

In the Name of Tebah

I had for once regretted renaming my faith towards what I had defined in the stingy academic environment as Tebahism. Tebah I had figured was the name with which Noah's Ark was originally called. It fascinated me the fact that such a word only once more appeared in the Bible and that was in reference of the basket with which baby Moses was placed in the Nile river and later rescued by the Pharaoh's wife. Now what strongly impressed me was the relation between such the giant object of the ark and the tiny object of the basket not to mention about the very content, the whole male and female representatives of the earth species and a tiny boy. I did not know then that it was Moses himself who is claimed to have written the Genesis and thus who is claimed to have used the Egyptian loan word Tebah on both occasions.

Also at the time of my writing about Tebahism I felt very much oppressed by the Nordic academics and the values I did not share or rather the way these values were enforced which seemed to me everything but a temple of dogmatic priests. This oppression and the great dislike for such intellectual establishment was later also applied onto the religious establishment of the South, I felt the equal oppression, the equal chaining of my spiritual freedom and the virtue I had thus far built alone, roaming the world and living deeply my nature as well as that of the environments that hosted me. In this respect I did not want to be associated anymore to the idea of the Tebah, thus to anything that had some connection to religion.

I thus opted to keep spiritual and yet remove all the Christian formulas and all the apparatus that was given to me from my birth. I thus rejected to follow up to my idea of Tebahism yet however fully dedicating myself to the construction of a Tebah. Along with this process however I kept on reading about the great flood and at least building a strong believe that someone did anticipate it and did stow elements of life in a container which in fact saved these lives once the flood occurred. Now this is clear, no matter one believe or not in the Bible the flood myth in one or another version is the most common among most cultures around the world, cultures that had no ways of being connected nor influence one another.

A box, in whatever shape or dimension, was in fact built and in such a precarious fashion life on earth was able to regenerate after a great flood completely smashed any other life form. Now I won't go in detail bringing forth all of the scientific elements showing how trees and creatures has been smashed apart by such huge catastrophe. I won't be even so much talk about the hundreds of variations of the flood myth from central and south America to Africa, Asia and Australia. I won't even so much struggle to choose a new name with less religious connotations such as trying to find what the life preserving

cube in Gilgamesh was called or simply content myself for the more European name Larnax meaning box from which the name mountain Parnassus derives. Perhaps I shall content myself to stick to Tebah and Tebahism, a name that was so much disputed and later censured in my academic writings.

I will however share with you some knowledge regarding the forms of Tebahism that have occurred in the great flood. Tebahs were constructed and during the period of their construction in some culture there was a possibilities for humans to repent. Now It is not always that God wanted to punish the earth as humans were too sinful. The reason has been just simply based on the fact that God or a god thought they were too noisy. Let's now meditate one second about the amount of noise we generate today through social media, attempting to get our opinion heard or applauded. In first instance then the first precept of Tebahism should be to try to keep silent, at least using these vanity and rage amplifying media.

Another common characteristics is the fact that Tebah around the world were carried by the flood to a mountain site and here the first altars and sacrifices were made. Now then the task of the Tebahist is rather simple, that of selecting out his or her intuition what life elements to stow within a vehicle. Now we read in the Bible that if a catastrophe will come it is unlikely to be a flood of water but rather of fire. Maybe the great World Wars were only a taste of such apocalypse. The gospel warn of however a moment of prosperity a security, a night in which all of a sudden the new catastrophe will come. Now we cannot speculate on how a Tebah, the container to preserve life from such a new catastrophe should be designed, there is no need for it.

All we ought to follow is exclusively our instinct to stow. The instinct comes first and so the instinct that once we start stowing we naturally come to think of the right container, the perfect Tebah in which to collect the living potential. I do not think it is the shape nor the material of the Tebah which drive this new spiritual wave I am trying to propose. It is rather the devotion and the actual act of Tebahifying. I think that right in this act there is a strong enough sign of our redemption. To declare the law of Jesus and live according to it, only formally as an official Christian it is not what will save life on earth. If tebahism was a religion the very act of stowing and building the Tebah is the actual pray. It is not then the Imitation of Christ which we should be after but the Imitation of Noah at this time of great transformations.

