

ZULF'S SUDDEN INTEREST IN CHAPTER XIII OF THOMAS MANN'S DOCTOR FAUSTUS

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Reading Thomas Mann's *Doctor Faustus* Chapter XIII on December 8 2021, I am most fascinated by the fictional theological lectures of Eberhard Schlepfuss. I have never entered into study of theology but I am interested primarily because Percy Bysshe Shelley and Friedrich Holderlin were theologically well-studied and M. H. Abrams makes a case for the Romantic era's secularisation of supernatural. Now Thomas Mann wrote *Doctor Faustus* in California in 1933.

This is most interesting to me, for my own faith is quite different than this moment between the wars in Europe. For me, the Human Race is an Angelic Race across the globe. I base this on measured moral values of eight billion humans across the globe, and so my view is strong and solid, based on data from 2017-2020 World Values Survey.

Schlepfuss of Mann is teaching theology roughly in this period of early twentieth century in a provocative manner. The artistic sensitivity is subtle and beautiful of Mann; indeed so beautiful that I will spend some time to elucidate some differences between some of the theological concepts from the fiction and actual faith of mine.

I want to reinforce my faith first clearly in order that my dear reader does not get confused about the difference between the fiction and the actual faith of an actual living human being named Zulfikar Moinuddin Ahmed, who is not a fictional character but a living human being in Allen Texas. I have a paranoia that such beautiful fiction has been written by Thomas Mann and Thomas Bernhard and Virginia Woolf, and many other great artists, that when one writes about them one has to mark off the actual living religious concerns of a non-fictional man, myself, from the artistic and creative concerns of the author.

Mann's Schlepfuss appeals to the modern, scientific mind, in early twentieth century Europe by various methods. I was myself, between 1979-2006 roughly, 27 years or 55% of my life an atheist and one of these modern scientific minds, and I did not convert from atheism to Christianity or Islam, but to my own faith.

And I will then attempt to take my own faith, whose privilege is that it is my own actual belief, with the theology that is imaginatively represented in Mann's *Doctor Faustus* XIII.

How are we going to do this? I could just quote from Mann first, and then tell you about what my faith is and examine the differences and perhaps comment about both my own faith and Mann's Schlepfuss' theology. I emphasize that my faith is not an academic matter at all but a matter of actual living religious belief on which I base many aspects of my actual life.

I have already said that by its very nature theology tends—and under certain circumstances must always tend—to become demonology.

Schlepfuss was an example of this, if of a rather far-advanced and intellectual sort, since his demonic concept of God and the world was illuminated by psychology, making it acceptable, indeed appealing, to the modern, scientific mind ... For in a dialectic fashion he assimilated the offensively blasphemous into the divine, hell into the empyrean and declared the wickedness as a necessary correlative born together with the holy, and the holy an enduring Satanic temptation, an almost irresistible provocation to sacrilege.

He demonstrated this from closing centuries of Christian Middle Ages, a time when spiritual judge and the offender, the inquisitor and the witch were in total agreement about the betrayal of God.

This is truly interesting. Now I believe that I am an Archangel of Heaven, and *God*, seen as the ultimate mover of all things of existence, is eternally silent and inscrutable, and are too far removed to be ever heard directly. This is of course quite a radically different faith than Christianity and associated religions on Earth such as Judaism and Islam in that these religions believe that God had particular direct messages to human beings and that *Old and New Testament* and *Quran* give access to some of these pronouncements.

That's the first fundamental difference between my faith and that of Christianity and of the particularly curious theology of Schlepfuss.

Second, I believe that I am one of trillions of Angels in the Universe, and there are trillions of Demons, and human souls are in the main Angelic souls. Schlepfuss's theology focuses on strange reversal of good and evil souls in various ways. For me this not right for human souls are vastly Angelic souls and there is a *limited possibility* for the demonic in human beings at all. Demons are not human beings and neither are Angels, and furthermore *human nature* does not tolerate strong demonicity well in my view. Sexuality for me is just part of the natural order of the universe and so I do not believe that there is any *sin* in sexual procreation at all. I think some of the ways in which Christian faith diverges from mine are simple, that for me sexuality does not violate any divine law per se. It's just a part of natural functioning of human beings.

1. ARCHANGELS ARE NATURAL BEINGS NOT CREATED IN IMAGE OF GOD

My faith is that Archangels are natural beings in the universe, and not created in the image of the mover of all of nature, God. We have never actually ever heard any messages from the mover of all of nature at all. We believe this mover is inscrutable and eternally silent.

Now Christian human beings believe that this mover of all things of the universe created Man in His image. We don't interfere with such a belief. We don't think there needs to be any reconciliation. I personally would not accept Old or New Testament or Quran as a credible account of the messages from the mover of all of nature, but I am not Muslim or Christian, so it does not matter to those who are. However, I do believe that the spectrum of virtues extending moral virtues to include those of romantic love is a gift of Heaven to the Human Race. Whether Christians or Muslims will accept that is irrelevant. For me, it is a matter of my faith.

2. ISSUE OF WHY EVIL EXISTS IN THE WORLD

Christian theology has quite a long tradition for examining the reason for evil in the world. I am an Archangel of many billions of years and for me the existence of Demons was never an issue. They exist. We have conflicts and wipe them out. We even make peace with them in some cases. I never really thought about considering *why* evil exists. It's part of nature that there are evil beings. It's interesting for Christians and Muslims and Jewish people to ponder why it exists because you believe that the mover of all things of existence God, gave you particular messages and books, and He is good and has all great qualities and is at the same time the Creator of all things.

I should tell your right away that both by my Four-Sphere Theory and just experience of past, the universe had no moment of Creation. I have overthrown Big Bang and Expansionary Cosmology. For me, the mover of all things is *not* the Creator of all things, because time goes back to infinite time in the past and *Eternal Recurrence* is true. This moment in time, when I am in Allen Texas, has repeated infinitely many times in the past. This Evil Sorcerer and Demon Soul, Bill Gates, had accosted and tried to destroy my life here infinitely many times in the past. I have proclaimed on Earth that I am an Archangel of Heaven an infinitely many times in the past. That settles God as Creator of the universe.

Now Archangels do have nature based on moral Virtues. You see, human beings have moral virtues that are part of human genetic adaptations. Over millenia, moral judgment and virtues have evolved as well. That is why I was able to discover universal invariant moral distributions in human race that is roughly ethnicity independent.

On one hand, this allows us to consider moral virtues as driven by genetic evolution of the human race. On the other hand, there is a divine vision of the universe. My faith is that I am an Archangel of Heaven so I will gift my Beloved People the Human Race some things *on behalf of Heaven*. Whatever Heaven might be is not even all that *important* when all people are living on Earth right now. I like the Biblical saying that Kingdom of God is within you. That's reasonable in a sense. There is a bit more in my faith but I think Christians and Muslims can accept my gifts to the Human Race as gifts on behalf of Heaven since they will understand that Heaven is within me in this sense. It's not within me in the easy sense where I snap my fingers and feel Heaven but it is in a deeper sense.