

The Fourth Daimon

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ABSTRACT

The Fourth daimon begins with my belief in the real existence and availability of three daimones. When I contact my daimon as a separate entity, a spirit guide, I am also speaking to the Logos, the divine reason inside, as well as my wonderful subconscious mind. All three are alive with consciousness inside of me. I believe that, but you may not. Most will not. Here's how it works from the First to the Fourth Daimon—listed not by importance but by the sheer number of people who are likely to believe in their respective existence.

The First Daimon is the Subconscious mind (Subcon), which is more than an idea, it is an established physiological fact. Even atheists can accept Daimon #1 because a belief in God or any kind of divinity is not required. Then, there is the Second Daimon, the Logos. Traditional Stoics believe that there is within all things the many forms of intelligence of the Logoi.¹ Then, I believe in the daimon as a Separate Entity, the Third Daimon, which some classical Stoics believed and some did not. I do. I believe that I communicate automatically with all three daimones whenever I journey, and this *belief* becomes the Fourth Daimon as a Concept.²

The Four Daimones:

1. Subcon
2. Logos
3. Entity
4. Concept, plus...

Early History

"Ancient Hebrew texts refer to *malachim*, angels or divine messengers, mediators between God and men. In a monotheistic framework, angels take the place of pagan minor deities, and Philo³ explicitly identifies Greek *daimones* and *logoi* with Hebrew *malachim*."⁴ But in classical Greece the earliest idea of the daimon began as gods then became divine messengers.

¹Logoi (plural of *logos*) are the divine, eternal principles, intentions, or "words" of God that underlie and order all created things

² The concept of the Fourth Daimon as outlined came from a video seminar I had on 18 APR 26 with Max Ortiz, a College of Posidonius student. It was Max who identified the fourth daimon concept when I explained that I believed I was communicating with all three daimones.

³ AI generated: Philo of Alexandria (c. 20 BCE – 50 CE) was a prominent Hellenistic Jewish philosopher, theologian, and communal leader who lived in Alexandria, Egypt. He is best known for merging Greek philosophy—specifically Platonism and Stoicism—with Jewish scripture through allegorical interpretation. Philo played a crucial role in developing the "Logos" doctrine, viewing it as the intermediary between a transcendent God and the material world.

⁴ Ken Frieden, *Genius and Monologue* (Cornell University Press, 1985), p. 16

The word itself first appears in the *Iliad* of Homer, circa 8th century BCE, and he uses it to describe certain gods, such as Aphrodite. Hesiod, Greek poet of this archaic period had other ideas about daimones. His description makes them benevolent *agents* of the gods and earthbound “watchers of mortal men, invisibly roaming the earth, dispensing riches like kings and taking note of right and wrong.”⁵ The idea evolved again. In the *Apology* (27D) Plato reflects the opinion of his era “when he defines the *daimones* as second-rank supernatural powers, “illegitimate children of the gods either by nymphs or by some other mothers.”⁶

At that time, there was also a tendency to blame daimones for the hardships and calamities that come with the life of the individual or community. This is the original source of the negative idea of the daimon. An early Greek citizen couldn't blame the gods, that would be blasphemy, but you could blame a daimon. “An examination of the tragic poets shows that the passages in which the *daimon* brings upon an individual suffering, disease, death, and other misfortunes, that is, something that is contrary to his will and expectations, are far more numerous than those in which the word *daimon* signifies a happy fate.”⁷ *Important note*: we must remember that these authors were tragedians.

Then, from Plato's *Phaedo* (107D) we find a daimon that is a companion to the mortal while on earth and even accompanies him to Hades. The comic poet Menander takes the opposite view of the tragedians and says, “A *daimon* stands by every man, straightway from his birth, a beneficent guide initiating him into the mysteries of life, for it is unthinkable that there is an evil *daimon* doing harm to upright life.”⁸ Menander rejects another idea common in his day that there was a good and bad daimon in everyone that was the source of all good or bad deeds.⁹ And then we come to Socrates.

The Daimon of Socrates

The following several pages are edited excerpts taken from the “Eternal Questions Journal of Metaphysics”: Mar/APR 2024, Issue #14. Having done this research just two years ago it seems foolish to go back and do it all again. It should be noted that there are several actual and true journeys included herein as applied metaphysical support for my beliefs in the external daimon as a separate entity—and more.

