Incursiuni în imaginar 7. Mit, muzică, ritual. Abordări din perspectiva literaturii comparate/ Incursions into the Imaginary 7. Myth, Music, Ritual. Approaches in Comparative Literature

Petru Adrian DANCIU, MITUL ENOCHIAN AL ÎNGERILOR RĂI ÎN VIZIUNILE LUI HERMA (Enoch's myth of the angels in Herma's vision)

Abstracts: My paper is based on the certainty that the first Christian centuries were profoundly influenced by the Enochian myth, which, through writing and orality, got in the Christian environment, surviving for centuries, openly, in its interior, without synodal convictions. Almost three hundred years after the affirmed adoption of Christ, the Enochian religious current remained stable, by the writing of an essential part of angelologic history and especially of the Christian demonology. Herma is an interesting character, rather Enochian than Christian in his conception, whose history is not known. We chose some of Herma's visions because they basically expose a kind of demonology and of angelology conceptually impossible for the current dogma. Surely, the Enochian phenomenon is not limited to the Herma's writings. Perhaps the most "contaminated" one is the Revelation, contamination which did not exempt the apostles, as exemplified towards the end of my study. Basically, by their angelology and demonology, long before they became Christians (dogmatically), the Nazarenes were Enochian, like John the Baptist, or Andrew the Apostle, expelled by the "fate" of the Jerusalem council to the northern borders of the empire, near us, but still far, in Bulgaria. The bad shepherd of Qumran texts becomes the bad shepherd at Herma, the evil angel of the Enochian texts respectively. Whatever the appellatives, Herma veiled the Enochian origin of his knowledge. Jesus Christ's name does not even appear in the three visions, even if the central position of Christ is essential in the shaping of Christian teaching. Moreover, his views have angelic origin, a confused charisma that enjoyed more or less the declared Christians of the first three hundred years. In conclusion, in my view, this research is a temptation, an invitation to descend from the heaven of the prescribed mentality in the seething density of a phenomenon's potencies which can generate monsters, apocalypses or "suspensions" of the mind in an imaginary world, where the Enochian thinking can be rebuilt.

Keywords: Enochian myth; Herma; evil angels; demonology

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