

A Philosophical Probe into the Keyralaison Ritual: Reunion with the Cosmic Flip of Energy

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Abstract

This study is meant to show the indigenous rules indispensable for the metaphysical journey to be conducted and examine why the said rules are unconditionally necessary in light of quantum physics and other relevant sciences. With this in mind, I used a research method wherein included were key informant interviews and focus groups discussions. Following the data gathered in this way and the analysis made with quantum physics in focus, this study arrived at a conclusion which holds that: Metaphysical journeys are ways people resort to in a bid to reclaim their lost connection to the cosmic world. The rules that govern the metaphysical journey are guarantees of homogeneity in emotions, physical looks and mindsets which by quantum physicists' parlance are known as positive wave interference. These signatures of coherence quantum emissions are the proven ways to connect humans to the cosmic energy.

Keyterms: Indigenous-metaphysical-journey, Keyralaison ritual, Cosmic flip of energy, coherent quantum emissions, cosmic energy.

Indigenous Metaphysical Journey: Reunion with the Cosmic flip of Energy

When everything material, this worldly, conventional etc., fails the community goes for the metaphysical so that they can head off the existential threat that stands to wipe them off the face of life. Put otherwise, in a situation where environmental hazards threaten the very existence of the community, here in Ethiopia, the people don't either give in to the catastrophe in despair or flee away from it in fear, rather they act together so that they could tap into the cosmic energy to summon their strengths and withstand the danger. Stated otherwise, what they do at a time like this is invoke their cosmic dimension. That is to say they set out on a metaphysical journey guided by a host of unconditional precepts such that they can synchronize with the cosmic energy, so that they can connect with the cosmic energy. This metaphysical journey takes a variety of forms and assumes culture specific names. One among such forms and names the metaphysical journey takes is known as the *Keyralaison* ritual.

Keyralaison is a ritual that goes as far back as a couple millennia. Every time, when the very survival of the society is believed to be precipicing on the verge of extinction, *Keyralaison* is the first thing among many others the concerned people resort to. That is why one can say that *Keyralaison* is a societal response to times of catastrophe, of colossal threat to collective wellbeing of a given community. It is a ritual that calls primarily for a united action of the community against environmental hazards that are too much for an individual.



In times that might give people a probable cause to believe that the present is pessimistic, the future is bleak, Ethiopians, mostly the laity of Orthodox Christians, in one of their long standing traditions perform the ritual of *Keyralaison*. It is amazing to learn from my focus group discussants that in *Keyralaison* ritual, an apparently and predominantly Christians' ceremony, Muslims on their own free will do as well partake in it. In concert with this point *Ato* (Mr) Asrat Achahmanew emphasized that, "In the *Keyralaison* ritual of 2002 in which I partook the Muslim community in our town participated actively in most parts of the ritual. Why? Both the Christian and Muslim communities in Dhera town often do things together as is the case with obsequies and wedding." This testimonial was shared by *Ato* (Mr) Tirfu Wari as well as by the focus group discussants.

That is why it is said to be a communal response to the existential danger and to environmental hazards. Said otherwise, when the relation between the conscious and the cosmic flips of energy is seen only from belligerent angles such that the conscious flip of energy will stand no chance of survival except being swallowed up or annihilated by the unfeeling, callous and vast cosmic energy, the *Keyralaison* ritual takes people in a direction that reads almost the opposite of pessimism, nihilism et cetera. In *Keyralaison* the partakers will see the cosmic energy not as something against which they should fight a life and death war by positing themselves in battle-lines of total enmity. On the contrary, the people will see not a terror striking excuse to flee or distance themselves from the cosmic flip of energy, but a huge chance to partake in the cosmic energy itself. Thus, the *Keyralaison* ritual offers people to partake in the cosmic energy, and to reclaim their place in the matrix of resonance. While theorizing about the cosmic dimension of humanity which he touts the sphere of human immersion in nature, David Bohm writes, "In modern society, science [quantum physics] attempts to connect us to the cosmos to some extent, but it is limited, and most people cannot understand it all that well anyway. Therefore the connection to the cosmic dimension seems to be rather lost. But I think that people want to come back into that cosmic dimension" (Bohm 2004: 104).

For far too long all attempts by humans to connect themselves directly to the cosmic world in a non-rational, intuitive, time and space defying manners had been scorned off by classical physics and modern philosophy. All attempts to reclaim connectivity with what appears to be a distant event or phenomenon was the subject of classical physics' sharpest critique. It just suffices to read Isaac Newton's position on matters pertaining to issues that are home to the practices and positions this research focuses on. "...That one body may act upon another at a distance through a vacuum without the mediation of anything else, by and through which their action and force maybe conveyed from one to another, is to me so great an absurdity that, I believe no man who has in philosophic matters a competent faculty of thinking could ever fall into it" (quoted in Zukav 2001: 25).