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⁵ Quoted from <https://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/daimon>

⁶ *ibid*

⁷ *Ibid*, <https://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/daimon>

⁸ *ibid*

⁹ *ibid*

After an exhausting review of all the many possible ways contemporary scholars conceive of Socrates' daimon, I am left with these findings: Stephano Jedrkiewicz concludes it was only a literary device. He says, "This multiplicity of authorial strategies may confirm that the representation of the Socratic *daimonion* (whatever the "real" thing might have been) could be considered within the Socratic literary tradition as an especially appealing and handy narrative device, apt for adding some bright touch to Socrates' portrayed personality."¹⁰

Gregory Vlastos, Princeton professor of philosophy and preeminent scholar of ancient philosophy "characterized Socrates' daimonion as "the gravest of the difficulties we all have to face in our effort to make sense of Socrates."¹¹

But before we go on, we need to distinguish between the terms, daimon, daimonion, and daemon, pronounced 'demon.' Daimon and daemon are the same phenomenon. Daemon is the Latin translation of the Greek word, daimon. When the Christians came onto the scene in Rome they added a new description and definition. This pagan daemon, pronounced demon, was a separate entity that was *only* evil. And, it was a servant of Satan that tempts people to sin and join them in Hell.¹² This idea of the demon is the one believed today by virtually everyone in the world except the few Stoics who even bother learning about our daimon. The daimones of classical Greece "who are in sympathy with mankind and watch over human affairs" were twisted into the embodiment of evil by the early Christians.

The difference between daimon and daimonion is more difficult to understand, and after reading various attempts by various scholars to explain the difference, the only explanation I found that made sense to me was by John Uebersax, a biostatistician who reads Greek philosophy as a side interest. He said, "While the two words are etymologically related, *daimonion* conveys a more general sense than that associated with *daimones*, which are entities. The difference is analogous to the distinction we might in English make between "the spiritual" and a "spirit."¹³

And we go on. John Bussanich, in his "Socrates' Religious Experiences," states that scholars are divided on the question of whether Socrates daimon was an external, supernatural source or an internal idealization of his reasoning faculty.

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¹⁰ Stephano Jedrkiewicz, "How to Represent Socrates' Daimonion," from *Socrates and the Socratic Dialogue*, edited Stavru and Moore (Brill, 2018. p. 317)

¹¹ John Bussanich, "Socrates and Religious Experience," Part One, Section II, 12, *A Companion to Socrates*, Edited by Sara Ahbel-Rappe and Rachana Kamtekar (Blackwell Publishing, 2006)

¹² Fuller, Hailey Marie, "From Daimon to Demon: The Evolution of the Demon from Antiquity to Early Christianity" (2013). UNLV Theses, Dissertations, Professional Papers, and Capstones. 1826.

¹³ <https://www.john-uebersax.com/plato/myths/socrates.htm#:~:text=While%20the%20two%20words%20are,%22%20and%20a%20%22spirit.%22>

Most fall on the side of reductionism (the mind that is closed to any reality beyond the standard model of physics). Here's the break down according to Bussanich:¹⁴

- According to German philosophy professor R. Van Riel, the daimon is a "purely human" part of Socrates' personality.
- University of Chicago Prof. Martha Nussbaum believes Socrates' daimon is called divine because human reason is divine. [the Logos]
- Berkeley Prof. A.A. Long: The Socratic daimonion was a separate identity.
- University of North Carolina Prof. C.D. Reeve agrees with A.A. Long.

A favorite resource on Stoic theological matters, Prof. Keimpe Algra, had little to say about daimones in his *Cambridge Companion to the Stoics* article. He found the subject illusive but suggested Chrysippus and Posidonius may have believed in them as separate entities, demigods who were not always perfect and there may have had some bad daimones among the good.¹⁵ Three years later in another publication Algra gets into the subject of daimones with greater enthusiasm.

Algra suggests that the Heraclitus fr. B 119, "a man's character/habitus is his [daimon],"¹⁶ points away from the daimon as a separate identity. "From Heraclitus onward this notion of an internal god, or of the divinity of (the rational part of) the soul became wide-spread among philosophers."¹⁷ Algra goes on to identify three kinds of [daimones] that various Stoics believed:

1. The "philosophical" [daimon] that was internal as part of his divine reason;
2. The external [daimon] was of non-human origins ; and,
3. The [daimones] who are surviving human souls.¹⁸ These were called "heroes" by some Stoics, and represented those who were favored by the gods for their righteousness or extraordinary courage and bravery.

According to Algra, the notion that the Stoics believed there were evil daimones of the non-human sort who were used by the gods as messengers or servants was a notion that came from a single source, Plutarch, the neoplatonist. However, he does admit that the evidence is so fragmentary as to make it impossible to be certain.¹⁹

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¹⁴ John Bussanich, "Socrates' Religious Experiences," *The Bloomsbury Companion to Socrates*, edited by John Bussanich and Nicholas D. Smith (Bloomsbury Academic, London, 2013). This appears to be a second version of the same article printed 7 years earlier (above).