Each one of us ought to live like a Noah, ridiculed by his contemporaries and yet determined in his life-stowing, Tebahist action. This very action I mean is purifying enough, it is elevating enough, it does not lie in the comfort of an established religion but it in fact act as the most Stoic of sacrifices towards God. A life dedicate to life-

stowing is not the life of a greedy or worst a compulsive hoarder. It is the life of a man who in primis comes closer to regain a natural ground, to re-establish the communion with a nature the rest of humanity has detached from. Thus beyond all religious believes, in a time of great and rapid changes I invite you to be a Tebahist, to feel the need to stow elements of a life at risk, to follow the trajectory towards a possible imminent shut down, a black circuit that the very noise we keep on creating, the absurd debates and political gossips and tensions and war escalations are only promoting.

My fundamental question here today after much hesitation is whether it is needed to make a cult out of Tebahism, to make it thus a movement. I mean Tebahs occurs all the time and anticipates and follow the course of even modern catastrophes. Housewives prior the downfall of Communism, photographers prior the downfall of Nazism, nannies prior the downfall of Capitalism... you name it. Humans in their political power ambitions only concur in creating massive evil and the marginal individual as McLuhan prophesied are those who manage to stow away the seed of life for future regeneration.

Now I wish to use these sort of associative way of writings flowing out of me to reflect on what Tebahism could be. I mean I already pointed out that there is no single Noah as there was no single Jesus. In time of changes there is an emergence of individuals from across the globe aiming to prophesy and ride catastrophic changes. As along with Noah we find the Siberian Pairachta, the Australian Nurrundere, the Greek Daucalion and God knows how many heroes of the exact same myth. So as this myth is strongly documented as much as it is spread across the planet and as much as this myth has been transmitted orally across thousands of generations now that the world is transforming again I shall think if there is in fact such an emergence, if there are already Noah-like folk not literally building arks with silly animals but sampling elements of life and stowing it in some sort of container.

I believe there is already a movement of marginal individuals already doing so, individuals who will until the end be kept down by the main stream, the very stream that will be washed away. With this essay I started laying out new foundation for this movement without foundation, meaning that it cannot as such in principle anchor itself into an earth which will be subject to a catastrophe. Nonetheless I may think of a few principle now which can be extended in later essays, all to be contained in my Tebah. So I said about abstain from the noise. I will also say uproot yourself and in particular make sure that your Tebah has no anchoring to this earth, that it is a self sustainable object a disconnected object.

Along with that be ready for isolation. Not only you will be isolated in the execution of your Tebah as well as its stowing but also you will be isolated during the time in which

the catastrophe will hit the earth. In this respect I think here we can find a good relation to Stoicism but also other transcendentalist practices as the Noah character also need to have a virtue and a strong discipline since he or she will have to withstand the transition to a new purified beginning. This virtue as by far nothing to do with priesthood or chastity as shown by the Roman Catholic church. The Noah figure is working in conjunction with a small circle, whether a family or a number of people, usually eight as eight is the number recurring of people being transported in these vehicles (in my case myself, my wife, my older son and his girlfriend, my daughter and his boyfriend and my younger son and his girlfriend).

I should now not haste to dictate principles nor summarize them. They are all already within me and just my inner voice with time will pronounce them. For now I keep silently producing, generating my Tebah, completely destitute and ridiculed and at times tempted to reveal its content but all the time resorting to just keep it stowed and ready for I don't know what. If it is true however that 432.000 were the years between Adam and Noah, the 432 months I have committed myself to sample is yet another indication of some divine intuition as much as the 15.552 small squares making up the cube (wasn't Noah's Ark estimated to be around that cubic meters?). We are not here to debate, that is for the intellectuals belonging to an establishment which will be washed away, or burnt in this case. Domestic life continues with our slow mission in the name of Tebah.