Hence, little wonder, as Bohm succinctly puts it, our connection to the cosmic dimension of ours is for most part lost and any attempt to theorize about or be engaged to practice direct connection with it in ways and manners that do not subscribe to the principles and precepts of classical physics is at best scorned off or be relegated to a repository of practices and deeds worth only the diatribes of utmost disrespect. Since quantum physics comes up with the idea



that subscribes to the idiosyncrasies of most rituals that are home to a direct, non-rational, non-mediated intuitive experience of the cosmic world, there was so much that stood in its way violently reacting to its precepts and ground shaking implications. One of the founding fathers of quantum mechanics, Werner Heisenberg, writes to this effect as follows: “The violent reaction on the recent development of modern physics can only be understood when one realizes that here the foundations of physics have started moving; and that this motion has caused the feeling that the ground would be cut from science” (Heisenberg 1958: 167).

What is more, the reaction would be twice as violent when it comes to practices that are part religious and part cultural, practices that undermine the rules and principles of classical physics and make claims and mete out practices of intuitive direct experiences of the cosmic world. *Keyralaison* ritual is a ritual that unfolds to bring humans back into contact with their lost cosmic dimension in ways and manners that defy the laws of classical physics and subscribes to the quintessential of quantum physics. That I think explains why I felt it imperative to describe the very ritual as succinctly as possible.

Since *Keyralaison* is a ritual very much home to the long standing tradition of Ethiopian Orthodox church, when natural calamities threaten the collective wellbeing of the people, the abbot or the monk resident in a given parish takes the initiative and sends a message which holds that: the situation demands that *Keyralaison* be held.

Once the message is conveyed the community elders and the religious leaders get themselves hell-bent on preparing everything that is culturally and religiously sine qua non for the onset of the *Keyralaison* ritual.

Following the meant deliberations that come off in the midst of the community elders and the religious leaders of a given parish, a day is set on which the *Keyralaison* ritual is going to be held. Once the date is set, it is made known to the wider public via the Sunday Mass, the *eddr* (a traditional association that takes care of matters pertaining to obsequies and grief management) associations and or through any means the tradition deems fit for the purpose at hand. This time around, the vents in which the very information can get dispatched to everyone concerned also comes in the forms that run very well into the nifty electronic gadgets such as a call paid to friends and neighbors, the text message sent, all the way to posts made by helping oneself to the bliss and blends of internet connectivity and social media proximity.

With the set ritual day forthcoming the enchilada of preparation goes through and through. The community elders in close and constant conclave with the religious leaders make sure that everything is quite in order for the very ritual. Judging by the consensus reached by the focus group discussants, *Keyralaison* ritual can take place successfully if the following four prerequisites are satisfactorily met: “Emotional homogeneity, physical homogeneity or outer look similarity, thought homogeneity and a collective journey round the church compound.”

In resonance with the first precondition of the *Keyralaison* ritual the partakers of the very metaphysical journey are required to do things that can justify their being on the same emotional wavelength, relatively speaking. One of the most important things of the highest indispensability that is overly imperative for each person to satisfy before lifting a foot to make it to the ritual site is to wear one’s clean heart.



Wearing a clean heart

Keeping one's hygiene to the maximum is the least of the premium one should meet before scurrying to the ritual's colloquium. So people should look fine and wearing apparels bovine. People should look their best putting on something or the other that stands the azure of their personal taste and the demure of the community's delight. Traditionally, the apparels chosen for the purpose at hand do naturally come in colors that are a variety on a theme of white. If you don't have the type of clothes deemed appropriate for the ritual at hand, the folks usually go for something considered by the community rather nifty. And that is, one can wear any clean cloth he or she lays their hand on providing they have them all covered with a thin white indigenous cloth which is more than available in almost every home. My key informant, Ato Tirfu Wari asseverates that, "The said costume mostly falls in the category of the traditional home-spun cloth fringed with colorful pattern of threadwork touted *nettela* or *kuta*".