¹⁵ Keimpe Algra, "Stoic Theology," *The Cambridge Companion to the Stoics*, edited by Inwood (Cambridge, 2008, pp. 171-2, n. 50)

¹⁶ Algra uses the term "demon," which I find offensive and misleading to Stoic sensibilities, so I avoid using it

¹⁷ Keimpe Algra, "Stoics on souls and demons: Reconstructing Stoic demonology," in *Demons and the Devil in Ancient and Medieval Christianity* (Brill, 2011, p. 363)

¹⁸ Ibid, p. 364

¹⁹ Ibid., p. 384

In this subject uncertainty abounds, but Algra clarified *seven* Greek Stoic beliefs about daimones from Chrysippus to Posidonius with the following, all of which are direct quotes:²⁰

1. [Daimones] are psychic entities.
2. Our own embodied rational soul can be described as an internal [daimon].
3. External [daimones] in the strict sense are non-human in origin;
4. they are separated parts of the divine aetherial pneuma.
5. There are also human disembodied souls, surviving after death and roaming through the air as psychic entities. Strictly speaking they are called heroes, but we may perhaps assume that they were considered to be a subspecies of the genus ['daimones']. Probably these heroes are able to perform the same functions as [daimones] in the proper sense.
6. Good external [daimones] or heroes are guardians and overseers experiencing *sympatheia* with man. They may also play a role in divination.
7. There are also bad external demons, though probably not in the sense of punishing spirits working for God. We may assume, although positive evidence is lacking, that they have not been created bad, but that their badness, as in the case of humans, is due to their own choice, accompanied by a relaxation of their pneumatic *tonos*.

Deus ex Machina

“Zeus has presented to each person a daimon as guardian and committed his safekeeping to this trustee, who does not sleep and cannot be misled. To what better and more careful guardian could he have committed us? So when you have shut your doors and darkened your room, remember never to say that you are alone, because you are not. God is within and your own daimon is within.”

Epictetus, *Discourses* 1.14.11-14

Note the last sentence: “God is within and your own daimon is within.” Epictetus, who was actually Greek, *may* have had the standard point of view of the Roman Stoics, but I don't read it that way. He doesn't say that God who is your daimon is within, he says, God is within *and* your own daimon is within. Using the word, 'and' makes it appear that God and the daimon are two separate things. But, of course, there will be those who disagree.

In general, there appears to be a consensus among the Roman Stoics, that they leaned into the side of those who believed the daimon was the divinity within, our portion of God that is our inner sage and advisor of the only true good—the cardinal virtues. But there is more. Not all Stoics believed the same, therefore we can only follow Stoic tradition and choose the position we prefer—for whatever

²⁰ Ibid., p. 385

reason. Posidonius, for example, believed in the separate identity daimon and he saw that the air was full of them.²¹ Plutarch describes this daimon.

Plutarch (born 46 ce, Chaeronea, Boeotia [Greece]—died after 119 ce) was a philosopher, historian, biographer, essayist, and priest at the Temple of Apollo in Delphi. Regardless of whether we can accept Plutarch's understanding of Socrates' daimon, in this author's opinion, he is the only resource we have that makes this particular daimon absolutely clear. Consider this passage:

“Athletes who have given up training because of age are not altogether abandoned by the spirit of competitiveness and concern for the body; they enjoy seeing others training, they encourage them and run beside them. [593E] So those who have retired from the contests of life and, because of the excellence of their soul, have become *daimones*, do not altogether spurn the affairs, arguments, and enthusiasms of this world, but feel well-disposed to those in training for the same goal, and encourage and urge them on in their quest for virtue, when they see that their striving has brought them within touching distance of their hopes.”²²

In a more obscure passage, he uses Plato's characters around Socrates to present his understanding of the daimon. Simmias, one of these characters, is talking about the actual method of contact of a daimon with its human soul. He speaks of a daimon “shining” into a soul, which Schröder believes is a metaphor indicating contact by pure thought, which is superior to the *sound* of a voice. Simmias says, “This purely spiritual influencing of the human mind by a superior one may seem quite plausible, considering how the body, too, is steered by the thoughts of the human mind.”²³

The next character Plutarch brings into the discussion is the Pythagorean, Theanor. We already know that metempsychosis (reincarnation) was a tenet of the Pythagoreans. There is no historical reason to believe Plato became a Pythagorean,²⁴ but Plutarch next brings in this remarkable comment by Theanor: “*Daimones* are souls which have passed through the whole cycle of rebirths and become free. These souls feel sympathy with others who have not yet attained the same goal but are very near to it. The souls who have made progress but are still incarnate and still have to make the last steps, are supported by the *daimones* in question with the permission of the god.”²⁵

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²¹ See footnote #1.

