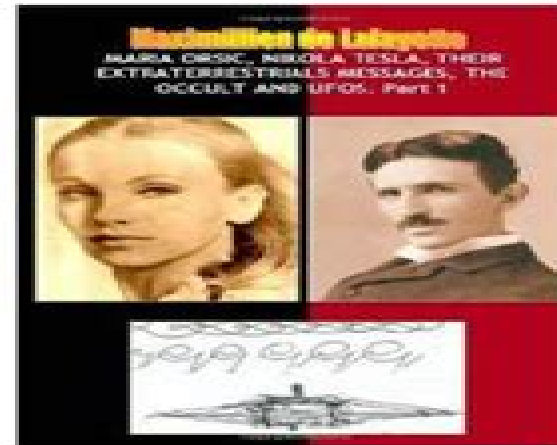


브릴여인 마리아 오르시치 (Die Vril-Dame, Maria Orsic, 1895-1945?)



중세의 대 신학자 토마스 아퀴나스 (Thomas Aquinas, 1225-1274)는 “신학의 총체 (Summa theologia) 라는 저작을 남겼다. 그 책의 서문에서 그는 자기가 다룰 테마들을 열거하였다. 1) 신, 2) 인간, 3) 신인, 4) 자연, 5) 종말 등의 다섯 개의 분야에 관하여 이야기를 전개한다고 하였다. 거기에서 신인은 인간인데 신의 속성을 타고난 존재를 의미하였다. 그 이야기는 곧 하나님의 아들로 이 세상에 오신 예수 그리스도에 관한 이야기를 신인이라는 개념으로 설명한다고 하였다. 그런데 좀 더 넓은 의미로 그의 “신인(神人)”이라는 개념을 이해한다고 하면 평범한 인간으로 태어나서 그의 삶이 인간의 경지를 초월하여서 신의 경지에 이르렀다고 한다면 이 역시 “신인”으로 보아야 할 것이다. 그러한 사람들이 과거에 많이 있었다. 하나님께서 들어 올리셨다고 하는 예녹, 열키세렉, 엘리야, 모세 등이 다 신인이었을 것이다. 그들은 인간으로서 신과 가장 가깝게 있었고 또 신과 의사소통이 되었던 사람들이었다. 이러한 개념으로 브릴여인 마리아 오르시치에 관한 이야기를 전개하려고 한다. 우선 브릴(Vril)이라는 단어는 무엇인가 하는 것부터 이야기해야 할 것이다.

1871년 영국의 빅토리아여왕 시대에 불워-릿튼 (Edward Bulwer-Lytton, 1803-1873)이라는 대 문호가 있었다. 그는 “브릴 - 미래 인종의 권능 (Vril - The Power of the Coming Race)”이라는 책을 저

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