Fig.8 The laity in physical homogeneity, physicists call coherent quantum emission, at Menagesha, central Ethiopia

As could be learned from the discussion above the apparels admissible for the ritual are not that hard to come by. Everyone can afford them and don them on the day of the ritual. So far so good, for what is required of the laity to meet is something very much like a walk in the park. It looks very much like something that one can easily take in her or his strides. But then this is not all that is there to the very story. Wearing the apparels that stand the test of the tradition is by any measurable standards the easiest the laity can afford. There is however another class of apparel, so to speak, the laity should meet before scuttling their way to the



ritual site. And that category of costume goes by the name a clean heart. Everyone who intends to partake in the *Keyralaison* ritual should satisfy the one inescapable string attached to the right to participate in the ritual. And that string is known in all living memory as wearing a clean heart.

The consensus reached among the focus group discussants has it to state as follows: There is nothing that blots out the heart the way enmity to one another does. There is nothing that mars the heart the way revenge that is eating one up his nerves and rushing forth deep in his vessels does. There is nothing that besmirches the heart the way anger, revenge, vengeance, and their multiples do. The gist of the expression , wearing one's clean heart, holds that you can't go to the *Keyralaison* ritual with a shabby, dirty, smelly, stinky, fouled, soiled, and heart. Nothing stinks in the nostrils of the community the way a revenge grimed heart does. Nothing smells repellent the way a malice-aforethought heart does.

Accordingly, people do all they can to keep their hearts clean. If that is not possible, for reasons that might escape them, as a result they get somehow their hearts blotted or besmirched with revenge, enmity, hatred, crime, what not, then they are supposed to sit and pass the test of washing their soiled and grimed heart clean. The task of getting one's heart washed clean to a dazzling innocence and to twice as dazzling forgiveness is to conduct a minor, elderly –led ritual of forgiveness a day or so before the onset of the *Keyralaison* ritual. Ato Asrat Achahmanew also gave his testimonials that further cements this point as he states,

The practice of negative-emotions-cleansing usually takes place before the onset of the *Keyralaison* ritual under the auspices of an elderly. This is done, while the conventional confessional services provided by the church for the laity still hold good and go functional. There is no conflict between the two. The confessional services of the church are reserved only for the laity; and don't forget that people who take part in the *Keyralaison* ritual can come also, as was the case in the 2002 *Keyralaison* ritual held at Dhera Medhaniyalem church, from followers of other religions.

It is a process usually referred to by authors specializing on positive energy as mental catharsis, emptying the mind of the negatives that take heavy toll on our everyday life. Norman Vincent Peale, one of such authors, writes in style that chimes so well with the point under discussion: "Emptying your mind of fears, hates, insecurities, regrets and guilt feelings...tends to give relief" (Peale 2013: 26).

Helping themselves to the vast repertoire of culture-specific rituals of forgiveness, the folks clean themselves and their hearts from the alacrity of revenge and the venoms of enmity, the rankling of hatred, prejudice, racism, injustice, you name it. That being done, now, every member of a given parish, can freely, hopefully and confidently go to the ritual site. With the heart relieved of the incarcerating weight of revenge and the fettering curse of hatred, the laity can hopefully be headed for the *Keyralaison* ritual site.

It is imperative for every participant of the very ritual to say *Keyralaison* a number of times. My key informant Ato Asrat Achahmanew however told me with tones of certainty that,

The laity is supposed to say '*Keyralaison*' at least forty-one times. However, there is not a single incident at which the people have been seen or heard say '*Keyralaison*' forty-one times.,



in all living memories. Every time, the *Keyralaison* ritual is put in place, the rain falls long before the laity finishes calling ‘*Keyralaison*’ the customary forty-nine times. The rain just pours down long before the ritual comes to close. The rain that fails to come for seasons is made come at *Keyralaison* ritual while the ritual is still in its penultimate session. This is the hub of almost all present day miracles. And my philosophical research is geared right from get go to crack it.

In ways that can confirm the certainty of this point, following my endeavors to triangulate it, *Ato Tirfu Wari* emphatically assured me that, “There has never been a year in which people conduct the *Keyralaison* ritual and the impending or the existential threat continues to linger on.” I the researcher myself am a personal witness to this fact. On more occasions than one I have seen this happen with my naked eyes. And it is like I said before, the miracle of miracles. And my philosophical endeavors at present are geared towards letting philosophy heave itself up and scale the heights of the far-reaching visions of religion and arrive at a point where philosophy, science, culture, and religion might converge.

In the *Keyralaison* ritual the laity, the participants, strictly observe a specific code of behaving which runs the gamut from donning on uniform white apparels, or in varieties thereof, and the rhythmic ways in which they carry themselves. Why would they do that?