²² *On the daimonion of Socrates: Human liberation, divine guidance and philosophy*, edited by Heinz-Günther Nesselrath (Mohr Siebeck Publishing—open access, 2010)

²³ Stephan Schröder, “Plutarch on oracles and divine inspiration,” *On the daimonion of Socrates* (Mohr Siebeck GmbH and Co. KG, 2010) p. 163.

²⁴ [https://plato.stanford.edu/entries/pythagoreanism/#:~:text=\(3\)%20Many%20other%20sixth%2D,Pythagoreans%2C%20with%20no%20historical%20justification.](https://plato.stanford.edu/entries/pythagoreanism/#:~:text=(3)%20Many%20other%20sixth%2D,Pythagoreans%2C%20with%20no%20historical%20justification.)

²⁵ Stephan Schröder, “Plutarch on oracles and divine inspiration,” *On the daimonion of Socrates* (Mohr Siebeck GmbH and Co. KG, 2010) p. 165.

This is what I believe. Long before I read of Plutarch's daimonion I learned about daimones from two direct sources. You already know that I have studied, practiced, and experienced shamanism. You may remember that I am a student of the shamanic method created by the renowned anthropologist, Michael Harner. His methods were based upon a lifetime of research into the most universal and most ancient spiritual practices of humanity. I have confidence in his methods as demonstrated by my results. With experience, the journey to the spirit world takes on deeper dimensions. The following are what I call 'true journeys.'

Genghis Khan

17 NOV 17: Friday: 0625-0648: Upper World (UW)—5:

Genghis was there in the garden. There were other figures moving about, but they ignored us. I had been thinking about the Greek concept of the daimon and my Daimon. These are the questions I asked:

"Do daimones exist? If so, what are they, and do they have an objective existence apart from us? And, are there both good and bad daimones as Diogenes Laertius said?"²⁶

"Yes, they exist," Genghis said. Then he explained how it all goes back to evolution again.

"With experience comes increased understanding. As understanding increases life forms evolve. With evolution comes increased awareness, an expanding consciousness that includes more than the single individual self. We ascend the evolutionary levels of increasing consciousness until we become God, all consciousness. Thus, there is a decreasing sense of individuality as we evolve, because we become more like God until we become God. A daimon is the existence of a larger number of life forms becoming God—all life. This is how something as vast and impersonal can at the same time be a personal god—the Daimon.

"No, there are no evil daimones. Such a thing is impossible. The daimon is a being of greatness because it can exist as multiple life forms with increasing consciousness. So, the higher we go in awareness the fewer in number or *separate* entities we are. The daimon is both separate from you and is your consciousness—your consciousness and that of an eagle in the sky and a whale in the sea. It communicates its thoughts on occasion and it protects you, really itself, when it's not time for you to be sick, injured, or die. It allows suicide and terrorism when that is the lesson being learned. That could be the source of the Greek idea that there are both good and bad daimones....

"Ultimately our awareness field increases until it becomes the awareness of God. It's as if all is darkness, then a small light shines on a tiny segment of primitive life. The light becomes larger, stronger, and more and more of life is seen as consciousness and awareness grows and grows. We are never really

²⁶ DL, *Lives of Eminent Philosophers* vol. II, VII. 150-151

separate from anything, only we think we are. And, so it is with daimones. We are part of that older and greater conscious awareness that began at the beginning and continues until we are no longer a part, but the Whole.”

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Kwafumi

Although I tried *not* to have any expectations, I more or less expected Black Eagle, the old American Indian man of my Lower World experiences, to be my daimon. I was honestly surprised to see what I saw. (This is a key element of what makes a true journey a *true* journey.) It was six months since I spoke with Genghis Khan about daimones, and I believed it was time for me to become acquainted with my daimon, my teacher and guardian. That was when I met Kwafumi.

10 MAY 18: Thursday: 0615-0630:

INTENT: Officially meet my daimon.

REALIZATION: I didn't go very deeply into trance, and just about the time I concluded I would need to try again tomorrow, I saw her—the back of her from the shoulders up. I only saw a faint outline—a bald head, necklaces, native African clothing. I wanted her to turn around so I could see her better. She did. She was wearing a traditional, presumably African dress, reddish with some pattern, silver colored, flat necklaces, and she was completely shaved bald. She was very attractive, maybe in her twenties or thirty, tall and slender, maybe Masai tribe.

“Are you my daimon?”

“Yes. I am as I appeared in one of my incarnations.”

With her answer, she told me 1) that she existed, and 2) that she had an existence, a personal history apart from my own, although that may be an assumption. In fact, there's no reason why she couldn't be me in a former life, except that it didn't feel like it.

“What is your name?”

I was pleased to see that she actually talked to me, lips moving, not just telepathic words. But, getting her name out was not easy or immediate. She started with “Kwa...mumble, then Kwa...mumble, then fumi. Kwafumi.”

