO

It is then possible to posit that the mystic - knowingly or unknowingly - recognizes this added benefit of the ritual and develops a *symbiotic* relationship with it.

It is now more in favor of the mystic to keep the ritual alive as much as possible in their time.

Two of the possible outcomes of this "symbiosis" could be as follows:

- 1- The emergence of the role of the mystic as the firekeeper and possibly broadcaster of the ritual.
- 2- The fact that entering a symbiosis with a non-alive entity, in some sense, imparts and attaches some notion of "life" to them. For in the world of form and bios, in which we live, symbiosis has only been observed between alive entities- and that is ingrained in us.

### Thought Experiment

To anthropomorphize may be to err. However, I suggest it would be interesting to entertain:

If you were to be a non-alive entity,

what would be an attribute you would strongly seek to acquire during your existence?  
And would "being alive (or at least any resemblance thereof)" be one such attribute?

It is then, I think, not a terrible use of our time to consider —even for a short while—this curious trade.