Positive Wave Interference: *drr biyabbr anbesa yassr*, (which in Amharic means yarns in unison snare a lion)

The *Keyralaison* ritual is meted out with a goal in mind. And that purpose in mind is answering the jeopardy visited upon the people with a positive response. To this end the journey abounding in a wave of physical and emotional homogeneity defining almost each and every activity there is either to the very ritual or to the ordinary life tempos of the participants takes us into the world awash in the sea of metaphysical energy, which quantum physicists love to call zero point energy. So far so good.

Once we reach there, standing on the threshold of its doors how are we to get the door open and thereby help ourselves to the sea of energy lying there forever in all potency? Religion has a very ready-made answer to this question: *Ankuwaku yikefetllachihawal*, which in Amharic means Knock unto it and it shall be opened. Question is how are we to knock unto this special door to special energy, to metaphysical energy?

The *Keyralaison* ritual has its answer quite in the ready. By its idiosyncrasies, the dint with the help of which the door to the metaphysical energy can be opened runs a gamut from the way the laity don their clothes on to the rhythms they follow with inch perfection and up to the minute precision. Put succinctly, the nifty means of knocking on the door to the metaphysical energy is doing anything and everything one is supposed to do during the very procession of the ritual right from the very beginning. And that is subscribing to perfect coherence and undulating ripple like synchronization.

Put differently, since the energy we are about to tap is an energy residing in the subatomic level you can’t just run up to its door and apply some emergency sounding raps of your fist after the fashion highly endorsed or oft prescribed by classical and modern physics in particular and modern science in general. That is not the way to be connected with the quantum pool of



energy. In fact that is the best way to remain helplessly disconnected. On the contrary all you have got to do to get past the doors of the metaphysical energy and tap whatever amount we need from it is send a message to this effect. This message can best be delivered via a synchronized quantum dispatch also known as coherent quantum emission. This is exactly what the *Keyralaison* ritual is doing as it makes it imperative for every laity to get their similar colored apparels donned on, and carry themselves down the road to the ritual site in similar, highly synchronized steps guided and maintained by the reverberating rhymes of *Keyralaison*. The similarity and synchronization of their steps that remain undisturbed would give the neurons of each and every laity to make unperturbed connections with the metaphysical sea of zero point energy; with the metaphysical pool of all possibilities.

Life at the most basic level, including such things as prokaryote cells and neurons in higher organisms, exchange information with their environment by utilizing the quantum property of non-locality. The implication here is that all organisms from the simplest to the most complex are interconnected at a very fundamental level using information obtained by nonlocal quantum coherence. Furthermore they are even interconnected with their external environment by their coherent quantum emissions via the mechanism of the Quantum Hologram (Mitchell and Startez 2011: 3).

Thus, in the procession spearheading towards the ritual site, which in most cases is the churchyard in a given parish, making sure that everyone gets dressed just in the manner specified and walk the entire length of the road leading to the ritual site has at least two upsides to it: The first is doing away with unwanted interferences that could downplay the strength of the coherent connection; and the second is to further saturate the synchronized wave signature that could easily be read by the metaphysical pool of energy such that it can conveniently resonate with the arriving dispatch.

The two points touched upon above are, as could be learned from the discussion heretofore, much of muchness or what is the same thing to say a variety on a theme. Just for the sake of clarity, let me dwell a little while on each one of them. Picking on the first upside of the uniformity that is deemed necessary by the ritual organizers as well as by the laity there as regards the apparels donned and the overall manners in which the participants carry themselves, all I can say is that if it is not achieved or if for any number of reasons it is not observed to the manner borne it would result in a total dysfunction. To make it clearer, let me proffer an example from an event very well known to most of us. Think of an Olympic event in which a cycling game is held. The cyclists run at a high speed vying for an Olympic medal. In effect they bring into play an arrestingly uniform sight, a capturing sight of synchronized flow. The catch comes when something unexpected to this synchronized flow of cyclists happens. The entire high speed sight of perfect flow will soon end up in total shambles if one cyclist for any number of reasons goes down or against a cyclist next to him. Put otherwise, if there is one cyclist who plays foul or rides his bike in a manner that trips other cyclists, then that act suffices all on its own to take down not only a cyclist nearby but the entire game. That I surmise is the reason which explains why organizers of a given ritual in Ethiopia, consider it overly



imperative that the laity should observe strictly the rule of being similar both physically and emotionally.