I don't know why the name didn't just roll off her tongue, but it could be my unfamiliarity with African names. Until she appeared as my daimon, I did not expect to see an African or a woman. In fact, I didn't have any expectation, and I was prepared to see it in any way, shape or form, human or nonhuman—and I didn't know if I would see anything at all. I don't remember Socrates ever spoke of *seeing* his daimon, only of *hearing* its instruction or cautions.

My daimon, Kwafumi, appeared in the environment of an African village with round mud huts with thatched roofs. I have no idea if Masai lived this way or

if I simply saw what I remembered of some picture of an African village I may have seen in "National Geographic" years ago. Anyway, as I drummed my way back to Middle World and Kwafumi receded from view, she swooped down and picked up a small child, a toddler, cradling it in her right arm.

. . .

11 MAY 18: Friday: 0600-0630: SW: Kwafumi:

INTENT: To return to my Daimon as Kwafumi and ask about proofs—something, anything— that makes the journeying experience real.

REALIZATION: I first saw the African village, then I saw Kwafumi in considerable detail, much more than I usually do of inhabitants of my journeys. I saw her shaved head and face in profile. Very clear. There was a lazy river by the village, and we went there to talk.

"How can I know if you are real," I asked?

"Proofs and evidence are material world conditions. The Spirit World (SW) is another dimension of reality. The human mind is part of Middle World (MW) and only operates in that dimension. But, the more time you spend in SW the better you will understand it—or intuit how it works."

"What about the reality of the journey I'm seeing right this moment—the river flowing by on my left, mountains in the distance, you sitting on a rock in front and slightly above me?"

"I inspire the idea, and your memory and imagination create the "reality" of the journey. How could it be otherwise? We can only perceive what we know from our material world consciousness. This has always been so for shamans of every time and place."

The thought came to mind that if the shamans of the past could have imagined the construction of formidable weapons superior to their enemies, then tribal worlds would never have been destroyed by every culture that had slightly better weapons and wanted their land or gold. It appears that shamans are restricted to their time and place precisely because their MW minds were limited not only by their construction but by their cultural paradigm. Memory and imagination are limited by MW consciousness.

14 MAY 18: Monday: 0634-0704: SW: Kwafumi:

INTENT: Learn more about the relationship of the Daimon and the person to whom they are connected.

REALIZATION: I met Kwafumi in some pasture land near the village. She was minding a herd of cattle grazing nearby. We sat face-to-face under some scrubby umbrella-shaped tree, and there was a small campfire between us. She poked at the fire with a stick while we talked.

First I asked about calling her a Daimon. Was that correct; or was she a Spirit Guide or a Guardian Angel? She said it didn't matter, that different cultures had different names for it—just as they have different names and attributes for

their god(s). These differences are the product of the many ways we humans learn about and explain the world to each other.

"Are you a separate entity?"

"Yes."

"Then, how are we connected."

"Through the subconscious mind." She went on to explain that after many lives as human souls, the external world becomes less interesting, less attractive, and the internal world becomes more so. This is the direction of the individual's evolution as a soul. At some point, the individual no longer wishes to incarnate in MW, and they become the Daimon or Spirit Guide. The Daimon's final connection to corporeality, the physical plane, MW, is through the lives of those they "guide." They can see and know the human's life lesson and time here in this dimension.

"Is there a difference between a Daimon and an Oversoul?"

"The Daimon is a highly evolved soul who has become spirit but with a connection to the physical plane through those who are still living here. The Oversoul is a term that can be used to describe the soul of the human at birth. Before birth we have a knowledge of our origins and connection to the divine, which we never entirely lose.

"All this hierarchy works like evolution, both in the physical and soul of life. Everything evolves to the One, because it is the One. When you no longer need or want to incarnate into MW, you still have a thread connecting your soul to the old, and that thread is observing, guiding, and guarding souls that remain." I am no longer incarnating, but I'm still connected to the material world through you."

When I left, I looked back and could see her not as a beautiful young woman, but as an wrinkled, wizened old woman near the end of her life. She was in the same place before the little fire, poking at the embers with a stick.

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The Third Daimon, a Separate Entity

With thought, meditation, and experience I have come to believe there are three daimones accessible to us. I have known and continue to interact with all three. Although I believe they are distinctly separate phenomena I am not always entirely certain which of the three daimones is in contact with me.

Contact with my daimon is planned and pursued within the context of shamanic journeying. It is not exactly like the shamanic journey, not all the elements are present, but it always takes place within that form of divination action. Specifically, this is the procedure I follow.

