The Mysteries of Birth and Rebirth

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I  Initiation Mysteries in Primitive Religions  25
Page 18 2nd para  “The term initiation in the most general sense denotes a body of rites and oral teachings whose purpose is to produce a decisive alteration in the religious and social status of the person to be initiated. In philosophical terms, initiation is equivalent to a basic change in existential condition; the novice emerges from his ordeal endowed with a totally different being from that which he possessed before the initiation; he has become another. ……”

Page 30 ⅗ way  “Baiamai. A couple represents the mythical ancestors, and a group of twelve human figures stands for the young men who were with Baiamai on his first camp. …”
Page 33 ⅔ down  “covered with branches. For ten or twelve minutes the boys are roasted at the fire. ..........”
Page 34 4th para  “The meaning of the first part of the ceremony, the separation of the neophytes from their mothers, seems quite clear. What we have is a break, sometimes a violent break, with the world of childhood — ..........”
Page 43 ⅗ way  “............... Among the Narrinyieri, the novices are taken to the bush in the middle of the night, after which they neither eat not sleep for three days. …”

II  The Initiatory Ordeals  52
Page 54 1st para  “............... A similar situation is found outside of Australia: the divine beings who play a part in the in initiation ceremonies are usually imagined as in the form of beasts of prey — lions and leopards (initiatory animals par excellence) in Africa, Jaguars in South America, crocodiles and marine monsters in Oceania. …”
the operators are dressed in lion skins and leopard skins; they incarnate the divinities in animal form who in mythical times first performed initiatory murder.

Page 68 last line “……………………………………………………………………………………………… goat’s blood, ....”