Fig.9 High speed cycling smooth flow (left) and mindrending crash (right), courtesy of www.tourdefrance.com

Put differently, quantum physicists explain the same phenomena in which waves can either cancel each other out or reinforce one another in the parlance known as positive and negative wave coherence. Wave signatures that could be read by the sea of metaphysical energy could either reinforce or cancel each other out. It is a situation Nair succinctly described as follows: “The usual formalism of many-body quantum mechanics, with wave functions for fixed numbers of particles, has to be augmented by including the possibility of creation and annihilation of particles via interactions. The resulting formalism is quantum field theory” (Nair, 2005: 19).

McTaggart is more elaborate when elucidating the nature of waves that are bearers of information from the physical world to the metaphysical ocean of energy. “When physicists use the term “phase”, they mean the point the wave is at on its oscillating journey. Two waves are said to be in phase when they are both, in effect, peaking or troughing at the same time, even if they have different frequencies or amplitudes. Getting “in phase” is getting in synch” (McTaggart, 2001: 24). The gist of the argument is that whatever the participants do they have to do it in low or medium or high frequency simultaneously such that the net effect of which won’t cancel each other out. Instead when uniformity is achieved by the similarity of the phase at which the wave is being dispatched the message born by the signature frequencies could safely and strongly be where we wanted it to be. As McTaggart states,

One of the most important aspects of waves is that they are encoders and carriers of information. When two waves are in phase, and overlap each other – technically called “interference” – the combined amplitude of the waves is greater than each individual amplitude. The signal gets stronger. This amounts to an imprinting or exchange of information, called “constructive interference” (McTaggart, 2001: 24).

If however the emissions that we rely on in getting our signature frequencies safely and efficiently to the ocean of metaphysical energy happen to be in such a discordance as some are in low depressions and others in high crests peaking, then what we have here is a situation where one draws a line across another. The net upshot of which is to fail short of the mark. Once again the uniformity lived up to in the manners the laity get their clothes donned on the



Keyralaisan procession, and the synchronized movements of their hands and legs on their way to the ritual site are instances of keeping oneself at bay from disturbing the emissions. Stated otherwise, such collective synchronized behavior is a guarantee of inescapable necessity for the emissions to be in phase and ever stronger.

If one is peaking when the other is troughing, they tend to cancel each other out – a process called “destructive interference”. Once they’ve collided, each wave contains information, in the form of energy coding, about the other, including all the other information it contains. Interference patterns amount to a constant accumulation of information, and waves have a virtually infinite capacity for storage. The subatomic waves of the Field are constantly imprinting a record of the shape of everything. As the harbinger and imprinter of all wavelengths and all frequencies, the Zero Point Field is a kind of shadow of the universe for all time, a mirror image and record of everything that ever was (McTaggart 2001: 24 - 25).

Achieving a synchronized emission is predicated on having the laity in the very ritual under study on the same wavelength. And that is lived up to via the costumes used and the steps taken in the journey towards the ritual site. Mind you this is a ritual in practice since I can say the year dot, in a manner of speaking. As if this was not enough, and to make sure that there is not any other activity among the laity that could scramble the journey of the coherent emissions, which could cancel out the dispatches bearing the message central to the ritual, something else is kept in contingency. This quintessential of the *Keyralaisan* ritual goes by the name homogeneity of thought (Bohm 2004) supposed to be attained by focusing all attention to one spot with a superlative tone of concentration.

In sum, Like I touched upon it above religion has been doing this for millennia. And as recently as the turn of the twentieth century neurology realized the indispensability of maintaining the coherence and synchronization of brain waves in a human attempt to speak to the world of quantum, to the all imposing and all potency matrix of metaphysical energy. The rules and regulations sine qua non for the success of the metaphysical journey otherwise names the *Keyralaisan* ritual do guarantee the factor physicists called quantum coherence dispatch. Karl Pribram, a noted neurologist, gave his researched testimony in ways that definitely cement the above metaphysical position.

When we observe the world, we do so on a much deeper level than the sticks-and-stones world “out there”. Our brain primarily talks to itself and to the rest of the body not with words or images, or even bits or chemical impulses, but in the language of wave interference: the language of phase, amplitude and frequency – the “spectral domain”. We perceive an object by “resonating” with it, getting “in synch” with it. To know the world is literally to be on its wavelength. Think of your brain as a piano. When we observe something in the world, certain portions of the brain resonate at certain specific frequencies. At any point of attention, our brain presses only certain notes, which trigger strings of a certain length and frequency (Pribram 1971: 23).

With the dints that come in forms which admit only for a coherent dispatch of whatever message we would like to have sent, we are able to knock unto the door to the ocean of metaphysical energy. That is why metaphysical journeys that come in the forms the cultures



wherein they are propounded made them assume are unconditionally guided by the rules which pivot on emotional physical and spiritual homogeneity.

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