There are two kinds of daimon contact: journeying with a question and journeying for friendship. In the question journey I have a specific question I am unable to

answer clearly using my reasoning faculty. I have a problem. I'm stuck. I've tried and tried and don't know how to resolve some issue. I contact my daimon to get an answer, an adviser to help me know the best way to proceed. I'm seeking a real answer, a thought or realization I was unable to get with my rational mind.

In the friendship journey I contact my daimon on a regular basis just to discuss my day, problems I had yesterday or expect to have today, and some good things that happened with my work or personal life. For a long time I avoided "bothering" my daimon with the trivia of my life, but over time I gradually came to believe it's OK; it's like a form of praying, but I call it "friendship" journeying because many of the things I share with it I would only share with a friend.

The journey takes place as I would in a shamanic journey to the Upper World. I have a special place in my mind, a tree actually, where I begin the journey. My eyes are closed and I begin drumming—first I'm at the tree, then I ascend and pass through the permeable barrier of Upper World to the first level. Drumming throughout. Unlike the shamanic journeys I used to have I see nothing. No imagery. I've been led to believe that with experience imagery is not necessary. I just greet my daimon and begin talking.

I perform either the question or friendship journey as part of my morning meditations four days a week. Although, in periods of distress when I can't wait until morning I will contact my daimon whenever I need to. This happens rarely. In fact, if I have a pressing question I prefer to wait until morning because sometimes the answer comes to me after a good night's sleep and I don't need the question journey at all.

Why do I Drum to Contact my Daimon?

I first began drumming as a part of my shamanic studies. From contact with Teachers and Power Animals it was a short step to drumming while in contact with my daimon. I found that it helps focus the mind while creating a spiritual environment with the most ancient lineage of religious expression. Shamans have been drumming to contact the spirit world for at least 30,000 years, and I have always had a deep respect for the earliest wisdom and practices of humanity.

Even if you don't hold the same fascination for early human spiritual practices there is considerable practical benefit that arises from the mere act of drumming. Here are four quotes from a medical doctor on the benefits of drumming:²⁷

- Drumming releases endorphins, enkephalins and Alpha waves in the brain, which are associated with general feelings of well-being and euphoria.

²⁷Christiane Northrup, MD, "10 Health Reasons to Start Drumming," <https://www.drnorthrup.com/health-benefits-drumming/>

- You can literally drum out your feelings. When held, negative emotions can form energy blockages. The physical stimulation of hitting the drums can help remove those blockages.
- Puts you in the present moment. While drumming you are moving your awareness toward the flow of life.
- Shamans often use drumming as a means to integrate mind, body and spirit.

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The Second Daimon, the Logos

Mono-logos means "solitary speech." The monologue. We learn about our individual existence in consciousness through the language inside our minds.²⁸ We learned earlier that *Logoi* is the plural form of logos and it represents the divine, eternal principles, intentions, or "words" of God that underlie and order all created things. The many ways that the Logoi operates in the world is simply too astounding to contemplate, ranging from the awesome to every fundamental detail of existence. It can be difficult to understand the difference between Logos and Logoi, so I'm including an AI summary table showing the difference:²⁹

Aspect	Logos (singular)	Logoi (plural)
Meaning	The Word, Divine Reason, The Principle	Words, Reasons, Principles, Essences
Scope	Universal, All-encompassing	Particular, Individual, Multifaceted
Relation	The source/whole	The expression/parts
Function	Orders the cosmos	Defines individual beings

I'm currently enjoying watching the nestlings of Red-tailed Hawks via a webcam that allows the viewer to see and hear everything that is going on in the nest. There are so many remarkable kinds of instinct these animals show us it's difficult to know which example to give. But the one that makes me shake my head every time I witness it is how the nestling from its first days out of the egg knows not to defecate in the nest. If you have ever watched this you know exactly what I mean.

With experience you can tell when the tiny bird feels the urge because it turns its body around so that the rear end is facing away from the nest then awkwardly

²⁸ Ken Frieden, *Genius and Monologue* (Cornell University Press, 1985), p. 17

²⁹ <https://www.google.com/search?q=difference+between+Greek++logos+and+logoi>

stumbles backwards until it is near the edge of the nest, then lifts its rear and squirt! The nestling shoots out a stream of liquid, milky white feces away from its companions. That is as much the act of the Logoi as black holes, engineering, and architecture of the universe. The profound can be found everywhere.

As we see and know, this divine intelligence is as much inside of us as it is in everything else. And that Logos inside is what those Stoics believe who have not experienced a contact with their daimon that was convincing enough to overcome doubt. If we can hear ourselves think, then the Logos hears us think. How can it not? And the Logos within is the Logos without and throughout all things as a living being with consciousness and providence. If it is conscious and providential and it is in all things then it knows what I say when I talk to myself. How can it not? Of course it does, and this is the foundation of prayer.

As Stoics we already know how to pray, but let me add a few words about that. If you are a sage you don't need prayer; everything is just fine all the time regardless of what is going on in the world, either the inner or outer world. You don't have to pray because with perfect virtue and reason you are indifferent to pain and pleasure. But as a prokopton, prayer is speaking to the Logos inside about the many ways life can leave you flat on your face. There's also the matter of just needing an advisor because no one can know all aspects critical to the decision you may need to be making.

Without belaboring the point, I'm not a sage and I often pray to the conscious and providential Logos I believe is within. Journeying can be like that. If you are looking for an answer to a dilemma or conundrum you can either believe your daimon as a separate entity is providing the solution; or, if you don't believe in that, maybe you can believe it is the Logos inside that is doing so. For those who insist these answers are just my imagination. That's just wrong! Surprising and remarkable thoughts have been given to me so many times that I know, not believe, I *know* there is an adviser inside.

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I have had seven mystical insights while in deep meditation over a period of thirteen years. I have always wondered where these insights came from. What was the source? They may have come from the daimon entity, my spirit guide; or, they may have come from the First Daimon, my subconscious mind. But, I believe they came from the Second Daimon, the Logos within. I believe I have communicated with a fragment of the divine. I don't know how or why it works. I only know what I believe: I believe in the intelligence of the Logos, that it is conscious and providential, and that it is within all things. How or why it chooses to reveal itself may be beyond my comprehension. At least it is for now. Although we can describe it with our rational faculties it is in the end truly ineffable.

Great Insight #8: The Mechanics of Logos Contact (LC)

On 02 MAY 26, at about 0500 hours, I went into Deep Meditation (DM) after a few minutes of Ananda euphoria. I meditated without a mantra or intention but during DM I came to understand the mechanics of locating the Logos:

1. In Deep Meditation we go through the Subcon to the Unconscious where the intelligence of the Logos is at work with essential bodily functions. In DM we can silently *listen* to God, and on occasion (I don't know when or why it happens) the Logos imparts information. This is the source of the ineffable mystical experience.
2. In the Deep Trauma of pain or anguish one can be *driven* to the Unconscious where one can talk to the Logos. This is when and where we can pray most effectively, and God, the logos, will respond, or not, according to what is appropriate.

I have seven examples from the first instance, what I have called the Great Insights which took place over a period of 13 years. The last event took place 10 years ago. It has not happened often (7 Insights in 13 years), but it was apparently the information I needed when I needed it. The 8th Insight was certainly not ineffable; it was clear and obvious. Maybe it should not be included with the seven Great Insights, but I believe this information is so useful that it should be added to the others and be Great Insight #8.

Deep Trauma pain, physical or psychological, does not require Deep Meditation. It is its own force and drives us to the Logos god deep within where we can pray. The clearest most convincing example of this took place 11 years ago while I was descending Cowles Mountain in training to climb Mount Fuji. Here's an edited excerpt from my book, "Strange Dreams...":

I had been having a lot of pain in my right knee for several weeks, and it wasn't going away, so I took a whole week off: no climbing, no walking, just upper torso strengthening work. When I returned to training, I climbed the backside of Cowels. It was OK, about a 1 or 2 on a pain scale of 1 to 10, then 3/4th of the way up for some reason or no reason at all it jumped up to a 4. I toughed it out to the top, took a 5-minute break, then started back down. It jumped up to a 6, maybe a 7. Very painful. I limped and used my climbing poles more like crutches than walking sticks.

"I stopped for a breather at Thief's Junction—although I wasn't at all out of breath, just giving the pain a few minutes rest. Then I started down the rest of the way. Before long the pain jumped up to a 7-8, and I just inched my way down. I wondered if I would ever make it down to the street where I parked my car. Then the pain got so bad I couldn't take another step. I didn't know what to

do. I didn't have a cell phone with me, and who would I call anyway? My wife was at work on the other side of the city. If I called for an ambulance they would have to send up a helicopter, and I would have to pay for it, and that would be at least \$1000, probably more.

"The only recourse I could think of was to pray to my daimon, and ask for help. So that's what I did. I stood there on my good leg and silently said, "I really need some help here." I said it several times, and I really meant it. It may have sounded more like a command than a begging prayer, because I was more pissed off than feeling sorry for myself. In less than a minute endorphins kicked in. This was not imaginary; it was a real event. Believe me, when you're in a lot of pain, to have it suddenly reduce by more than half is quite amazing and clearly perceptible.

"Here's the bottom line: either my [Logos] daimon answered my request for help or the pain got bad enough for the endorphins to kick in without my request for help. That is, I requested help when my pain was bad enough to cause an endorphin flood all by itself. But, either way, I had a great experience. Either I saw first hand the benevolence of my daimon or of nature, or possibly of both."

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The First Daimon, the Subconscious

Or, maybe this amazing adviser is just the ever-helpful subconscious mind. If I were an atheist this is what I would believe. Most Stoics today, if we can categorize the numbers of followers, are atheists. They are the so-called Modern Stoics, and although I know a number of Traditional Stoics who insist the moderns aren't Stoics at all, I don't do that. I just look at them as Sikhs look at those Sikh men who won't wear turbans and grow long beards. Sikhs call them "slow adopters" and their numbers in the Sikh community are huge. They are also welcomed as brothers. And although Modern Stoics often treat Traditional Stoics with disdain and contempt, I won't do that back to them.

To understand the difference between the subconscious and unconscious mind, consider these key points:³⁰

1. **Definition:** The subconscious mind refers to thoughts and memories just below the surface of awareness, while the unconscious mind contains repressed feelings and instincts not accessible to conscious thought.
2. **Accessibility:** The subconscious can be accessed through reflection and awareness, whereas the unconscious is typically inaccessible without therapeutic intervention.

³⁰ The following list is Google AI generated

3. **Function:** The subconscious influences daily behaviors and decisions, while the unconscious drives deeper instincts and unresolved conflicts.
4. **Examples:** Subconscious thoughts include habits and learned skills; unconscious thoughts may involve trauma or suppressed emotions.
5. **Role in Psychology:** The subconscious is often explored in cognitive psychology, while the unconscious is a key concept in psychoanalysis.
6. **Awareness:** Individuals can become aware of subconscious thoughts through mindfulness, but unconscious thoughts often require deeper exploration to uncover.

In short, "The subconscious mind systematically processes information, handling routine tasks like driving or typing without constant conscious attention. It responds to conscious direction and can be influenced through techniques such as visualization or affirmations. The unconscious processes information autonomously, operating beyond conscious control through instinctual responses and deeply embedded patterns. It influences behavior through automatic reactions, emotional triggers, and defense mechanisms independently of conscious awareness."³¹

Unfortunately, the more you read about the unconscious and subconscious the more you realize how often they are used interchangeably as if they were synonyms. As you can see from the above they are not. I would also like to use a contraction of the word subconscious to make it easier to write repeatedly. Hereafter I will call it the Subcon and trust you can recognize the reference.

The Subcon is well known for its relationship to creativity and solutions to problem. In addition to the many mundane functions of keeping our car on the road while we daydream, it is what some call the birthplace of insight. Creative people often recognize the importance of the Subcon, and in the past it has been called a muse, a source of inspiration that can even have anthropomorphic dimensions.

In classical Greece, there were nine Muses, goddesses of the arts and sciences who were responsible for the inspiration of creative and philosophical minds. They were actual beings who lived on Mount Helicon or Mount Parnassus. Now, we believe that many forms of artistic or scientific breakthroughs come from what is called "unconscious incubation." That is, when the conscious mind is relaxed, as in meditation or journeying or even in going about one's daily activities the Subcon continues working on whatever the conscious mind cannot resolve, thereby connecting the parts of a problem to the creation of a new solution.³²

³¹ From Psychology: <https://psychology.tips/subconscious-vs-unconscious/>

³² from Rhizome, "A skeptical, nomadic exploration of the psyche and hallucinating conscious reality": <https://akwn.substack.com/p/the-subconscious-mind-a-multidisciplinary>

I've personally had many instances where thoughts came to me unbidden and without effort. And it is this extraordinary ability or genius of the Subcon that I respect, revere, and refer to as Daimon #1. As I said, you can be an atheist and believe in the creative ability of the Subcon; or you can believe in all three sources of daimonion communication: the Separate Entity, the Logos within, and the genius of the Subcon. I believe in all three and label that belief the Fourth Daimon. Or, maybe it's more than just a concept.

There is one more important step that needs to be taken: a concept becoming a person. One who believes in the three daimones and communicates with them regularly becomes the Fourth Daimon. It is no longer simply a concept when there is a rational, living, corporeal human being involved. When this happens the triangle becomes a quadrangle of communication. The Fourth Daimon is the conscious rational human individual dimension of the inner world. It is the Interpreter and leading member because the ineffable must be translated, the insight must be pondered, and the advice must be considered then rejected or accepted and acted upon. We who believe and incorporate the Three Daimones into our lives become the Fourth Daimon.

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Mystical states indeed wield no authority due simply to their being mystical states....They offer us HYPOTHESES, hypothesis which we may voluntarily ignore, but which as thinkers we cannot possibly upset. The supernaturalism and optimism to which they would persuade us may, interpreted in one way or another, be after all the truest of insights into the meaning of life.

William James, "The Varieties of Religious Experience,"
Lecture 17 (Harvard, 1902) p. 147